Angels in Ebony

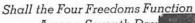
by

Jacob Justiss

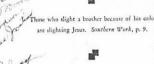
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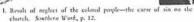
Jacob Justiss





Among Seventh-Day Adventists?





- II. Estimate of the colored people as being
 - A. Brethren, Southern Work, p. 4.
- B. Men expable of attaining eternal life as the white man. Ibid,
- C. Travellers to the same heaven to sit down at the same table as the whites. Ibid, p. 10.
- D. Worshippers of the same God as the whites. Ibid, p. 6.

Capabilities of the colored people: talent, T 9:202; ability, 9:202; suick perception and bright minds, T 7:229; reasoning power. Southern Work, p. 27.

Juty of the white Adventists Mrs.J.Estelle Bernett.Pres. Mrs.Jeona Meridith, Jorn. - Axten. Jeey.,



THE LATTY MOVE THE FOR THE ADVANCEMENT O TIOPLD HIDE NOW ADOLD COLORED SEVENIEL-DAY ADV HEADELWARTERS:

1437 Hilaroth Avenue Columbia 3 Ohio

TO THE COLORED SEVENTH-DAY ADVENTUETS

Many Ohio and a few Pennsylvan: Adventists assembled on July 30 the at the eighty-second dung t Biennial Session (Conference), in E .- Varnon, Objo and, offer due problems affecting the Golored constituency of our denumination of eight, composed of one manner from each Ohio church gaprager ionge with D.dors F.H. Rabbins Union Prosident, and W.M. Robbins, our problems before them with a view of scouring their aid in least some of thurs.

This committee was invited to Robbins on Monday, July 31st., at 3 P.M. Elder W.H. Pobblins, bei











TO THE READER

I always loved history. I guess I was fascinated by the ebb and flow of personalities and events. I didn't really know why until a high school substitute, Mr. Spacky, interpreted medieval history. A few years later the little booklet, Prophecy Speaks not only sealed my destiny religiously, but my choice of profession, history teacher, as well.

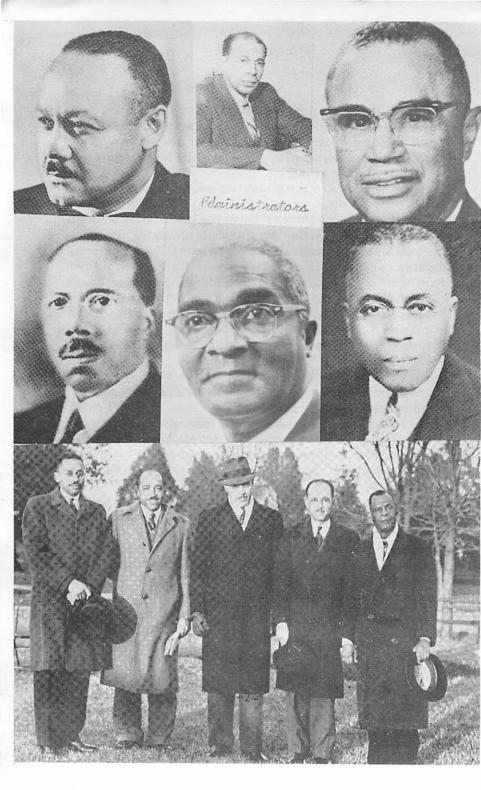
I determined as a teacher to throw away the neat little historical categories of dates, times and places, for a connected sweep of God, movements and men. Students with avowed hatred of history now love it; college presidents and school principals sat in the room and entered actively into discussions. Sometimes two or three classes crowded into my room to argue my presentations of such subjects as "Jackass Bill" ("Buffalo" Bill) a discussion on America's waste of God-given resources. Sometimes their standing ovations brought in even more! The Washington Post ran a front page picture and story of my classroom several years ago. Once I was flabbergasted in a discipline committee to find my prize "A" student about to be dismissed because of his practically straight "F" record, until it was found that my history class was the only class he attended!

I have awaited someone writing history that way, with all the anecdotes and by-paths that make it so fascinating to me and my students. Well — so, when I decided to write my eyewitness I thought that I would try to do it myself. Hence, I am writing as I teach, subject matter, teaching procedure, et.al. The sentence structure is that of a teacher: some sentences are so long you have to catch your breath — others, too short; some sometimes don't make much sense — but sometimes neither does history. Punctuation? If you need more — add it.

The first seven chapters have been carefully footnoted and checked by a very knowledgeable committee. These notations may be requested by the interested. The projects and glossary are to stimulate thinking and add additional identative information.

Some facts are documented by minutes, articles, books, etc.; the rest are from more fallible sources, the human memory. But, it's the story — as Shake-speare said, "The play's the thing!" Read it and enjoy it.

The Author Jacob Justiss January 1, 1975





INTRODUCTION

Elder Jacob Justiss in his book, **Angels in Ebony** has captured in writing much of the exciting history of the black experience in the Seventh-Day Adventist Church.

In some areas, he has exercised the historian's privilege of subjective analysis, but the fortunate reader will for the first time in our history be exposed to the exciting sweep of events that make this amazing story.

The reader of this book should draw courage from it's contents. He may often disagree with the author's conclusions, but he cannot fail to be enlightened by the writer's familiarity with his subject. This book makes interesting reading.

E. E. Cleveland

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EYEWITNESS: THE MESSAGE TO BLACK AMERICA jacob justiss

PREFACE

I became a Seventh-day Adventist when a teen-ager and subsequently left the University of Toledo, Ohio, to attend Emmanuel Missionary College at Berrien Springs, Michigan. There I was thrown into the midst of a small but elite group of black students whose deep roots in the message started my inquiry into the unwritten history they, their families and others had contributed to our church.

This is what I have gleaned through the years of noble black men and women unsung and unlamented who pressed on through difficult times because of their faith in the righteousness of the coming Deliverer. They were often led and sometimes joined by prophetic whites who suffered along with them "the darts of outrageous misfortune", but built solidly a foundation for the present. I hope that in this recounting of the deeds they accomplished that I have done no violence to the significant drama that they have unfolded.

This is my perspective unfoldment of black men in the great second advent movement up to the forming of Regional Conferences; therefore, I have begun with the African religious endowment, traced its modification and growth spiritually and institutionally up to the time of the advent movement. From that point in history forward a conscious attempt has been made to give due regard to the forces at work within black institutions, religious or otherwise, which, I believe, had bearing upon a particular development within the Adventist Church.

I see history as a story; as such I have tried to tell it with fact and comment in this narration. This is a black history so it has an understandable bias as have all other histories, or why have we not heard of this? This procedure has involved the maintenance of a discreet balance between simple recordation and what might be called perspective reaction. No claim is made of comprehensiveness as each chapter might well be expanded by detailed investigation, and any official history per se would be much more inclusive.

This work is based upon a study of the sources, i.e., journals, conference minutes, reports, personal narratives and interviews, etc. It is therefore my eyewitness, the portion of the story of those who came into the consciousness of my research who represented the countless many more. It has not been the aim to merely recite achievements but to tell the arduous process by which

they have sought in the words of the song "to find and occupy their place" among the people of God.

I am under obligations to so many persons: Dr. Lottie Blake, DuBois, The Negro Church, A.W. Spalding, "Lights and Shades", The Ellen G. White Publications, Dr. F.H. Yost, H.D. Singleton, Dr. O.B. Edwards, Dr. Valarie Justiss Vance, Elder B.W. Abney, Celica Cleveland, the hundreds I have interviewed over the last twenty-five years — the list is endless. But I owe a big thank you to my sister, Juanita Hill, for typing the manuscript. I dedicate it to my parents, Jacob and Beatrice Price Justiss who late in life accepted the blessed truth.

This is written especially for that lessening generation, those that built and then built upon the pioneer work, that the prevailing custom of separate but equal welded into a compact church family, who remember when the work was personified by four men, F. L. Peterson, G.E. Peters, J. L. Moran and Dr. Harry Ford; enshrined in its few churches and institutions with the campus circle at Oakwood as its Mecca. It has been written in simple language without appendixes to facilitate their reading. It is also for those of this generation who want to learn about them.

TABLE OF CONTENTS

Preface

Chapter I Religious Beginnings in America

Chapter II The Negro as Preacher and Prophet in the Awakening

Chapter III The Morning Star

Chapter IV Organizing the Work in Perilous Times

Chapter V Regional Conferences

Chapter VI The Educational Work

Chapter VII The Medical Work

Chapter VIII Later Chapters

Chapter IX "A Better Way"

Epilogue

Glossary

CHAPTER I RELIGIOUS BEGINNINGS IN AMERICA

This chapter is about the transfer of Africans from their homeland to the new world. It will make reading easier if first you look up these terms:

Guinea, Mandingo, coffle, Ghana, Obeism, Voodoo, Curse of Ham, Richard Allen, Nat Turner, Gustavus Vasa, Middle Passage, Break-in Period, Extended Family, barracoon.

For four-hundred years the dark continent was ravished of her most treasured possession — the long line that wound from savannah, malaria-stricken forest and highland down to the white man's ships. To become prisoner of the barracoon, captive of the castle, guinea for the guineaman, they came from the populated villages, towns and cities.

The ruins of ancient kingdoms, Ghana, Songhai and Mali, witnessed their plight felt their tread and heard their cries as they re-echoed across their crumbling glories. Proud Timbuctu and Jenny, artful Benin and Bona, gave of their teachers, silversmith's, ironmakers, students — anyone that was black. Abrasive Fanti, beautiful Fulani, crass Hausa, docile Ibo, energetic Mandingo, Yoruba, Congolese, Sengalese, Sudanese, Ethiopian, Dahomeyan — the treasure of their nation, and city-state — the coffle wound down to the sea.

Sold from tribal wars, kidnapped from city streets, raided in savannah and forest village, for four-hundred years they were sold to do the work of the new world. No, they were not stronger than the indians, for they too were men and women of the forest, the village and small town. There was just no one of their own powerful enough to say, "Stop, don't take another." The slavery they knew was akin to that known to the Hebrews, a type of bondage in which a man's human dignity was maintained — that allowed Joseph to order Potipher's household and become second in Egypt and Daniel to become first president of Medo-Persia. So unwittingly they sold each other.

And they wound to the coast, they boarded the ships that stank of their brother's flesh, they suffered the horrors of the dreaded middle passage when spoon-packed to fit each other's curvature they festered in mind and body and fed the ever-present shark. Fifty percent died during the break-in period in the West-Indian plantation where they were desensitized — taught that blackness — they themselves — were bad; dehumanized — given pig entrails and pig's feet to eat; and destabilized — the black man emasculated, the Black woman elevated to head of the family.

Separated from family and friends, thousands of miles from his native home, given a new language and a new labor, each African faced the unknown with only those inner resources which he personally possessed. But it should not be forgotton that happily for his own and the survival of his seed in the new world he brought with him ancient and definite habits. These remnants of past civilizations might not measure favorably with modern America but were not the lowest on the human scale.

As to religion, West Africa separated from the Coptic and North Africa had as said Paul, "exchanged the truth of God...and worshipped...the creature rather than the Creator." The world was full of spirits, Animism — mountains, rivers, woods and the black ancestors. Its basis was the same purely negritic characteristics of the Egyptian which worshipped the hawk, sun, Nile and was called Obeism. This mixture of religion and medicine sometimes called voodoo (a corruption of Vandois for their persecutors claimed the Waldenses to be sorcerers) because it was so basic to survival remained when all other vistages of Africa were lost and merely by survival became the rallying point around which and from which black contributions to the new world began.

The slave, however, was not alone in his adaptation of old concepts into new environs for coming as he did in 1619, with indentures and growing into the system of slavery lawfully established in the colonies after 1660 he was sharing a like experience of thousands of white unfortunates whose earlier harsh treatment had established the norm for black servitude. Servants all, they belonged to the same churches as their masters. But the churches of their masters were changing. 1639, twenty years after the arrival of the first African at Jamestown marked the founding of the first Baptist church in Providence, Rhode Island by the non-conformist Roger Williams. Methodism in turn was introduced in New York, in 1766, and the first missionaries were sent out by Wesly from New York in 1769. Slowly both churches moved South and West.

As these new doctrines were preached Negroes listened to them. The number of those presumably free who came to hear Methodism in Philadelphia in 1773, "affected much" Mr. Wesly's missionary. As revivals became a part of religious life among the Presbyterians, Baptists, and Methodists, thousands of Negroes were added to their rosters during these, as well as regular meetings. They were not placed in separate churches from Pennsylvania throughout the South except in Georgia. The Negroes "hundreds of them with tears streaming down their faces" were in the chapels with whites if space permitted on the back seats or up in the galleries. But when the whites attending were so numerous that this would inconvenience them then the Negroes "must catch the gospel as it escapes through the doors and windows."

When it was feasible on the large plantations this arrangement was complemented by an afternoon service for blacks — this the duty of the mistress of the plantation. The blacks heard the same preacher, but a different sermon than the whites. Their sermons were likely to be "Servants Obey Your Masters", "The Curse of Ham", or even a disarming sermon such as "Masters give your Servants that which is just and Equal." These combined avenues leading blacks toward church affiliation gave Methodists in their first black census in 1786, 1,890 communicants, but in 1793, 16,227, or one-fourth of all methodists. The same year the Baptists acknowledged 19,000 which was approximately one-quarter of all their membership. Just six years later in the Awakening of 1799, the first appearance of camp meetings, 5,000 more Negroes joined the church.

Had this remarkable progress in the acceptance of religious values so different from their own been an unbroken line of success? No. For one thing the organization of the church as well as the section of the country had its effect. Even though the Baptists pre-empted the Methodists by over one-hundred twenty-five years, the latter by better organizational methods toward the Negro won more converts. Indeed by strange coincidence a Negro helped plant the roots and organize American Methodism itself. His name was Harry Hosier, travelling companion of Bishop Frances Asbury. Black Harry as he was known was an orator par excellence and thousands thronged to hear his powerful evangel.

How unpredictable then is fate, for it was also in the Methodist church that the first protest was manifested that led to the formation of not just the first, but the first two all-Negro churches. The meaning must be clear. These were churches not only of and for Negroes but also by them. It happened this way. Richard Allen and Absolam Jones had entered St. George Methodist Episcopal Church one Sunday morning in 1787, and knelt to pray. But before their prayers were finished they were told to move out of the Philadelphia church. These two men laboring together formed the Free African Society and Allen went on to form the African Methodist Episcopal church, 1793. Jones in turn organized St. Thomas African Episcopal Church in 1794.

Did the Baptist Church follow the lead? Well, hardly! Baptists by their very organization allow for much flexibility and one need not "break away" to be autonomous. The first all-Negro Baptist church in Williamsburg, Virginia was followed by others. Indeed, to quote from a letter a few years later:

In general Negroes were followers of Baptists in Virginia, and after a while, as they permitted many colored men to preach, the great majority

of them went to hear with their own color which was attended by many evils."

To add another illustrious trio to the ones already mentioned, Allen, Jones and Hosier, we list Lott Carey, Lemuel Haynes and Lunsford Lane. No doubt much of the evils already mentioned were the careers of three other "colored men preaching," e.g., Gabriel Prosser, Denmark Vesey and Nat Turner.

Gabriel was a young slave in 1800 upon the plantation of a harsh planter named Prosser. Concurring with the general conviction taking hold of negroes then and evident in their spirituals that there was a deep and significant similarity between the emancipation of ancient Israel by a God-called leader and what must happen to the American Negro, Gabriel laid his plans. Only the seeming counter-conspiring of the elements themselves in a tremendous cloudburst and the ever-present "faithful slave" prevented his plans from becoming fact. Two decades later Denmark Vesey, pouring over the same Old Testament scriptures came to the same conclusion that if God could "fit the battle of Jericho and the walls come tumbling down" for Joshua, he could do it again. Well-respected, intelligent and with a suspicion of too-servile negroes, Vesey was ready to unleash his hurricane upon the hapless white inhabitants when again the "faithful servant" brought his downfall. Hardly had the skies brightened, however, when the cloudy personality of bright-eyed Nat Turner. God's man from birth, scudded across the Virginia horizon and when the stormy day of August 21, 1831, had ended sixty-odd whites lay dead.

Reaction was instant. The Richmond Enquirer of August, 1831, under "The Banditti,"

"The Nat Turner case warns us no black man ought to be permitted to turn preacher through the country. The law must be enforced. (Laws placed on books of many states after the Vesey uprising) or the tragedy of South-hampton appeals to us in vain."

From Maryland to Virginia similar laws were passed: prohibiting slaves from learning to read or write, no gatherings unless five whites were present, and no evening meetings.

The year 1831 then peculiarly marked a turning point in the negro church in America and affords a good place to assess its growth and character. The African 1) had accepted the simple Calvinistic faith, particularly the story of God's dealings with the children of Israel. 2) Services had evolved into a separated and distinct creation, the Negro Church, which was viewed with alarm in some quarters. 3) Respect for the Medicine Man and Priest had been transferred to the christian preacher. 4) Shouting and other emotionalism had been copied from demonstrative whites "getting religion".

One thing seemed to be certain that regardless of the trials and tribulations and the sometimes doubtful path each must tread, two new institutions had emerged - the negro church and the negro preacher. Each had begun to fill and would continue to fill a place in the movement of the christian church in America.

HOW DO YOU FEEL ABOUT IT?

- 1) The Levites were "cursed" by being scattered throughout the tribes of Israel. If Ham were "cursed" and scattered then what was the purpose?
- 2) Monticello, New Orleans and other beautiful colonial art treasures were built by negro workmen. They acquired these trades in Africa.
- 3) The ingrained results of the "break-in" period plague us today. PROJECT

Visit a white Baptist then a black Baptist church and note the differences in the service and preaching. Do the same in the Adventist Church.

CHAPTER II THE NEGRO AS PREACHER AND PROPHET IN THE AWAKENING

For your Information:

This chapter is about the little known contributions of negroes to early Advent history. It will make reading easier if first you look up these terms.

Early Writings, Frederick Douglas, Underground Railroad, Bishop Morris Brown, United States in Prophecy, Sojourner Truth, William Foye, Father Charles Bowles.

It was on a Sunday afternoon in August 1831, that Nat Turner after years of preparation decided to devote himself to the task to which he believed God had called him. It was on a Sunday during the same year and the same month, August, 1831, that William Miller decided to devote himself to the task to which he believed God had called him. Neither achieved his immediate goal but each set in motion forces beyond his ken.

Turner had made viable the leadership of the black preacher. It was no longer a happenstance; whites accepted it as well as blacks. Here was a force new and powerful, for good, or for evil, all according to the viewpoint, but it was here. In like manner William Miller through searching the scriptures had ennunciated a great truth. True, he died without its true clarity, but the movement was begun, destined to go to every kindred, nation tongue and people.

Meanwhile the phenomenon of blacks being caught up in the great Awakening continued for as Joshua V. Himes began to advertize Millerism and the camp meeting with its big tents held the throngs, hundreds of negroes listened to the Millerite preachers. In fact one of the great Millerite preachers was a negro. He was Charles Bowles.

"Father" Bowles as he was called because of his age when he joined with William Miller had been born in Boston of illustrious parents, his father an African servant and his mother the daughter of famous Revolutionary Colonel Morgan. He was a Free Will Baptist minister in Vermont, but accepted the Advent message and reminiscent of "Black Harry" was instrumental in raising up many churches.

In keeping with the temper of the times he was often menaced because he was a black preacher. On one occasion by his powerful preaching he was able to turn the tables on a group. Some whites had threatened to throw him into a baptismal pond. He ended up going into the water but to baptize them. He died in 1843, just short of the "passing of the time."

John W. Lewis also preached the Millerite prophecies of the soon return of Jesus. The result of his and other preaching was seen in a large number of negroes who faithfully awaited their Lord's return and were disappointed with the others. When the disconsolate scholars finally decided the Bible Truth of Revelation 10: that there was to be a disappointment but a world-wide work organized to propagate this message a few negroes joined the new church groups.

Needless to say the small scattered groups of Adventists were disappointed and disillusioned. God must show them the way. How? And by whom? God had said that in unusual times if there were a prophet among his people he would speak to him in dreams, in a vision. True to his promise God did just that. As early as 1842, William Foye, like Father Bowles, of Boston a Freewill Baptist, a mulatto training for the Congregational ministry was given three visions. This is a portion of the first one — the first vision communicated to the Advent Christians:

'On the 18th of January, 1842, I met with the people of God in Southark St., Boston, where the christians were engaged in solemn prayer, and my soul was made happy in the love of God. I was immediately seized as in the agonies of death, and my breath left me; and it appeared that I was a spirit separate from this body. I then beheld one arrayed in white raiment, whose countenance shown beyond the brightness of the stars, and a crown was upon his head which shone above the brightness of the sun.

The shining one took me by my right hand, and led me up the banks of a river; in the midst was a mount of pure water. Upon the bank I beheld a multitude, both great and small; they were the living inhabitants of the earth. Soon all moved toward the West walking on the water, until we reached the mount. This became the separating line between the righteous and the wicked. The righteous crossed it, passed through three changes; First, their bodies were made glorious. Second, they received pure and shining garments. Third, bright crowns were given them.

But when the wicked reached the spot where the righteous were changed, they cried for mercy and sank beneath the mount. The saints then passed on to a boundless plain having the appearance like pure silver. Our guide then spoke and said, "This is the plain of paradise." (3)

You will note the marks of the true prophet in vision, joy, the breath leaving, the death-like state. One notes also the similarity to the description of Mrs. White being in vision as recorded in Early Writings and the language, "my guide", etc.

Why would God give the message to a Negro? Who knows the mind of God? We do know several facts which we now point out. William Foye was a mulatto which in his day had a different connotation than today. Chestnutt and some Southern writers have written of the mulatto, the quadroon and octroon and their tragic state, being neither white nor black. They were to the antebellum mind a third race. There was a ditty that said 'God made the world and he made it on a plattah, to kill poor white folks, the negro and mulatto. And, oh, when he gets ready!" William Foye, then a mulatto in 1842, had the rare opportunity of speaking to both white and black at a time when as we have already seen Negro preachers were proscribed, and at best their influence greatly limited.

In 1911, just four years before her death, D. E. Robinson, her secretary interviewed Mrs. White concerning William Foy. To the questions she answered,

"Then another time there was Foye that had had visions." As to the similarity she continues:

"And he had all these before I had them." As to their publication she stated:

"They were written out and published, and it is queer I can't find them in any of my books. But we have moved so many times." The book was "The Christian Experience of William E. Foy together with Two Visions he received in the month of January and February, 1842." It was published in 1845, in Portland, Maine, by J. & C. H. Pearson.

Sr. White, then related this experience: "His wife sat by the side of me. She kept moving about putting her head behind me. What does she keep moving about for? ... I did as you told me. I hided (hid) myself. Elder Robinson asked, "Then you attended the lectures Mr. Foye gave?"

"He came to give it right to the hall ... Beethoven Hall ... we went over to Cape Elizabeth to hear his lectures."

What a beautiful insight. This man unsure of his grammar being prompted by his wife who sitting by the wall so as not to draw attention is inadvertently sitting next to the child who sits there for health reasons and will ultimately be his successor. In later years he attended one of her meetings. "And I did not know he was there, He is a great tall man ... and he jumped right up ... and praised the Lord, 'it was just what he had seen' ... I do not know what became of him."

But we know for we have in Foy's own words the all too familiar story. 'My guide now informed me, Thy Spirit must return to younder world and Thou must reveal those things which thou hast seen ... Then I answered the Angel, I will go ... Notwithstanding the command of my guide, the message was so different from any I had ever heard and knowing the prejudice of the people against those of my color, it became my crossing. (cross)."

What a tragedy! Called by God to do a task and confronted by such animosities that he gave it up. True he falls far short of others who given the prophetic mantel trembled on the brink then said, "If you go with me I'll go." But when the background is considered that this was only eleven short years since the Nat Turner revolt when Negro preachers had been banned, the Negro church proscribed and Bishop Morris Brown had moved his congregation north from Charleston, South Carolina to save it, we can view his trial in a much different light. And not to be forgotten is that Joseph Smith, Mormon founder, was killed in those days for saying, "and I saw in vision."

A few negroes continued to join the movement for Adventist showed themselves genuine in their abolitionist feelings. Many of the early leaders were active abolitionists, Elder John Byington first president of the General Conference having maintained an underground Railroad station on his farm as had the father of John Harvey Kellogg. When the Advent movement embraced the sabbath truth among the great granite hills of New Hampshire, and commemorated this union by a church on a small mountain road, O. O. Farnsworth says Negroes were among the first believers. Unbeknown to these first members they had placed their names on the roll of the first of countless churches that now belt the earth.

When the war between the states broke out James White wrote an article entitled "The Nation" and declared that every red-blooded man in the church ought to go South to help save "the precious blacks." Mrs. White came out in a follow-up article and said that James had spoken hastily. Although the church through the guidance of J. N. Andrews worked out the policy of non-combatancy their stand for negroes was not forgotten by the South and for years canvassers sold with great difficulty down there.

One of the truly great ante-bellum figures and women of America is Sojourner Truth. She listened spell-bound to William Miller in New York and although she joined several other faiths, Isabella who called herself a sojourner looking for the truth, eventually joined the Seventh-Day Adventist Church in Battle Creek, Michigan. She was baptized in the Kalamazoo River by Uriah Smith. She died November 26, 1883. Upon one occasion J. H. Kellogg

stopped an operation upon her leg where the skin graft refused to hold and took a bit of his own skin. There are some who question this exploit as the doctor had been operating for only a brief period. Isabella, her sojourns over, rests in oak Hill Cemetery in Battle Creek, among the pioneer Adventist leaders not too far from Kellogg.

The church did not as some communions take an active part in the war. Of the Methodist Church, for instance, Lincoln said they "gave more men to the army and sent more prayers to heaven than anyone." For a brief period after the war the church did not take an active part in uplift of the freedman. Church apologists have given the following reasons:

- 1) The Church was young and small. Its first beginnings were 1846, and the first organization 1861. At the close of the Civil War its adherents numbered only 5,000. Starting in New England and New York, firmly rooted in the midwest, and Iowa and Minnesota its frontiers, stopped by slavery which it unalterably opposed, it had made no progress into the South.
- Another fact prevented the knowledge that inspires action. Adventists had not been active in the army thus did not know first-hand the plight of the ex-slave.
- 3) More than this, the church being new was more interested in presenting truth, than in dealing with social problems.

Nevertheless the same redactor says, "While the above statement may present a plausible reason for the neglect by Seventh-day Adventists to enter upon work for the freedman, it is rather in view of the policy of that church but an excuse. For it is the genius of the Seventh-day Adventist work to inspire every member with the sense of responsibility — personal initiative wherever a need is present. That he was right is bourn out, in that when at last work was begun in the South by the Church, it was largely through the personal work of the lay missionary.

HOW DO YOU FEEL ABOUT IT?

- 1. Wm. Foy was a coward and is a lost soul.
- Camp meetings and tent meetings began back there and are out-of-date.
- 3. The Message attracted more influential Negroes then. If so, Why? PROJECT

List some "differences" in our church if Wm. Foy had been faithful.

CHAPTER III MORNING STAR

LAY BEGINNINGS,

FOR YOUR INFORMATION:

This chapter is about how laymen first began the work among Negroes after the greatest chance for evangelism in American history had just passed; then how J.E. White sailed into the midst of the fray in his missionary boat Morning Star. You will understand the chapter better if first you acquaint yourself with these terms:

Jim Crow, Reconstruction, Vagrancy, Thaddeus Stevens, W.E.B. DuBois, Hayes Compromise, Atlanta Compromise, Booker T. Washington, Dr. Lottie Isbel Blake.

Silas Osbourne was a Kentuckian who moved to lowa in 1851, and became a Seventh-Day Adventist. In 1871 he revisited Kentucky to see his brother. With the ardor of a new convert he had written so much in his letters about prophecy and "The Truth" that his brother, upon His arrival, rented a hall and billed him as Rev. Osbourne. Later he was known as Squire, Judge, and Colonel and finally did become an ordained minister. (1) In his meetings some Negroes accepted the faith, one of them a former slave, Edmund Killen. Although Killen began to preach the message, there is no record of him or his converts. The small group of Negroes Osbourne started, however, was shepherded by Brother A. Barry until a licentiate named C.M. Kinney was sent to promote the Kentucky work.

The first call from the South and the first church established was at Edgefield Juction, Tennessee, eight miles north of Nashville. R.K. McCune and a few others of Edgefield Junction received literature through some members of the Tract Society and accepting the truth placed a request with Battle Creek for a minister. E.B. Lane responded in March 1871. He began an evangelistic series in the railroad station, placing whites in one room and Negroes in the other and speaking in between the two doors. After the meeting was over a church was organized with about a dozen Negro believers a part of it. (2) But before we can tell of the formation of these believers into a company in 1883 and the first Negro Seventh-Day Adventist Church on November 9, 1886, we must place the Adventist work in the South in perspective.

With the Civil War over surely the nation needed a firm hand at the helm of the ship of state, but as Walt Whitman lamented "On the deck my captain lies, fallen, cold and dead." (3) Abraham Lincoln, architect of freedom and the theory that only persons had rebelled; therefore, free the slave and return the South "with malice toward none" was gone. The problems of what to do with the freedman and the restoration of the South remained. Let's examine them.

The penetrating northern armies had actually manumitted the slave. He had become a camp-follower, eating when the army ate, moving when it moved. The thirteenth amendment added the dimension of recognition to a "fait accompli". On the whole the Negro to the great surprise of most whites who looked for some type of retribution was willing to let bygones be bygones. He just wanted to taste this thing freedom - what it meant to live without the bells and the lash. They walked the roads, searched for loved ones and food. doing poorly in both and so badly in the latter that it is estimated that onemillion or about one-fourth of them died in the years immediately following the war. (4) A prominent citizen of Natchez, Mississippi suggested to the city fathers that several healthy specimen be placed in the zoo to assure preservation. Not alone did Negroes fear from famine but from the thought that their freedom might be lost. In the summer and fall of 1865 they held conventions in Nashville, Raleigh, Charleston, and Mobile demanding congress recognize Negro citizenship and help alleviate their sufferings. Congress began answering by establishing the Freedmen's Bureau, which was a combination of Red Cross, N.A.A.C.P., Community Chest, Disaster Relief, and welfare all rolled into one. (5)

As to the southern states, throughout 1865 and 1866 they were struggling with the purely physical and the highly charged emotional and psychological aspects of reconstructing their governments. It was hard for them to believe and they wouldn't, the black man's forgiveness and set about shaping ways and means to handle him in a freedom limited by their previous attitudes toward him. The resulting laws that required freedmen to be laboring or they could be appointed to work for former masters who had little or no money with which to pay them or jailed for vagrancy or breach of contract for failure to work, certainly did not recognize the freedmen's new status. Not possessing citizenship, he still could not testify against the white men or enter most transactions. His future seemed bleak.

If there was one move, however, above the other that alerted friends of the freedman to the true feelings of the South, it was the return to Congress in 1865 of these former confederate officials: a vice-president of the confederacy, 6 cabinet officials, 58 members of the Confederate Congress, 4 generals and 5 colonels. None could take office but their presence coupled with the fact that President Johnson seemd to agree with them on some points with regard to the future status of the freedman, his slowness in seeing a need

for Negro citizenship or a Civil Rights Bill urged Congress into action. When he vetoed the Civil Rights Bill they overrode it and in a joint committee laid out what was ultimately the Reconstruction Act of 1867. While this meant bitterness to the South, it ushered in an era of democracy never dreamed of before and never achieved since by the Negro. Thanks for it must go to two noble men Charles Sumner and Thaddeus Stevens, and an unsung hero, Lydia, the housekeeper of Stevens.

When Thaddeus Stevens, whose attitude toward Negroes changed after acquiring Lydia Smith as his housekeeper, saw the attitude of Johnson and the South, he set out at first almost single-handed then joined by Sumner and others to wrest control from Johnson and vest it in a Joint Committee of Fifteen. This committee put the South under military controls and authorized new elections in which all males, Negroes included, who outnumbered whites in Alabama, Florida, Louisiana, Mississippi, and South Carolina, were allowed to vote. Congress passed the fourteenth amendment granting citizenship and the fifteenth, the franchise, amidst wild rejoicings. With political power "the bottom rail came to the top." In the states just mentioned Hiram R. Revels occupied the seat in the senate vacated by Jefferson Davis, President of the confederacy; B.K. Bruce was also in the United States senate; in Louisiana P.B.S. Pinchback was in the governor's seat. A Negro was Secretary of State in Florida, and there was a state supreme court judge in South Carolina. As Lerone Bennett Junior has said:

A man in this age went to mail a letter and the postmaster was black. A man committee a crime, and in some counties was arrested by a black policeman, prosecuted by a black solicitor, weighed by a black and white jury and sentenced by a black judge.

Men and women, black and white, poured in from the North and Canada to help in this material and economic uplift. But because many of those who came were returning ministers, the spiritual dimension played a large part also.

The Negro church had suffered badly from 1820 to 1860, primarily because Prosser, Vesey, and Turner, leaders of the three largest slave revolts, were all religious leaders. The A.M.E. Church was proscribed in the South after 1822 as it was thought it backed Denmark Vesey. The Presbyterians restricted their Negro ministry after 1831, as did the Episcopals and the Baptists and placed Negroes in segregated sections in their congregations. John Hope Franklin has observed, "As an effective institution among free Negroes, the church declined before the outbreak of the Civil War." Now with four million Negroes free and no churches, hundreds of ministers swarmed to fill the vacuum. They

pulled the Negro membership from the white churches and formed branches of their own, Colored Primitive Baptists, 1865, Colored Cumberland Presbyterian Church 1869, Colored Methodist Episcopal, C.M.E. 1870. The older churches grew phenomenally, the A.M.E. from 20,000 in 1856 to 75,000 at the close of the war to 200,000 in 1872. The Baptist, thriving off the raw energy of inspiration rather than education, soon had a large Baptist state convention in all the southern states. Their membership increased from 150,000 in 1850 to 500,000 in 1870.

It was a period of prodigious advancement for the freedman along all lines. DuBois called it ten mystic years, and Lerone Bennett Jr. ten improbable years, 1867-1876. What a time for a new faith to evangelize! Four-million eager to learn, to join. The Baptists, Methodists, Presbyterians reaped the harvest. Why not Seventh-Day Adventists?

Mrs. E. G. White was vocal upon this matter. Her part in helping start and maintain the work among Negroes cannot be overemphasized. She delivered messages, wrote books, and helped support the colored work by writing books to be sold, the proceeds of which to enter directly into the work. Just as she had addressed the church fearlessly after the passage of the Fugitive Slave Act.

The law of our land requiring us to deliver a slave to his master we are not to obey, and we must abide by the consequences of violating this law.

She now addressed them:

As a people claiming to be preaching the last message of mercy to the world, we cannot consistently neglect the Southern Field; for it is a part of God's moral vineyard. It is not our place to study consequences, but we are to go to the field and labor for the colored people as earnestly as for the white people and leave results with God.

There was only positiveness here. A great task must be performed. The time now is ripe. Others are in the field. Let us enter too. She might well have said work for the night is coming for it most assuredly did!

In 1876, the North, wanting to turn its attention toward things other than the freedman's problems, listened to the voice of the Old South and accepted a compromise. Rutherford B. Hayes would become president unchallenged if he would remove the northern troops from the South and allow the South to deal with the Negro problem in its own way. With the sudden disappearance of northern soldiers, gradually disappeared the voters, the twenty-two congressmen, and the relationships making possible northern whites taking the

gospel unrestrictedly to Negroes. All the old ante-bellum separateness returned, with all the taboos and sanctions. There was needed only moral justification and Booker T. Washington's Cotton States Exposition speech, called the Atlanta Compromise in 1895, seemed to many to furnish just that. Washington averred in an open and closed hand gesture that "In all things purely social we can be as separate as the fingers." Then he continued: "The wisest among my race understand that the agitation of questions of social equality is the extremest folly..." Whites cheered wildly — Negroes in attendance cried! Reconstruction was dead. (12)

Booker T. Washington was wrong, of course, about the wisest of his race as may be seen by W.E.B. DuBois's essay on "Mr. Booker T. Washington and Others". But reconstruction was dead! As stated, Seventh-Day Adventists had done little work among the freedmen and now, as reaction swept the South following the withdrawal of northern troops, the small number of Negro converts in Edgefield Junction separated into their own company in 1883, and their own church, November 9, 1886. The pastor was Harry Lowe, a former Baptist preacher, actually one of Lane's original converts.

It might be noted that among the charter members were the Jonathan Allisons whose two sons became ministers — Thomas H. Allison, known for his musicianship and preaching in the South and Midwest, and Jonathan W. Allison Senior, who labored in the South and West. (13) Fifty years later J.W. Allison Junior was pastoring in Los Angeles. This little church, Edgefield, attained another first as host to the first all-Negro camp meeting in 1901. If Anna Knight's estimate that in 1894, there were only 50 Negro members then there were not too many to attend.

The second all-Negro church was established at Louisville, Kentucky, February 16, 1890, where A. Barry had accepted the message through reading the Review and Herald. Now that the Edgefield Junction church is no more, Louisville is now the oldest congregation that was begun as an all-Negro church. The honor of being the oldest active Negro congregation goes to First Church of Washington, D.C. which was organized February 24, 1889, or almost exactly one year prior, but at the time of organization and for years thereafter was an integrated church. (14) The third church was organized at Bowling Green, Kentucky, in June, 1891; the fourth organized by C.M. Kinney in New Orleans June 1892; and the fifth at Nashville, Tennessee, September, 1894. C.M. Kinney became the first ordained Negro Seventh-Day Adventist minister. During these and the next few years work had been opened by laymen and ministers in Tennessee, Louisiana, Alabama, Georgia, North Carolina, South Carolina, Virginia, Missouri, Arkansas and Texas. (15)

By now Mrs. White's messages had taken on a new tenor; she sensed the times. This is a critical point to note for criticism has arisen in some areas in recent years because of this decided change in her counsel. One need only to read the atrocities committed by the Ku Kux Klan, the Knights of the White Carmelia, and the exploited poor whites in general at sundry times to know that these days demanded caution for northern whites seeking to work among Negroes. Her counsel for then was sound and for years to come, even though its scope then and for years to come was misinterpreted.

She said:

The time has not come for us to work as if there were no prejudice ... If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God's work, refrain from doing these things.

She counseled that, on account of the changed situation the colored believers should have their own houses of worship: not to exclude them from worshipping with white people; but she advised providing separate churches as the course of wisdom; where demanded by custom or where greater efficiency is to be gained and "until the Lord shows a better way." (16)

She then made a call through "Our Duty to the Colored People" for dedicated missionaries to go South to preach and teach the gospel and raise the standards of the people as they lived among them.

Her call was answered by her son James Edson White. By nature he was what is now-a-days termed a "character", a person whose vision and verve take them far afield from the normal walks of life. He had been connected with the Pacific Press Publishing Association in Oakland, California, but in 1880 he moved to Battle Creek and engaged in the printing business. He was shrewd in business and at times irascible. Of the latter Dr. Lottie Isbel Blake reminisces how he brought his mother over to visit her at the Nashville Sanitarium. While Mrs. White rocked back and forth relaxing, asking about progress at the Sanitarium, James Edson White became so impatient that several times he interrupted his mother asking when she would leave. Finally Dr. Blake says Mrs. White turned full toward him and said, "Hark." This evidently had meaning enough to him for he took himself to the street where the amused doctor could see him restlessly pacing while his mother continued her unhurried rocking and counseling. (17)

In 1893, he felt the urge to reenter the work and wrote his mother in Australia. About the same time God moved for him to meet Professor C.C.

Lewis, who spoke in Chicago upon the needs of the Negro in the South. For a sure foundation he and a friend, Will Otis Palmer, enrolled in Battle Creek College. While in Battle Creek, he inquired about his mother's 1891 tract but not even the General Conference Officers knew. A painter, however, told him that while painting a closet made vacant by the International Tract Society, he had seen a manuscript in Mrs. White's hand-writing which mentioned work among Negroes. White, according to one dramatic version of the story, found these among the trash ready to be burned. They were part of the manuscript of **Our Duty to the Colored People**. He read it and his mind was forever made up.

Early in January, 1894, a three week institute for workers in the South was held in Atlanta, Georgia. It was the first of a number held in various cities and at the Huntsville School. R.M. Kilgore, pioneer worker among Negroes, gave many insights, but somehow White had not hit upon an introit that fitted him. At last Palmer thought of publishing a gospel primer which could educate as well as teach gospel truths. It was printed by the Review and Herald and they used their cuts for illustrations. It proved so successful that soon its sales allowed White to indulge in a dream.

To White, one-time river boat pilot came the idea of constructing a boat to house a band of itinerant missionaries. The cash from **Gospel Primer** and some careful shifting of resources bought materials. During the winter of 1893 and Spring of 1894 the framing was completed in the builder's basement in Battle Creek and then shipped and assembled in Allegan, Michigan. Various sources of revenue among them **The Coming King**, which his mother aided in writing helped **Morning Star** launch into the Kalamazoo River in August 1894, free of debt.

The Morning Star was seventy-five feet long, twelve feet abeam with an office, five staterooms, a main cabin twelve feet by sixteen feet, a drawing room, a kitchen and a hurricane deck large enough to seat about two-hundred persons. With the encouragement of Mrs. White and with credentials as missionaries to the Colored People issued by the General Conference, (this was later disputed), Palmer and White left for the South as self-supporting workers. To meet their expenses they depended upon the sale of literature, particularly royalties from the Gospel Primer.

The first stop, Chicago, gained them three additional workers, one of whom was F.W. Halladay. He decided to go as far as Peoria, Illinois, but a thorough reading of Mrs. White's pamphlet **Our Duty to the Colored People** convinced him that this was the work in which he should engage. He labored for many

years in the South and taught for nearly two decades at Oakwood. After various adventures, one was the artful use of a Negro lad Finis Parker as the pilot, the boat docked at Vicksburg, Mississippi, that site having been chosen rather than Nashville, Tennessee, as first planned, because of its large and needy colored population. The following description of Vicksburg is given by L.A. Hansen upon his arrival just a little later.

But my only mental picture of Vicksburg is how I saw it in those early days.

It was a rather common thing for us to pick up from the ground shell fragments, minnie balls and bullets. I found one large shell right at the main boat landing. Pemberton Tree where Grant and Pemberton agreed on surrender terms was not far out. Many refugee holes dug in the banks of hilly streets were to be seen not preserved as memorials, but left just as they had been used during the thick of the fray. To the city the war shock must have been severe, and this was probably true of much of the South in more remote sections.

Homes were chiefly of the Civil War period. The main business street of the city and its stores were as typically Southern as any old time picture you have seen — low-roofed rambling buildings, oxen pulled carts slogging through streets deep in mud. Here and there were men idly whittling as they sat on benches, and cotton bales piled high — the only evidence of business or industry.

We were at once struck with the open gutter sewer system. Sanitation was fairly well maintained by the many buzzards that policed the streets. A heavy penalty for molesting them gave them a protection that must have made them feel their importance, for they scarcely moved out of the way for anyone. All household waste was thrown into the street for them to scramble and squabble over. Sanitary and health conditions in general were on a par with this system.

Into this picture of poverty and ignorance, framed in racial discrimination stepped these workers on January 10, 1895, to work exclusively for Negroes. Previous to their arrival an unfortunate disturbance involving a white religious worker among Negroes had occurred, but this did not seem to hamper the work of White and his group. Several innovations helped them gain entrance into the homes of the people. Since many colored lived on or near the levees, a loud blast of the ship's horn was enough to bring them to the water's edge to see what was going on. Old clothes gathered for the purpose of winning the people's hearts were passed out along with broken crackers from the Battle Creek Foods Company. These acts did win hearts, and White and Palmer were

invited to a Baptist church to preach. Meetings were also held in the open air, on the boat and occasionally back from the river. Aid from an unexpected quarter was found in the Women's Christian Temperance Union. White cooperated with them when they spoke in the white Methodist and Baptist Churches. As Negroes sat on the back rows of the churches, it was easy to find interested as well as rather capable Negroes, secure their names and visit them in their homes. (20)

On Sabbath White and his group would go out upon the lake to hold their Sabbath services. One evening as they came down the plank, they were met by a group led by Hannah Washington who inquired if Cap'n White was having service out on the boat. When he replied in the affirmative, she burst fourth that she had known of the Sabbath for some time as a relative of Burrell Creecy, Will Street, a railroad fireman, had read to them from a book found on the train that the Sabbath was right. By the summer of 1895, there were twenty-five sabbath keepers in Vicksburg. Theirs was the "chain gang" church—the church building was across from the jail. (21)

The heroic workers from the North, in many instances ignorantly, and in others, openly defying southern customs, of segregation endured many frightening experiences. On one occasion F.R. Rogers, superintendent of the little schools, had to leave town under the accusation of adopting and showing social equality to two black girls. (22) The truth was Rogers had taken in two needy girls, one of them Cynthia Gertrude Johnson, the mother of Garland Millet. At another time the boat was threatened to be burnt. God blessed their faithfulness, and many workers, the Simons, Knights, and Bradfords can trace their beginnings to the work in Mississippi.

The increasing work called for a firm financial base, and White and his workers rose to the occasion. The Southern Missionary Society, a loose association of workers in 1895, with an aim " to carry the principle of Christian education to the people of the South," found it had to own land to set up schools, pay workers, etc. With the approval of Mrs. E.G. White they incorporated in 1898. F.W. Halladay, F.H. Schramm, C.W. Shouse, F.R. Rogers and J.E. White formed the first Board of Directors with White as president. In 1899, they added two new directors, E.A. Sutherland and P.T. Magan. Besides Gospel Herald an informative missionary journal, the Society continued to publish The Gospel Primer by Palmer and White; Christ Our Savior by Ellen White; and The Coming King, Best Stories from the Best Books, The Story of Joseph, all by J.E. White. Some were so popular as to be published in foreign languages. White moved the headquarters for the Society to Nashville in 1900.

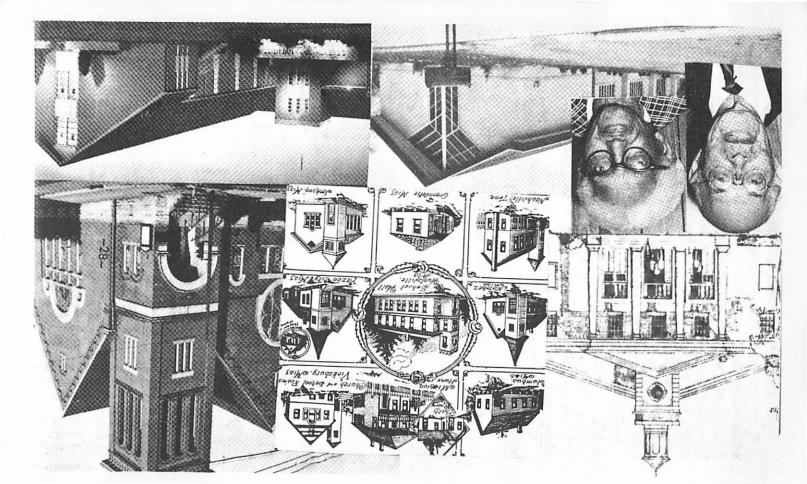
At one time the Southern Missionary Society was voted to manage the educational and health endeavors for the work in the Southern States among Negroes until the General Conference of 1909 moved to a different organization. But the boiler was left at Oakwood as the heart of the heating system there and the Star of the Morning Star was placed upon a teacher's cottage. The boiler and the Star, the burning and the brightness, fit symbols, literally of and for a truly great modern missionary. His outreach and vision form the basis of several chapters to come.

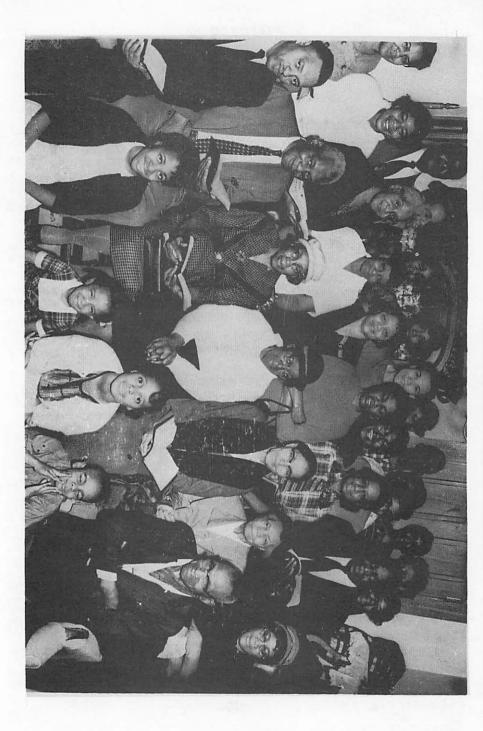
How do you feel about it?

- 1. What should the United States government have done for the freedmen?
- 2. Was there a combined duty for the Christian Church?
- 3. How do you think America would react now? What do you base your answer upon?
- 4. From denominational histories trace the service of some of these pioneers.

Discuss

What more might the Seventh-Day Adventist church have done?





CHAPTER IV IN PERILOUS TIMES ORGANIZING THE WORK

FOR YOUR INFORMATION:

This chapter is telling of the structuring of and the hiring of, the policies, the men, that shaped the work among Negroes. You will get more out of your reading if your knowledge includes:

General Conference Union Conference Harlem Renaissance North American Informant "Negro" "Colored" "Black" Fall Council Spring Council General Conference Committee

Ad Hoc Committee

When the General Conference was organized May 21, 1863, its differentiation was little greater than that of the Michigan Conference with which it had simultaneous meeting dates for several years. When one views the vast diversification through the years, one says soberly, "What hath God wrought?". In 1889 the General Conference divided North America including Canada into six districts. District number 2 included all of the Southern States east of the Mississippi except Virginia and Maryland. Elder R.M. Kilgore, an lowan and former officer in the Civil War, was chosen Superintendent of this district in 1890. At the General Conference April 1901, the nine states of this field were organized into the Southern Union.

Because of its splendid organization the Southern Missionary Society was accepted as a branch of the new union. This gave the Society no financial help but added strength, for when J.E. White retired in 1906, G.I. Butler the Union president became chairman of the board. The Society assumed responsibility for the work among Negroes in all the territory south of and including Kentucky and east of the Mississippi River. The ministers for the Negro work were to be supported by the tithe in the local conferences, but in that the local conferences were poor the Society supported not alone the schools and other endeavors but the ministers as well. But J. H. Laurence remembers when, instead of the customary five dollars per week, the mail yielded a bundle of magazines which the worker must sell to secure his wages. Minister's wives especially suffered in that good medical help could not be received on such poor remuneration. (4)

With such men as Laurence, Peters, Barry, Strachan, Kinney, Murphy, Sebastian, Buckner, Scott, Willis, Dasent, King and others the work grew and Anna Knight's estimated fifty Negro members in 1894, had grown to around nine hundred by 1909, (5) when the General Conference established the North American Negro Department.

There were now two conferences in the old Southern Field as in 1908, the Southeastern Union Conference had been formed from the Southern Union incorporating the states of North Carolina, South Carolina, Georgia, Florida, and eastern Tennessee. The Southern Union was composed of Alabama, Mississippi, Louisiana, and the Tennessee River Conference, Kentucky and the western part of Tennessee. This division of Tennessee according to B.W. Abney, who was entering the work at this time, was done so that the large cities of Chattanooga and Knoxville might help support the work in the Southeastern Union, and Memphis and Nashville the work in the Southern Union. Tennessee was once again divided for financial strength into the Georgia Cumberland Conference during the depression. (6)

The Southern Missionary Society by this action of June 15-21, 1909 operated in the name of the Southern Union Mission and "took over all work and workers for the colored people heretofore maintained by the several local conferences and by the Union Conference excepting the school at Oakwood; "and further received the tithe and other funds from all the Colored churches in the area." (7) A like organization, the Union Negro Mission, was organized within the Southeastern Union. Within these departments strong preachers such as John MANNS, Florida; Sydney Scott, South Carolina; Page Shepherd, North Carolina; and S.G. Dent in Georgia were held responsible for the evangelistic work in the state while one man, at one time, G.E. Peters, another time J.G. Thomas, B.W. Abney, the older seasoned men rose to be in the late teens the Union Evangelist, or then in the late twenties Union Secretary of the Negro Department. These men were responsibile for some of the never-to-beforgotten efforts that won the souls that are even to this day the backbone. they and their families of many of our churches in the North as well as in the South. (8)

Several circumstances turned the 1909 General Conference favorably toward organizing a North America Negro Department. The Negro membership

was now over nine-hundred and men such as Louis Shaefe, gifted evangelist and singer, and John Manns were talking of organization. They along with J.K. Humphry, Sydney Scott and others sent a letter to A.G. Daniels suggesting in Scott's words an Afro-American Department. Daniels invited them to the General Conference. Although there were many Negro preachers who had demonstrated ability to carry heavy leadership responsibilities a white man J.W. Christian was elected first Secretary of the Negro Department, and served from 1909-10, resigning because of ill health. He was followed by A.J. Haysmer, a former missionary to the West Indies, who served three years. He was succeeded by C.B. Stephenson, President of the Southeastern Union Conference, incumbent until 1918.

Because of the intervention of World War I the next General Conference had been delayed to 1918. Overtones of changes in racial psychology led the Negro brethren to ask for a man of color to head their own department. Anna Knight remembers that the discussion centered on various men and that successful evangelists such as J. H. Laurence were discussed, but when someone mentioned that W.H. Green had argued as a lawyer before the Supreme Court, it seemed to her that this was the capable man that was needed. She arose, expressed this, and put it in the form of a motion. It passed, making W.H. Green first Negro to head the Negro Department.

W.H. Green soon earned the name of "traveling Green". This is why - By this time the work was securely established at various beachheads and could no longer be thought of as a southern endeavor. It was firmly entrenched in the North especially in New York and New England, in which hundreds of free Negroes had followed the Millerite message. Such famous Negroes as Frederick Douglas, William Grant Still followed the movement, and Sojourner Truth spoke at some of the Millerite meetings. There were here and there, therefore, handfuls of Negroes in the white congregations. In New York City the first companies were company one and company two formed when two groups began to hold meetings in homes. J.H. Caroll, a layman, who had held successful meetings and brought in among others an ordained Baptist minister named J.K. Humphrey, was leader of number one. J.C. Henney was leader of group number two. In 1904, company number two was organized as a church of twelve with J.H. Carrol leader. This church was on 134th Street in Harlem. For Number One Company J.K. Humphrey was the leader. He began to evangelize immediately in Manhattan and Brooklyn, then to pastor the First Harlem Seventh-Day Adventist Church at 131st St. and Lennox Avenue where. under his leadership the membership soon expanded to six hundred.

In the Midwest this same pattern of small groups remaining with the white churches while larger groups formed their own churches was maintained. The work among colored in the large city of Detroit, Michigan was begun in July 1910, with J.W. Owens systematically delivering small books and giving Bible studies. By December 31, 1910 he had organized a group of seventeen.

W.H. Green, Milton Young labored here, and T.B. Buckner constructed the Hartford Avenue Church, of which the north wall, so says Benny Washington, fell twice during construction. Battle Creek also developed a sizable congregation. But in 1944 the same year as the organization of the Regional Conference, I had been in Northern Michigan under direction of Taylor G. Bunch, President of the Conference, visiting the small colored population in churches preparatory to organizing them. This was actually the beginning of Muskegon, Idlewild and Grand Rapids churches.

In Indianapolis, Indiana in 1907, L.W. Browne won fifteen converts. Following the successful labors of such men as E.I. Campbell, Sydney Scott, W.D. Forde, and E.A. Jarreau the church purchased its first building in 1911. In 1938, a little ahead of our story, J.H. Laurence erected his twenty-seventh church building on Capitol Avenue to give the church its present home.

Further west in Chicago, 1905 saw a group of Negroes of the Southside Church organize a Neighborhood Church with J. R. Buster, a literature evangelist, as elder. W.D. Forde found them in 1910 in a rented store front on State Street. The church moved to Dearborn, and then in 1918 to Praire Avenue.

In the dry stretches of the Missouri, Kansas, Nebraska, area and the Southwest which is covered to some degree in chapter five, J.H. Laurence and Doctor Nunes labored and scattered churches over that area attest to their evangel.

In the far west work began in Los Angeles in 1906, when Jennie Ireland, a graduate Battle Creek nurse, began doing medical missionary work. Upon asking her mailman for people on his route interested in the Bible, he referred her to his wife. Eventually in August, 1908, the Furlong (Wadsworth, University Boulevard) Church was organized with twenty-three members. It was at the time the first Colored Church west of Ohio.

Now, to pick up again our story of W.H. Green, one may see by this briefest recital of the progress of the work across the country that by 1918, when W.H. Green assumed the position, it was a herculean task for any man let alone one of his meticulous nature. He began at once to visit the churches, and in days following World War I when racial dissent was fomenting, to pacify and hold the work together. No wonder he earned the name "traveling Green", and

small wonder on one of his numerous trips en route from Boston he collapsed and died in October, 1928.

To fill the vacancy, and this will be detailed later, the Autumn Council of 1929 chose G.E. Peters, most successful members-wise of all the denominational evangelists at that time. His 232 baptisms in the Tampa Effort was not surpassed until E.E. Cleveland's 408 baptisms in Montgomery, Alabama forty years later! Peters' effort in Chicago made necessary the building of the Chicago Church on the same lot on which the tent was pitched. It was the largest church in the Chicago Conference. His progressive ideas conflicting with those of the white brethren, Peters was glad to accept a call at the end of the year to go to New York City, where the defection of Humphrey mandated strong evangelism. (13)

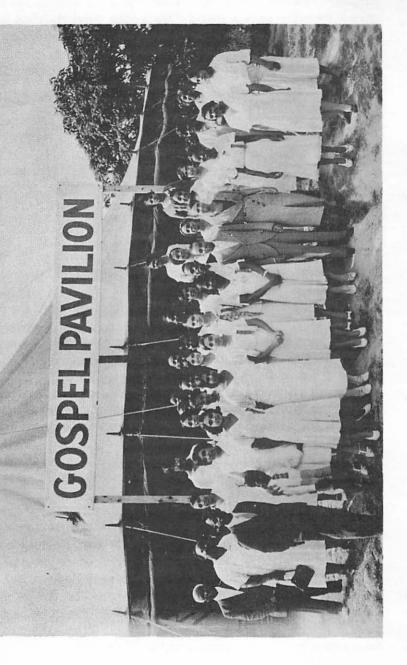
Frank L. Peterson, first Negro graduate of Pacific Union College, a singing evangelist whose Telephone to Glory had thrilled thousands throughout the South, gifted orator and Prince of Preachers was called from Boston to succeed Peters. Peterson's natural endowment of seeing all sides of the question and his loyalty to the denomination at times were misunderstood by more militant Negroes in the ranks. In 1941, G.E. Peters, after large scale evangelism in Philadelphia, resumed the position.

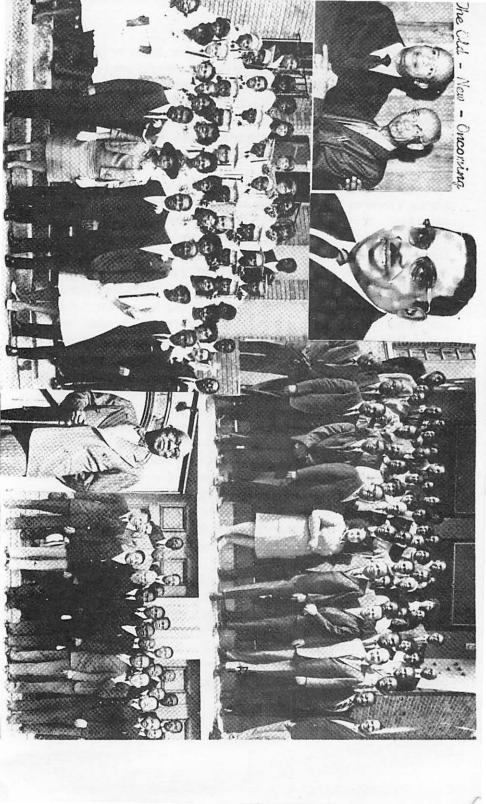
Immediately Peters set out on a program of change. An assessment of the spirit in which this immaculate, positive thinking, God-fearing man acted may be gleaned from this one incident he loved to tell and a second he merely smiled at when reminded of. During the height of the depression the Pastors of Harlem Negro churches received a call to meet to discuss the crisis. Sensing a call for money, Peters went to Carlyle B. Haynes, Conference President, and argued until he received \$100. Midway the meeting after he ascertained the largest church offering to be \$25 he arose, apologized for his inability to stay. but hoped his small gift of \$100 would be of help - and left. This act drew attention to him and his work and added to his crowds. When asked to dismiss for lunch a meeting at the General Conference Office Building and knowing the other men would go next door to the Review and Herald Cafeteria, whose segregated policy denied him entrance, he arose and when all was silent said, "I'm glad to pray with you brethren even though I can't eat with you." He carried this same policy of psychology, prayer and persuasion into his office. (14) His first goal was to change the name from Negro Department to Colored Department, which in those days was tantamount to changing it now from Colored to Black. The Autumn Council of 1942 voted this. His second project was an office in the new General Conference building which was just completed. Peterson had traveled steadily and had a nondescriptly located office in the nether parts of the old office building. Although Peters traveled far afield, describing his trips to his congretation, he wanted an office for himself and an adjoining one for his secretary. After some by-play he received it. His secretaries Arthelia Watlington, Lelafred Ballard, Althea Lightner, Evelyn Mays, served him well.

One of his other two projects was a nurse to travel with him to inspect the church school students. Geneva Bryant, R.N. was made an assistant secretary of the department in 1942, and served until 1947. Believing that the colored constituency needed some type of news media, as soon as he entered the office, he began a mimeographed sheet which went monthly to the workers. He then approached J.L. McElhaney, General Conference President, with the idea that this should be printed by the Review and Herald and sent out to all church members. It was a most convincing Peters who finally won over McElhaney, who after discussing names as "Observer", etc., named the new paper the "North American Informant". The same Spring Council held at the Stevens Hotel in Chicago, April 10, 1944, that voted in colored conferences voted in the "Informant" also. (15)

In 1950 Peters made contact with "Ebony" for a write-up of the colored work. He turned the project over to me. I was then principal of the Washington Academy. Although the magazine neither sensing the scope of the work nor using the material furnished it in its entirety focused largely upon the work in Chicago, it was a denominational "first". When on March 10, 1953, Look magazine did a denominational story it was largely doctrinal and of course no reference made to the Colored Work, even though by now, due largely to its missionary program the Seventh-Day Adventist denomination was more dark-skinned than white.

Peter's last project was a sensitive one. In 1919, as a part of its expansion program, the Review and Herald had erected a small cafeteria literally within the shadow of the General Conference office building. It was for the staff of the Review, the General Conference, and those of the community who dropped in. Following its policy of attempting to comply with local custom, Negro ministers and laymen were not served in the main dining room but in a side room behind a curtain. G.E. Peters as customary, bided his time until some irate ladies of old Ephesus (who later helped organize the Regional Conference thrust) were preparing an article for the Washington Post on "Segregation within the Adventist Church." He apprized Elder McElhaney of the project, its cause and the General Conference president saw to it that a dining hall with room service was reserved upstairs for the Colored Brethren.





How had it come that the Adventist Movement begun by Underground Railroad operators and taught to defy the Fugitive Slave Act could deny its own Negro ministers the right to eat freely in its own headquarters cafeteria? Something must have happened. It had, and Spalding in his unpublished MS Lights and Shades, p. 142 tries to explain it. In substance this view is repeated in the Seventh-Day Adventist Encyclopedia, p. 1062. Because of its historical development I have quoted here practically the whole of it, verbatim ac punctuation.

In various states partly by hearing preaching and partly by receiving literature there were a few Negroes who accepted the faith of Seventh-Day Adventists... At this point the lack of experience in southern conditions presented some stumbling blocks to the northern brethren. In Kentucky Elder Osbourne formed the two races into separate companies and churches. Upon his visit to Battle Creek in 1877 (Review and Herald, May 31, 1877) he laid the question before Elder James White, then President of the General Conference, who ... agreed with him in his plans. But a few years later northern workers being sent ... insistence was made that the two races be joined in the churches ... the results ... enfeebled churches, injured public feelings ... weakness. (16)

But instruction from Mrs. White cleared the way for successful work to be done for both races in the southern states. In the North where public opinion was not adverse whoever hears the truth and obeys it becomes children of one family ... The black man's name is written in the book of life beside the white man's name! You have no license from God to exclude the colored people from your places of worship ... They should hold membership in the church with the white brethren. (17)

A.W. Spalding reports further that the question of dealing with black membership came up several times before the General Conference during the period before 1890. "Most speakers maintained that as God is no respector of persons Christians should not allow social questions to affect their church policy."

But as the work progressed in the South, it would become more evident that a message to reach all classes must not ignore the conditions existing ... even if these should be found unwarrantable restrictions and prejudices ... the following instruction was given: We are to avoid entering into contention over the problem of the color line. In the South we could do nothing in presenting the truth, were we to deal with the color line question as we can deal with it some places in the North ... Let white

workers labor for the white people ... Let colored laborers do what they can for their own people ... The colored people should not urge to be placed on an equality with white people. The relation of the two races has been a matter hard to deal with, and I feel it will ever remain a most perplexing problem ... The work for proclaiming the truth for this time is not to be hindered by an effort to adjust the position of the Negro race. As we are led and controlled by the Spirit of God, we shall find that this question will adjust itself in the minds of our people.

These quotes from (18) **Lights and Shades** and Volume 9 place Mrs. White's quotations in perspective. At first she went along enthusiastically with a combined work until southern prejudice threatened to close up the whole work. She then advocated colored workers working for colored and placing the converts in separate churches in the South for the good of the work. Significantly she added that this **way** was to be followed "until the Lord shows us a better **way**" Vol. 9T, p. 207.

It was the construction and interpretation placed upon these social accommodations and forming them or at least using them as a denominational policy that has brought the damage in terms of unfortunate race relations in the Adventist Church.

Spalding temporizes thus: "The position therefore, which Seventh-Day Adventists have assumed in the race question is to recognize and conform to existing conditions which do not involve transgression of God's law. Injustice and oppression are repugnant to the Christian ... but his Christian experience should not, therefore, lead him to start a crusade against customs which do not interfere with the Christian's duty.

It may be said that the attitude of Seventh-Day Adventists in this matter is shaped by policy instead of principle: it is rather a principle of policy instead of a principle of pleasure. The converted Seventh-Day Adventist north or South cannot have in his heart prejudice toward another on account of color, culture, or social status, but his duty to the world leads him to conform to certain practices, which society — whether or not to an exaggerated extent has found necessary to establish.

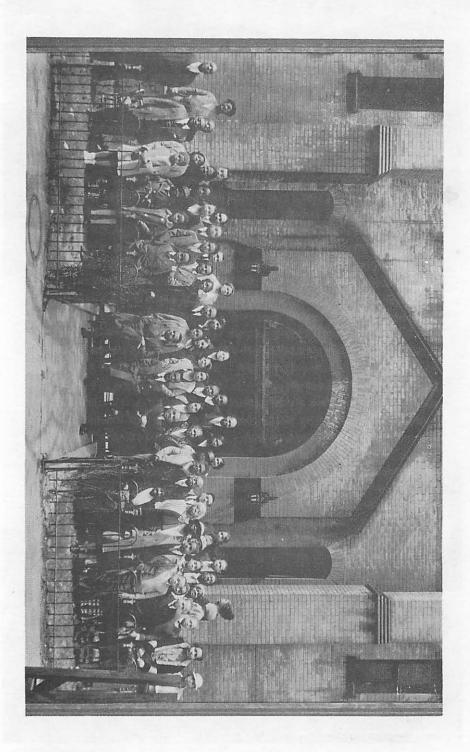
It is the policy, therefore, of both white and Negro Seventh-Day Adventists in their churches as well as other social relations to accord to the proper degree with public sentiment. In doing this both recognize that distinctions are made not because of comparative personal worth, but that the gospel may not be hindered. So long as the world is not wholly Christian, it must for its own preservation submit to laws political and

social which are abhorrent to abstract Christian principle, and in this sense social orders as well as civil governments are ordained of God. The white Christian will not from overzelousness seek to break down social barriers, and the black Christian will not have any sense of injury to cause his resentment against necessary distinctions. The mind of the true Christian is not upon personal vanity but upon the salvation of men; and to this end, rather than to the placing of all classes of people upon an artificial social equality will the efforts of the Christian be directed. In the transformation that comes in the kingdom of Grace on earth various distinctions must be admitted to the end of the world. In this the Negro Christian as well as the white Christian will for the sake of Christ gladly acquiesce.

The SDA Encyclopedia makes it more succinct: "The policy of separateness, at first adopted for the sake of advancing the gospel, eventually came to be so taken for granted that probably a majority of Seventh-Day Adventist members in areas where segregation was the custom (and even in areas where it wasn't) believed it to be a fundamental teaching of the church. The carrying out of "principle of policy" over a period of years was not always understood by Negro members..."

I dare say by about 99.44% of them and it was in the crucible of one of these misunderstandings in "principles of policy" that another form of Negro organization was forged.

To conclude the Colored Department. In 1950 G.E. Peters became a Field Secretary of the General Conference and the following year as he looked toward retirement because of illness took on C.E. Mosely as his associate. In 1953 Mosely became a Field Secretary also. When in 1954 F.L. Peterson again became Secretary of the Department, it had come full circle and something had already developed which in so many ways was to replace and fulfill the needs of the Department.





CHAPTER V REGIONAL CONFERENCES

For your Information:

This chapter will introduce you to great laymen who loved their church and how working within constituted authority with great leaders within the church, they helped effect a great change. You will know more about them and their work if you look up these terms.

United Sabbath Day Adventists: George Edward Peters, J.H. Wagner, J.L. Moran, F.L. Peterson, James O. Montgomery.

James O. Montgomery usually wore a little smile; he saw the humor in life; his wit was quick and his laughter stimulating. But he was not smiling this Sabbath morning October 16, 1943, as he stood in front of the pulpit of the Ephesus (now Du Pont Park) Church in Washington D.C. As Elder T.M. Fountain stood to dismiss, Montgomery declared, "Think it not strange? Yes, I think it very strange that there is an adventist college (Washington Missionary, now Columbia Union) nearby to which I cannot send my children. Yes, I think it is strange! A denominational cafeteria in which I cannot be served, and now this incident - I think it mighty strange!" (1)

The strange event to which Montgomery referred was that Brother Byard long time member of the Linden Boulevard Church of Springfield Gardens, New York City, a light skinned mulatto had taken his wife, Lucy, also very light skinned to the denomination's Washington Sanitarium and Hospital, Takoma Park, Maryland, to which she was being admitted. When Byard's true racial identity was secured by writing rather than by appearance, he was told a mistake had been made and his wife wheeled into a hallway. Calls were placed to various hospitals and Mark Cox, native Washingtonian, Loma Linda graduate interning at Freedman's Hospital remembers with chagrin welcoming Sister Byard to Freedman's. (2) She died shortly thereafter of pneumonia. whether contracted while waiting in the hallway of the Sanitarium, as hasty rumor put it, eternity alone can tell. (3) To quiet the Ephesus Church, upset by her removal from the sanitarium, Elder W.G. Turner, Australian, and President of the North American Division, although forewarned by G.E. Peters of the Calibre of the membership, came to attempt pacification. He chose his text 1 Peter 4:12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." He had hardly sat down when Montgomery placed his violin in the seat he occupied near the organ, faced the congregation, delivered his speech saying among other things, "I am not prepared to hear you say Servants obey your masters, meaning the General Conference is our master."

After service a select group gathered around him. Ephesus, New York, has long been known as the largest Negro church, but Ephesus, Washington D.C., as the sophisticated one; it was proven by the composition of the committee formed by this group. Joseph T. Dodson, chairman, operated his own funeral limosine service and at one time, with Union conference approval, pastored the church for one year. Alma James Scott vice-chairman, was founder of the first social settlement house among Negroes in the entire world. Willie, Dodson's wife, was working toward her Ph.D. in psychology and principal of a Washington, D.C. Junior High School. Mrs. L.B.D. Cox was critic teacher in the public schools, but she guit the next day so as not to jeopardize her son, Mark, who was planning a denominational career. Helen Sugland grew up under the pastorate of Louis C. Sheafe, who sought Negro conferences in the teens and was public school teacher par excellance. Eva B. Dykes was the first Seventh-Day Adventist Negro and Negro woman in the world to receive a Ph.D. and Valarie Justiss, corresponding secretary would soon be the second Negro Seventh-Day Adventist to receive a Ph. D. Alan A. Anderson was just beginning his career as systems engineer which would lead him to Divison Chief in the government. Brother Daniels represented the laity of the First Church as recording secretary. Later, Laertes Gillis joined him as treasurer. It was Alma J. Scott, Settlement House founder of international repute, who gave the immediate direction to the committee. As president of Howard University Alumni, when Mordecai Johnson was under attack, she had organized the alumni world-wide overnight. She proposed the Black constituency be done likewise.

The group by strange coincidence met that same night in the back room of Dodson's Book Store that was destined to be the first office of the Allegheny Conference. They passed the hat to help on the telephone bill and began calling various persons to apprize them of their actions, viz; J.G. Dasent, New Orleans, Arna Bontemps, Nashville, Tennessee, O.A. Troy, Pasadena, California, and L.H. Bland, Baltimore.

These agreed to have their names placed on a letter head. Because several persons outside the United States were contacted the committee named itself "The National Association for the Advancement of World - Wide Work Among Colored Seventh - Day Adventists. Elder J.H. Wagner, colored secretary of the Columbia Union, accepted the position as Advisor and the meeting closed

officially after Elder J.L. McElhaney, President of the General Conference agreed to meet the Committee at the General Conference Office Building the next day, Sunday, October 17, 1943. Dodson was chosen to present the work of the committee.

Doctor Valarie Justiss Vance remembers that Mrs. Dodson could find only twenty sheets of bond paper. Albert Burgess was aroused out of bed past midnight and asked to print the letter heads. It was almost meeting time the next day before Dr. Vance had completed and mailed out letters to a chosen list of individuals. W.G. Turner noted the absence of certain names and inquired concerning them. Dr. Cherry of Pittsburgh even came to town shortly saying he had been called and asked what he knew about it. Because of Elder McElhaney's promise to report all the proceedings to the General Conference Committee and the very pointed discussion, the Committee counted the visit a success, as also was a longer one Sunday, October 31, 1943.

The Committee for the Advancement of World Wide Work among Colored Seventh-Day Adventists had joined counter to its stated objective of complete integration and certainly without the historical intent, that group of Negro Churchmen who through the years had thought a separate organization the answer to the color question. There was one difference, they were laymen; the others had been ministers.

On the 3rd of May, 1922, Elder J.K. Humphrey was invited to preach at the General Conference session. At one part of his sermon he said:

In 1905 a brother came to my house and urged me to cut loose from the Seventh-Day Adventist denomination.

That man was about twenty years my senior. I flatly refused to do it ... That brother went away and the next thing I heard of him, he had written a letter to the General Conference, withdrawing from this denomination. There is nothing to his movement today. Since that time others, white and black, have apostatized and come to New York City and endeavored to split that large church in two.

No doubt, the first person he mentioned was Louis C. Shaefe, who pastored at 10th and V Streets in North West Washington D.C. In 1907, Shaefe turned in his credentials to A.G. Daniels, President of the General Conference, and the church went with him. Elder Shaefe returned bringing the church back with him and almost immediately was sent to pastor in Los Angeles. By 1917, he had returned East and was preaching in "first day churches" in Kansas City. John Manns visited J.K. Humphrey after he and the conference differed in Savannah, but the two came to no agreement.

Elder J.H. Wagner, Colored Secretary for the Columbia Union Conference, apprized the Committee of the most recent attempt to secure Negro conferences with which he quite correctly equated their ultimate end from the very beginning. When W.H. Green died suddenly in October of 1928 his position as Colored Secretary was not filled immediately, partly due to a memorial from the colored ministers "that the only way to improve the work among Negroes of the country is to organize colored conferences, whereby the colored people may handle their own money, employ their own workers and so develop administrative ability and all cultural lines of work ... to organize Negro conferences that would function in exactly the same relation to the General Conference as the white conferences." (9) After a thorough discussion it was decided to appoint a Negro commission of eleven whites and five Negroes to study the financial income, numerical strength, and territorial division. J.K. Humphrey alleged that the commission met without Negro members and then asked them in a meeting just prior to the Autumn Council in Columbus, Ohio to rubber stamp the actions of the whites who had decided it was not time for a colored conference. The commission alleged that it had sent Humphrey letters, and he had feigned illness. As many of the discussions concerning the Negro work occurred in ad hoc committees it is difficult at times to find the records.

When the report was given to the Colored brethren at the 1930 General Conference session in San Francisco, a young minister was heard from for the first time. C.E. Mosely, later a field secretary of the General Conference, remonstrated against the report but was silenced by older ministers. (10) But J.H. Wagner was referring to more than this when he counseled the committee March 7, 1944. He told them they were following the right tact that of allowing everyone, students, ministers, workers, to know what was happening. The mistake of 1930 had been that the involvement had not been broad enough. At that time the General Brethren had taken the ministerial memorial to the leading laity who had said that they didn't know a thing about it and that it was the program of a few men who wanted to sit behind swivel chairs. "So keep the ministers with you," was his counsel. (11)

This corroborated an earlier talk to the committee by G.E. Peters, who had felt the need for a stronger organization since 1929. From his office, however, he was getting several points of view. Some ministers were writing in against the organization mainly, he thought, because it was new to have laity lead out. One secretary in the Southern Union had even written his opposition in to the General Conference. California didn't go along with the idea either. He felt that Elder McElhaney was fair, but be careful for he felt that the committee might be forcing its way. (12)

G.E. Peters was right; it certainly was the Committee and much of the forcing was done by the Secretary, Valarie Justiss Vance. This brilliant young woman called by Lucy D. Slowe, Dean of Women at Howard University one of the brainiest black students produced by the University, worked all night that first memorable Saturday night, put through calls, wrote the letters, and helped shape the agenda. It was her assiduousness as corresponding and recording secretary that activated the cohesive momentum that pressed home the issue. Her kineticism coupled with the sagacity of Alma J. Scott, planning ability of J.T. and Willie Dodson was just the right combination for just such a task.

The General Conference Committee voted to call in the Negro Union Departmental men and pastors of leading churches from all over America in order to discuss the problem at a special meeting during the Spring Council April 8 - 19, 1944. J.T. Dodson and A.V. Pinckney because of bareness of the committee treasury paid their own train fare to Chicago taking a supply of their "Agenda," an eight page pamphlet entitled, "Shall the Four Freedoms Function Among Seventh-Day Adventists?" Its flawless printing was again the work of Albert Burgess, brother to Monroe Burgess. A. Pinkney school teacher and NAACP leader had been added after his stand had been ascertained by Dodson, his wife and Miss Justiss.

During Sabbath School, while Dodson was sitting with the delegates in Shiloh Church, it occurred to him that he and Pinckney were not authorized to attend the meetings. Finding Pinckney, Dodson with him braved the blustery winds to the Stevens Hotel roof auditorium and called Elder McElhaney from the rostrum of the white delegates. They were told to check with Elder W.H. Robbins, President of the Columbia Union. They found Elder Robbins in his room, and he suggested they meet him fifteen minutes befoe the 7:30 p.m. meeting. When they arrived on time he said, "You'll have to let someone else represent you." He had been unable to secure entrance into the meeting for them. Dodson asked if he might see Elder McElhaney before the meeting began and with Robbins' affirmation they approached Elder McElhaney, who received them warmly and asked pointed questions about the agenda they presented to him. Finally he said, "Well, we've been talking a half-hour, and if you wish to stay to the meeting I'll convene a General Conference Committee meeting and take a vote on it. Pinckney recounts that to his amazement he saw it was 7:55 p.m. and the room filled with delegates. Feeling they might lose the vote and that McElhaney held the key to their success, they demurred, thanked him profusely, quickly passed agenda to members of the committee, and left. As they passed out of the door, F.L. Peterson spoke out, "Those two influential men ought to be allowed to stay to the meeting." (13)

In the meeting that followed Elder McElhaney was so successful in fielding questions with answers that Dodson and Pinckney and the agenda furnished that the basic need of a different type organization for the Negro work, that of Negro conferences was evolved and not the integration of white conferences asked for by the agenda. The General Conference Committee, of course, would have the final recommendation.

G.E. Peters remembered his consternation the next morning to find Elder McElhaney absent and someone else in the chair. He was told the president was ill. Peters asked the song leader to sing an extra song or two until he returned and went at once to Elder McElhaney's room. The Elder was in bed; nevertheless, Peters informed him that if anything should go wrong in this meeting, and no program made for the colored work, he didn't see how Elder McElhaney could ever face the colored constituency again and he was sure that he, G.E. Peters, never would. Elder McElhaney said very earnestly, "If you feel that strongly, then ill as I am, I'll chair the meeting." They walked down the stairs together.

The Secretary of the Colored Work had not been overacting in the foregoing drama. Many pressures were bearing down upon him the least of which was a movement among young people northeast and northwest called the National Association for the Advancement of Advent Youth. It resulted from the pooling of three distinct movements in Chicago, Detroit and Pittsburgh. The central uniting theme was the acceleration among the conferences in the renting and purchasing of jr. camp sites during the late '30's and '40's and the segregated policy that denied access to these camps and their facilities to Negro youth in the conferences.

In the Chicago area Elder Thomas Allison fielded the tricky problem by purchasing a farm near Cassopolis Michigan. There near the shores of Paradise Lake he set up a jr. camp that for several years was the gathering place for Negro youth from around the country. While it partially satisfied the recreational and social needs its primitiveness pointed up the discrepancies between it and the conference sponsored Illinois Youth Camp. Responsible young people in the Shiloh Church, Herman Clayton, Michael Blanchard, Avis Graham, Valarie Justiss, Roland Barton and John Green, Jr. were quick to point this out. They argued the pros and cons time and again at Marvene Joneses home which was the common meeting place.

At the other end of Michigan Ave. at the Hartford Church in Detroit, J.E. Johnson, fresh from Washington, D.C., where he had established a "Y" program for the Ephesus Church and a name for himself as a young people's

man, wrestled with the same problem. Under the leadership of Don W. Hunter the Michigan Conference had rented an island camp site, but there was a "restricted covenant." The Pioneer Club of the Hartford Church reacted. The president, Jonathan Roache, members Bert Williams, Addison Prince, Rothaker Childs Smith, the Cantrells, E.Z. Watts and V.B. Watts, Clarence Benjamin, Henry Hammond, and I, remonstrated with Elder Johnson to the effect that he approached Taylor G. Bunch, president of the Michigan Conference. A campsite near Ann Arbor, Michigan, Camp Norcom was rented for the Detroit area Negro youth with Elder Johnson as Camp Director and I as his assistant.

Perhaps these groups and their endeavours might have remained isolated incidents had it not been for the penchant of Adventist youth to travel. Jonathon Roache was called to principalship of the Baltimore Berea Academy by L.H. Bland. Roache meeting with the other church school teachers found that a group in Pittsburgh was deeply concerned over the youth-educational plight and discussing the feasibility of a Negro educational secretary in the Negro Department. Their leader was none other than fiery, progressive W.W. Fordham who a decade earlier had helped effect a far-reaching change in the educational policies of Oakwood College. More recently he had won national notice in the drive to build the Center Ave. Branch of the Pittsburgh Y.M.C.A. Now, he, his wife Maybelle, the church school teacher, Mildred Evelyn, Celeste Joy, the Mosbys - Ruth, Simon, Lillian and the ever-militant John Green, Jr., began constructive thinking about a national youth organization.

Through letters and 'phone calls a meeting was set up in Detroit in the summer of 1941. Elder Monroe A. Burgess fresh from his evangelism in Petersburgh Virginia where he had won many converts and the beautiful Willa Mae Herbin as a wife was the speaker. Elder A.W. Peterson MV Secretary of the General Conference was asked to attend as was G.E. Peters of the Colored Department. Herman Clayton was elected president and Mildred Evelyn, sec'ry. of the National Assn. for the Advancement of Adventist Youth. Then and in the future meetings in New York, A.W. Petersen, speaker; Pittsburgh, W.W. Fordham, speaker; Baltimore, T.M. Fountain, speaker, and under the new president Jonathan Roache they pressed toward the training of a person to fill a new General Conference office as Youth Secretary of the Colored Work.

This was one group the Secretary of the Colored work knew he dare not face unless he could report progress in some quarter.

Jay J. Nethery, President of the Lake Union Conference, had persuaded the brethren it was time for colored conferences in a separate meeting. On April 10, 1944, the General Conference Committee voted:

We recommend

- 1. That in unions where the colored constituency is considered by the Union Conference Committee to be sufficiently large, and where the financial income and territory warrant colored conferences be organized.
- 2. That these colored conferences be administered by colored officers and committees,
- 3. That in the organization of these conferences the present boundaries within each union need not be recognized,
- 4. That colored conferences sustain the same relationship to their respective Union Conference as do white conferences.

(Action of the Spring Meeting of the General Conference Committee, April 10-16, 1944 pp 15-16). (16)

J.L. McElhaney asked Dodson to disband his committee which he did with reluctance.

Perhaps it was due to Jay J. Nethery's faith in his own program that the Lake Union Conference piloted the way, voting to adopt the General Conference recommendation July 17, 1944. A special meeting of the colored constituency was called to meet in the Shiloh Church in Chicago, Illinois. W.H. Branson chaired the spirited meeting with the laity offering many challenges. Brother Aberthnot, businessman and soul winner in Chicago, argued that Negroes were not like Europeans and needed no conferences. Avis Graham and I answered with the argument for job opportunity and experience. The ayes carried, and the conference was accepted. The General Conference proposal for president was J.L. Moran, but Avis Graham and other young folks, apparently not enamored with is college administration, met the committee and his name was replaced by Peterson, Troy, and others. At last a committee was sent out to select all personnel except a conference president, it still being hoped that this delaying tactic would forestall the formation of the conference.

From the extreme left rear of the auditorium what happened next as viewed from the Michigan delegation there appeared in this wise. The secretary of the committee began to read his report in a normal clear voice, "Charles E. Galley, Secretary - Treasurer, Virgil Gibbons, Publishing Secretary, W.J. Kisack, Missionary Volunteer and Educational Secretary, L.B. Baker, Book and Bible House," then in an almost inaudible voice, "and J. Gershon Dasent, President." The Indiana delegation had moved and seconded it from the front row while those in the rear were still calling, "Mr. Secretary, we didn't hear you." The ayes again carried and Elder Dasent was ushered to the platform to make a

few remarks. Order never was completely restored, and the meeting ended in confusion. (17) W.H. Branson, Jay J. Nethery, T.G. Bunch, and H.J. Klooster left almost immediately, and J.G. Dasent, first Negro Conference President, was left with certainly an uncertain constituency. Fred N. Crowe was selected Sec'ry.-Tres. temporarily, but served 1945-1960. Miriam Christian was appointed first office secretary of a colored conference.

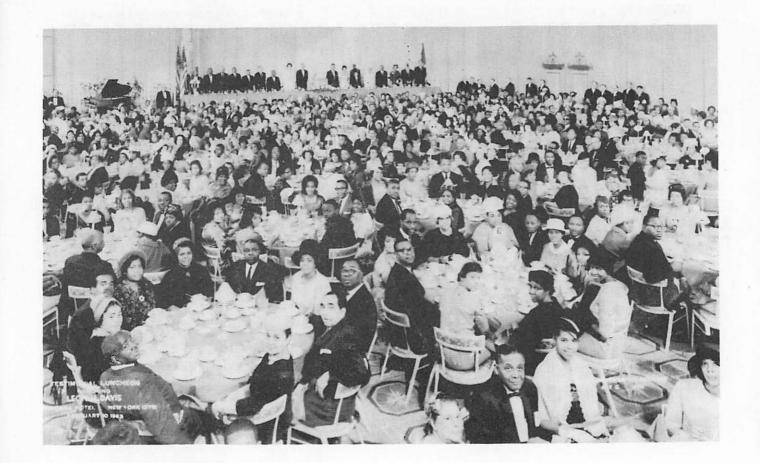
On October 3, 1944, the Negro constituency of the Atlantic Union Conference met in New York City to organize the Northeastern Conference. L.H. Bland, President; Lionel Irons, Secretary-Treasurer; Jonathon E. Roache, Missionary Volunteer and Educational Secretary; James J. North, Home Missionary and Sabbath School. They moved into temporary quarters on 127th Street until a building was purchased at 560 West 150th Street, off Broadway. Here a group from Ephesus formed a new church, City Tabernacle. The building also housed the Book and Bible House and the church school. (18)

A camp ground near Ellentown, New York, and also near one of Father Divine's areas proved too rocky and was released in favor of another near Hyde Park, New York. Here in later years Elder Leon Davis maintained with the help of a diversified staff one of the finest youth camps in North America. Here also later was built the camp meeting pavillion, and now a nursing home is being operated.

Elder Irons died, and then Elder Bland began to suffer from a crippling illness. As did Moses, he took Willie Lee for his Aaron and carried on. Strange diseases were no stranger to him. He had often recounted how his oldest daughter, when a child, had caught spinal meningitis just about incurable at that time and had begun to bend with its progression; and how he knelt in prayer at her bedside praying far into the night to be awakened at bird song by the healed child playing with his hair.

The constituency voted their confidence by re-electing him until the end. So passed one whom W.E. Straw, when head of the Theological Department at Emmanuel Missionary Colege, termed a most logical craftsman and master preacher. (19) One of the handsomest, gentle and understanding, beloved and charismatic ministers, evangelist and administrator the denomination has ever produced. He was followed by H.D. Singleton, a literal workhorse, quiet, observant, and administratively responsible for much of the large scale evangelism in the South. R.T. Hudson with imaginative programs and a voice just as big passed while preaching a funeral sermon. George Earle, present incumbent well-known and liked by all is over the fastest growing of all Negro conferences.





Who would think of Northeastern Conference without first thinking of the Ephesus Church? It was the outgrowth of company and church number 2 in Harlem. In 1904, it met in 134th Street with twelve members. Unlike Harlem Church Number One, which grew rapidly in the 20's under J.K. Humphrey, Number Two was not given a strong boost until about the time Elder Humphrey had founded the United Sabbath Day Adventists.

A little before the misunderstanding, the Greater New York Conference had called in Matthew C. Strachan to pastor the church now on 127th Street and help stem the tide. After the storm broke, G.E. Peters, successful evangelist and Secretary of the Colored Department, was called. He almost immediately changed the name of the church to Ephesus and by his preaching drew such crowds into the newly purchased Harlem Academy Auditorium that the congregation rented a church and parsonage at 123rd and Lennox, Elder Peters set up the arrangements to purchase this edifice before he went to Phildelphia and subsequently returned to the Negro Department. Under T.M. Rowe the church was purchased. (20) It had grown to 1600 members by the mid 1950's, when R.T. Hudson, the pastor, began a series on historical perspective. He invited in United Nation representatives and the church membership swelled to 2200 then to reportedly 2500 in 1969, when a fire gutted it. Symbolic of how Adventists could carry the gospel is that George Earle, Conference President, was notified of the fire via long distance telephone from California, and he still arrived on the scene in New York simultaneously with much of the fire-fighting equipment. With Pastor Calvin B. Rock, recently called to the presidency of Oakwood College, the church enters the pastorate of Edwin Humphrey with a building program a necessity.

Northeastern Conference Statistics 1970:

Membership 13,695, Ministers, Churches 46, Tithe \$2,705,532.33, Offerings \$365,620.68, Institutions.

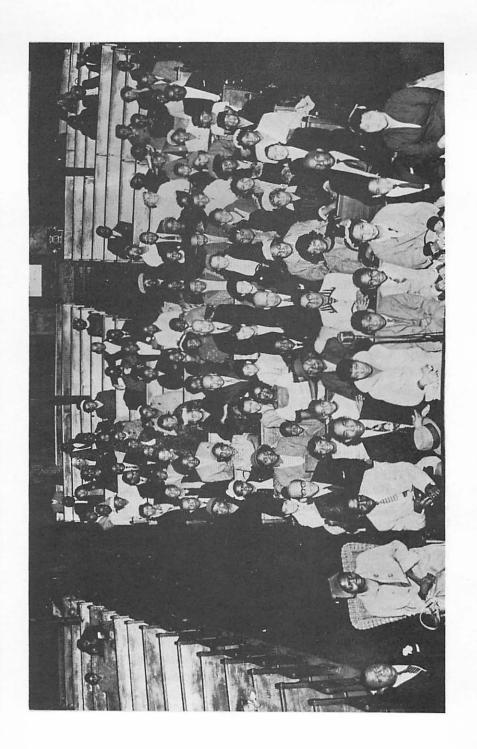
The Allegheny Conference was the third to be formed. At a meeting in Philadelphia the General and Union brethren again met decided resistance from those who viewed separation as a forced segregation. Laymen especially from Pittsburgh, Elders T.M. Fountain, and Eric Dillett made strong speeches against the conference idea. The motion carried, however, and the name Susquehanna Conference was chosen. When G.E. Peters suggested it was too hard to spell, F.D. Robbins reopened the floor, and "Allegheny" Conference was voted in. (21) J.H. Wagner, Columbia Union Conference Colored Secretary, was voted in as president. In ten years he was challenged only once and unsuccessfully by A.A. Arrington and the Cleveland delegation. J.L. Moran, still

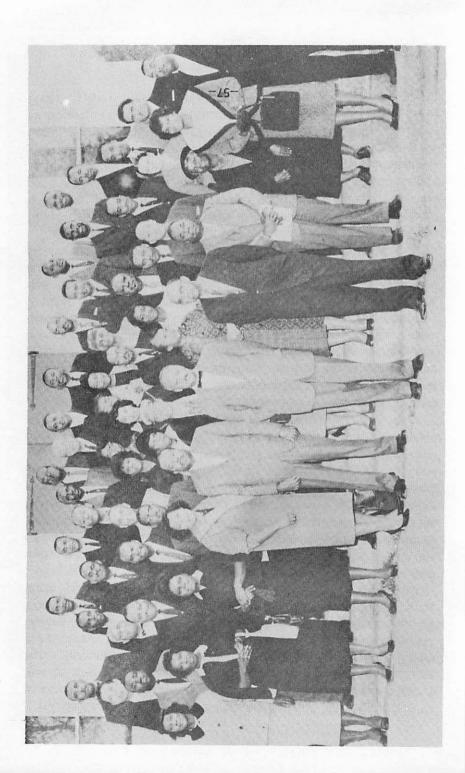
at Oakwood College, was voted Secretary - Treasurer with C.H. Kelley of the Columbia Union serving until he arrived. W.R. Robinson was Home Missionary Secretary; Monroe A. Burgess, Missionary Volunteer and Temperance; H.D. Warner Publishing, and Juanita Jones, Book and Bible House.

The first office was located in J.T. Dodson's Book Store on Georgia Avenue across the street from the Miner Teachers' College. Elder Wagner's desk was the sink with a board across it so that during his travels Alta Williams and Florine Langford, the secretaries, could easily transfer his desk back to its original purpose. (22) The cause of this drastic poverty was that the Columbia Union had given a small sum to start the conference off and then taken back the major portion for bad debts, colporteur, Book and Bible House, etc. A home was shortly purchased at 1208 Irving Street North East, and it was here Moran joined the staff, and Juanita Jones left.

It was Brother Walter Caution, who notified his pastor F.L. Bland of the availability of the Rutter Farm near Pottstown, Pennsylvania that the E. Pa. Conf. had already passed by as a possible educational site. J.T. Dodson drove Elder Wagner and Elder Warner up for a look and later a committee of Brothers Burgess, Dobbins, Dodson, Laurence, Robinson, Warner, and Wagner voted to purchase it. Dr. Grace Kimbrough, Battle Creek physician who had helped young struggling Marian Anderson with money for music lessons, now helped the struggling conference by lending the money to bind the deal. Elder Wagner toured the churches of the young conference injecting what he called the "Allegheny Spirit," borrowing from them much of the purchase price repayable as the conference treasury dictated. (23) In 1946 as the Pine Forge Institute teachers arrived, they found not only a new school being set up but a new conference as well. Joe Davidson level eyed brick mason (level-eyed meant that most rare ability to go into a field and without surveying instruments set up a square, squared up building!) sighted J.H. Wagner pegged and I stretched the string to lay out the first local conference office building in North America to be constructed from the ground up. Previously Elders Wagner and G.E. Peters had assisted Elder W.A. Thompson in dedicating the Huntington West Virginia Church, the first church to be dedicated under complete Black supervision. (24)

One of the attractions of the new grounds was a hill adjacent to the property sheer Elysian in its projection. Unwittingly some have called it Elder Wagner's hill because he mentioned it so often. But "Wagner's Hill" was a name given to a long grade on the trail of the Great Minguas, Pennsylvania Route 202, that Elder Wagner's 1942 Pontiac at times refused to climb in no other way than to be backed up!





H.T. Saulter replaced Prof. M. Harvey and A.V. Pinckney, Monroe Burgess as Educational and M.V. and with this team Allegheny Conference began to lead the other regional conferences as when Monroe Burgess working with the Home Missionary Department was the first to surpass the \$100,000.00 mark in Ingathering. The literature evangelists with such men as L.C. Brantley, H.D. Warner, Virgil Gibbons, J. R. Britt, A.A. Arrington, George Anderson, C.D. Morris, Samuel Barber and C.N. Willis led not only the Columbia Union but the World Field.

Wagner leaned heavily upon the popularity, tremendous capacity for hard work, and extremely good mind of W.R. Robinson to help build up the conference. Robinson, a staccato evangelistic type preacher, sometimes traveled with Monroe A. Burgess, fluid, philosophic and spellbinding, and the two were unbeatable as ambassadors of good will. Sometimes H.D. Warner immaculately attired, driving the latest model Lincoln or Cadillac trouble shot in his suave and homey way. By this time the membership of near 13,000 was crowding it into the upper ten largest conferences in the North American Division. This successful growth during less than one-quarter century led to the division of the conference into East and West Allegheny.

It had been decided during the organization of the conference that because of the size of the territory when 10,000 population was reached to divide it. In 1962, when I became Missionary Volunteer and Temperance Secretary and realized the tremendous administrative burden, I began comparing the monthly reports and saw that Allegheny, west of the mountains, was capable of maintaining itself. I showed my break-downs to Donald Simons, Home Missionary Secretary, and Alan Anderson, who confirmed my findings. W.L. Cheatham, who had succeeded J.H. Wagner as president, and remembered the organizational pronouncement, took it under advisement and on trips into Ohio explained the idea to the membership who found it acceptable. (25)

The Allegheny West Conference as it was called might well have chosen Cheatham as president as he was then dean of the black conference presidents, an able administrator. They elected Walter Starks, experienced departmental man and evangelist, but he was shortly called to head the new stewardship program in the General Conference. Donald B. Simons was elected in his place and served until 1972 when Harold Cleveland was elected. Secretary Treasurers have been Aaron Brogden and James Washington; Home Missionary, Samuel Thomas; Missionary Volunteer and Temperance, C. Lewis; Publishing Henry Freeman; Stewardship, Nelson Bliss.

Conference Statistics 1970: Combined Allegheny East and West Membership 15,361, Ministers, Churches 84, Tithe \$2,273,589.87, Offerings \$263,319.74, Institutions.

Quite a bit of detail has been given of the development of the three above mentioned conferences, for the work was new ground. The next two conferences were the cradle of the Negro work and have been and will be covered in various other ways so that mere set-ups will be mentioned here.

In December, 1945, the Southern Union met to organize its mission department into Negro Conferences. The South Atlantic Conference included the eastern section of the mission field, i.e. North Carolina, South Carolina, Georgia, and Florida east of the Apalachicola River. There were 398 regular delegates and 19 at large. The officers elected were: H.D. Singleton, President, Home Missionary and Religious Liberty; L.S. Follette, Secretary - Treasurer; F. H. Jenkins, Educational and Missionary Volunteer; Richard Robinson, Publishing Secretary. (26)

When H.D. Singleton, was called to Northeastern Conference, J.H. Wagner came to South Atlantic. The Hawthorne Camp ground became a challenger of the Allegheny camp meeting, a new office building was erected and the building of modern churches given priority. Elder Wagner succumbed at Riverside just following the 1962 General Conference Session. Many ministers traveled cross-country to be at his funeral. His successor W.S. Banfield, continued an aggressive policy until called into the union in 1971.

The South Central Conference territory of North West Florida, Alabama, Mississippi, and Kentucky and Tennessee, which had seen the birth of four of the first five Negro churches was organized in December, 1945. Herman R. Murphy was President, V. Lindsay, Secretary - Treasurer.

The office was first located at 1410 Hawkins Street in Nashville, Tennessee, later in a renovated house at 1914 Charlotte Avenue, then in its present modern office building opposite the Riverside Sanitarium and Hospital. (27)

So much of the work of the conference has been and will be discussed further that only mention will be made that the denomination's only two Negro institutions, Oakwood College and Riverside Sanitarium are in this conference. Its early financial difficulties were straightened out by F.L. Bland, who was earning quite a name as a financier. W.W. Fordham increased evangelism. Fate then called C.E. Dudley to the presidency and under his leadership almost phenomenal progress has been made.

On January 1, 1947, in the Jefferson Hotel in St. Louis, Missouri the Central States Mission was organized with 798 colored members of the Central Union Conference forming the constituency. T.M. Rowe was elected president and J.H. Jones, Secretary-Treasurer with Robert E. White Publishing Secretary. Organization added greatly in membership from 798 to 1,408 in 1952. state of Iowa with DesMoines Church had been added in 1948. When financial difficulties struck F.L. Bland was called in. J.H. Jones went off to Union College and H.F. Saulter was called in as Secretary-Treasurer. On November 9, 1952 a constituency meeting held in the Beacon Light Church in Kansas City, Missouri. organized the Central States Conference with F.L. Bland, President. H.T. Saulter, Secretary-Treasurer. Monroe Burgess was called in for Home Missionary; Xavier Butler for Missionary Volunteer. Churches established since then include those at Kinlock, a St. Louis suburb, Sikeston, Missouri, Junction City, Kansas; Kirkwood Missouri and Springfield, Missouri. Membership rose from 1408 in 1952 to 2,326 in 1961, the proportionate gain by profession of faith and baptism being second largest in North America. During practically the same period eight new church buildings were acquired or constructed including a \$250,000.00 church in St. Louis, a modern stone structure in Omaha, and on May 25, 1968, the dedication of the Denver Colorado Park Hill Seventh-Day Adventist Church. Because of greater concentration of population the pattern of church school integration was not followed in St. Louis and an intermediate school was built there. In 1965 a new church building and a new elementary school building were erected in St. Louis and church homes purchased in Wichita, Kansas and Pueblo, Colorado.

There have been two memorable crusades in recent years. One was the "Contacts for Christ" program whereby laymen of St. Louis averaged 1,000 enlistments a month in Bible correspondence courses preparatory to "Voice of Prophecy" meetings. One hundred baptisms resulted. The 1964 summer Field School of Evangelism conducted by E.E. Cleveland. One-hundred-fifty were added to the Shreve Avenue Church.

On December 16, 1946, the colored constituency of the Arkansas - Louisiana, - Oklahoma - Texas and Texico Conferences were combined and organized into the Southwestern Mission. The headquarters was at 3711 Oakland Avenue, Dallas, Texas with W.W. Fordham, President, V.L. Roberts

Secretary - Treasurer and Home Missionary Secretary; J.H. Jones, Publishing Secretary; Helen Wiggins Beckett, Sabbath School Secretary. At the close of the biennial the membership was 1989.

On January 17, 1950, the Southwestern Mission constituency met in the Friendship Baptist Church in Dallas, Texas to hold its first bi-ennial session. W.W. Fordham's report was so splendid that J.C. Kazel Secretary - Treasurer of the South Western Union Conference, chairman of the meeting, took back to the Union Conference a motion to convert the organization to conference status. The officers were W.W. Fordham, President and Religious Liberty Secretary; V.L. Roberts, Secretary - Treasurer and Book and Bible House Manager and Press Secretary; C. C. Cunningham, Educational; Missionary Volunteer and Sabbath School and Temperance Secretary; and O. Dunn, assisted by his assiduous wife, publishing secretary.

Southwestern Conference Statistics 1970:

Membership 5,506, Ministers, Churches 56, Tithe \$494,354.81, Offerings \$61,264.36

In 1945, T.M. Fountain, pastor of the Ephesus Church in Washington D.C. advertised as his Sabbath morning message a question deep in the hearts of many Negro laymen, "Negro Conferences, are they of God?" Although as he was taking his text, J.H. Wagner, newly elected president of the recently organized Allegheny Conference, calmly took a seat on the rostrum Fountain did not allow the high drama of the moment to distract him but continued his theme.

There is nothing as powerful as a great truth that has reached its maturity. The National Association for the Advancement of World - Wide Work Among Colored Seventh-Day Adventists did not ask for Negro conferences either in their original presentation or in their agenda. They asked for complete integration. The time for what the Shaefes, Manns, Humphreys, and ministerial memorials had asked for had finally come. J.T. Dodson framed it in these words to a Washington Post reporter twenty-seven years later:

They gave us our conferences instead of integration. We didn't have a choice. In the end it was better to have segregation with power, than segregation without power.

Regardless as to how one views the change from "principle of policy" to in J.T. Dodson's words, "segregation with power," the Negro work in North America has made great strides since 1944.

Negro Department Statistics, 1971:

Churches 459, Tithe \$10,499,331.09, Ingath. \$802,685.48, Members 77,517, Offering \$1,198,033.92, Local Church Funds \$5,301,399.97.

How Do You Feel About It?

- 1. J.T. Dodson's statement that Regional Conferences were "segregation with Power."
- 2. The work among Negroes has grown. What lesson is there in this for the church?
- 3. Should the next logical step to be taken, Black Unions? Is it the logical step?
- 4. Do Negro Conference officials have anywhere to go "upward mobility" when conference positions end?

Project

Secure from the White Estates the pamphlet "J.K. Humphries" also "?", about the same person. What do you think he had in mind?

LIST OF REGIONAL PRESIDENTS

Allegheny — J.H. Wagner, W.L. Cheathem, W.A. Thompson, Edward Dorsey, East — W.M. Starks, D.B. Simons, H.L. Cleveland, West.

Central States — T.M. Rowe, F.L. Bland, W.W. Fordham, W.S. Lee, D.L. Crowder, S. Meyers.

Lake Region — J.G. Dasent, T. M. Fountain, H.W. Kibble, C.E. Bradford, J.R. Wagner.

Northeastern — L.H. Bland, H.D. Singleton, R.T. Hudson, G.R. Earle. Southwest Region — W.W. Fordham, H.R. Murphy, V.L. Roberts, W.J. Cleveland.

South Atlantic — H.D. Singleton, J.H. Wagner, W.S. Banfield, R.L. Woodfork. South Central — H.R. Murphy, W.W. Fordham, F.L. Bland, C.E. Dudley.

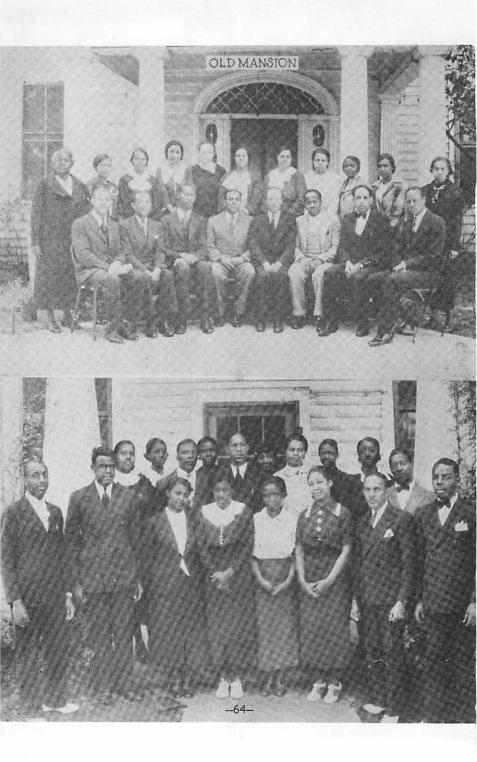


Department of Music presented Dorothy Louise Copening in

in
Piano Recital for Graduation
Assisted by Professor O. A. Troy, violinist
and

Elizabeth Jackson, Soprano Wednesday Evening, May 19, 1937

College Chapel O, Bernard Edwards at second piano



CHAPTER VI THE EDUCATIONAL WORK

For your Information:

This chapter covers a period of transition without the church that greatly affected the growth of institutions within the church, especially the educational. Place these terms in perspective:

"education makes a man"
negro self-help
holy school
"Red Summer"
Southern Missionary Society
Superintendent of Instruction
Oakwood Strike
Harlem Renaissance

When the bitter war between the states ended, a new era for the South began. Many new problems arose and not the least among them were those presented by the four-million former slaves. The former bondsmen were free men - free to assume the responsibility of making a living and shifting for themselves. The problem of housing was solved partly by some remaining and others forced to remain to work for their former masters. In a hostile surrounding, in a war-torn country there was little help to be offered and little was. Existing hospitals, asylums, homes for unfortunates, etc., were for white only. Uneducated, homeless, ragged and with no possessions - it seems inconceivable in this age of charity - millions of human beings were liberated by this country and then left absolutely on their own meagre resources.

Yet, ten years later one-half of them could read and write; small schools in churches and hastily-built structures were packed to over-flowing with former slaves of all ages, their children and grandchildren all mingling seeking the same knowledge. Small colleges dotted every southern state without exception, and there was at least one school of some type in the remotest counties of the southern states. Why, one asks almost automatically and then the miracle is slower to dawn in the wonderment of how?

To answer the why, one is reminded of the discovery by Frederick Douglas. As a young slave he wondered what was it that gave whites power over blacks. Surely it was not physical activity for in this the slave excelled; nor emotional, for he had witnessed the tears and anguish created by the "sorrow songs" as he called the spirituals. Then what was it? There was one activity peculiar to

whites in which he never saw blacks participating, formal education. As he saw his young master struggling to conquer the rudiments, "reading, 'riting and 'rithmetic," he suspected that this was the key to the white man's power. Later, the k ind mistress of a new master began to teach him. Upon finding the books the master roundly counseled her never to teach a negro for it unfitted him to be a slave. Douglas had found the truth. (3) Somehow the black man as a whole sensed this. Beatrice Price Justiss taught her family an old ditty her father, eleven years old when slavery ended, taught her, "trees and stumps grow in the land, but education makes a man." This belief gave the motive power to 4,000,000 illiterates. It also accounted in part for the how.

Through the years slave men had followed the north star to freedom, and now many educated or simply "called" to preach returned "South," dedicated to uplift their brothers. This explodes a racial myth that the black community has not done much for itself in the way of self-help. But when one looks at the figures they bespeak another story. For instance, there can be no doubt that the Freedman's Bureau made an inestimable contribution to the relief of suffering. Between 1865 and 1869, the Bureau issued approximately 21,000,000 rations, with 5,000,000 going to white and 16,000,000 to blacks. Some writers even say whites received more help than blacks. (4) But the picture pales when the rations become divided over a five-year period among 4,000,000 persons. As remarkable as was its educational attempt, again it lasted only until 1870. (5) Who filled in the gaps? Who continued? Who taught where the Bureau and other aid societies and philanthropists did not reach, be it in the heart of a black urban neighborhood or a rural settlement? It was the black community itself.

Dr. Gerde Lerner, Professor of History at Sarah Lawrence College says, "We are told that they were taught by good white missionary ladies, and that's true, but they were taught in black schools built by black men and women. The post-civil war black community also organized to build homes for the aged, orphanages and hospitals. The Neighborhood Union in Atlanta, Georgia, did everything that was done by Hull House in Chicago, and it did it for as long ' but it never made it into the history

The Neighborhood Union was a massive, tremendous community organizing job, a sustained effort for 50 years. The story can be duplicated in almost every black community in the South. (6)

books.

We do not wish to imply that the educational uplift of the negro at this time was not a cooperative enterprise of many individuals and organizations but

want to impress that it was the yearning of the negro for enlightenment and then his aiding materially that made possible the great strides of the post-war years.

We have mentioned briefly the part of the Federal Government with its Freedmen's Bureau. Now we sketch briefly the work of the christian churches which began before and lasted after the efforts of the government.

The American Missionary Assn. under the influence of Lewis Tappan the appliance maker did more then and even now is doing more than any other religious body to establish Negro education. (7) At first underdenominational, it became the work of the congregational church. It founded Fisk, Hampton, Talledega, Tugaloo and Straight to mention the best known. The congregational church in Wash., D.C., founded Howard University.

The Methodist Episcopal Church founded and maintained for years twenty institutions of various grades. Notable among these were Meharry Medical College, Gammon Theological Seminary, Clark, Claflin, Bennett, Wiley, Rust, Morgan, etc. A number are now independent or merged. (8)

The Presbyterians, the only church to stay intact during the war, reported primary schools, academies and seminaries and one large university training en toto 13,966 negro children in the South. (9)

Seventy-day Adventist had done little work in the South for they were known as abolitionists and their periodicals were refused circulation in the South. As for education, the first denominational training school was established in Battle Creek, Michigan in 1874. Small wonder then that the first school among freedmen was begun more than ten years after the war in February 1877, by Mrs. H.M. VanSlyke. Understandable, it was not in the deep South but was a school for "young and old Negroes" in Ray County, Missouri. (10) The same year, March 22, 1877, Joseph Clark and his wife began a school in a tent and transferred to a schoolhouse that the Negroes built themselves.

In 1892, Elder R.M. Kilgore deplored this lack of educational endeavor in the Old South:

The Southern District is a field peculiar to itself. We are moved...by the Macedonian cries in foreign fields....But what are we doing to answer the imperative demands made upon us from the destitute mission fields within our own borders....At present there is but one ordained minister and a licentiate minister laboring among the colored millions of the South. There is not a school where any of them can receive any Bible instruction, and ony one where the common branches are taught by our people. One of our sisters at Graysville, Tennessee, has opened the door of

her home and is teaching a small class of colored youths. The General Conference then took action that,

Local schools for white and for colored students be established at such places in the South, and on such a plan as may be deemed best by the General Conference Committee after careful investigation of all the circumstances. H.S. Shaw to foster the work among Colored people.

H.S. Shaw was a congenial, dedicated, talented man but also possessed of an added ingredient that proved highly useful in his new position. Although white, he was of a mulatto complexion and could, therefore work unchallenged among Negros even in the deep South.

It was James Edson White and his Morning Star workers who established the main body of missionary schools across the South, many that still survive as church schools or churches founded by the same society. It was messages from his mother that spurred White to set up his schools. She stated, "Many cannot read the divine word...yet...may be saved, elevated, sanctified, ennobled, through the divine power of God."

Visualize in the following paragraphs the indefatigabel labors performed over a two-year period in establishing an educational work in Vicksburg, Mississippi. Upon arrival the missionaries had used various churches to house their students and school was held night and day. When prejudice against the Morning Star workers closed the churches, the night school was interrupted for awhile but soon resumed on Monday and Wednesday evenings in the Society chapel. It is almost impossible to describe the confusion as former slaves and children crowded to bursting the little 20' by 40' building. It was sometimes necessary for students to sit on one another's laps; the pulpit held one class, the organ platform another. The only division between classes was the backs of the individuals, and as many believed they could learn to read by practicing audibly - the hubub was deafening. Boards were hinged to the backs of seats, but when it was time to practice Spencer handwriting the over-crowding led many of the youngsters to sprawl upon the floor, Abe Lincoln fashion, as they followed the teacher's blackboard specimen.

Mrs. J.E. White taught a special class of six elderly women ranging in age from 60 to 80 years. Tired after ironing, scrubbing, washing or cooking all day in some white lady's kitchen their weariness was a challenge. Every few minutes or so Mrs. White changed their work, now reading from Gospel Primer, now the Bible until with satisfaction at the end of the evening as well as the end of the course all could successfully read.

As the night school did not charge the ten cents per week tuition of the day school and was after work hours, it proved the most popular school. Two branch night schools were opened and the chapel enlarged by a 26' by 30' addition. This new addition was now called the chapel and the older part, the schoolroom although they were separated by double folding doors and both used to accomodate all the people. The pupils all eager but some half-disciplined and hard to manage and showing a wide span in age and learning were grouped into three divisions. The intermediate under J.W. Halladay, consisted of grown illiterates to whom he gave personalized attention. Mrs. White's class, previously mentioned, belonged to this group. The Senior Division with four graded classes was the showcase of well-advanced pupils. What White and his associates had conceived of at first as purely a gospel missionary venture was leading into new paths.

After two years at Vicksburg, the work was opened at Yazoo, Mississippi, and headed by J.R. Rogers from the Pacific coast. The school here was taught in a movable chapel and school built in sections. These two-hundred-forty children and adults in the "holy school" as it was called studied their ABC's, The Gospel Primer, Christ Our Savior, Patriarchs and Prophets and the Bible. Slowly as opposition formed against the white teachers Negros began to teach here and at other schools under the direction of Rogers, who was now Superintendent of Instruction for the Southern Missionary Society in the state of Mississippi.

As has been demonstrated so often, the work started by whites grew very rapidly once turned over to Negro leadership. The Yazoo school was directed by Brother Murphy and Sr. Sebastian while W.H. Sebastian did house to house missionary work. J.W. Dancer directed a school in Columbus, Mississippi; M.C. Strachan and his wife helped prepare eleven converts for church organization while directing a growing school of thirty students. N.B. King and Mrs. L.C. Roby, both former public school teachers, were now in charge of the Vicksburg school. In 1908, J.R. Rogers reported in the Gospel Herald that there were 18 schools averaging nine month terms in 9 different states employing 27 teachers and enrolling a total of 600 pupils.

To pay for this educational system as well as the evangelistic work, and it must be remembered, that at one time or the other Elders, Barry, Blake, Boyd, Buchner, Lawrence, Murphy, Peters, Scott, Strachan and Warnick were in its employ, the Society in 1898, with Mrs. White's blessings, incorporated. Stock was sold in the Dixie Health Food Co.; appeals for donations were made in the columns of the Gospel Herald and all the royalties from a number of books by

James Edson White were donated to the work. These were in addition to the millions of copies of the reliable Gospel Primer, The Coming King, Best Stories from the Best Book, Story of Joseph; and Christ Our Saviour by Ellen G. White. When in October, 1908, Rogers stated that the Society maintained 28 schools with nearly 1000 pupils, a number exceeding "that of the students in the 3 great colored universities of Nashville, Fisk, Roger Williams and Walden," he could have stated that all of these schools as well as churches were debt-free.

As the work spread and as eventually the schools of the Society became church schools of the local conferences, some denominational schools set up to train white workers occasionally enrolled Negros. Anna Knight became momentarily discouraged when the results of a natural case of mistaken racial identity almost cost her her schooling at Graysville, Tennessee, forerunner of Southern Missionary College. She weighed the matter carefully, accepted a segregated arrangement, and stayed. (14)

Of a different nature was the Hillcrest School founded by a group of men who had come South after Battle Creek College had been moved. Mrs. White had written that a colored school should be established near Nashville, Tennessee: "The Lord has set his seal of approval on the efforts to establish memorials to his name in Nashville." O.R. Staines decided in 1907 to start such a school. He counseled with E.A. Sutherland and P.T. Magan before he submitted his plan to Mrs. White. (15) After she approved, he also received the approval of the Southern Union Conference committee before purchasing a farm located on White's Creek Pike, 6 miles from Nashville. The 60 acre tract cost \$6,250.00. Supporting funds were solicited in the North. Floyd Brailler, principal of the Steward Industrial Academy in lowa, became principal of the new school which opened its doors January 1, 1909. The enrollment never exceeded forty, but several prominent workers received training here, Elder Fred Keitts, the main portion of his schooling. Brother Bracy and his wife, parents of Ruth Bracy Stokes, former Oakwood teacher attended school here. (16)

So far we have pursued our discussion of the education of the freedman within and without the denomination as if it were the natural course of events which by all means it should have been, but we must discuss now because of its relationship later several highly controversial issues concerning the philosophy, methods and content of negro education. These were not committee contained or academic discussions, but the real gut issues destined to influence in the most vital ways every facet of the Negro's development. In Short:

1. Could the Negro absorb education?

- 2. What kind?
- 3. How Much?
- 4. To what end and aims?

We could spend pages citing the positions of the founders of the many institutions, but at the precise time Seventh-day Aventists started their denominational school to train Negro Adventist leaders, two great Negro protagonists were expressing their views. They represented the Hampton-Tuskeegee concept as opposed to the Fisk, Howard, Atlanta University concept. They were Booker T. Washington and W.E.B. DuBois. Booker T. Washington had these convictions:

- 1. That manual labor was of great value as a moral training device.
- 2. That education should be directed toward the education of the slavery induced weaknesses of the economically and morally illiterate masses.
- 3. That the emphasis should be placed on industrial education in contradistinction to liberal education. (17)

To the extent he implemented this at Tuskeegee may be seen in this statement:

"The visitor, therefore, who wishes to inspect Tuskeegee is met at the station by a carriage built by the students, pulled by horses raised on the school farms, whose harness was made in a school shop. The driver wears a trim blue uniform made in the school tailor shop and shoes by student class work. The visitor is assigned to a guest room in a dormitory designed and built and furnished by the students." (18)

On the other hand Horace Rumstead, white president of Atlanta University, and a Yale graduate, had this to say:

"If the term higher education needs definition, let me say that I have in mind such education as the average white boy gets when he "goes to college." I mean a curriculum in which the humanities are prominent." (19)

W.E.B. DuBois, Negro antagonist of Booker T. Washington, supported this while at Atlanta University by stating:

"Much as the Negro race needed to know in agriculture they needed to know still more as to life.... They did not understand the methods of modern industry, but they knew even less of the sin of the civilization which industry serves. Sad it was that the slave was an underdeveloped hand, it was far sadder that he was an underdeveloped man." (20)

While Washington developed harnesses at Tuskeegee and the nation moved on into the machine age, DuBois developed the Talented Tenth idea in the

Niagara Movement (developing talen ted Negros) which led to the organization of the N.A.A.C.P.

What would be the Adventist view in educating the freedmen? Which view would it take? Would it veer from the program of heart, head and hand? One thing was certain that something as important as the training of Negro workers could not be left to haphazard development, so the General Conference in 1895, sent a three-man committee into the South empowered to spend \$8,000.00 for a school site. G.A. Irwin, former Director of the Southern District, O.A. Olsen, President of the General Conference, and H. Lindsay, who had assisted in founding Battle Creek College, heard of a 360 acre tract five miles outside Huntsville, Alabama. After the purchase as Irwin and Olsen walked beneath the sixty-five great oaks in what was later the campus circle, they decided to call the school Oakwood.

The buildings were delapidated; an old manor house Andrew Jackson reputedly had loved to visit; a debris-choked well yielding a civil war officer's boot; an old barn and nine cabins falling apart. In front of the manor house tradition has it was the slave auction block and on a sunny day outlines of the rows of bricks can still be seen beneath the lawns. After J.J. Mitchell the first appointed manager, viewed it, he resigned the first day and S.M. Jacobs of lowa was finally prevailed upon to take over the job. What an inauspicious beginning! By the time Jacobs arrived two students had preceded him, George Graham of Brimingham and Grant Royston of Vicksburg. All, including the General Conference president, put on overalls and went to work.

By November 16, 1896, Jacobs with H.S. Shaw, A.F. Hughes, Hattie Andre as teachers opened Oakwood Industrial School valued at \$10,157.57, to around two dozen students. In keeping with the other industrial schools of the day, stress was placed on agriculture, carpentry, blacksmithing and other industries. Adding to the four original buildings a principal's home, Oaklawn, print shop, dining hall, orphanage, sanitarium building, a boy's dormitory, Butler Hall and a duplex apartment for teachers, was done with the help of student labor.

For two decades Oakwood operated under the name of Oakwood Industrial School, Huntsville Training School, and Oakwood Manual Training School. It had competed successfully in agricultural shows and fairs with and even at times outshone famed Tuskeegee. Did this mean that a different pattern of education was to be used for black students at Oakwood? Let us answer directly from Ellen G. White:

"No line of work will be of more telling advantage to the colored people in the Southern Field than the establishment of small schools ... Colored

teachers must work for the Colored people, under the supervision of well-qualified men who have the spark of mercy and love.. How important it is then that we place our training school at Huntsville on vantage ground so that many may "labor as teachers of their own people." And again:

"The students are to be given a training in those lines of work that will help them be successful laborers for Christ. They are to be taught...to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people."

Then why the agricultural education?

"Heavenly angels are watching that farm, desiring that it may be so worked by the students that the students themselves, under the direction of wise teachers shall show that improvement in their characters which God desires to see." And further:

"Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to be thorough in cultivating the garden of the heart."

How different this was from either the work-oriented schedule of Booker T. Washington or the humanities filled curriculum of DuBois! It was christian education, the education of the head, heart and hands. But the school did not follow this lofty standard. It was named an industrial school and followed the pattern of the other negro industrial schools. This "plantation system" as it came to be called by the students consisted of almost all work and no study. It led eventually to a series of school disruptions and finally the "Oakwood Strike" that brought in a negro president and faculty.

Of course this was not the first time that Mrs. White's ideas of education were not followed and resulted in years of confusion. When Battle Creek College was first founded the committee listened to Mrs. White outline the course the college should pursue. When she had finished someone asked the president, Sidney Brownberger if he could follow such a program. Brownsberger averred that he had never heard of such an educational philosophy and wouldn't know how to conduct such a school. In that none of the others did either, the school was begun, but not under Mrs. White's outline. Fifty years later I interviewed Dr. E.A. Sutherland who had a stormy if innovative term as first president of the school at Berrien Springs. I gleaned from him that at that time the idea of an integrated spiritual industrial and religious curriculum complicated by the carry-over of classical education was just too confusing to pro-

gram. So it was a mistake of the head and not of the heart that started Oakwood off as an industrial school. The instructional level was still that of grammar school, and the buildings in such disrepair that after a visit in 1904, A.G. Daniels, General Conference President, ordered it put on a higher plane or discontinued. (26) In April 1917, therefore, the North American Division Council meeting on Oakwood's campus, elevated Oakwood's status to the Jr. College Level. In 1918, the first two Jr. College graduates completed their courses. In the same year C.J. Boyd, last principal of Oakwood, completed a ten-year campus improvement plan and the trustees added the six hundred acres of the Ford place. J.I. Beardsly was elected first president of Oakwood Jr. College.

The administration of Professor Beardsly was followed by that of President J.A. Tucker, 1923-1932. During the presidency of the latter the trend of hiring Negro teachers was suggested. Fletcher Bryant converted in the summer of 1927 by J.H. Lawrence, began teaching at Oakwood that Fall and found Anna Knight, E.I. Cunningham, Miss Julia Baugh, Mr. and Mrs. Harry Dobbins, F.L. Peterson and O.B. Edwards. Byrant not only introduced Greek and Hebrew but an institution that has been of inestimable worth in the development of ministers, the Friday Evening Seminar. Some of the first members were Harvey Kibble, Herman Murphy, F.L. Bland, M.A. Burgess, H.D. Singleton, and O.R. Lynes. W.W. Fordham, Fred Slater, Ernest Mosely, Stanley Huddlston. (27)

This increment of Negro teachers also tended to highlight the "principle of policy" practice of the school demonstrable in separation of whites and blacks during ordinances and what the students called an "overseer plantation relationship" between the labor supervisors and the students, who were working most of their way through school. W.L. Cheatham, later long-time president of Allegheny and A.V. Pinkney later President of the college, remonstrated during Professor Beardsly's time calling this relationship to the attention of W.H. Green, head of the Colored Work. (28) At another time Wilmot Fordham and others had also volubly disagreed over student-administration relationship. Elsie Graves had led a 2 day strike in 1918.

Into this taut situation there came in the Fall of 1930, a student that one contemporary described as the most dynamic underclassman to walk an Oakwood campus. Monroe A. Burgess, Sr. had early demonstrated his qualities of leadership by becoming head of his family upon the death of his father. As MV leader in the Washington, D.C., Ephesus Church he led in purchasing the church piano which served the church for thirty years. Having left his position at the Government Printing Office, he was now coming to school. Tall, commanding, eloquently persuasive, in later years called by many the denomination's greatest extemporaneous preacher, utterly fearless, Burgess

began asking questions. During the long summer evenings of 1931, the young men crowded around him as he held forth on Henderson Hall steps; and when he left for Union College that Fall P.O.T., put out Tucker, a direct personal assault upon the problem was well into its formative stage.

When Alan A. Anderson, now a systems engineer and Division Chief in the federal government, arrived as a student, September 1931, he was sequestered eventually in Henderson Hall and asked how he stood on P.O.T.

After being briefed, Anderson suggested lifting the focus from personality to one of principle. The program eventually called for a Negro president, representation upon the college board by ministers from all the Unions, replacement of incompetent teachers, both black and white, and a change in the plantation system of long work hours and no classes. (29) The POT now began to boil in earnest F.L. Bland, S.A. Brantly, Wm. Betts, W.W. Fordham, Moses James, Ernest Moseley, Herman Murphy, A. Samuel Rashford, Fred Slater, Vernon Small, and Alan Anderson formed the eleven senators of the organization. All were members of the Excelsior Society, which was their cover for meetings. During the second week in September, Brother Anderson, layman in the college church took Fordham and Rashford to town and thirty letters were sent to leaders of the churches and dozens of others to the field explaining the situation at Oakwood. Then the day was set, the day of the college board meeting. It was also timed to coincide with the Fall Council of the General Conference.

October 3, 1931, when Elder N. Ashton, president of the Southeastern Union, with Elder Heckman co-chairman of the Oakwood Board, called the Board to order it was with misgivings. No students were attending classes. Order, however was perfect. Presidnet J.L. Tucker mentioned this in his letter to the General brethren. Student deans had been elected to supervise. Louise Critchlow and Bernice Reynolds supervised the girls. Otive Bowman and Maxine Hamilton Brantly were assigned to special duties. The necesary work such as the dairy was attended to. That evening the students stood at the fountain which was a line of demarcation for boys and girls and sang "We'll stand the Storm it won't be long, We'll anchor bye and bye," chorus after chorus in one of those rare historic moments. After council Elder Ashton asked the students into the chapel.

The senators held a meeting and decided that the calmest, Stewart Brantley could present the best program and receive the best reaction from the Brethren. The students marched in, girls on their side and boys on theirs, the senators in the front. After Brantley's presentation, Elder Ashton replied that

he would have to wait until Fall Council. Several ministers on the Board addressed the students. J.G. Thomas stated: "There are roads North, South, East and West leaving this campus. If you don't like it, LEAVE!" Louis Bland, brother of one of the senators, pleaded for student moderation, but to no avail. The senators told the Board they'd have to withdraw to decide what to do. They dismissed the thirty-one boys and sixty-four girls and sat down in Irwin Hall to discuss what to do. Much depended upon their decision. Bland and especially Fordham contended to hold out until Fall Council. Anderson, Murphy and Rashford felt the point had been made, go back to classes now with a promise of amnesty. This point of view carried. They returned and told the Board their decision.

Unbeknown to the students, a little side drama had transpired. Several of the students had confided in teachers, Anderson had received much inspiration, but actually no active counsel, from Arna Bontemps, Harlem Renaissance writer, who was teaching at Oakwood at the time. Bland had spoken to the widow of W.H. Green. who was also upon the teaching staff. At a joint meeting of the Faculty and Board when Elder Ashton suggested that the leaders be sent home immediately , it was this Bible-oriented teacher that recalled that even the embittered Jews would not condemn without a trial; hence, the evening meeting.

Meanwhile the impact of the thirty letters mailed to the thirty representative persons was being felt. Its first line was written by Fred Slater, but the spirit, if not the rest of the entire letter, which was quite different from the opening line, was that of Alan Anderson. The first paragraph follows:

"We are tired of lying. In view of the fact that conditions at Oakwood Jr. College are not favorable to mental, physical and spiritual advancement, we, the student body are appealing to our interested brethren in the field for help. It is our desire that they cooperate with us in a definite way for this worthy cause which will mean so much to the advancement of the work among our people."

On November 2, 1931, Elder F.L. Peterson, Secretary of the Negro Department, responded. Several so-called responsible students such as Louis Reynolds and Willie Lee, slightly younger than the others, had not been an active part of the leadership, and Peterson included one of them, Theodore Perry in his letter of reply. He counseled:

"No doubt, you have overlooked the fact that the General Conference has the world field to plan for, and it takes time. I will say that in making your request you put the General Conference in a very hard place when you cease all activities and then undertake to take over the school until the General Conference acts... Young folks, I am sure if you will stop and consider you will agree with me that you have done a very unwise thing and that Heaven has not been pleased with your acts, even though you may have thought at the time that you are doing right.

A letter also came to Professor Tucker from the General Conference:

"Your students have addressed a letter to the General Conference.... We are surprised to discover that the students as a body have taken any step that ignores the college faculty or the board. We desire it to be clearly understood that the General Conference is always willing to do its utmost to adjust difficulties that arise in the work. But it cannot countenance action of employees or students that set aside faculty....We have noticed especially the demand of your students that the president of your college shall be a Colored man. We find it hard to believe that in this important matter they want to dictate to the General Conference...We desire to make it very clear that the General Conference will permit no such dictation by a student body in such a matter, but will hold itself absolutely free to choose whomsoever it will serve as president of Oakwood Jr. College."

Certainly by now the names of the students who led the "Oakwood Strike" as it is so designated by Oakwoodites, have been equated with those of leaders in the General Conference, now; Conference presidents, teachers and workers in various lines of denominational endeavor. This of itself without the attestation contained in their letters is the final proof of their sincerity - they are engaged in denominational work forty years later. On the other hand the white administrators and teachers were laboring and had labored in the school when to be identified with such an endeavor was a risk to life and limb. What then was the cause of friction between these two elements both sincerely dedicated to the good of the school? What had happened was that the winds of change had blown in a new climate of black thinking. Gone was the ephemeral "sun shining bright in the Ole Kentucky Home." It had been replaced by the realism of "Stormy Weather"; that if he were to survive in America the Negro must fight back.

The black man had survived two shocks during the World War I era, 1918-1920. He had at last come North to freedom, raiding the hen house for his lunch and leaving his greasy bag of bones on the floor of the train in mute testimony of this his freedom banquet. These "chicken bone specials" like their religious counterpart, the "Old Ship of Zion" had landed "many a thousand" - but Canaan had not flowed with milk and honey. New discriminations and

segregations replaced the old. Economic mountains and ghetto barriers replaced the plains of country living. There were no safe paths to dwell in - the old landmarks were gone. It was fight to survive.

Those that went overseas fared no better in the long run. They left in the accepted American tradition of third class citizenship, but overseas, even those in labor battalions received the treatment of men at the hands of the Europeans. They fought like men; Henry Johnson and Needham Roberts beat back a German patrol to win the Croix de Guerre in France, but no mention in the American history books; the 369th regiment of the 93rd Division, named the "Hell Fighters" by the Germans was the first of all Allied units to reach the Rhine River. They received the accolade, the citation of men. Feeling like men they returned to their country determined they would be treated like men- even if they must die for it. Claude McKay immortalized it in his "If We Must Die."

Die they did. Within months of the signing of the Armistice White America, North and South reacted in mob violence to "put the Negro back in his place" especially those "spoiled" in France. The summer of 1919, was so violent with the worst riots in the South in Longview, Texas, Knoxville, Tennessee, Elaine Arkansas; Washington, D.C., Chicago, Illinois, and Omaha, Nebraska, in the North, that James Weldon Johnson named it "The Red Summer." (33) Eightythree Negroes were lynched with many of them soldiers still in uniform.

The difference, I repeat, was that Negroes fought back. They had fought and died to make the world safe for democracy and they were determined to do the same to make it so in America.

The spirit of this age was summed up in the word "Renaissance" or rebirth of the gains of the Reconstruction Period and was expressed by a number of writers located in or about Harlem, and, therefore, giving the movement the name of the Harlem Renaissance. Claude McKay stated forthrightly that if blacks must die let it be like men fighting back. (34) James Weldon Johnson united the black lament and lifted it to "God of our weary years, God of our silent tears." Negroes acclaimed this their National Anthem. (35) Sterling Brown, Countee Cullen, Langston Hughes, Walter White, W.E.B. DuBois, Rayford Logan and others reached a wide audience in their appeals to build a true, a free America. Writing with them respected by them and one of the last survivors of them was Arna Wendell Bontemps. A Seventh-Day Adventist church school teacher and principal of Harlem Academy. One of his students Wesley Curtright authored a poem in Countee Cullen's collection Color.

It was this spirit of self-respect fostered by the migration and determination to fight for rights that now pervaded the Oakwood students. They and their

teachers who still maintained the post-reconstruction concepts were no longer marching together - they were hearing the beat of a different drummer and marching into the dawn of a brighter day.

After the strike, although Oakwood still remained the school in the Southern Union, Negro minister representatives of the other Unions were placed on the board. There was Thomas Allison, son of the first church at Edgefield Junction, Tennessee, wonderful singer, trainer of fine choirs as well as master preacher. A Wellington Clarke is possessor of a most valuable library and a qualified writer.. J.E. Cox, Sr. was suave, wise in council, and noted for his personally trained choirs, and beautiful churches. P.G. or variantly G.P. Rogers from Delaware was a great evangelist who built not only the Ephesus Washington, D.C. congregation, but the Los Angeles Wadsworth congregation as well. Owen A. Troy, Sr. possessed the highest ministerial degree in the denomination. For years he sent out a little paper to the Negro ministry of happenings affecting them. These men formed a part of a General Conference Committee that visited the campus, noted conditions, assiduously avoided students, and left.

On May 12, 1932, as the financial depression gripped the heart of America, the board met again and certainly with the help of the added Negro strength voted out J.L. Tucker and voted in J.L. Moran. Professor Tucker expressed the view that if he left then the young men who caused the disturbance should go. When it was reminded that amnesty had been granted, Professor Tucker "sent them away for the deed and not what they did." This was done "for the good of the school."

It certainly was not for the good of the young men involved. Elder W.R. Smith informed them that they would have to be gone by sundown of that same day, so A.A. Anderson, W.W. Fordham, Ernest Moseley, Herman Murphy and A. Samuel Rashford, the five who had continued as a nucleus after the strike left "on the Morning Train." Of them, Moseley was the only one to lose his way and he stayed out of the church for a quarter of a century.

Who was J.L. Moran that he should be chosen as the first Negro with administrative power within the denomination? He was a product of Adventist schools, Fernwood Academy and South Lancaster as Atlantic Union College was then called. He then began to found schools, Alpha Business College and Harlem Academy. He had also attempted to establish the so called School in the North on a farm outside Harrisburg, Pennsylvania. But it was not who he was but what he did with and for this school in transition that makes the name James L. Moran and Oakwood College synonymous to so many.

He created a Negro staff that will be remembered as long as there are oaks at Oakwood. It was headed by T.T. Frazier, treasurer, N.E. Ashby, foreign

languages, C.E. Moseley, Theology and O.B. Edwards, Music and History, Dean of the School and his wife Roberta, the Registrar. The picture of the 1936-'37 faculty shows Mrs. Cunningham, Dr. Troy and wife, E.A. Brantley and wife, Mrs. Bessie Carter, John Street and wife, Louis Johnson, Miss Julia Baugh, Joseph Dent, C.E. Moseley and wife, O.B. Edwards and wife and the President and his wife.

He dignified labor. The dairy boys were the highest echelon of student campus function. These BMOC, Big Men On Campus, were over a number of years Alan Anderson, Stanley Huddleston, Marvin Custard, Castleberry Cantrell, Gus Hamilton, Bennie Pyndel, Paul Cantrell and Willie Lee. The boys arose early every day and milked in shifts of three. One man alternated every other week so that a fourth man working let one man have a free Sabbath. It is said that Willie Lee even on his free Sabbath arose, dressed and walked halfway to the barn before returning and sleeping until the rising bell - he just wanted to see how good it was! Just below the dairy boys were the kitchen girls, Arthelia Gomillion and Sarah Granderson, and as liaison between them and the administration and as a supervisor was Marian Gresham, who shunned no task and was competent at many. Elliot Nunes, campus character, well characterized their station by this graphic expletive, "Good gracious, Gresham, Granderson, and Gomillion."

Moran burnt logs in the furnaces instead of coal, sometimes leading the axe gangs himself, and the school began to climb slowly and money added up in the bank account. But he didn't forget how he happened to come to Oakwood. A "Historical Highlight" of the 50th Anniversary Annual lists the mileposts of 1933 as: "separate ordinances of humility for whites and colored discontinued; separate chapel and church seats discontinued; separated diningroom seats for white visitors discontinued as also was the practice of having white first elders."

Popularizing the school was his next step. Who had really heard of Oakwood? He visited the churches North and South, East and even West and when he left the students followed. That first musical group, a quartet formed by F.L. Peterson when a young teacher in 1923 was expanded into the male chorus under Professor Joseph Dent in 1931. Moran now sent them out on fund raising tours under Professor Edwards in 1935, and then O.A. Troy and C.E. Moseley. Whether touring with them or promoting by himself, he threw himself into a back-breaking schedule and led Oakwood into its halcyon day.

It was a day of lovely women, not alone outwardly but inwardly - the Kee girls, Evangeline Keitts, Celia Abney, Thelma Bruner, Goldie Petros, Ida

Searight, Arizona Bland, Irene Blanchard, Ruth Winston, Sophie Thornton, Katy Lofton, Rita Thompson, Hilda Booker, Otavee Bowman, Thelma Russell, Priscilla and Mildred Carroll, Edna Davis, Maggie Williams, Mattie Stinson, Ruth Brown, Evelyn Lee, Jackie Martin, Dorothy and Bernice Copening, Floretta Foley, Elsie DuHaney, Ida Jordon, Katie Clark, Marjorie King, the Dale, Davis, Goss, Hamilton, Knight and Wright sisters - to name only a few.

It was a day of well-dressed, smooth-talking boys - Berryman Sayson, Elliot Nunes, Walter Wahl, The Coles - Addison and Floyd, Terrell Allen, Fred D. Smith, Fred Miller, J. Roy Davis and Harry Shelton.

There were the characters - George "Fletch Henderson," "Gunny" Rogers, Garland "G.P." Walker, Lester "Last Man" Williamson, William "Father Time" Reed and "Socrates" Willie Clark.

Everyone cherishes the music - singers, Mildred Evelyn, Ethel Hartie, Iris Brigman, Cleo Sharp, Elizabeth Jackson; Rhecha Ross, Henry Hammond, Joe Wilkins. Then the quartets - the school quartet of 1937 of Professor Edwards, Willie Lee, Louis Reynolds and Henry Hammond - the Califoridians, Lee, Kisack, Crowe and Gibson - the Oakwood Four - Terrell Allen, Jeter Cox, Eddie Stewart, Columbus McChristian. Outstanding musicians instrumental or group - Terrell Allen, Mae Smith, Maceo Woolard, Howard Hodge. Ezra Watts rewrote the traditional "Morning Train" in Oakwood style. One night after a Week of Prayer meeting Walter Kisak wrote the Oakwood Hymn. Bontemps and Edwards collaborated on an alma mater. Later, with the coming of Eva Dykes another great musician had joined the faculty.

Recreation was not at all like that of today. Long sabbath afternoon hikes, Saturday night marches were the mainstay. Moran sometimes took the boys upon the mountain and led out in army tag and sometimes demonstrated his great strength as a wrestler. Oh, there were some strong men at Oakwood. Everybody agrees that Volly Boyd was the strongest. Next came Denis Crosbyhe it is who knocked out a mule with his fist: and could pick five-hundred pounds of cotton any day. Then came his wiry cousins, E.Z. and V.B. Watts who could put a 100 lb. bag of seed on the shoulder and another under the arm and walk to the field. But the boys also had their own special recreation under the code name of "chopping wood." Under this pretext they went to the mountains and played football. All went well until Wilmer Hunt broke his leg carrying the kindling. Normal competitiveness was achieved by rivalries between the Oaklawn men, mostly Dairy Boys, Wee Mansion and the men in Henderson City. As in all denominational colleges the newspaper sub campaign pitted the young ladies against the young men.

Everyone remembers those campaigns, the Ingathering trips, the quartet and male chorus trips, but there were other never-to-be-forgotten moments also: Gus Kirk's turning his head and breaking a try of dishes and soneone calling "Remember Lot's Wife," Sammy Jackson "holding down six men" with his new suit on, Mr. Ashby's, "Come crawling 'cause I'm shooting from the hip," and the subsequent attempt to sack him by some fellows who are now some high church officials. Then there were the boys caught in the girl's dorm, Mae Smith ringing the fire bell when McChristian could not see Helen Jackson, Irene Blanchard's account of Washington crossing the Delaware and Jeter's pretty striding that let Willie Lee beat him in their race around the campus circle.

Then there were the stories. The oft-told one was of the student who claimed that "Fletch" charged too much to take students into town. After all it only took a gallon of gas. So "Fletch" stopped at a gas station, gave the student a gallon of gas in a can and told him to let the gas take him home. President Moran had his stories. He told how he was changing clothes in the bushes near the close of an outing with the regional brethren when he heard coming from the vicinity of the lake, "Now, Lord, you know he's a good man and he needs your help. He has labored hard Lord, now come down and save him." Moran observed F.L. Peterson on the beach and Thomas Allison sinking beneath the waves. Using all of his skill he rescued and then resuscitated Allison. After Allison was out of danger, Peterson said, "Thank you, Lord, I knew you'd do it." Moran would then smile his wry little smile and add, "Do you know, he never thanked me and I'd done the work." Then there was the "Oakwood Mule" sold to a neighboring farmer, who always returned to the barn Friday noons when he heard the not-too-distant quit work bell. And of course he refused to come out of the barn on Saturday. The farmer finally brought him back and said, "Here, you can have your old Seventh-day Adventist mule."

So the Oakwood tradition blossomed. Garfield Leon Cox set the standard in oratory, while Jeter Cox, Floyd Cole, Harold Lindsey, Touissaint Davis, Harry Shelton, and Walter Starks were industrious journeymen. Willie Clark after really becoming involved in a report he gave set a new style that some say Paul Cantrell imitated in his school closing speech; but they all set a standard of excellence for a new ministry 99.44 of which came from Oakwood. It inspired not alone the perennial Fraziers, Knights and Simons families to continue sending their offspring, but parents from California to the East Coast to join their children in the annual Oakwood trek.

The enrollment increased from less than one hundred to four hundred and the staff from eleven to forty. But the erection of the Administration Building

from limestone from Oakwood's own mountain was the high-water mark of his regime. EArl Cleveland described it in the October 1939 issue of the Acorn in these glowing words:

"Oakwood Jr. College offers as proof of the fact that it is progressing the new Administration building now under construction ... The basement will include a recreation hall, the main floor consists of a main auditorium, three offices and a classroom ... There will be four giant doric columns at the entrance... The cost of the building is estimated at \$30,000.00. Of this amount the General Conference has contributed \$10,000.00, the Union Conference \$10,000.00, and the Colored constituency, \$6,000.00. We are just \$4,000, short of the goal. One-half of the \$6,000 was raised by the college students alone."

That last sentence encompassed a legend. Moran organized not only the touring groups of singers but groups of girls to solicit. Placed upon strategic street corners in all the major cities these girls did a remarkable job advertising the school and bringing in funds. (See Chapter VIII)

With the advent of the new Regional Conferences Moran's talents were sought for elsewhere. He was called to be Secretary-treasurer of the Allegheny Conference and then aided J.H. Wagner in the fullfillment of his "School of the North" by becoming the first principal of Pine Forge Academy.

The Pine Forge Institute will be discussed just a little later but several other schools that preceded it must be placed in historical context. The Harlem Academy was established in 1920 at the Harlem Church on 131st St. J.L. Moran was influenced to leave his own Business School and become the first principal. The faculty which taught grades one to nine came from the east coast area: Geneva Bryan, Rebecca Yeadon, Lillian Critchlow, Mary Buchner and the principal. They drew students from their respective areas of Boston, New York, Washington, D.C. and close by areas. As enrollment increased a new grade level was added until all twelve grades were taught at Carlton Hall, 106-108 W. 12th St. It was purchased to house the twelve grade Academy. There were now six teachers and twenty-eight students on the secondary level. (40)

Arna Bontemps who was at the moment making a contribution to the Harlem Renaissance, was principal for a term, 1929-'30. Then Moran served one more term until called to Oakwood as its president in 1932. The school dropped to elementary status until 1939. In 1949 it became Harlem Jr. Academy, then Ephesus Jr. Academy with eleven grades 1941-'46. In 1947 with a new home at 906 Jennings St., in the Bronx under Samuel Darby it became the Northeastern Academy. Lester W. Wiiliamson served as principal during a difficult transitional period, 1948-1949. Nathaniel S. Ashby 1952-'60 and the Academy suffered as well as the field of education in general when Colin A. Ritter passed after faithful service.

No city institution was the origin of the Pine Forge Academy originally known as Pine Forge Institute. It was the dream of John Henry Wagner to build the School in the North." This was to be a northern school so that students from the North and East could have a training school near their homes. Many parents having left the South did not want their children to return there for any reason. Wagner, a Philadelphian, knew well these feelings of a northern youth in the deep South. He had been baptized by Elder Louis Shaefe in Washington, D.C., at a period when the latter was not in the conference. The great preacher recognized the potential of the youth and encouraged him to go to Oakwood. After finishing school he patterned after Shaefe and became a singing evangelist and recorded the largest number of baptisms for any northern evangelist in the Newark, New Jersey, effort until E.E. Cleveland's Evangelistic Institute in Chicago.

Shortly after the founding of the Allegheny Conference, Brother Caution of the Philadelphia Church was told by his realator of some country property. When Caution told his pastor F.L. Bland, he in turn contacted Wagner, who brought a committee to look over the site. So impressed were they that Dr. Grace E. Kimbrough was induced to lend the option fee. Wagner then visited the churches with the burden to lend the money until the conference could repay. But an unfortunate obstacle presented itself. The little Pennsylvania community called a meeting to protest the move of Negroes into "their" valley. Wagner replied with his usual smiling demeanor that he really didn't know if they could call it "their" valley. Negroes were dying in the South Pacific to make the world safe for democracy and he felt that included this very valley in eastern Pennsylvania.

The highlight of the meeting was the speech of a newly returned sailor who told his neighbors how a black man had saved his life in the Pacific and how surprised he was at the attitude of his community.

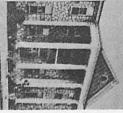
After some discussion Wagner prevailed for Moran to become principal, and thus the careers of two aggressive leaders each interested in a northern school as the epitome of his dreams cojoined.

Enthusiasm was high. Churches sponsored trips to the beautiful site. A hill bearing an orchard became a favorite view. In response to a call books and furniture piled up in the barns. These books with donations from the Pottstown Library and the Hill School formed the basis of the library until the dedicated skill of Margaret Duncan created a library that was much more than name.

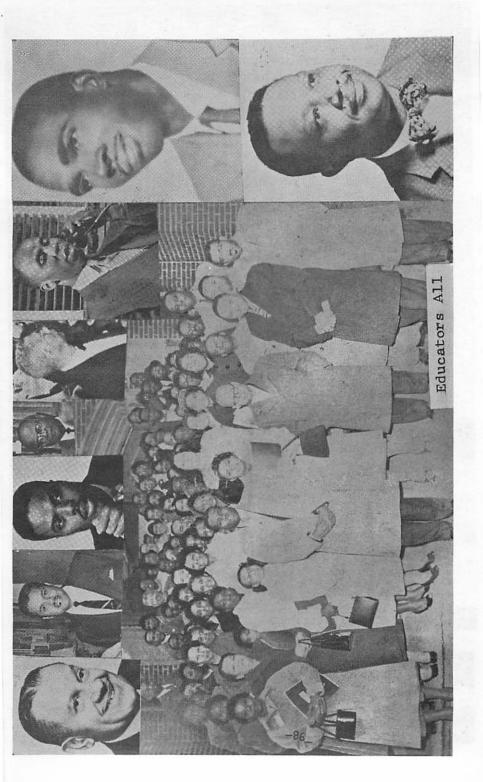
The ministerial staff was called in to knock holes in the stone walls that were of civil war, and even pre-revolutionary vintage .. Soon barns, carriage











houses, stables and an old mill were converted into classrooms, dormitories and apartments. During an inspection tour Moran fell from a second story window and injured his back. He stayed on the job until almost bent double, then he underwent surgery at Bethesda Naval Hospital.

Staff recruitment had begun with Robert Handy an Oakwood classmate of Wagner being hired as the handyman; and he proved to be everything that his name implied. He was plumber, electrician, mechanic, carpenter, bricklayer, teacher, exceptional preacher and Dean of Men. Geraldine his wife cooked until the arrival of Mrs. Hallie Hartie, who spent twenty years as dining hall matron.

I was first faculty member contacted having just obtained my M.A. from the Theological Seminary. Nathaniel Ashby became assistant principal, George Henderson, Bible teacher, Hermanus Lawrence, accountant and first Dean of Boys, Ruth Mosby, English, Ethel Smith, Secretarial, Mae Justiss, Piano, Jocelyn Jackson, Dean of Women, and Moran's daughters, Hortense, helping in the office and Mercedes, Business.

The old mill became the ad building with the mill stones still in the floor! Teachers worked alongside students after school to complete classrooms, dig trenches, carry hod or whatever was necessary.

The quality of that first year student may well be seen by a rundown of a small speech group I trained in my living room as the Seminar. They were Richard Porter, Roscoe Howard, Mylas Martin, Leland Mitchell, Calvin Rock, Jesse Wagner. Porter is a strong layman in the New York area; Martin, an impressive writer for TV and the media; Howard, a successful Pacific Coast business man; Mitchell, became a Conference president in Africa; Wagner, President of Lake Region Conference and Calvin Rock, President of Oakwood College.

Just one other old-line school need be mentioned, the Shiloh Academy. Considering the number of youth in the Shiloh Church in Chicago, Illinois, of academy age sufficient impetus, Owen A. Troy in 1931 upgraded the church school to academy status. George Murphy, teacher and musician, was called to be the first principal. His staff consisted of, Ruth Stafford, Margaret Booker, Thelma Herndon and Lula Beach. Later principals have included Fitzgerald Jenkins, Arna Bontemps, Gaines Partidge, Phillip Giddings. But when one thinks of the Shiloh Academy one is prone to think of Christine A. Thompson, widow of A. Gaines Thompson. For years she personified Christian education in the Chicago area.

We have been noting the superstructure of the educational system, but what about the hundreds of church schools upon which it was built? Seventh

Day Adventist Negroes shared the yen of their worldly brothers and sisters for education and sacrificed dearly to build up their schools.

The teachers for the most part, young women, are among the unsung heroes of the work. J. Estelle Barnett reminisces that an appeal came to Oakwood college for anyone in the tenth grade or over to go into the Southern Field to teach. She responded and was sent to Columbus, Mississippi, where N.B. King was entering the ministry. She taught with Miss Wilson who later married J.H. Laurence. After several years she returned to Oakwood to complete her education. Salary was poor, hours were long.

This situation had not changed thirty years later when Marie Justiss began the Toledo, Ohio, church school, teaching all eight grades for \$5.00 per week out of which came her weekly pass for transportation. The pass also served the local colporteur during school hours and helped visitation on Sabbath. As with so many of the teachers in those days there was always the strong hint that if the church found difficulty in paying there were magazines to be sold.

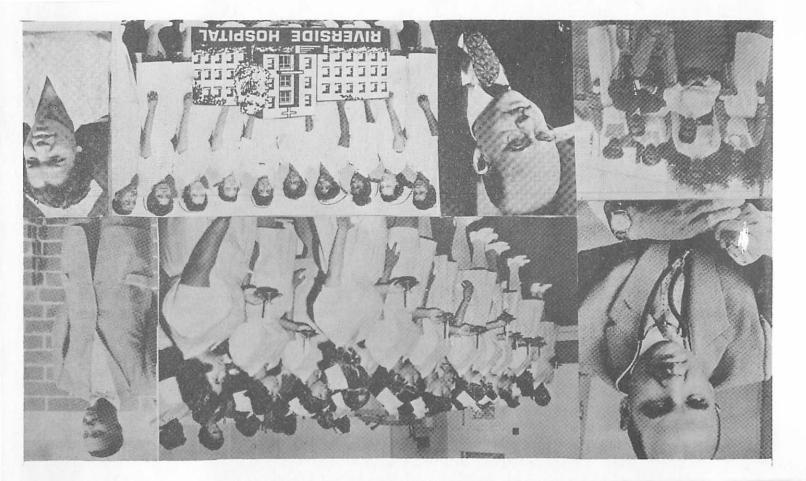
Still, dedicated young women chose to teach rather than earn better pay, at other positions. Davolia Fowler left Washington D.C. to teach in Flint, Michigan, and Hester Knight "school marmed" in lonesome Sumrall, Mississippi, that "all his children ... might have peace." Many ministers' wives taught, but usually it was single girls and some young men away from home devoting themselves unreservedly to the full church program. Let us list a mere sampling of the innumerable host:

Richard Bell, Frances Blake, George Blackburn, Marjorie Bland, Vera Bradford Braxton, Ernest Bradham, Mae Smith Brown, Daisy Branch, Walterine Wagner Brooks, Dr. Natelka Burrell, Hester Knight Cantrell, Rose Carter, Naomi Clark, A. Wellington Clarke, Jr., Carol Cantu, Carrie Davis, Nannie Davis, Frierson, Smith, Margaret Booker Duncan, Jennie Dobbins, Marian Stafford Edwards, Frances Fountain, Mildred Fountain, Amelia Fitzgerald, Juanita Luckett Freeman, Richard Gamble, Ruth Mosby Green.

Marian Gresham Jones, Jocelyn Lawrence Jackson, Marie A. Justiss, Binet Leslie, Rubin Leslie, Edna Lett Williamson, Thomasine Logware (Wright), Mae Lois Lawrence, Dr. Garland Millett, Hortense Moran, Mercedes Moran, Maggie Montgomery, George Murphy, Myrtle Murphy, Arimenthea Neely, Clarence Nembhardt, Dr. Gaines Partridge, Hurley Phillips, Colin T. Pitter, Ivan Thompson, Patsy Roberts Thompson, Athalie Shands, Ethel Smith, Helen George Smith, Mary Thompson, Isaac Washington, Ruth Wheeler, Evelyn Winston, Jessie Fordham Wagner, Dr. Ercell Watson. They shall shine as the brightness of the firmament. And the thousands that they have turned to

righteousness in the many schools North and South which we have not mentioned here — may they shine as the stars forever and ever.

Dr. O.B. Edwards was writing a history of the educational work at the time of his death. It should be completed by all means.





The Publishers

CHAPTER VII THE MEDICAL WORK

For your Information:

J.H. Kellogg

This chapter introduces some heroes of the cross who are well-known and some not so well-known. They all contributed to a vast work that belts the globe. Get better acquainted with:

W.K. Kellogg Thomas H. Branch Lottie Isbel Blake Mother Dee E.A. Sutherland P.T. Mogan Riverside Sanitarium

T.R.M. Howard in "Ebony."

Since the days of its founder, Jesus Christ, the church has always been concerned with humanitarium services. During the days of the early church when a pagan imperialism was persecuting the Christians a large amount of charity work was done. About the year 252 A.D. the church in the city of Rome was supporting over "fifteen hundred" widows and persons in distress! During the Middle Ages the monasteries were the asylums and hospitals. In the Reformation Period the church which broke away from Catholicism became national churches affiliated with the state and a good deal of the humanitarian services that the church had been rendering was taken over by the State. It was common, however, for both Catholic and Protestant churches to maintain hospitals. It was, therefore, quite in keeping with ecclestical practice for Seventh-Day Adventists to maintain some form of health institutions.

The sanitarium idea began with the establishment of the first Seventh-Day Adventist institution in 1866 at Battle Creek, Michigan to provide a place where the use of natural remedies such as hydrotherapy and a proper dietary would assist in recovery of health. The name was derived from the natural health institutions that sprang up in the mid 19th century known as "sanitoriums."

The Seventh-Day Adventist sanitariums were the outgrowth of a health reform doctrine peculiar to Seventh-Day Adventists. The story is that a New England Farmer, an Adventist, while smoking and contemplating the return of his Lord suddenly questioned if he wanted Jesus to see him with a pipe in his mouth. He buried it along with his tobacco pouch in a furrow and told the prayer meeting that evening of his experience. The story spread and during the fall of 1844, many Adventists discarded the use of tobacco in any form. In the December issue of Review and Herald 1853, the first article against the use of tobacco appeared and by 1855, a conference in Vermont made the non-use of tobacco a test of church fellowship. Thereafter abstinence from liquor, pork meat and products, strong and irritating condiments, teas and coffee were insisted upon.

The dissemination of instruction was not to depend upon the pulpit and press. Mrs. White urged an institution that might help spiritually as well as physically those coming to it. The General Conference convening at Battle Creek, Michigan, in May, 1866, acted upon this instruction and bought the residence of Judge Graves with eight acres of land on the outskirts of Battle Creek. A two story addition was built and fitted up as treatment rooms. It opened its doors September 5, 1866 and was legally incorporated April 9, 1867, under the name Western Health Reform Institute. It later became known as the Battle Creek Sanitarium.

The American Medical College was founded in connection with Battle Creek Sanitarium in 1895. This active health work became known as the "right arm" of the message.

It followed then that even though the Morning Star workers began in Vicksburgh on educational and evangelistic lines they would incorporate this strong right arm. At first the only medical work was that of Mrs. F.R. Rogers and Mrs. Halladay, both of whom were nurses. It was limited largely to physiology chart talks and demonstrations and water treatments. But on the whole little of a practical nature was done. efforts were made to improve the impoverished diet of the people — swine's flesh and tobacco were condemned. To add emphasis, however, Edson secured the services of Dr. and Mrs. W.H. Kynett and their daughter, Lydia, who later became a graduate nurse.

Dr. Kynett was a retired physician and as were the other missionaries a self-supporting worker. He lived from the proceeds of a new loom he had invented for weaving burlap. He made trips back and forth to see about his venture but tended to the sick and was a real asset to the missionaries.

It was, however, with the arrival of L.A. Hansen and his wife on January 7, 1897, that the medical program of the Morning Star was launched. It had been Hansen's intention to work in New Orleans but the great flood in the Spring of 1897 prevented his continuing down river. A report covering a three month period conveys some idea of the nature and scope of their work.

Number of visits 289
Number of treatments 109
Medical Prescriptions 33
Office Examinations 14
Garments distributed 5 barrels
Dorcas Society Meetings 4
Cooking schools 117
Sermons preached 26

We return now from the work of White on the Mississippi to the health work centered in Battle Creek for here was enacted not only great drama in the history of the denomination but in the history of the colored work in a unique way. In 1893 the Seventh-Day Adventist Missionary and Benevolent Association assumed the duties of the American Health and Temperance Association. In 1896 the organization took the name International Medical Missionary and Benevolent Association. In 1906 under the influence of this international program the Battle Creek Sanitarium ceased to be a denominational institution and Seventh-Day Adventist youth discouraged to attend it. It was under this international program, however, that J.H. Kellogg, Medical Director, called for Negro men and women to train as doctors and nurses. (E.A. Sutherland in 1945, said Kellogg's different views on the color question was one of the reasons for his break about this time with the church.) They had the choice of remaining in this country to labor in the South after graduation or to go to a mission field, Haiti, Santa Domingo, South America, Africa, or India.

Many of the Negroes who applied were Seventh-Day Adventists but J.H. Kellogg invited non-Adventists as well. In announcing the opening of the Medical Missionary College in 1895, he stated, "It is not to be either a Seventh-Day Adventist ... or any other sectarian school but a school to which all Christian men and women who are ready to devote their lives to Christian work will be admitted." Some of the large cities of the nation have benefited from the services of some very prominent Negro physicians who were trained at the Medical Missionary College.

Students were expected to work their way through school. In 1896 they were given eight cents per hour. The school day was twelve hours long. The prospective doctors and nurses attended classes, worked on the wards, in the laboratory and general maintenance. On February 18, 1902, the sanitarium was burned down and records there destroyed. Because of this no record is extant of the number of colored who received training, but the names of sixty-seven who received training as doctors and nurses between the years 1896,

when Mary Dugood entered and 1917 when Lucille Ray graduated from nurse training have been gathered from albums, letters and recollection of residents.

Of the sixty-seven colored doctors and nurses trained, thirty-five or better than fifty percent actually entered medical missionary work. What is known of them after they finished school is given below. Twelve remained at the Sanitarium on the regular staff and in 1945 Irene Jackson and William Price were still there. Mary Dugood was Dr. Kellogg's nurse and remained so until he died. Grace Guy stayed in the Kellogg home along with Lula Surcy and besides teaching music to twenty-five children was the doctor's masseuse during his strenuous periods of writing. Mary Holt nursed for many years before retiring in Battle Creek. Florence Stewart nursed in the South many years before settling down in Columbus, Ohio. Mrs. Grant nursed at the Haskell Home Orphanage in Battle Creek. Robert Jefferson who classmates considered one of the best trained male nurses served A.T. Jones, a leading Adventist leader in those days, and later was on duty at the White House during one of President Harding's illnesses. He then returned to the Sanitarium and worked there along with his brother and Ned Graves a West Indian doctor who worked in the laboratory for years.

Entering work in foreign fields were twelve others: Prince Mark Njoji of the Congo and Dr. Simie from French Guinea returned to their respective peoples in 1909; Phillip Giddings, a physician, married Louise Peters, a nurse, and went to Haita. Dr. and Mrs. Morrell were last heard of in Africa. Anna Knight went to India under General Conference auspices and Dr. D.E. Blake and wife Dr. Lottie Isbel Blake did self-supporting work in Panama. The Barbadoes was the choice of nurse Doris Skerrett and her husband C.H. Cave. Her sister, Mabel Skerrett, also a Battle Creek nurse, went to the Barbadoes and eventually after the death of her sister became Dr. Cave's wife.

Eleven others chose the Southern United States as a field of service. Laura Bodie labored in the South. James Pierson opened treatment rooms for whites and later began a small sanitarium work for colored along with a home for delinquent boys; Daisy Pollard and Elizabeth Wright with the help of J.H. Kellogg started a school in Denmark, South Carolina, which was later taken over by the Episcopal church, and is now Vorhees Junior College. Jesse Dorsey, later the wife of W.H. Green, colored Secretary of the Negro Department was the principal. LaMonte Hunter went to Kentucky, Cornelia Templeton married Thomas Murphy, a leading minister, Georgia Sebastian labored with her husband in the South; Emma Taylor married F.G. Warnick, a minister; and Mamie Isbel nursed in Nashville.

The above with doubtless some omissions prove several things: (1) In 1895, just thirty years after manumission, colored men and women were capable of making the most of higher educational opportunity. (2) They were willing to answer the call coming from their less fortunate brethren. (3) Several future denominational leaders were graduatess of the medical course.

Of all those who attended the Sanitarium or Medical College perhaps no greater contribution has been made to the denominational work than that of the Isbel - Blake family. Lottie and Mamie Isbel nieces of Grace and Mary Dugood were enrolled with them in medical school and Mary nursed for years at the Sanitarium while her sister Dr. Grace Kimbrough set up in practice in Philadelphia. Lottie Isbel attained her medical degree and began operating Nashville Colored Sanitarium under J.E. White and her own Birmingham Sanitarium. She then taught nursing at Oakwood. Upon her marriage to D.E. Blake in 1907, they operated Rock City Sanitarium. Later they were selfsupporting missionaries in Panama. Their daughter, Katherine, and grandson. Richard, carry on the medical tradition. Frances has served as Bible Instructor. teacher and Dean of Women at Pine Forge Academy and Oakwood College. Alice is with her husband as a worker in the Caribbean after many successful vears in the Book and Bible work. Louise, mother of Dr. Richard Neal, Loma Linda graduate, has been an inspiration to the youth of every generation in the Columbus, Ohio, church. Dr. Lottie Blake, ninety-six years old as of this writing has contributed largely to this book and resides in good health with her daughter Frances, in Teaneck, New Jersey.

Contemporaneous with the training of the nurses in Battle Creek was a course in nurse training at newly established Oakwood Manual Training School. Mrs. White was positive in her instructions to the founders that nurse training should be an integral part of the instruction.

"As our example Christ linked closely together the work of healing and teaching and in our day should not be separated. In our schools ... nurses should be trained to go out as medical missionaries ... They should unite the teaching of the gospel of Christ with the work of healing."

"The Lord has instructed us that with our training schools should be connected small sanitariums, that the students may gain knowledge of medical missionary work. This line of work should be brought into our schools and a part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly consecrated colored youth who desire to become competent nurses and hygienic cooks."

The General Conference approved a small two-story building which was completed in 1909 and Dr. M.M. Martinson and his wife, Battle Creek trained workers, accepted the call to enlarge the health work at Oakwood. In 1906 a new girl's dormitory had included treatment rooms and Walter J. Blake, Dr. Lottie Isbel and Jennie Williams taught classes in health and related subjects. With this emphasis on the health program it is not surprising that the first class to graduate from Oakwood Manual Training School consisted entirely of nurses. All of these graduates, Ruth Boskin, Sarah Crowe, Pauline Emmanuel, Mary Moore, Anna Parkin, Amelia Knapp and LaCatte Green entered private practice except Miss Green who worked for years within the denomination.

The sanitarium operated successfully for several years and all early Oakwood graduating classes contributed some nurses. But let it be remembered that the constituency in the South was slow - a - building, around nine-hundred at this time and that they were poor. Hospital care was still an unaffordable luxury and "horsepittles" being used as a last extremity had bad connotations. Despite the fact that everything was done to make the Sanitarium work a success - installing equipment, new sewers - patients were few. When M.M. Martinson left in 1912, E.D. Haysmer was physician for a while. Soon, however, to cut expenses a nurse was put in charge.

The Sanitarium proved its worth in an emergency in October 1918 when because of the great influenza epidemic the Madison County Health Department asked Oakwood to close for two weeks to shield its one-hundred fifty students. Miss Reeder, head nurse, prevented a general epidemic by keeping students outside and accredited the fact that only a few died to the goodly supply of simple drugs, medicine, dressings, and first aid supplies in the small pharmacy. This, notwithstanding the fact that by November 20, several girls were ill and ninety-five cases in all developed.

Because teaching nurses without giving them practical experience is not a successful method the board decided in 1924 to again secure a physician and give a two-year practical nurses course - anatomy, physiology and hygiene and simple treatments. Back came the Martinsons but try as they might even with the many new uses of electricity again the sanitarium failed and for the same reason, lack of patients - back went the Martinsons.

For a period of years, until 1933, non-Adventist physicians white as well as black attended the needs of the student body. In that year T.L. Holness tried to revive the sanitarium. He attracted patients from Huntsville and even out of state. In 1936 he operated a clinic open to the community. In 1937, however, again the board was forced to reduce the budget and the sanitarium closed,

Holness leaving for private practice in New York City. The sanitarium building became a residence, the president's home and apartments for teachers.

With the closing of the sanitarium ended an era of nurse training and institutional missionary work at Oakwood. The failure was significant in that more than a sanitarium failed. It was second to the establishment of a training center of nurses. It had been clearly demonstrated that at that time the territory around Oakwood could not support a nurse training center. Henceforth any efforts to establish a sanitarium would have to be considered apart from the denomination's training center at Huntsville.

The place was Nashville, Tennessee, in direct answer to Mrs. White's instruction:

"The Lord has set the seal of approval on efforts to establish memorials to his name in the city of Nashville ... Nashville is a natural center for our work in the South ... There should be given a representation of our work that will be an object lesson in genuine christian education and medical missionary training."

This 1907 statement inspired the founding of the Hillcrest School in 1909 as previously discussed and although it taught simple treatments could hardly be considered in the same category as the efforts by James Edson White. In 1901 White had invited F.M. Young and wife of Rockford, Illinois, to act as manager and matron of the Nashville Colored Sanitarium. Misses Susie Willis and M. Grant, Battle Creek, trained nurses, assisted a non-Adventist physician, J.H. Wilson. In the summer of 1902, a few months after its opening, Lottie C. Isbel recently graduated from the Medical College was asked to connect with the institution under the usual contract which was maintenance but no salary. Seventy years later she confessed that people without the ranks of Adventism questioned her sanity, but it never even occurred to her at the time to ask for a salary! (Author's Note: Indeed it was thought improper to inquire about a salary 40 years later when I entered the work.)

The location of the sanitarium was terrible! It occupied one-half of a double house and the other half housed a funeral parlor. To add confusion, Dr. Blake found upon her arrival that the former physician had an establishment across town to which he was directing patients.

Despite this hostility several prominent persons found the Sanitarium a place of physical and spiritual rest: Mrs. J.C. Napier, wife of the Reconstruction Congressman, Mrs. B.K. Bruce whose husband held the highest office attained by a black man as Register of the Treasury, Dr. R. Counsil, President of A.&M. College, Huntsville, Alabama, professional business people from over the South.

In 1904, the location was changed to Third Avenue; then College Street. A change in personnel brought in Misses Flora Stewart and Virginia Taylor (Warnick) and they were given a small stipend. But as Dr. Blake now received all of ten dollars per week one can guess how large their stipend was. Despite all, the Sanitarium failed in 1905 largely because there were four medical schools offering free services, a large free city hospital and around sixty colored doctors.

Following the closing of the Nashville Colored Sanitarium, Dr. Lottie Isbel had gone to Brimingham, Alabama, and in 1906 opened the Birmingham Sanitarium on Enon Ridge. A young minister, J.H. Laurence, served as her business manager. James E. White, however, never-say-die individual that he was, was planning a new sanitarium, so in 1907 after her marriage to a young minister D.E. Blake the two took charge of the Rock City Sanitarium. Profiting from past mistakes a much better location on Foster and Stewart Streets was chosen, better equipment installed, an operating room and additional patient rooms added. New also was a nurse training program. Among those serving as nurses were Mamie Isbel, Frances Worthington and Louise Oden Allison.

This time the Sanitarium caught on. A fair patronage was enjoyed and as a rule the cases referred by physicians, although chronic or surgical were successfully treated. Its uniqueness as a "no drug" hospital also recommended it. But when D.E. Blake graduated from Meharry Medical College in 1912, he decided to seek a more remunerative position, so the sanitarium without doctors closed sometime early in 1913.

In summing up the reasons for failure of the sanitarium in Nashville Dr. Blake says the first endeavor failed because of "novelty of methods," lack of funds, the novelty of a woman physician, especially a black one at the turn of the century, superfluity of medical men and facilities in Nashville and a poor location; the second, a better location but most of the former conditions remaining." This was the last attempt at founding a health institution for fifteen years, but when it was founded it has remained until the present and grown into Riverside Sanitarium.

One is impressed time and again in the beginnings of the work among Negroes of the dedicated white men and women who gave their all unreservedly to inaugurate and foster the work. To that growing list we add the name of the founder of the health work in its permanent home, Mrs. N.H. Druillard.

Mrs. Druillard and her husband left Wisconsin for the African Mission Field where it was their good fortune to receive as a gift from Cecil Rhodes the

property that is now Bulawayo Mission. Upon their return they took up residence at Battle Creek. In 1901, they joined P.T. Magan, E.A. Sutherland, her nephew, Bessie DeGraw, and others who moved Battle Creek College to Berrien Springs, Michigan and renamed it Emmanuel Missionary College. In 1904 the same year of her husband's death, Magan and Sutherland decided to leave Berrien and begin a school in Tennessee. At the age of sixty she was with L.A. Hansen, W.H. Sebastian, M.C. Strachan, J.E. White, Mrs. E.G. White, and W.H. Halladay when the site for Madison College was chosen. Magan and Sutherland attended Vanderbilt University for medical degrees while Mrs. Druillard furnished not only much of the financial support for the school, but ran it as well. To her keen business sense is credited the good food industry of the school.

Mrs. Druillard's worry that race relations stymied her inborn desire to help colored was overcome by a very dramatic occurrence. While attending the General Conference session in San Francisco she was struck by a car and being eighty years old was not given much chance to recover. Upon promising God she would do whatever he wanted her to do if she recovered, she improved rapidly and returned to Nashville! She chose a site immediately in 1920 for a sanitarium and nurse training center, for she had been impressed to establish these for colored. She relinquished this for another site on the Cumberland River where for the next twelve years "Mother Dee" as she was called built her nurse training school for colored.

Every year she enrolled eight or ten and in all trained around seventy-five or eighty practical nurses both male and female. She bore the greater part of the expenses in that patients were few. The plant consisted of a sanitarium building, dining hall and kitchen, girls' and boys' dormitory, office, chapel and Consor Cottage, a patient's cottage. Fortunately she had invested in land in Nebraska early in life and the returns from it enabled her earlier to advance money for Madison College and now the Sanitarium. In all she invested what would now be valued at three quarters of a million dollars. How did her small plant become the denomination's health thrust among Negroes? A somewhat lengthy but pertinent explanation is needed.

We have already mentioned the "interim" policy differing in sectional practice from Mrs. White's original statements on race relations. This policy to be followed until a better way was shown meant that the church followed local racial customs to avoid curtailment of the work in general. But what the nation and therefore the denomination seemed completely unaware of was already by the passing of Mrs. E.G. White and Booker T. Washington, both in 1915, a

coilition of blacks and whites the vanguard of a social and cultural rebellion were forming the Niagara Movement, the NAACP and the Urban League.

This slight stirring among America's tenth man, for it was few at first was saying unmistakably "we are starting down the long road toward the rediscovery of ourselves and all the rights of American citizenship." It was perhaps a blind grappling for something which America never had - had just mouthed - "All men are created equal." It was therefore a determination by an ever increasing minority who had made the decision to change the internal dynamics of the American establishment.

In other words the day of contradictory democracy was passing - the Negro no longer was willing to have an inconsistant "place" in a so-called Christian society. As black leadership from the time of the slave rebellions had been spiritual leadership it was not strange to find many ministers in this vanguard.

Harlem, even by the 1920s was exercising a hegemony over black thought and culture. No wonder then that from here burst forth those first definitions of soul and survival encapsulated in the designation "Harlem Renaissance." And small wonder then that one of the first challenges to the denomination's interim policy should originate there. In light of the great strides in Human Relations accomplished by the denomination since then the story of the fracture of the Harlem Number One Church must be recited in some length because not to include it would obfuscate many of the salient grounds for the regional conference movement:

- 1) It helps explain the Humphry rift.
- 2) Gives some of the reasons Negros wanted to control their own funds.
- 3) Gives evidence that the inconsistencies suffered by the black laiety were the pressures exerted upon the black ministry to call for separate conferences.
- 4) Shows causes why black laymen formed a movement that led the General Conference to search for a new direction for the Colored Work.
- 5) It belies that Regional Conferences were a nostrum to give "Negro ministers a desk and a telephone."

Now we are prepared to take up again the steps that led to the denomination's acquisition of Riverside Hospital.

In the late twenties the Harlem Number One Church withdrew from the Greater New York Conference. In their paper explaining their withdrawal the church cited the neglect in the training of nurses as one of their reasons. To support this statement —"Colored people either as patients (or) in training ... are banned from all the seventy-one sanitariums and treatment rooms owned, operated, and controlled by Seventh-Day Adventists." — they pre-

sented two letters received by bona fide Adventists. The first was written to J.E. Jervis, Assistant pastor of the First Harlem Church by Professor Henry A. Morrison, President of Union College, dated August 22, 1919. He Stated:

In your letter you do not state whether or not you are colored...

It is not our policy generally to receive colored students outside our own territory unless there is some special reason why this should be done. Ordinarily we do not have colored students in our school even from our own territory.

The second letter dated January 8, 1929, addressed to Mrs. Beryl Holness from the desk of Martha Borg, Director of the School of Nursing, Loma Linda California, stated:

"At the executive faculty meeting held the other day it was voted that we do not see our way clear to accept you to the nurses course because of your nationality."

It further stated that Blacks had done well scholastically but to avoid incidents the schools had decided to ask them to train elsewhere.

That this was as we have already noted the policy of the church at this time is clearly stated in a letter to Mrs. Willie Wright of Germantown, Ohio, concerning her son Walter's admission to Washington Missionary College:

"Your letter written to our Director of Admissions has been given to me for answer. I am sorry to tell you that Washington Missionary College, located here in a border state has been advised by the General Conference to adher to the customs of our locality which prevents the acceptance of Colored students."

This was signed by William H. Shepherd, president. Mrs. Ruth Oliver of nearby Washington, D.C. received a similar letter with reference to the admission of her daughter, Jeanne.

Pressure from recipients of these and many others like them caused a representative committee of the Colored Brethren to approach the North American Division suggesting "that the only way to improve the work among Negroes of the country is to organize colored conferences whereby the colored people may handle their own money, employ their own workers, and so develop administrative ability and all cultural lines of work."

The Spring Countil meeting in Washington D.C. in 1929, appointed a Negro Commission of eleven white and five colored members to study all the ramifications of territory, tithe, etc. J.K. Humphry alleged the committee met with all the local and union conference white brethren minus the colored brethren and then asked them a few days before the meeting to rubber stamp

what they had done. The Conference in turn said Humphry had been contacted but had replied he was ill.

In the meantime Humphry had entered seriously upon a project in Atlantic Highlands, New Jersey called Utopia, an enterprise leading to the establishment of a sanitarium "old folks home, an orphanage and an industrial school to be owned, operated and controlled by colored people."

It must not be forgotten that through the years enterprising pastors had included treatment rooms as an integral part of church buildings. As early as 1908, when Sydney Scott and W.H. Sebastian raised up the Atlanta Church, treatment rooms and quarters for eight patients were included. After her return from India Anna Knight operated these treatment rooms before she organized the first Y.W.C.A. in that section of the South.

In 1931, Owen A. Troy began the Shiloh Clinic in one of the large downstairs rooms of Shiloh Church in Chicago. Harry E. Ford, roentgenologist at Hinsdale Sanitarium enlisted the aid of Dr. Campbell, Dr. L. Holness and Dr. Lee Guest, Negro physicians. Lewis Ford, Harry's brother was in charge of hydrotherapy as was Harriet Slater Mosely at a later time. Ruth Frazier Stafford who also taught at Shiloh Academy which Troy had established in 1931 and Hattie Steele who later nursed with Ruth Frazier at Riverside Sanitarium rounded out the staff. After Troy left and Ford died the clinic declined.

The health-oriented tradition still held in Shiloh with Marvene Jones and Thelma Bruner Harris writing health columns in Message. Mrs. Mosely has been known for her health food classes.

But to finish the Humphry episode while we are here. After a series of letters and meetings the conference and union Brethren met with the church on November 2, 1929. When it was announced that the actions of Brother Humphrys had caused the conference to suspend his license, the church "stood solidly behind Dr. Humphrys." On January 14, 1930, the church was dropped from the rolls of the Greater New York Conference.

Having seen now the practicality of Black Conferences, their thrust to the work along all lines over a twenty-five year period, one is led to wonder at the confusion and the battles of the former period. Changed racial and social patterns and attitudes within and without the church surely account for much of it. Yet, how tragic that pioneers foundered in the darkness when daybreak was not far off.

It was not all total loss, however, for the Commission did make a report which was passed on by the Fall Council under Medical Work For Colored People

Whereas; There is a growing need for the development of our medical work among the colored people, and, Whereas, Many of the young people in our colored churches are desirous of receiving training as nurses; therefore,

We recommend, 1, That where possible we urge our sanitariums to follow the practice of receiving as many colored young people into the nurses training courses as can be provided for ... 4, That the General Conference Minority Committee give study to the establishment of a hospital dispensary unit for colored people in connection with a nurse's training course be conducted. The detailed plans for this enterprise as to location, size, method of financing, maintenance, etc., to be submitted to the next Autumn Council for final approval.

The Southern Union Conference fostered a movement to secure a sanitarium site. On hearing of this Mrs. Druillard, now ninety-two years old offered her sanitarium. After a memorial during the Spring Council of 1935 from the Colored Department concerning the Sanitarium question, a committee delegated by the General Conference to locate a site accepted Mrs. Druillard's sanitarium valued at \$30,000.00. There was one clause added by this shrewd business lady that several times has saved Riverside Sanitarium and Hospital as she designated that if ever the General Conference ceased to use the site as a sanitarium, then the site or the then value of \$30,000.00 would be turned over to the Laymen's Foundation of which Mrs. Druillard, Mrs. Scott, and E.A. Sutherland were trustees. H.E. or "Dr." Harry Ford as he was called was brought in to help raise the \$20,000.00 of the \$50,000.00 estimated in order to begin operating the hospital and the \$1960.20 received for the School in the North was appropriated to the projected nurse's training school. (Minutes General Conference Committee November 6, 1935.)

A joint board with the Oakwood College ran the Sanitarium. One anticipated problem plagued the sanitarium for years, the sulphur water; but the reception given by the members of the staff in the early days, Miss Ruth Frazier (Stafford) Miss Rollins (Spencer) and even giant Robert Watkins the "one man gang" custodian made any weary traveler who visited Riverside forget any inconveniences. 1940 saw Carl A. Dent follow orator, physician, T.R.M. Howard, as Medical Director and because of his extra ordinary love for humanity became a household word from coast to coast. The same year witnessed the burning of the club house containing the library of C.M. Kinney, oldest ordained minister.

On September 5, 1948, Dr. J. Mark Cox and Elder Harry A. Dobbins witnessed the opening of the long awaited hospital building that at that time

had some electronic equipment not even in some of the greatest hospitals. Each year 20 to 30 Practical Nurses are graduated from the school which opened in January 1949.

The up-to-date establishment now has a small community for its one hundred odd employees with super-market, swimming pool, laundromat and parochial school. In 1964 the new Nellie Druillard classroom dormitory building was added with the hope that soon the long awaited nurse training (R.N.) course will be realized.

At one time during the 40s Riverside had seemed doomed because of small patient business. The Adventist believer had little funds to support either with an offering or his presence after giving his tithe and allied church offerings. The post-war growth of the Negro middle class with increased salary span, better advertising, and extensive Hospital Plan Insurance has given Riverside new life.

Not to be forgotten is that the longevity of the institution is now producing its own trained management in Carl Dent with almost thirty years as Medical Director and Norman G. Simons with over a decade as Business Manager. They now are not only acquainted with the money flow within the denomination but of the world as well. The Health work centered in Riverside bids fair in their hands. Joseph Winston has now succeeded Simons and great plans are in the offing.

How Do You Feel About It?

- 1. Look up "Pioneer Providence" in "Youth Instructor" and see if you can recapture this segment of L.A. Hansen's life.
- 2. Are regional conferences able to support Oakwood and Riverside? Obtain balance sheets.
- 3. Is there possibly another dimension to the Kellogg break with the denomination?
- 4. Whom would you name as the four "angels" in the medical history? one Negro

Project

List the educational and medical institutions in Nashville, Tennessee, including our own. Compile a list of Black S.D.A. doctors.

CHAPTER VIII

For your Information:

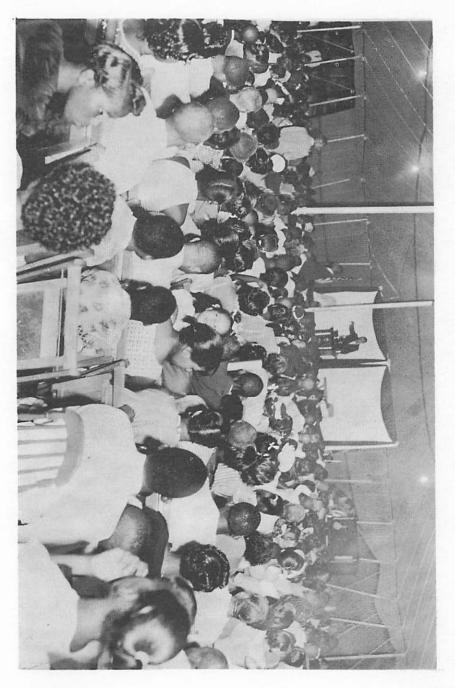
This chapter is about a number of things especially that laymen contributed to the work, very important, too. Then there are several movements, long-awaited and needed that add a happy ending. Could you speak intelligently about the following?

E.E. Cleveland, Bible Worker, Colporteur, tent effort, Human Relations, Colored Department, Message Magazine, singing band.

Well, they say "You can't win them all," and I've found out you can't tell them all! I started out to recount the story of how the angels, white, then black ministers, brought the gospel to ebony - hued America up to the formation of Regional Conferences in 1945. In order to round out certain areas I passed that date line; but as that date 1945 actually is the termination goal, allow me to bind off by up-dating only here and there.

As mid-twentieth century approached several changes were noted in the church; not only was there slowly but surely a new generation of administrators black and white moving to the fore, but because of successful black directed evangelism the very number of Blacks was being felt. G.E. Peters was want to preface his sermon by relating ,"I, G.E. Peters, have just returned from California on Committee business." But each year more easterners followed him, Neda Taylor of the Washington Ephesus Church even chartering a bus for the 1953 Youth Congress.

It was customary at these sessions for the pastor of the host city to welcome the entire representation of the colored constituency to his church Sabbath morning. But in the 50's and 60's that more and more sessions were held in the East with Negro attendance more and more in evidence was noticeable. At the General Conference in 1958, Negroes were in such attendance that some townspeople thought this the N.A.A.C.P. Convention the next event in the hall. Negroes stayed at the hall; they were beginning to identify. No more meetings by themselves regardless as to how good they were. And who didn't remember Cincinnati and F.L. Peterson ending his sermon by singing, "When I take My Vacation in Heaven"? But the change had come. No more awaiting a stalwart like J. Estelle Barnett to challenge a C.M. Willett's treasurer's report. No more Henry C. Bloum's "proving" the inability of the colored work to support itself to inquiring internes like me. Their own treasurers of their own conferences were reporting to them at their own camp meetings that the colored work not only supported itself locally but





poured hundreds of thousands into the general work. They were paying their way; they now identified; they came to tend to business. Philosophic Paul Cantrell and astute Willie Lee hunkered over and wrote often during the tedious financial reports.

The rise of two men who at least listened helped shore up this identification. In Theodore Carcish and Neal C. Wilson, some Negroes felt they had introit into the inner circle. But hand in hand and much more germain to Negro progress was the evolution of a new ministry.

Evangelism had always played the major role in the Black minister's duty-there were few pastors. To be productive meant to be evangelistic. Of course, all men were not as equally successful and some remained in the shadows pastoring small churches in large districts while the sunlight of favor shone on those who measured by the criterion of large numbers moved from large church to large church and then up the ladder to officialdom. No one, however, who has breathed sawdust into raw lungs night after night and walked the streets with hand bills, visited in the heat of the day, or suffered the humbling numbness of unbelief at the rejection of a hard fought for soul, would say the evangelist had the easier part.

Yet, evangelism had its glamor and certain old time "big meetings" were long remembered. Sydney Scott with the aid of W.H. Sebastion not only opened the work in Atlanta but had large meetings in Wilmington, Columbia. New Berne and Sumpter in the Carolinas. J.W. Manns began a large work in Savannah, Georgia. J.G. Thomas the "war horse of the South" ran most successful meetings at Jacksonville and Atlanta. B.W. Abney at Fayetteville, Raleigh and Greensboro was greatly rewarded. Fred Keitts and John Green had several large meetings to mention only a few. Farther to the North in Washington D.C., Louis C. Shaefe raised his tent at 16th and "R" Street North West and congressmen hurried down from capitol hill to hear; later in the same city P.G. Rogers added to the nucleus of Ephesus and J.G. Dasent added considerably. Fred Seeney, the barefoot preacher, extolled prophetic truth. In New York City, J.K. Humphry with the aid of men like studious Harry A. Rossin built up the great congregation of Harlem Number one. Spectacular in the pulpit, builder of integrated congregations and churches devoted to health reform, J.H. Laurence is still preaching. Although retired recently he won the medal for most productive minister in the South Atlantic Conference. Topping them all was doughty G.E. Peters, whose record of nearly 250 baptized in one day, held until E.E. Cleveland's Montgomery, Alabama, effort in 1954.

As the 20's moved into the early 30's a new group of men entered the field. Of them, Stanley Huddleston, L.S. Follette, H.W. Kibble, Sr. were fresh from

Oakwood as was Calvin Mosely. Herman Murphy pitched his first tent, and Petersburg, Virginia, was spell-bound by Monroe Burgess. R.T. Hudson was selling Message Magazines and learning his trade under musician, master, preacher, Thomas Allison of Chicago. T.M. Fountain was illustrator and preacher of any occasion; A.E. Webb and crowd thriller T.M. Rowe looked toward New York City. The population had now shifted and the call of the big northern cities claimed the men: L.H. Bland, Detroit, Dasent and Pryor in Washington D.C., P.G. Rogers in Los Angeles. J.E. Cox, Senior, centered in Columbus then Cleveland and M.S. Banfield in Cincinnati, covered the entire Western portion of the state of Ohio. Fred Phipps built Ethnan Temple in Pittsburgh, Pennsylvania. J.H. Wagner had the biggest tent success. He pitched his tent in Newark, New Jersey and when it came down the number of baptisms was unsurpassed in the North until E.E. Cleveland's school of evangelism in Chicago in 1956.

In 1942 the electrifying news was that W.W. Fordham and Willie Lee were evangelizing in Florida. But Fordham did more than bring in souls in Jacksonville; he inspired and then hired several young men. On the second Sabbath in October, 1942, he preached at Hartford, Detroit and then spent the night in Stephens Manor across the street at the home of Jeter Cox. By morning Jeter was ready to quit Ford's, where he was in line for the coveted, hisalaried position of Cupelo mixer for the ministry and Florida. W.W. Fordham went to South Bend, and repeated the performance with a budding young contractor, Gus Kirk, They helped not only to regenerate Florida, but under H.D. Singleton and Willie Lee and others led the way to a revival in the South.

For the new minister fresh from school the problem of what to preach and just as important how to preach it are subordinated only by how do I get the results. In the late 30s and 40s the ministry as a whole felt blessed when veteran evangelist, administrator J.T. Shuler, mimeographed his meetings with exact word for word transcribing of the sermon and the most difficult steps of decision getting. This became the "method" Bible and young black evangelists sought far and wide for Shuler's notes. In the wings preparing to step on stage was one of these black youths whose methods were to succeed Shulers and to become the on-stage pattern of young evangelists the world around. Although his success has already brought him into our discussion, his is a story that should be told.

When E.E. Cleveland graduated from Oakwood Junior College, his throat was so bad that the Ministerial Department would not recommend him. He subsisted as a janitor in Toledo, Ohio, in the home of Brother David

Washington, the local colporteur. When W.R. Robinson tried to pave his way into the Ohio Conference, W.H. Robbins listened and shook his head. Cleveland's faith, though shaken, held and was considerably strengthed by his marriage to Celia Abney, who had rejected another very promising ministerial prospect. 1946 found the Cleveland's in Greensborough, North Carolina blessed with 113 souls. The two associates, Eric Ward and Warren Banfield, left to try their wings. But Cleveland against the advice of the Conference felt that God wanted another effort in Greensboro. Without a conference budget, he moved to the other side of town and God blessed with 114 souls.

Soon others began to ask how it was done and Cleveland mimeographed his sermons - sermons which included many all-time greats proven successful through the years, but also a new type sermon - sermons with the built in psychology of soul winning — Cleveland's own vintage. Then appeared "Questions and Answers" with this new "in," anticipating step by step the inner needs of the seeker of truth, forming the need into a question and supplying the faith - anchoring answer. This technique added to Mrs. Cleveland's extra-ordinary piano playing and new departure in Bible work plus the encouraging innovations of piling the baptismal garments, bundles, in the tent as visible evidence of decisions added greatly to the thrill of the approaching "big baptism" which usually occurred.

In June 1954, Cleveland was elected to the General Conference Ministerial Department and at age 33 was at that time the youngest man to move into that august body. Since then he has taught his methods by precept and example the world over.

In the allied field of writing Cleveland has blazed a new trail. It was in 1934, nearing the century mark since William Foy's Experiences that F.L. Peterson wrote a subscription book, The Hope of the Race. In 1945 Louis Reynolds wrote Dawn of a Brighter Day and followed it with Little Journeys into Storyland in 1946. The year 1947 witnessed two books, one by G.E. Peters, Thy Dead Shall Live and a book of poems by Bessie Winston Alabaster Boxes. Two autobiographies appeared, Make Bright the Memories, E.I. Cunningham, and Mississippi Girl, by Anna Knight. This was the total contribution of Negroes to a publishing work that belted the globe. True there were articles in "Message" by perennials such as A. Wellington Clarke, and Dr. Eva B. Dykes; Youths Instructor and Sabbath School Worker articles by Dr. Valarie Justiss and a few others. Hope Robertson had done some work in the Minor Prophets; H.D. Singleton had done a term project "A Brief History of the Colored Work." There were the unpublished Master of Arts theses in the Seventh-Day

Adventist Theological Seminary by Otis B. Edwards on the Beginnings in the Alabama-Mississippi Conference, C.E. Mosley's comparison of evangelistic techniques, Jacob Justiss' study of the Health Work and E.E. Roger's search into the meanings of the word kingdom. But there was no writer per se.

In 1968, the first of eight books by Cleveland appeared, Mine Eyes Have Seen. It was followed in 1969 by the Denomination's devotional book of the year, Come Unto Me. In succession have followed Middle Wall, Free At Last, Ask the Prophets, Sparks from the Anvil, No Stranger Now, Without a Song. This literature represents a new dimension in denominational literature and fills a void in the reading matter of socially awakening Negroes within the denomination. Several have been off the press in time for camp meeting.

It must be explained here that to the relatively small and well knit body of black Seventh-Day Adventists camp meeting has served not alone as a time for spiritual refreshing but as a social one as well. Big gatherings always have brought near-forgotten familiar faces. This was true North and South even though in the North Negroes were grouped in their own little section on the camp ground. Below the line the camp meetings were usually under the jurisdiction of the state man who set the time and place in council with the union man. It was usually a large city or ten days added to the close of a big effort, wheresoever it might be. J.E. Johnson brought this idea to Washington D.C. and held a camp meeting upon the Nannie Burrough's School grounds in the late '30s.

It was then with the gracious dignity akin to a host that J.H. Wagner invited the colored constituency to its first camp meeting under Black Conference leadership. The Allegheny Camp Meeting of 1946 was the greatest gathering of Negro Seventh-Day Adventists since the Oakwood Youth Congress May 25-28, 1934. The preaching was superb. The singing with Eva B. Dykes directing the choir with Sister Leona Meredith and Sister Wilhelmina Waters presaging C.L. Brooks and Joyce Bryant was heavenly. Mae Justiss and Alice Brantley at the piano made all music sound well. The big yellow tent was full at all times in spite of the incessant downpour. Benches along the old wire fence were the greeting places for long separated friends. It was a great spiritual and social success.

Here let us insert a few words about John Henry Wagner convert of Louis C. Shaefe and inspired to be a singing evengelist like him. Because of his deep insight into men and the movements of the church he was often called the Union Conference President of the Colored Work. He was kind to young ministers, counseled with older ones and was never too busy to stop and listen to anyone. He was a good financier privately as well as professionally. But it is

his ability to sense and then organize tremendous energy to fulfill a need for which he will best be remembered. We have already discussed his evangelistic success and his originating the Pine Forge Institute and acting as counsel for the National Association for the Advancement of World-Wide Work among Colored.

Wagner sensed a need in the social life of the people. Some churches had sought to fulfill this e.g. First Church of Washington was proud of its King's Daughters organized in 1921 by Bible Worker Catharine Baker. Carolyn Webb, wife of A. E. Webb had carried the idea to New York and Los Angeles to form chapters there. The Ephesus, now Du Pont Park Church, boasted its Men's Progressive League with its Christmas extravaganza at Odd Fellow's Hall emced by founder Grant Smith; the Church Aid by Sister Ross; George Henderson and I also founded Men for Today for younger men, the Sewing Circle was for older women. Women, however, wanted full participation so wherever Wagner went he organized the By Kota Club — Be ye Kind one to another. It was this spirit that pervaded that first Allegheny camp meeting under Wagner and for years made it "the" camp meeting to attend.

When he heard of Wagner's passing a few days after the 1962 General Conference Session in San Francisco, F. L. Peterson fell to his knees as if he had lost a son and hundreds hurried back East to attend his funeral. His son Jesse bids well to show his father's characteristics.

As in other lines of Adventist endeavor so in the Colporteur Ministry; Negroes began as recipients before they could become participants. Harry Lowe, first man to shepherd a black flock, even though convinced by the preaching of E. B. Lane was finally won over by the "Signs." A colporteur had awakened an interest in Vicksburg before the arrival of James Edson White. It was Will Street a railroad worker who told the first little band that later became the first Vicksburg converts of the Sabbath after searching Bible Readings. Anna Knight was the crown of a correspondence band endeavor. Mrs. Ella Gray, aunt of Charles Gray, for years dean of men at Oakwood, pioneered the work in Memphis by opening her house to studies by colporteurs.

A source of colporteurs to sell truth-filled literature among their own people was the Huntsville School. On June 5, 1906 nineteen students were sent out from Union College to sell books during the summer on a scholarship plan. Their success led to the adoption on December 9, 1907 of a plan varied little since of the publishing house, local conference, book and bible house and school joining in granting a liberal financial allowance to the students meeting certain requirements. Some of the first pictures taken of the Huntsville School are of student colporteurs leaving upon this summer sojourn.

J. R. Britt a Field Secretary in the Columbia Union, 1925 - 1945 and then in Allegheny Conference 1945 - 1965, remembers entering the colporteur field from Oakwood in 1917 and working near Macon, Georgia. A good year's delivery with wages 50 - 75 cents per day was \$500.00. Bible Readings had one binding that sold for \$2.50. Imagine then the electrifying news when W. H. Baker, later of Inkster, Michigan and W. E. Adams, later field secretary delivered \$1,000.00 one summer. Slowly others reached the mark: O. L. Page in North Carolina, J. A. Bookhardt in South Carollina and Sandy Robinson, a little later, in Georgia.

In the early days, however, almost every church had its godly man seemingly more adept at the business of soul winning than that of book selling. They were a constant source of membership and revival - the prayer meeting always enlivened by their experiences. There was David Washington of Toledo, Ohio, who saw worms eating his cabbage plants, checked his tithe and then held God to his promise to rebuke the devourer and witnessed the arrival of bugs who killed the worms. Then there was Virgil Gibbons, veteran bookman on a soul winning mission, sliding off glare ice on a lonely Northern Michigan road. After prayer four husky woodsmen appeared, lifted the car back upon the road and without awaiting thanks disappeared back into the woods. There was handsome young Louis Brantley, whose car stalled on a busy railroad crossing in Detroit. He told the jittery group of Thelma and Ruth Browne and their friends, "This car will start because it is decicated to God," and it did!

There were those like Floyd Matthews of Beacon Light Church of Kansas City, Missouri, whose soul winning raised up companies. Samuel Barber and wife did the same in New York City and J. W. Owens who began the work in Detroit in 1910 by canvassing.

There are at least two black institutions in Nashville, Tennessee that are world renowned, e.g., the Riverside Sanitarium and the Message Magazine. Both are the outgrowth of testimonies by Mrs. E. G. White. In the case of Message Magazine its antecedents were these. James Edson White began to print aboard the Morning Star at Yazoo City in 1898, a circular called Gospel Herald to publicize his missionary work. When after the first nine issues he made one of his periodical trips to Battle Creek, he continued the publication from there. Having in mind a sanitarium, the one headed by Lottie Isbel, he purchased land in Nashville and began printing the Gospel Herald in a building there. James Edson White was beginning to fade slowly from the picture to be replaced by others who did not fully share his view. Note, however, how God can intervene.

In 1901, the work in the South was organized into the Southern Union and R. M. Kilgore, superintendent of the field, asked as his first action that Gospel

Herald and the Review and Herald Publishing Associations branch in Atlanta merge into one company. White sold out and the new company, Southern Publishing Association, did not pick up on the colored literature and instead began printing "Southern Watchman," now "These times." As it ran into financial difficulty almost immediately, a General Conference Committee advised reducing the publishing house to a book depository. Mrs. White was grieved. She had spent time and money helping her son build up a printing organization to take the message to black people and now it was about to be closed! But God works in a mysterious way His wonders to perform! He gave her a message to the Brethren that He wanted a printing plant in the South, to go ahead and He would prosper it.

A new location was purchased from the resourceful James Edson White, a new building built, and a line of books published that Mrs. White personally recommended for the South for that day. "Many under privileged of **both** races learned ..." The increase in prosperity of the institution was reported as almost phenomenal.

Meanwhile James Edson White began again in 1905, with Volume 2 of the "Southern Missionary" in that he had sold the name "Gospel Herald." When the Southern Publishing Association did not use it, he reclaimed the name in 1905, but said that beginning in December, 1906 it would be called "Message Magazine." This did not ensue and so in 1910 "Gospel Herald" became the organ of the Negro Department. But God grinds a fine mill even if sometimes a slow one and twenty-eight years after its name was first proposed the "Message Magazine" was launched by the Southern Publishing Association.

From its inception selling at ten cents per copy it has been an inestimable boon to the colporteurs and especially students. Scholarship plans were formulated and many preachers such as George Rainey, who in the coal fields of West Virginia equalled W. H. Baker and W. E. Adams' delivery record, gained their education through "Message" and book sales.

Institutions also benefited. Times were hard, but Oakwood College needed an Administration Building. J. L. Moran turned to magazine sales. He organized bands of solicitors and using other materials as well as "Message" placed his groups on the street corners. Skillful solicitors came to know the exact pay day and spending habits of certain areas of the country. They met the District of Columbia government clerk on Friday afternoon and the West Virginia miner on Saturday night. One-hundred-twenty fifth and Lenox in New York City, in front of the Birdland in Brooklyn, 47th and South Park, in Chicago; neither Central Avenue in Los Angeles nor Fillmore in San Francisco were too remote for an Oakwood solicitor.

They traveled in the cars of teachers - to name a few: President Moran, Elder Mosley, Dr. O. B. Edwards, Dean Brantley, Dr. Cherry, Professor Galley, Professor Johnson, Dean Webb. Dean Brantley was a favorite because of the rapport he maintained with his group. Of course the car to beat was the president's. The groups were in charge of a young faculty person, usually herself the master of the street approach - to get a person interested, secure the offering and then move on without involvement. This latter was sometimes difficult for the novice. These super canvassers, who before the introit of super highways, knew Beale, Wabash, Indiana, Pearl, Canal, and Rampart, 14th and T. Hunter and Ashbey, the congregating centers of the black metropolis were Anna Mae Galley, Ruth Mosby, Ruth Bracy, Edna Lett, Inez Lang Booth, Mrs. Emmerson and Mrs. Carl Bailey.

The girls were for the most part animated, personable, and sometimes beautiful students of solid Adventist backgrounds. Representative of them are the following: Celia Abney Cleveland, Julie Brown Mattingly, Maxine Burton Stone, Elaine Norman Greenwood, Corinne Williams Lindsay, Dorothy Rice Simons, Cordell Evans Williamson, Ruth Sadler Hale, Cleo Sharp Winston, Alma Seard, Alice Pettiford Powell, Evelyn Lee Iles, Eileen Wright Lester, Beulah Herbin, Ruth Jordan Paschal, Gloria Sadler Thomas, Ruth Dean Wheeler, Esther Mason Smith, Vivian Moody Stokes, Marjorie Peterson Knight, Beatrice Linkhorn, Ernest Mae Bass Henderson, Lovey Bevins Seay, Etta Maycock Dudley, Gladys Cherry, Virginia Green, Jessie Mae Godley, Ruth Bracy Stokes. They are now the wives of (they did a good selling job) conference presidents, General Conference Departmental Secretaries, College Presidents, Hospital Administrators, Ministers, Professors, businessmen and church leaders.

Among the young men who are gifted were Louis Offlee, Samuel Bonds, George Rainey, Eugene Gulley, and Earl Lewis. Still later Nelson Bliss student driver ranged far and wide with his canvassers.

Magazine workers such as Nancy Harris of Pittsburgh and Mrs. Oscar Dunn carried out groups. Virgil Gibbons had a very select group of Juanita Paul Jenkins, Doris Lowry, Sister Clarice Padgett who later became Mrs. Virgil Gibbons; Lucille Boyd, Lily Dunlap, with Sister Paul as chaperone. The girls wore uniforms and covered all the state of Ohio. Brother Gibbons in order to draw attention from his usually high speed was want to quote, "And I saw another angel flying in the midst of heaven." If quizzed, he would admit, "Well, we're flying too." It is not difficult to see then how a group of persons finally emerged who either fostered by the Field Secretary supplied by the Book and Bible House, or securing literature in other ways began to make magazine soliciting a part-time or even a full time occupation. Heaven alone will show the results

of the thousands of pieces of truth-filled literature they have dispersed. Irving Cox; his wife, Annie Matthews, Ellen Rollen, Agnes Spence, Vera Cobb Ellis, Catharine Gibson Wagner, Hortense Robinson and Mother Lu Berta George became an expected part of the corner scene in numerous cities. Of the latter two hardly enough can be said. Hortense Robinson's soliciting aided immeasurably the struggling Pine Forge Institure and added thousands to the single sales copies of "Message" of which her husband, William, is now editor. Sister Lu Berta George labored for years in front of Goldenberg's Department Store at 7th and New York Avenues, Washington D.C., and sent thousands over the years to her son, Charles Galley, to help up-date the Business Department at Oakwood of which he was head.

The advent of black conferences found, therefore, a great reservoir of talent to distribute the printed page, and Richard Robinson, W. E. Adams, M. G. Cato, Virgil Gibbons, Walter Jones, H.D. Warner, A.A. Arrington, J.R. Britt, E.C. Brintley and C.M. Willis, Hector Muzon, and other Publishing Department Men organized, developed, motivated, and administered, and soon led the world field with it.

Unsung themselves but ofttimes leading in the singing, praying, Bible work and almost any area of the ministry has been the Bible Workers. Of course, it has always been understood that a minister's wife stood by his side and this was taken literally with the wives as the other half of the team. Then to supplement, young women from our schools, minister's widows, sometimes a studious convert or even a husband and wife team like the Stanleys, did the legwork in the big efforts. Bonnie Dobbins stayed on in Toledo, Ohio and held the work together after Elder Durant's effort established a church group there.

In the large churches often a successful bible worker became stationary. Julia Cooper remained in Baltimore for years; Geneva McDonald for a quarter of a century in the Ephesus Washington D.C. church; Ethel Nell, whose industry enabled her to finance and raise such new church buildings as Roanoke and Newport News, Virginia and lead out in purchasing a new church home for First Church, Washington D.C.; E. Von Nocke Smith Porter established a beautiful residence in Detroit before moving to Oakland, California.

B. W. Abney kept a faithful list of his workers from his first tent in Allendale, South Carolina, in 1913 until his last effort in Dothan, Alabama in 1945. His workers were Jennie Wright, Helen H. Manor, Charlotte Weeks, Sarah Crowe, S. J. and Alice Martin, mother and daughter, Miss J. M. Gilliam, Union Bible worker, Mrs. F. A. Osterman, Gertrude Johnson, Jenie Hawkins, Arimenthea Neeley. You will note Miss Gilliam was Union Bible Instructor. This was an arrangement G. E. Peters had with the Southeastern Union. When he left to go

to Chicago in 1922, B. W. Abney, succeeding him, inherited the arrangement.

In the late 40's and 50's the Bible Instructor's course merged so completely with the ministerial course that fewer girls enrolled in it. Those that graduated were quickly hired by the conferences. To fill the gap the evangelists found it necessary to seek aid from a limited but highly fruitful source, church women rooted in the old line way of Bible Study. Sister Corinne Baker and Sister Willa Wright have been very successful. Sister Baker labored with Edwin Humphrey now pastor at Ephemus, New York, and Sister Wright with Malcolm Phipps at Cocoa Beach, St. Petersburgh, Winston Salem, and with C. D. Brooks in Philadelphia, Columbus, Cleveland; with Roland Newman, Cox, Wilmot Fordham, J.H. Wagner, and Robert Willis. Sister Mamie Bond and Helen Handy have done yeoman service.

Mrs. E. E. Cleveland developed her own brand of Bible work and through the years has worked with a number of soul-winners in her husband's efforts. To name a few of those who have labored with her: Vivian Perry, Margaret Daniels Humphrey, Ola Mae Harris, Elizabeth Coleman, Lillie Pearl Todd Evans, Alice Bowden, Alice Terrell Valentine, Elizabeth Carter Cleveland, Billie Rowe, Josephine Flowers, Sadie Richardson Harrell, Ella Lee Wiley, Dorothy Smith (Aunt to Leland Mitchell) Bertha Bailey Leatores, Zilda Forde, Julia B. Cooper, B. Hampden, Rawline Troxler, Mae Justiss, Vivian Boyce, Jessie Gulley, Maude Masters, Edith Young Rice, Rosta Rugh, Nannie Joyner.

God bless these wonderful women and many more and the men who are the tent masters; F.L. Peterson, Jessie Rowe, Sherman Williams, Wm. Scales Sr., Charles Gray, Marshall Kelley, the evangelistic singers; quartets of C.L. Brooks, Walter Wahl, Charles Dudley, George Earle, and James Edgecombe, William Scales, Jr., Elbert Sheppard, Benjamin Reaves; the husband and wife teams Bennie Stanley and wife, Charles and Ella Miller, who have sung and harmonized the gospel into the hearts of their listeners - many who are now members of the Regional Conferences of North America.

Yes, the black membership had grown at home and was aiding in the growth abroad.

When Thomas Branch assumed leadership in 1902, of the newly acquired Plainfield or Malamulo Mission station, he left behind in the homeland less than one-thousand black members. Seventy years later it stands at nearly eighty-thousand and Branch is one of a select group sent through the years as missionaries. A near complete list follows: Thomas Branch, C. C. Belgrave, Anna Knight, B. W. Abney and family, Henry T. Saulter, Nathaniel and Elta Banks, Phillip and Violet Giddings, Dunbar and Loraine Henry, David Hughes family, Johnnie and Ida Johnson, Donald and Dorothy Simons, Richard and Ruth

Simons, Theodore and Frankie Cantrell, Lucius Daniels and family, Maurice and Esther Battles, Leland and Lottie Mitchell, W. R. and Hortense Robinson, Ruth Faye Smith, Douglas Tate, Gretal Graham, Dr. Samuel and Bernice DeShay, J. M. Hammond and family, Gloria Mackson, Loretta Daniels, Caddie Jackson, Ula Gunther, Lois Raymond, Celeste Lewis, Carol Jones, Herman and Phillippa Vandeburg, Samuel Gooden, Owen A. Troy Jr., Albert Lee, Walter Whaley, Ted Jones, Clarence Thomas III, M. E. Nebblette, Lindsay Thomas, D. C. Keith, D. S. Williams, J. A. Edgecomb, Ruby Graves, Dr. G. N. Benson, John and Sarah Pitts, and Robert Carter, E.D. Brantly, and families.

These and those sent out by Kellogg and others like the D. E. Blakes who went to Panama on their own show the willingness of the American black adventist to respond to the call of the foreign field. In the 1950's Anita Mackey and her husband from Illinois, and Brother Ridgeway from California took extended vacations in Africa during which they visited the fields in which black Americans operated and brought back realistic reports to the churches.

But missions has not been the only contribution - other fields have black participation: Dr. Natelka Burrell co-edited a series of sixty-one Basal Readers and Guidebooks for the Adventist Basal Reading Series.

The S.D.A. Commentaries published by the Review and Herald used the following men as one of ten readers for each volume, Dr. Owen Troy, II, Elder H.D. Singleton, V, Dr. E.E. Rogers, VI, and Elder L.B. Reynolds, VII. Complete series of Sabbath School lessons have been written by E. E. Cleveland, Dr. Troy, and Louis Reynolds. As previously mentioned Cleveland had also written the morning devotional book.

Now, enough of those who went forth to war! Ministers come and soon they are gone. What about those who stay by the stuff? Who hold membership in a church through the years - call it their church home? The Laiety!

Laymen have played a great role in the advancement of the work. Our toobrief saga of the colporteurs could but imply the numerous companies and churches raised through their contacts and the numberless souls won to the cause through their godly ministry. Also in the churches members outstanding capabilities have given the set to certain churches, for instance, Wm. DeShay, Shepherd Robinson, Sr., J. Estelle Barnett, and Warren and Louise Neal have generated a spirit of dedication in the Columbus, Ohio church that through the years has sent out a cordon of workers into the field: ministers, J. E. Cox, Jr., Leon Cox, W.L. DeShay, T.M. Rowe, W.R. Robinson, John Wise; Doctors Samuel D. Shay, Richard Neal, Joseph Rhyne; school teachers, John Wise; nurses, Sarah Cole Pitts, Alverda Maller, Emma DeShay; Dean of Women, Frances Blake and Dorothy Hudson; Conference office secretary, Alice Prantly; conference accountant, John Pitts; Editor, Message, Magazine, W.R. Robinson, Adell Warren, College business manager — all from a church that for most of its existence has averaged one-hundred-fifty members or less!

In the Ephesus New York, church, for years the tone of the service was set by the reverent personal dignity of George Chandler as church elder, heightened by the worshipful performance of his daughter Everil at the organ. Elder C. A. Wilson and wife pervaded the Toledo, Ohio church with dignity while Marian Francis indelibly impressed the youth with love for the cause. Oscar Wells, Bertha Miller, Victoria Haves, Roby Hopson, Cora Lee Jones, financially energized the Cincinnati Church so that it has been able to recoup several drastic setbacks during the years. Tim Fambro almost singlehandedly held the Hartford Ave. young people together while Bro. and Sr. W.D. Cain started the Inkster educational tradition by donating their homesite for the location of Sharon School. Stewart and Maxine Brantly have lent progressive leadership and management to the small churches they have chosen to join. Howard E. Browne loves the DuPont Park Church. Ably assisted by Eloise King, Maria Morgan and the indefatiguable Ernest Bradham he has built up almost every facet of the church. Helen Sugland and Dr. Mamie Lindo have traveled conference-wide in Sabbath School work.

Another breed has pioneered in raising companies or shepherding small ones, Charles Stewart, Stewart Brantly, George McGhee, B. J. Knox, Albert Berrien, B. J. Stanly, C. Aberthnot, Lawrence Jones, the Cincinnati Bible worker, G. P. Walker, Henry Smith and others that the angels have recorded.

Perhaps the epitone of lay leadership was Thomas Jimerson, "Elder" Jimerson as he was known to thousands in the Detroit metropolitan area was a foundry worker at Ford Motor Company, who hurriedly ate his lunch then gave Bible Studies to the men around him. Soon others gathered until his "service" became a feature of the foundry. Donations largely from these men and the Agnew Coal Co. placed him on the air in a day when such programs by ordained men as the "Sweet Chariot Hour" by Owen Troy and the Evangelistic Hour of WAIT by H.W. Kibble were rarieties. His music was the best, Among it was the Marvin Dupree Victorian Chorus, and a trio composed of Thelma and Ruth Brown and Isabell Goodman. The announcer was Rhecha Ross member of the famed "Ford Dixie Eight," whose parting quote "And the nite shall be turned into music and all the cares that infest the day shall fold their tents like the Arabs and as silently steal away" can even now and then be heard. Favorites then, the sermons are still replayed years after Elder Jimerson's death. His work added immeasurably in making East Side, Detroit Church now Burns Avenue a major one in the Lake Region Conference.

Then there were patriarchs like Bro. Simon Mosby who took his family to a little settlement in the Pennsylvania hills, taught them to sing and they appeared on the Major Bowes Amateur Hour. But they grew up to be stalwarts in the Pittsburgh church.

Nathan Wright, one of the founders of the Dayton, Ohio church took his family out to worship under a beech tree in Germantown and they, too, have built a splendid reputation as singers as well as a beautiful church and school. Most of the sixty-odd children, husbands, wives and grandchildren worship at Germantown where Harold, "Brother James" televises special church services and broadcasts others over his own radio station. The Blend-wright trio with Leroy Logan at the organ is internationally known.

Other stalwarts like W.L. Deshay and W. Cleveland, father of E.E. Cleveland trained the young pastors of their respective churches in their sometimes gifted but surely practical knowledge of church administration.

Speaking of families - none have contributed more workers than the Frazier or Simons families; none more ministers than the Fordham - Wagner (C.D. Brooks) family; and none more wives to the ministry than the Maycock or Perry families. Then there were others those gracious families that succored the lonesome students on week-ends with trips, splendid meals and relaxation: at Union College, George Henderson and Josie Mae; at EMC the Shaws, Woodards, Broadways and Kees; in Chicago Marvene Jones and her mother, Herman Clayton, the Washingtons, the Blanchards; at PUC the Holloways, and the Petersons in Los Angeles, Brother Ridgeway, the Ballards, Mrs. Ogelbe, Dr. and Mrs. Hamilton, the Blues, and Elder and Mrs. J. E. Cox, Sr., in the Bay area. In Washington D.C. Isaac and Charlotte Washington have fed students and visitors for years. Isaac Jr. and LaVerne continue the tradition. Sr. Griffin in Detroit gave the E.M.C. boys work on her trash removal trucks.

From 1844 to 1944, a one conference church family and then regional conferences! Much of the pre-organizational talk of 1944 centered upon the changes that might occur in the new conferences. Of course prophets of doom on both sides said the conferences would go broke and have to be dissolved ... Although these have been disappointed, there have been some changes noticeable.

No one foresaw, for instance, that the West Indian ministry that had led in so many facets of the Colored Work would end; that this resource would be used instead in Jamaica by Tim Walters and others to build up one of the greatest evangelistic forces in the world.

Another is music. The negro ministry had always fostered superb choirs. Some pastors trained and directed their choruses. Owen Troy, accom-



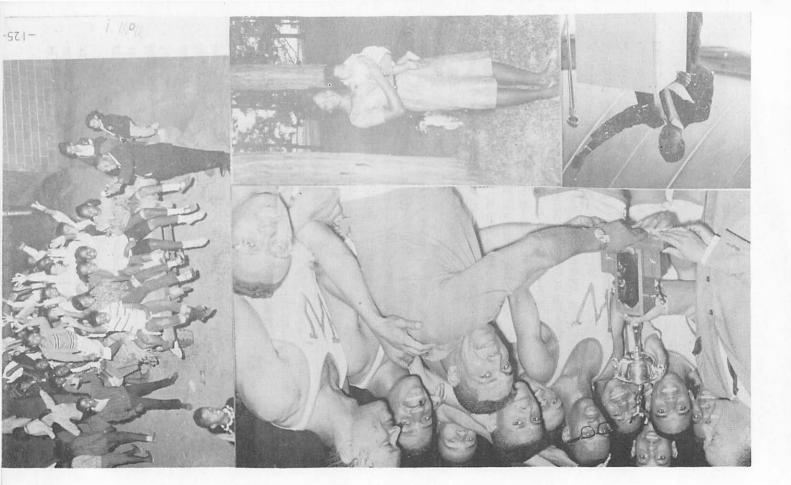
plished violinist, had the "Sweet Chariot" Hour on the West coast and led the Oakwood Male Chorus on tour. J.H. Wagner led an Oakwood group, trained choirs and astonishingly sang in an "outside" group in Pittsburgh. Elder Phipp's choir shortly before his death won first place in city-wide competition in Cincinnati, Ohio. J.E. Cox, Sr.'s choir was mentioned as first choice for "Wings Over Jordon," and some of his choir members actually sang in that renouned group. Thomas Allison was a gifted musician having sung with one of the great Fisk groups and his choir productions revealed it. One Sabbath I saw another great musician, Elder Laurence, nudge Mae Lois from the organ and majestically lead the congregation from there. Later on he played a solo on a horn.

But when Jarrod E. Johnson and his accordian playing wife introduced "Precious Lord" as singing band music in the '30's it was an unheard of thing as was the singing band itself. The singing band was the idea of Bonnie Dobbins and a few friends who sang familiar hymns and spirituals as they walked and solicited in residential districts. As the music of Thomas Dorsey caught on, more and more Adventists sang it. J.H. Wagner stimulated this with his own singing and the use of the Wright family in his 1943 Dayton Effort. It was just a matter of time before this "tent music" would be transferred into the church proper. Camp Meetings greatly accelerated it. Experience songs such as "I have a long way to go to be like the Lord," by Eleanor Wright and Marshall Kelley's "It takes everything to be like the Lord" were instant favorites. Yet, response to Mae Justiss's Christmas Messiah with string ensemble was instantaneous and started a new departure for Christmas musical renditions.

The Youth Federations is another area of a different way. In 1946, the then Miss Ruby Dammond of Petersburg, Virginia, suggested to Elder Monroe A. Burgess that federating the MV societies of the Allegheny Conference would allow the smaller societies to meet, participate with the others, and see Adventism on a larger scale. Virginia States Federation resulted, followed by Eastern States organized in Philadelphia. Sarah Lester, wife of Elder Jethro Lester, brought the idea to Cincinnati, where under the supervision of A. V. Pinkney and with the help of Dale Wright's never-to-be-forgotten Germantown meeting, the Western States Federation was born. Meanwhile Monroe Burgess had taken the idea to Central States and Nannie Davis and others had spread it into the Northeastern Conference.

When I became Allegheny Conference MV Leader I inherited this organization in 1961, from A.V. Pinkney. With a strong committee in Eastern States of Richard Gamble, pres., Mary Moore, Secretary; Irvin Glenn, chairman of the Constitution Committee; his wife; the Street Brothers, John Gibson, Beverly Daily the Federation was taken out of the hands of the local church and placed





directly under the conference MV Department. Local pastors could no longer use up the offerings of the quarterly meetings for a "big day," leaving no money for activities and the Federation goal of scholarships.

One more dimension I added. While pastor of the Columbus, Ohio, church I had fostered a "Y" membership for every member of the church. This resulted in "Shep" Robinson, and Calvin Paterson former Ohio all-state high school basketball stars and Gene Miller all-around athlete forming the nucleus of a church team. Other churches were invited to join the "Y" idea until eventually Cincinnati, Dayton, Springfield, and Germantown formed a church league. In 1962, Gene, now coach of a younger set of church boys, was induced to bring his team over to Baltimore to play a pick-up Eastern Federation aggregation. The wholesome new contacts between youngsters, the excitement of the game with girls acting as cheerleaders, the outlet to really fine SDA athletes some of whom had sacrificed the sport in school because of Friday nite schedules, all assured success from the start. A woman's volleyball league organized by Mae Justiss unfortunately was not quite as successful. A call was issued via the grapevine for any church interested in joining a basketball league to meet at the MV Secretary's house at Pine Forge. Representatives met from Trenton, Montclair, Baltimore, Philadelphia (Ebenezer and North), Washington (DuPont and First), Reginald Baker Robinson and Laurence Freeman set up the schedule.

Burrell Scott, president of the almost defunct Western States Federation was invited over to observe. Inspired, he and the MV Secretary took the program to the West. The old church basketball league was revived and played the East for the Allegheny championship. Donald Robinson immortalized himself by winning the game for Columbus and the West. Jesse Owens when presenting the trophy said he was overwhelmed by the show of christian sportsmanship. Scholarship awards were made. Such programs cost sometimes quite a bit above the receipts. Scott and his wife Bonnie several times underwrote the Federation without remarking of it — they were thrilled to see the program advance. It did all the way to Oakwood college where young Monroe Burgess was as popular leading his ball team as his father had been years before leading another cause. The Allegheny champs played the collegians; Chicago was added - now many meetings close with ball games. The Columbus-Oakwood game has become a classic. As one-fourth of the team may be non-adventist some splendid fellows play on the teams and several have become church members.

Scott's committee included: Frank Hale, Norwida Marshall, James Hill from Cleveland and James Hill of Toledo, Paul G. Glenn, St. Claire Phipps, Wilma Crawford, John Hall, J. Estelle Barnett and Festus Valentine.

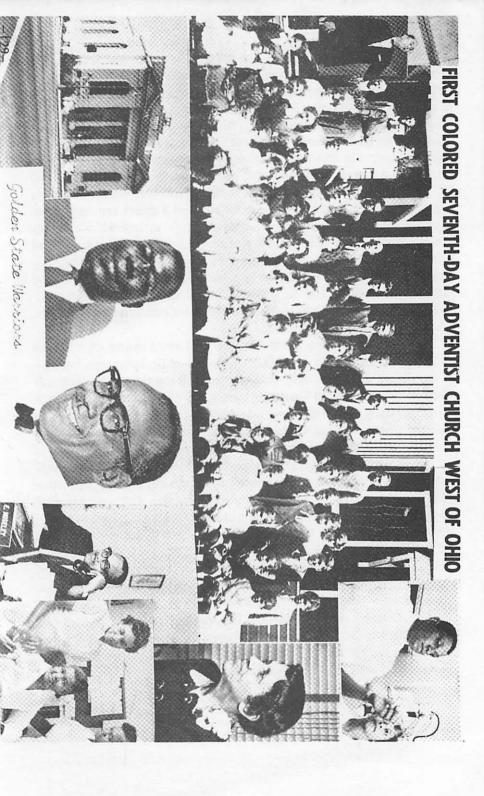
J. Estelle Barnett, who as a girl had worked for a Mr. Littlejohn, great-uncle of Charles Bradford, learning the insurance business, heard of a Negro family that would leave its money to a Negro Seventh-Day Adventist business (enterprise). Thinking of Elder M.C. Strachan's efforts in the Southern Union to establish a sound burial society she enlisted the help of Norman Simons in attempting to acquire the funds. Failing at this she and B.J. Knox laid plans for a burial society. In 1945 almost simultaneous with Negro Conferences The Christian Benefit Assn. began. Mrs. Barnett's policies of accepting too high a percentage of superannuates and not investing funds, slowly have worked against the Assn. It has, however, in many burials been the only monies some families have had. When in 1964 it was underwritten by a large national company some of its ills were cured. "Mother" Barnett still actively promotes from 1424 Hildreth St., Columbus, Ohio, with Sr. Bertha Crawford nobly assisting her.

Perhaps the most significant change within the Regional Conference that' has been adopted by the church was an evangelistic stimulus E.E. Cleveland gave the Regional Ministry. In the mid forties he began publishing a "century" list, comprised of the names of Regional men who baptized 100 souls or more during the year. It wasn't long before the world field asked to be included and the list took on international overtones. The century tripled to accommodate the evangelistic surge. One side effect of the list was to bring focus upon such men as E.C. Ward, scholar and pastor-evangelist. Overshadowed by Cleveland, having baptized only a few less in Wilmington, N.C. than Cleveland in Montgomery, he was not given deserved recognition until the General Conference of 1966, when he described to the session his pastoral evangelistic approach that was adopted as a special thrust for all the church.

Although the list was not individualized for several years and therefore lacks some names, it is impressive with repeaters - C. D. Brooks, Samuel Meyer, B. R. Spears, L. H. Rahming, H. L. Cleveland, F.W. Parker, J.H. Wagner, Jr. M.C. Phipps, G.H. Rainey, W.C. Scales, Jr., R. L. Woodfork, C.B. Rock, John Collins, John C. Smith, M.M. Young, J.E. Cox, Jr., L.G. Cox, W.W. Fordham, W.J. Cleveland, J.A. Edgecombe, Ted Jones, Alfred Jones, C.D. Henri, J. Hinson, W.A. Thompson, R.T. Hudson, L. Newton and G. Earle.

With this surge of new members and new conference building policies the regional churches which had for the most part been poorly housed at the inception of the new conferences began building programs. Atlanta, Birming-



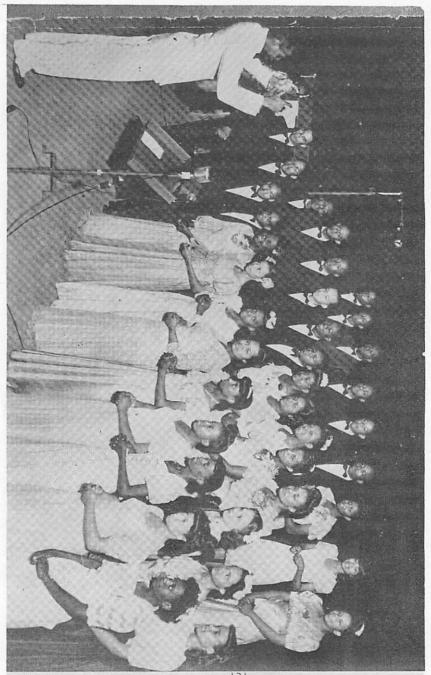


ham, Chicago, Denver, Louisville, Los Angeles, Nashville, New Orleans, San Diego and Washington, D.C. saw large city churches built, while other large congregations along with some of the smaller ones bought churches.

Among the outstanding performances were those of Jeter Cox, who after rebuilding the Atlanta church led out in the purchase of the huge synagogue in Dallas which houses church, conference offices and Academy, J.H. Laurence who had bought or built thirty churches before he retired. In one instance he arrived in a city on Wednesday and had housed the church in a splendid colonial edifice by sabbath. E. C. Ward brought in well over four-hundred souls in Wilmington, N.C., then put on overalls and built a church and educational unit. E.T. Mimms and I acted as our own contractors with George McKhenzie as builder. The Louisville church is utilitarian with its many rooms and the DuPont Park Church was the first denominational edifice constructed with a sanctuary and church school plus a regulation gymnasium. Dennis T. Black practically did the complete carpentry of his large Los Angeles church. Similarly, Ernest D. Rudley after evangelizing took saw and hammer and housed his congregations throughout the South; now, in California.

In that California did not join the Regional Conference movement, it has not fallen within the purview of this work. The work of Dr. Templeton, the Bontemps, Troys and others is not included. Neither is the story of the Smiths of Denver, who entertained Thomas Branch as he left for the mission field. A complete study comparable to H.O. MaCumber's work on the golden west is needed. Briefly, the work among negroes on the west coast has been administered under the conferences by a negro secretary somewhat similar to the former Union Man. F.L. Peterson was first followed by Dr. Owen Troy, W.S. Lee and N.G. Banks. The western ministry did not move as often as the eastern and was looked upon as a land of retirement by some. California has gone through a cycle therefore from the days of Sidney Scott and Durant to the big city evangelizing of P.G. Rogers and Hope Robertson to the new evangelism of Byron Spears, the memory-bank preacher, E.C. Ward, E.E. Cleveland and a host of younger men who had worked with them and evangelized on their own.

Under this impetus and the far-visioned leadership of N.G. Banks new churches have proliferated. Among them are Pacomia, Pamona, Riverside, 54th St., Delaware Ave., Miromante, S. Los Angeles, Tamarind Ave., Compton, Sun Village, Mid-City, Alta Dena and Normany Ave. While the membership has not shown the remarkable increase which seems the hallmark of Regional leadership, growth has been remarkable.



-131-



As the stature of the church has grown so has that of the membership. Eva B. Dykes first negro woman in the world to receive a Ph.D. was followed in the church by Valarie Justiss, then Owen Troy whose Ph.D. in religion gave him the highest academic degree among the Adventist ministry. Numerous others now dot almost every field. Again, in music Eva Dykes was a nationally recognized pianist; Yon Robertson is now widely recognized. Then singer Allyne Dumas Lee began world tours, Georga Laster won national then international notice, Margaret Montgomery made her Town Hall debut and Geraldine Farmer thrilled her audiences, Shirley Verrett one of my favorite students won world renown. While not a figure on the national concert scene, Rosa Lee Jones contributed greatly to the church with her concerts and Bible work.

In many cities the Adventist musician was the mainstay of the music in the community as well as the community churches. Alma Blackmon co-directed the Howard U. community chorus, a male chorus and played for local churches. George Murphy taught music and played for one fashionable District church for a quarter of a century. Margaret Montgomery, Lucille Herron and Mae Smith did likewise. Talmadge Turner was the dean of Detroit's Choral directors in the 40's. Howard Hodge, Yolanda Clarke, Otevee Bowman, Furman Fordham - they and talented singers such as Mrs. Birpee, Bro. Dobbins, Thomas Delaney, Rhecha Ross, Henry Hammond, Walter Wahl, James Calloway studded local musical calendars. Maurice Davis sang with the Boston Cloverlead quartet. Tragically short was the talented career of Angela Matthews who was sponsored by none other than the great Pearl S. Buck.

Some highlights are not to be forgotten - those Jr. Choirs - McKhenzie at Shiloh, Benjamin Wade at Ephesus New York, Ervin Glenn's Chapel Choir at Ebenezer, Mae Smith's Columbian Choral Ensemble at Ephesus, D.C. and those two young professional choruses The Walter Arties Chorale and the Columbians under Shelton Kilby and John Bradshaw. The academy choirs: Charles Dickerson at Oakwood, Jones and Anthony at Pine Forge. Then Washington D.C. was successively blessed by groups under Terrell Allen and Romaldo Johnson, Dr. Allen Breach, Samuel Jackson, James Hill, Maurice Murphy are highly trained musicians but two of the most enjoyable groups of the past few years were the Accopiatos Male Chorus directed by Columbus McChristian and the Choralaires under the direction of St. Claire Phipps, successor to Joe Ward.

In the fifties the papers and magazines reported that Joyce Bryant internationally known popular singer gave up \$500,000.00 in contracts and returned to the church. Richard Pennyman the Rock and Roll idol also joined the church. Joyce sang for the E.E. Cleveland Crusades and did Biblework for DuPont Park and "Little Richard" evangelized and cut some never-to-be-

forgotten recordings of "The Captain Calls" and other MV songs. James Wadkins clarinetist in one of the big bands became a choir director and well-known Joe Letcher lent his music and experience to his new-found faith.

And the economic life of the laeity? Nowhere has the surge toward the middle class been more evident as parents have sacrificed to maintain their children within the church's educational system. Medical, legal, financial, pedagogical and ministerial families are beginning to demarcate. But the professions do not tell the whole story as the trades are well-represented. Joseph Davidson, Sr. was rated the best brickmason in the nation's capital, while Brother James conducted a stone mason's school in New England. The Luther Palmer family literally built up their section of northeast Ohio and Pine Forge Institute, while James and Harold Palmer of nearby Ashtabula repeated for their community. The Ford Brothers have made a lasting contribution to the Pine Forge community. At present Burrell Scott fast becoming a major contractor supervises conference construction work throughout the Allegheny region.

Scott tells his close friends how he found a college professor at his door one evening asking Scott's help in the rebuilding of a bombed-out church in Mississippi. When he started for his checkbook he was told-no, his personal help. This was a different matter: Klan-ridden Mississippi. After prayer he joined the interracial group spending Christmas vacation rebuilding the racist destroyed church. At the very end Scott topped out the wall by himself to the spectacle of an occassional menacing rifle.

The small businesses have not all been bricklaying. The Williams family is well-known for its upholstering. The Michael Blanchards parlayed a small decorating business into a large renovating construction company. Stewart Brantley is well-known in the Detroit area as an electrical contractor and won an inventor's award at the Ford Motor Co. E. A. Francis of Francis Boatworks placed many a craft on the Great Lakes. Billy Davis in Camden, N.J., operates a successful commercial cleaning service as do the Rosco Howards of Casper Wyoming and San Diego, California. Daniels taxi service is dependable and popular. Ski-patroller Floyd Cole operates a Denver flower shop. Frederick Hurd of Seattle and Jacob Soughs in Baltimore were bakers, the Watts brothers interior decorators and Mylas Martin and Harold Wright in Communications and Public Relations. Gloria Mackson Hemphill, missionary, "Queen For Today" operates a mailing expediting enterprise and deals in insurance and mutual funds — The Washington-Hill convalescence Home of Philadelphia and the Carter Rest Home of Oberlin are well-established institu-

tions. Frank Hale, Sr., entrepreneur supreme, used books, antiques. Juanita and Wilford Jenkins did a million dollar realty business in Cincinnati, Ohio.

Not to be considered the norm by any means but showing how far the church has progressed from the time when women converts feared for their husband's jobs, is the Columbus Ohio church. The entrepreneurs in this church of 350 include J.K. Bradley and Wm. DeShay, Sr., painting and house cleaning, Albert Berrien, renovator, Warren Neil electrician. Henry Hope and Curvington Reaves cleaning contractors (Reaves with ten vans services some of Ohio's largest department stores). George Birdin and Wm. Vaugh are bricklaying contractors. Wm. Boyer, retired fire chief is a realatist. Gene Miller and son-inlaw Sterling operated trash removal businesses. Joseph Rhyne, Sr. is one of the city's most respected music teachers.

So, the first and second generation adventist has undergirded a great work and God has richly blessed. He, his church and future generations have, are and will continue to reap the fruitage of this devotion.

CHAPTER IX "...A BETTER WAY."

The Christian church from the beginning has had to struggle with the obsolete. Jesus was constantly in conflict with those who cherished the outgrown idea that Israel was still sole recipient of God's favor. Paul had to fight the strangling hold of circumcision.

The Protestant churches today are still envolved in this conflict. Whereas the major issue from the 1840s through the '60s was the obsolescence of slavery and saw the split of almost every major American Protestant church, the major issue of the 1940s through '60s was the refusal of black Americans to continue to accept the obsolete standard of second class citizenship. Bétit said to the credit of the churches that their response to the issues and tensions in this century's social revolution did not cause the ethical, theological and ecclesiastical upheaval of that other generation.

Two facts may be kept in mind that greatly contribute to this. One is that most church-goers share the conviction that the most important changes which the world has undergone, socially and otherwise are now taking place. They have accepted the fact that most of the deeds and so-called wisdom of the past must be re-examined to determine its pertinence with the present. Change as a way of life is being accepted.

The other fact is that the church following naturally the population trend is now an urban one. It is likely to be more educated and more sophisticated, ready for more youthful input and exposure to worldly pressures than ever before.

The record shows that many communions recognizing the needs of the Afro-American community had begun educational, philanthropic and ecclesiastical reforms even before the epoch-making decision of Brown vs Topeka by the U.S. Supreme Ct. urged all facts of American Society to abrogate racial separation "with all deliberate speed." Along with them the Seventh day Adventist Church had begun and is continuing to adjust theology, teaching and organizational structure with this new attempt of squaring man with the "ultimate."

W.H. Branson one time administrator in the south where he had known many of the Negro pioneers was now General Conference president. In 1954 he wrote a letter to the management of all General Conference institutions requesting them to seek ways of working along more liberal lines.

Almost 7 years later R.R. Fighur chaired an ad hoc committee on Human Relations in the spring of 1961. J.H. Wagner, H.D. Singleton, other regional

men as well as representative whites met together. Their recommendations led the Fall Council, 1961, to adopt a statement of brotherhood as believed by the church and set up a Human Relations committee at the General Conference level. On September 7, 1965, seven representative laymen were elected to meet with the committee.

Following the recommendations of this committee, the Spring and Fall Councils of 1965 outlined the procedure for implementing the principle of brotherhood. Part of the recommendations were that membership and officers in all churches, admission to and employment in schools and institutions be without regard to race. (Minutes of Spring Council) The Autumn Council sought implementation of an educational program through Review and Herald articles and reprints, and by holding more Human Relations meeting, pulpit exchanges, and appropriate **Church Manual** statements setting forth the position of the church. (This latter was accomplished by the General Conference meeting at Atlantic City).

R.R. Fighur, President of the General Conference closed an article in the Review and Herald, November 4, 1965, by quoting from the 1961 Autumn Council, p. 13.

We believe that a denial in any form of this universal fatherhood of God and brotherhood of men would eat the heart out of a world movement and stifle as nothing else could the spirit of "Abba Father."

We therefore rededicate our denominational purpose to these basic principals of God's universal church.

The General Conference, in fact, chose to do more than merely speak - it led the way. For a long time it had been known that black administrators lacked upward mobility. There was not the same job opportunity as white administrators - to the colleges, the unions or the echelons of the General Conference. The following chart shows how the General Conference opened its ranks:

1918 W.H. Green, Sec'ry. Negro Dept.

1929 G.E. Peters, Sec'ry. Negro Dept.

1930 F.L. Peterson, Sec'ry. Negro Dept.

1941 G.E. Peters, Sec'ry. Negro Dept.

1950 G.E. Peters, Field Sec'ry. of General Conference.

1951 C.E. Moseley, Assoc. Sec'ry. Regional Dept.

1953 C.E. Moseley, Field Sec'ry. General Conference

1954 F.L. Peterson, Sec'ry. Regional Dept.

1954 E.E. Cleveland, Assoc. Sec'ry. Ministerial Dept.

1959 Owen Troy, Assoc. Sec'ry. Sabbath School Dept.

1962 F.L. Peterson, Vice-President General Conference.

1962 L.B. Reynolds, Assoc. Sec'ry. Sabbath School.

1962 H.D. Singleton, Assoc. Sec'ry. General Conference, Sec'ry. of Regional Dept.

1962 F. Bland, Assoc. Sec'ry. Regional Dept.

1966 F. Bland, Vice-president General Conference.

1966 W.W. Fordham, Assoc. Sec'ry. Regional Dept.

1966 A.V. Pinkney, Assoc. Temperance Dept.

1967 Walter Starks, Sec'ry Stewardship and Development

1970 C.E. Bradford, Assoc. Sec'ry. General Conference

1970 W.W. Fordham, Director Inner City Program.

1970 G. J. Millet, Assoc. Educational Dept.

1970 M.T. Battle, Assoc. Lay Activities.

1971 C.D. Brooks, F. Sec'ry. General Conference.

1972 C.D. Henri, Vice-president General Conference.

Of course a mere chart cannot portray the emotions that follow epochal events, the congratulations, the tears, the handshakes, the reading and rereading of **Time** when F.L. Peterson was elected first negro vice-president of the General Conference. A generous program was adopted toward church building programs. When Cleveland finished his successful Montgomery effort the Conference gave liberally toward housing the new congregation. Almost simultaneously J.E. Cox and W.W. Fordham secured a generous grant for Dallas, The Union and the General Conference gave W.L. Cheatham and me in the hundreds of thousands for the DuPont Park Evangelistic Center.

Policy has practically been set aside in the upgrading of Riverside Sanitarium and Oakwood College. Recently C.B. Rock addressing the Ethnan Temple in Pittsburgh stated:

The General Conference is very good to Oakwood. I happen to have the responsibility of meeting with the various sectors. The average endowment or operation fund given to a black church college by their denomination is something like \$75,000 a year. I'm talking about Episcopalians, Presbyterians, Methodists, etc. For the last three years the General Conference has given Oakwood from \$900,000 to one million dollars. We think our churches ought to know this.

Elder Joseph Winston new administrator at Riverside Sanitarium also spoke of the largess of the General Conference toward the Sanitarium. This well bears out a financial survey read to a large group of Regional ministers by F.L.

Bland which purported to show that for several years the Regional Department had received for Regional projects as much as it had contributed to the work.

The Unions accepting the council of the General Conference began to place qualified Regional men on their rosters:

Atlantic Union: A.N. Brogden, Sec'ry.; Leon Davis, Public Relations, Youth Director; George Rainey, Evangelist, Min. Sec.

Columbia Union: W.A. Thompson, Sec'ry; C.D. Brooks, Ministerial; L.W. Grant, Youth Director, G.W. Anderson, Assoc. Pub. Sec'ry, Donald Walker, Assoc. Auditor.

Central Union: W.S. Lee, Sec'ry.

Lake Union: F.L. Jones, Sec'ry; Charles Woods, Asst. Treas.; Joseph Winston, Temperance Secretary; R.E. Barron, M.V.

Pacific Union: M.C. White, Assoc. Sec'ry.; G.W. Banks, Regional Secretary; Richard Simons, Assoc. Treasurer.

Southern Union: W.S. Banfield, Assoc. Sec'ry.; C.L. Brooks, Sabbath School Secretary; M.G. Cato, Assoc. Publishing Secretary.

Southwestern Union: V.L. Roberts, Treasurer.

The men have been cordially received and their training in the Regional Department has made them assets wherever they have been placed.

Much of the good reception could be laid to a series of Human Relations Workshops conducted throughout the Unions. Among the good papers presented was a most informative one upon the history of Human Relations in the Adventist Church by H.D. Singleton.

The colleges changed policies. Emmanuel Missionary College had a few years previously abandoned its separate dining table for negro students. Now, in 1955, Columbia Union College accepted Harriet Mosely as its first American Negro student and the Washington Sanitarium, Mary Breech as its first American Negro student. Southern Missionary College also opened its doors. Now, Natelka Burrell, Phd. who has taught every grade but one in the Adventist educational chain teaches at Andrews University along with several other Afro-Americans. In fact almost every North American senior college has black personnel on its staff, and negro physicians and nurses are on the roster of most medical institutions.

No single document could sum up more completely the steady, consistent and gratifying progress toward racial adjustment and accord than the sixteen points passed by the General Conference Committee on Regional Conferences and Human Relations, April, 1970. Many of these now being effectively practiced are aiding greatly in a great reconciling and restorative work in the

church of God. Because of its breadth and pointedness I have included it in its entirety.

The Seventh-day Adventist Church should be an object lesson and a spectacle to the world of what Christ can do with surrendered and converted lives in establishing true fellowship, respect, and oneness in the gospel. It is time for the remnant church to show its true Christian colors by revealing to a divided, polarized America that our church is capable of true brotherhood in Christ. With these principles in mind the Spring Meeting of the General Conference Committee passed the following proposals:

- 1. Seventh-day Adventist churches open their doors to any would-be worshipper or prospective member regardless of race or color and welcome such with brotherly love and concern. Where it is felt that this principle is violated it is the duty of the next higher organization to investigate and recommend effective measures to correct.
- 2. The following additions to the baptismal vow and Church Manual are being recommended to the Genral Conference session (the **bold type** portions will show the new wording to be adopted):
- "6. All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Thus regardless of ethnic or social background, he becomes a member of "the whole family in heaven and earth."

This paragraph is in the section dealing with the basic instructions and indoctrination of baptismal candidates.

"13. Do you believe that the Seventh-day Adventist church is the remnant church of prophecy into which people of every nation, race, and language are invited and accepted, and do you desire membership in its fellowship?"

This paragraph is a part of the baptismal vow that is presented to a candidate prior to administering the rite of baptism.

- 3. Conferences selecting qualified spiritual leaders as pastors shall not be limited by race or color. Should some black pastors be appointed to white churches and some white pastors to black churches, a very desirable example of church fellowship and understanding would result; therefore programs to this end should be undertaken with the support and guidance of unions.
- 4. In order to make our public ministry more effective and to help members and potential members realize the importance of this brotherhood, conference administrators are urged to make clear to pastors and evangelists that it is their duty to teach these principles as a part of the gospel and our special message to the world. We further recommend that prospective members be so instructed either in the baptismal class or in personal Bible studies.

- 5. Special emphasis should be given to human-relations workshops to implement resolutions, which unless carried out are useless. These workshops should include all workers field, educational and institutional, and leading laymen from both black and white conferences and churches. It is recommended that union and/or conference-wide human-relations workshops be conducted in every union in North America before the 1971 Autumn Council.
- 6. Where normal entrance requirements are met, all Seventh-day Adventist schools from the elementary to the university level shall admit Seventh-day Adventist youth to the school of their choice without regard to race, or color. Where a church-supported school fails to follow the counsel of the church as stated on this, it is the duty of the next higher organization to investigate and recommend corrective measures.
- 7. A biracial commission of not more than seven members shall be appointed in the North American Division to deal with complaints of discrimination or exclusion and other problems that may be appealed to it for help. This commission in cooperation and in counsel with the union conferences and/or the local conference and/or institution shall have authority to act immediately, making a thorough investigation and seeking solutions to these problems.
- 8. On the union conference level positive steps should be taken to open doors in the area of administrative and departmental leadership for those who have demonstrated their ability and qualifications to serve all segments of the church. In Unions where there are Regional conferences or where there is an organized Regional department, the administrative officer level should include black leadership.
- 9. Black personnel shall be selected to serve in our publishing houses, hospitals, academies, colleges, universities, and other denominational institutions on the staff and/or administrative levels. Where it seems advisable, institutions should institute training programs for the development of black personnel in technical and administrative skills.
- 10. There is a missionary magazine dedicated to the black community in North America. The circulation of this journal is primarily the responsibility of the Regional churches. The Autumn Council of 1967 voted to help finance an associate circulation manager for The MESSAGE MAGAZINE. We reaffirm that recommendation on the basis of the 1967 agreement on union participation and ask that this be implemented in the immediate future.
- 11. At the time of the annual North American union conference presidents' meetings one or more black administrators on the union level will be invited to

participate, as well as representation from the Regional Department of the G.C.

- 12. In order to provide opportunity for the presidents of Regional Conferences (including the secretary of the Regional Department of the Pacific Union) to consult together regarding problems distinctive to their work, Autumn Councils will schedule two meetings of this group each year, under North American Division administration.
- 13. The next edition of the ministers' Manual should include as a part of the ministerial candidate's examination before ordination questions regarding the candidates attitude toward human relations.
- 14. We recommend that the General Conference lay plans to provide literature that would be useful in operating human-relations workshops, setting forth standards, guidelines and procedures in this area.
- 15. We recommend that the General Conference officers develop some plan whereby reports of progress in human relations may be publicized throughout the constituency in North America on local as well as general levels.
- 16. We recommend the adoption in principle of the following plan of increased financial relationships involving Regional work:

It is suggested that in addition to funds provided by existing policies and union appropriations for Regional work, a new fund be set up by the General Conference which would be reverted to the unions, who in turn would allocate amounts to the Regional work to be used only for capital improvements and denominational scholarships. The amounts reverted to the unions would be in proportions to tithe income received by the G.C. for each union. The fund would be known as the Regional Capital Reversion Fund.

In practice it comes to 20% or better of the union's tithe share from the Regional churches and we have already recorded administrator's testimony as to its inestimable value.

But all of this has not occurred without some input by laymen. In 1959 Frank Hale asked interested laymen to meet with him in Columbus, Ohio to protest segregation within the church. The organization that evolved The Laymen's leadership Conference of SDA held protest rallies at the 1962 and 1966 General Conference sessions and projected some very ambitious plans, most of which were aborted so as not to hurt the public image of the church at a general session. One most rewarding project was the reprinting of Southern Work which contained Mrs. White's original plea Our Duty to the Colored People. After Hale was elected president of Oakwood College at the 1966 session, Burrell Scott and Mylas Martin did not continue the militancy of the

organization. This was pursued by the Street brothers who picketed Convention Hall with the International Laymen Action Committee for Concerned Adventists at the 1970 Atlantic City convention. Perhaps like the National Assn. for the Advancement of World-wide Work among Seventh-day Adventists and the National Association for the Advancement of Advent Youth it, The Leadership Conference, had served its purpose. One thing was certain all could agree - the denomination had found "a better way."

A movement toward greater togetherness at the bench level has begun. Some regional conference members have joined the large city congregations in some sections in noticeable numbers. Some whites are joining regional churches. A notable congregation is the Dale Wright Memorial Church of Allegheny West which has had as high as fifty percent white membership. But in the winter of 1969 a series of events led to a new departure.

Dr. Josephine Benton asked Dr. Lyndrey Niles and me to cooperate in a class on the "Black Experience" in the Sligo Elementary School Adult Education Classes. Niles and I decided to use material from our program "The Afro-American" which we had broadcast over station WAIT and correspondingly the course title was changed to "The Black Experience in the Adventist Church." The classes expanded from the original six weeks to nine weeks as this material was presented. Finally Robert Bainum suggested organizing an integrated congregation. A worship committee of Dr. Benton, Paul Clark, Dr. Niles and I led out in the planning. Upon the assent of Elders N.C. Wilson and Cree Sandefer and the local conference presidents with one exception, they opened the Church of International Brotherhood. First officers were the worship committee as elders, Joe Coleman and Byron McNeil, deacons, Ernest Bradham, clerk, Caroline Crump, treasurer and Jean Brown, first layman to attend, usher.

Several months later Dr. Joseph Rhyne and a medical group of black and white invited me to Nashville to help form a similar group there. Now there are two other bodies, one at Columbia University, another at Loma Linda and one forming at Battle Creek, Michigan. The original group was officially accepted into the Potomac Conference, May 26, 1973, with fifty-one charter members. Dr. Benton was ordained as the first woman local elder in N. America and several months later achieved another first - associate pastor of Sligo Church. Whether this is the beginning of a movement really is not the point which is the rejection of so-called tokenism and regionalism for de facto integration.

One of the features of the Brotherhood church is its after-service meal. It is a blessed communion with all discussing the sermon or news of the church. What a grand privilege to enjoy the fellowship of the brethren.

Some day soon it'll all be over - the service ended if you please, the sound of the great Amen at last re-echoing down the mighty corridors of the universe. All of God's communicants will be asked to dinner. What a great privilege to enjoy the fellowship of the saints. May all of those whose names are found written in this little book and the many unintentionally omitted find a place at that welcome table - some of these days.

EPILOGUE

Negroes have played an important role in the Great Second Advent Movement, participating in its very roots — millerite preaching and the prophetic gift; and have continued to make eminent advances, at first with the help of great humanitarians within the church and then upon their own. In that the Negro was being evangelized in the South when the church was new in its doctrinal zeal, Mrs. White correctly saw the judicious presentation of the gospel to the freedman as the varible of success or failure of the work in the South as a whole.

The history of the Negro in Adventism is therefore an integral part of the history of the church. From being at first a misonal people, the object of evangelism, Negroes now boast some of the largest traditional evangelistic successes and conduct schools around the world where ministers of all people are instructed in the productive methods of the Negro evangelist and the layman envolvement program of the pastor-evangelist.

It has been a sometimes miscomprehended but rich and rewarding experience that has been the lot of the Negro in the Adventist church. Theirs has been the duofold task of interacting with and adjusting to movements without their church while accomodating themselves within the church to the delicateness of a prophetic perspective of comprehensive movements and future events.

While not abrogating the stand of abolitionists like Byington and Kellogg, nor the principle she enuciated relative to the Fugitive Slave Act, "The law of our land requiring us to deliver a slave to his master we are not to obey", at a council on the Armadale Camp Grounds on Nov. 20, 1895, Mrs. E. G. White laid down a platform for the then precarious relationships in a reconstructed South. It called for a physical rather than a spiritual separation of Negro and white believers into separate congregations — where custom demanded it. Significantly she added that this interim policy was to be followed "until the Lord shows us a better way". The miscomprehending of this interim policy was a major factor in the formation of Negro conferences years later.

Meanwhile Mrs. White aided her son James Edson White with counsel and finances as he managed much of the evangelistic, medical and educational work in the South. His great regret, voiced years later was that the extensive school system that he had so arduously created was allowed to retrogress. He felt that it was a grave error in judgement not to use it as an adjunct to the pioneer force of Negro preachers. These men, American and West Indian, with their singing evangelists and Bible Workers built up the congregations in the South.

During World War I and shortly afterwards many Negroes had migrated northward and begun to join the existing white churches. But in a time when some estimate that one out of four male whites North and South were sympathetic to or affiliated with the KKK, which had paraded down Constitution Ave. in the nation's capital, some church leaders in the North began to invoke the "interim" policy there also. Enterprising conference presidents wrote letters to Negro members asking them to remove from the congregations, and when this process seemed slow, they visited with these members, accelerating the establishing of companies in their residences. Some of the great evangelists of the South were called to the North to build up congregations around these groups. The interim policy extended also to Negro students. They were denied entrance or restricted in enrollment in the colleges. If admitted they were often shunted to separated dining room accomodations and obscure campus housing.

When the membership naturally complained of these conditions, the ministers responded in the accepted role of the Negro ministry — that of race leader. Robert Bradford and Thomas Allison protested. Elder Shaefe reacted in Washington, D.C. to the lack of educational opportunity there. In New York Clty, Elder J.K. Humphrey responded to discriminatory educational practives and determined to build a social service community, "Utopia". In Savannah, Georgia, the Manns set up an economic base for the fast-growing membership. The ministry as a whole presented memorials to the General Conference, protesting that the Negro constituency was not receiving equal treatment in the existing conference system. But here again a miscomprehension obtained that led inevitably to the organizing of Negro Conferences.

The role of the Negro minister as race leader that we so briefly sketched and that with the careers of Martin Luther King, Jr., Malcolm X, Mordecai Johnson, Adam Clayton Powell, etc., is now clearly understood, seems then to have been miscomprehended. In Washington, D.C., the confrontation was between Elder Shaefe and Elder A.G. Daniels. When Daniels failed to see Shaefe's role and asked for Shaefe's credentials, they were given to him and the church left the conference with Shaefe. Hearing of the plight of the Columbus, Ohio membership that had been asked to leave the church Shaefe sent one of his elders to succor the group. Humphrey was confronted in New York City; the issues clearly presented in a church meeting, but when Humphrey's explanation confused by some financial arrangements was not understood, Humphrey left and the church followed him out of the Conference. Brother Jake Strothers remembers Elder John Manns immaculate in his Prince Albert standing before the conference brethren — sometimes eloquently, sometimes scathingly, but

always entreatingly explaining his position in Savannah — the same result.

The Negro constituency was not insensitive to the plight of those heroic ministers who remained loyal and whose role was still not understood and it slowly began to see that it must move to alleviate the problem. J. Estelle Barnett and a group she organized upon the Ohio Campground stated it:

Whereas, Some of our conference officials are loath to show proper respect to our ministers and church leaders in the fostering of educational and spiritual programs we resolve:

that only such conference officials be elected as are sympathetic or, who, through knowledge of and interest in Colored People, can foster programs in their behalf.

Unfortunate as it was that the work lost some of its great soul winners, perhaps more unfortunate overall was that the membership suffered from the misconstructions placed upon some of Mrs. White's statements. "Amalgamation of man and beast" was understood by some influential men to mean that Negroes had a semi-beastial origin. The "Curse of Ham" was taken to mean American Negroes were cursed. It was legendary that a conference official had complimented a choir by stating that he would visit the Colored section in heaven just to hear "you people" sing.

Two men, each in his own way stemmed the tide. Evangelist supreme, diplomat and organizer G. E. Peters systematically bore down upon the problems. Master preacher, singing evangelist, inimitable orator and educator, F. L. Peterson worked behind the scenes. Although each in his own way "did exploits," the hour for a new type of organization for the Colored Work had struck. The way had been pointed out by the Oakwood Strike in which the action of the student body had brought in J.L. Moran as president - the first nego in the denomination to hold a truly administrative post. All that was needed now was an incident to again energize someone of leadership capacity among the laiety. The Lucy Byard case did just that.

The laymen asked for integration and upward mobility of the ministry. Jay J. Nethery says it was he who strongly advised the finally accepted position of Negro Conferences. Administrators have done creditable jobs, evangelism has soared, new churches and schools have proliferated, gospel salesmanship has set records and the ministerial force has mushroomed. But while these conferences have clouted many problems, their palliative character has become more and more evident. The major problems of upward mobility of the ministry and particularly finances have remained critical ones.

Elder H.D. Singleton presented a memorandum to the Regional Advisory Committee on April 7, 1969, at Miami Florida that a resolution be sent to the

Fall Council requesting that study be given to the formation of Black Unions. On April 27, 1969, at a meeting of representatives of all eight Regional Conferences at Oakwood College, 130 voted in favor, 11 against and 8 abstaining in a vote on Black Unions. The Fall Council looked with favor and appointed a commission.

On January 13, 1970, the Commission met and a motion requesting the NADCA to give immediate study to setting up two Regional Unions was tabled with the understanding that the commission would be called back to Washington at a later time to further consider the question. On April 16th the Commission reconvened and Elder Jesse Wagner moved that the General Conference make immediate plans to establish Black Unions embracing the spirit of the papers presented. Calvin Rock, E.E. Cleveland and others had presented position papers in favor of Regional Unions. The core of their argument was that Regional Unions exist not as a form of segregation but of organizational unity through diversity: that Regional personel could be employed in the existing Unions and the Regional Unions should consider other than Regional personnel in their structure; so that the question was that of control where the experience of the Regional administrator could be utilized and not that of composition.

Those who argued against Black Unions said in substance that this was another step in the chain of physical separation that began with the first black church. It was extended by Regional Conferences, and Black Unions would extrapolate it into complete physical separation. To continue to build upon the "interim" po licy is a denial of equal value, which is inherently false. While the initial result of the Black Unions would be physical separation its logical and ultimate intent would be spiritual separation as well.

The discussion lasted all day. Neal Wilson, the chairman, found himself in the same unenviable spot as that occupied by J.L. McElhaney 25 years previously - thwarting the cause espoused by his avowd friends, the negro ministry. The motion was defeated 41-28. To many it seemed the logical result of the original structuring of the commission; but others who have conducted private polls say that it was the considered negative vote of the Regional ministry some feared rule by dynasty - that defeated the issue.

The result of the vote and the refusal of the chair to roll call led to confusion. In this charged atmosphere it seemed that organizational unity was deteriorating. E.E. Cleveland, feeling that the preservation of unity superceded the realization of the immediate goal, at the instance of high General Conference officals and in consultation with certain Regional leaders made his

way to the front. Never more impassioned appeal was made by this veteran of world-wide evangelism to any non-Adventist audience than to this select Adventist Commission. Hardly a dry eye remained including his own — and unity prevailed.

The alternate policy of placing Regional men in existing Unions has accelerated; new faces are in the General Conference; money has been poured into Oakwood College and Riverside Sanitarium — the work points onward and upward as God leads His children along. Much still remains to be accomplished — some by the Regional brethren themselves. The nation's one-half salary ratio is reflected in Regional response to some general offerings of the church; the tried and true tent meeting is being wedged out of the cities by law and the paucity of suitable lots; a new departure in pulpit posture, robes and sermon styles disturb many of the old-line membership; music is becoming entertainment oriented — but the handful at Edgefield Junction Tennessee has swelled to nearly 100,000 in the lifetime of some of the pioneers who still preach and some who still grace the pews.

Ebony hearts have heard the Angels' Messages and Ebony hearts have answered. Incomplete though it is to the full story of Negroes in Adventism this has been My Eyewitness. No biblical or prophetic writings suggest permanent separation. Some day by tribe and not by race, all of God's people, brown, black, white, red and yellow will leave this Kingdom of Grace and enter the Kingdom of Glory. "I heard the angel voice saying, 'Press together, press together, Press together. Do not let Satan cast his hellish shadow between the brethren. Press together; in unity there is strength.

"And I heard the number of them which were sealed: And there were sealed an hundred-forty and four thousand of all the tribes of the children of Israel" — "Even so, Come quickly, Lord Jesus."

GLOSSARY

CHAPTER I

Savannah — grasslands sloping from mountains and forests.

Barracoon — hole or prison where slaves were kept before they board ship for middle passage.

Castle — Christianborg in Ghana fortification for protection of slavers, barracoon located there.

Guinea — The Berber name for Africans South of Sahara. A coin of Britain with slave on one side, struck to handle enormous profits of slave trade.

Guineaman — the slave ship.

Ghana, Mali, Songhai — Mandingo kingdoms of Western Africa, circa 400 A.D. - 1600 A.D. Great capital was Timbuctu and University was Sankore. European scholars visited it.

Benin and Bono — City states renowned for crafts.

Fanti, Fulani, Hausa, Ibo, etc. — people of the city - states who were captured to become slaves from West Coast of Africa. Mostly Ibo or Biafrans. From East Coast from Madagascar and Mozambique. Mandingo highly prized.

Coffle - long line of chained Africans.

Middle Passage — second of a triangular trade from Providence, N.Y., to Africa, to W. Indies, then to U.S.A. M.P. carried slaves.

Sahara — Desert bigger than U.S.A. growing 30 miles per year, along entire front. Sand covers rivers, lakes, towns.

Coptic — Ethiopic Christian Church. Copt = Egyptian.

Indentured servant — a person serving usually 7 years for his passage to the new world and receiving 40 acres and a mule at end. As there were no laws legalizing slavery until 1660, Negroes were servants with whites. When Civil War came whites who had been given 40 acres in hills of Virginia fought against slavery and became W. Virginia.

Curse of Ham — Actually of Canaan, Gen. 9:25; extended to include Negroes.

Richard Allen — Co-founder A.M.E. Church, 1793.

Absalom Jones — Helped organize Free Africa Society and first two Negro churches.

Harry Hosier — Helped Asbury found Methodist Church in U.S.

Lott Carey — Minister labored in Africa 1821 till death in 1828. Opposed Colonization. Lott-Carey Mission in Liberia named after him.

Lemuel Haynes — Revolutionary hero ministered to white congregation.

Lunsford Lane — Purchased his freedom, wrote own narrative.

Prosser — Led revolt in 1800, hanged. Largest revolt that started.

Vesey — Largest organized revolt - failed, 1822.

Turner — Largest revolt in acutal results, 1831.

CHAPTER II

William Miller — Proclaimed Christ's return, 1843, from prophecy.

Joshua V. Himes — Early Advent preacher, great promoter.

Charles Bowles — Early Advent negro preacher.

John W. Lewis — Early Advent Negro preacher.

J.N. Loughborough — Early Advent historian, official, minister.

Wm. E. Foy — Received first visions God gave Advent people. Negro.

Joseph Smith — Founder of Mormon (Latter Day Saints) Church.

John Byington — First president of General Conference when James White did not accept. Some confusion over organization.

J.H. Kellogg — Synonymous with S.D.A. health work, left church. Great physician, health food originator — Perhaps his wife.

O.O. Farnsworth — Early Adventist preacher, one of greatest.

James White — Great man by any standard, was "the work" for years.

J.N. Andrews — Great scholar; Sabbath, Tithing, U.S. in prophecy, non-, combatancy, first missionary.

Uriah Smith — Great editor, carpenter - mfg. wooden limbs, designed an early automobile, man of strong bias.

Sojuriner Truth — Isabella joined several churches. Would rip open blouse to draw attention. Challenged Douglas, "Is God Dead?"

CHAPTER III

Silas Osbourne — Lay minister later ordained, organized Kentucky work. Elder A. Barry — One of first Negro SDA ministers.

Edgefield Junction — Site of first black church. Now torn down and all remains is part of well in highway cloverleaf.

Walt Whitman — "Leaves of Grass" - blank verse. Civil War nurse and writer. Read also "When Lilacs Last in Door Yard—"

Freedman's Bureau — To aid blacks and white. Was one of first times government aided unfortunates — not as effective as once believed.

Vagrancy — A much hated term among Negroes. Used until recently to incarcerate in prison or to "work on the road."

Civil Rights — Inherent proportion of citizenship guaranteed by Bill of Rights.

Thaddeus Stevens — Real hero of Reconstruction. Was buried in a Negro cemetery. Congressman from Pennsylvania.

Lydia Smith — Handsome Negro widow kept house for Stevens in Lancaster, Pa., then in D.C. He called her Mrs. Smith. Neigbors wagged heads about their relationship. Evidently influenced Stevens.

Charles Summer — Douglas told Negro to name children after their true friend, Summer, rather than G. Washington. Senator from Massachusetts.

Hiram R. Reveis — Minister and educator, N. Carolina. Free Negro elected to serve out term of Jefferson Davis in the Senate.

Blanche K. Bruce — First Negro elected to full term in Senate. Ex-slave rose in politics to become Register of the Treasury.

P.B.S. Pinchbork — Second Negro elected to Senate. Denied seat. Became governor of Louisiana. Was also Congressman-elect when senator-elect. Held more political offices than any Negro in history. Was Lieut.-Gov. of Louisiana.

Leronne Bennett, Jr., — Negro editor and historian. Editor of Ebony, Negro author of Before the Mayflower, Negro Mood, etc., Black History articles in "Ebony".

W.E.B. DuBois — Scholar, sociologist, Writer; opponent of Booker T. Washington, originated term "Soul", Helped found N.A.A.C.P. and Niagara movement. Edited Crisis Magazine.

Hayes Compromise — For the presidency, Rutherford B. Hayes agreed to end Reconstruction by withdrawing troops from the South and letting South deal with Negroes.

Atlanta Compromise — Booker T. Washington lent his support to social inequality.

Anna Knight — Daughter of Capt. Newt Knight, who freed Jone's Territory, Miss., and gave it to Federal troops. Anna became S.D.A. and learned in education, Y.W.C.A., health work and as missionary to India. Perhaps first black G.C. missionary, altho asked to go by Kellogg.

Dr. Lottie Isabel Blake — See Blake family later.

L.A. Hansen — Many talented S.D.A. worker, operated health rooms, helped locate Madison college, helped establish health work in Takoma Park, began purchasing Dept., E.S.D.A., ran Hillcrest Florists, long-time elder of First Church.

Levee — The dykes built up to hold in Mississippi River which runs above many cities. Used as walkways.

CHAPTER IV

R.M. Kilgore — Former Union army officer, head of Southern Field.

J.H. Lawrence — Veteran evangelist and soul winner, Church builder. Usually raises up integrated churches. His family is connected with the work.

- **G.E. Peters** Evangelist and Administrator who brought about many changes for betterment of social relationship.
 - A. Barry One of first ordained ministers.
- M.C. Strachan Called in to take over Vicksburg work where white workers met opposition. Helped locate Madison College. Pastored in Harlem during troublous times. Did much N.A.A.C.P. work in South.
 - C.M. Kinney First ordained negro SDA preacher.
 - T. Murphy Early worker.

Sebastian — Helped start work in Vicksburg, Atlanta, etc. Helped to locato Madison College. Brought in Elder Winston. Died at Pine Forge, Pa.

T.B. Buckner — Early minister, Ala., Miss.

Sydney Scott — Had been entertainer early in life so was very dramatic preacher. Began work in Atlanta. Successful evangelist.

- **U.S. Willis** Older Minister sons in ministry. Pastored in South, Ohio, New York.
- **J.G. Dasent** Excellent orator and evangelist throughout South and Southwest, Cleveland, D.C. 1st Negro Conf. President.
- N.B. King School teacher turned minister, did great work in Alabama, Mississippi.
- **B.W. Abney** Minister, evangelist, Missionary to S. Africa. Union Conf. Evangelist. Father of Mrs. Celia (E.E.) Cleveland.
- N. American Negro Dept. Advisory Body name changed several times, Colored, Regional, prints the "Informant." For years headed by white men.
- **W.H. Green** 1st negro to head colored Dept. Tried to establish a bond between churches. Died suddenly.
- J.K. Humphrey Pastor in Harlem who broke with conference. Wanted black conferences. His role of black preacher clearly misunderstood by conference officials. His movement has almost died out. Make splendid adventists.

John Manns, Charles Manns — Two brothers, evangelists. John spoke of black conferences as early as 1911. Organized store and laundry for people to work in after large Savannah effort. Misconcept of role of black preacher. Left work - his organization still functions. Charles rebaptized by E.E. Cleveland.

Milton Young — Minister and evangelist. Started organized work in Detroit. J.H. Wagner interned under him.

Benny Washington — Strong church member of old Hartford. Controversial. Once threw shoes at J.E. Johnson during Ordinance of Humility. Wife Josephine treasurer for years. Ate peanuts continually.

- **W.D. Forde** Scholarly minister. Beloved by many for his insights into human nature.
- **E.A. Jarreau** After several pastorates left ministry and entered funeral service.

Jennie Ireland — Known for her kindnesses, began work in West.

F.L. Peterson — Gifted musician, orator, educator once said, "Well, I've held all the offices." And he just about did! Perhaps greatest "natural" preacher of the denomination.

CHAPTER V

- James O. Montgomery Musician, printer, sociologist, church lay leader, teacher, played violin in resorts as youngster; two daughters, Margaret and Alma, remarkable musicians.
- **T.M. Fountain** Versatile speaker, quoter of hymns, teller of stories, fearless and outspoken.

Ephesus Church — A favorite church name, D.C., N.Y.C., New Orleans, Columbus, Ohio, etc. - first love.

Lucy Byard — Member of Linden Blvd. Church whose illness and removal from Washington Sanitarium caused formation of a committee for negro conference.

Mulatto — Mule + atto - a human mule. Slave owners called negros animals. Those with white blood were part human.

J. Mark Cox — Talented, well-respected physician & surgeon in and out of church. Taught at Tuskegee. Medical Director of Riverside, Phillips Memorial at Orlando, Fla., active in local churches.

Joseph T. Dodson — Prominent layman, member of conference committees, businessman and church pastor.

A.V. Pinkney — Teacher, orator, N.A.A.C.P. leader, politician, leader, college president and G.C. Temperance Dept.

CHAPTER VI

Spirituals — Songs originated by the slaves. Although based on a religious event many had a double meaning and were actually militant. James Weldon Johnson calls them the only songs indigenous to America.

Freedman's Bureau — A federal agency for relief of the poor both black and white after the Civil War. Some say whites benefitted more than blacks.

Lewis & Arthur Tappan — Two brothers, hardware wholesalers across the northwest and the East who devoted time and energy to the anti-slavery cause. Today's Tappan appliances bear their name.

American Missionary Society — Originally non-religious then (congregational) sectarian society that led out in negro education and the fight for social justice. Influenced by the Tappans.

Hillcrest School — School begun by O.R. Staines 1909 near Nashville. Most students worked entire way. School failed from lack of funds although very good staff.

George Graham — 1st Oakwood student.

S.M. Jacobs — 1st principal of Oakwood. Mrs. White said he should have received better cooperation.

Eld. N.A. Ashton — Rose from the ranks in Ohio to hold many administrative offices.

S.A. Brantley — Talented electrician and for years dean of men at Oakwood. Slow of speech but deep of thought. Has received inventor's award at Ford Motor Co. Wife Maxine, principal of Oakwood Academy.

W.W. Fordham — Brilliant evangelist, conference pres. and G.C. dept. head. Leading preacher in a family of preachers and singers.

Ernest Moseley — Brother of C.E. Moseley. Successful Los Angeles realist. Splendid musician, singer as well as instrumentalist. Liberal.

Irwin Hall — Old girls' dormitory which housed kitchen & dining rooms.

Henderson Hall (City) — Men's Dormitory. Closed campus circle. Torn down by E.E. Rogers & Prof. Plummer.

Excelsior Club (Senators) — Young men's club used by P.O.T. to cover their planning activities. Senators met with the officials.

Fred Slater — Patrick Henry of P.O.T. Pastored in Philadelphia and in the South.

Louis Reynolds — Promising youngster scholarship to Oakwood by a group of Ohio women, Jennette Wilson, Bonnie Dobbins, etc. His career rewards their faith: Pastor, editor "Message," author two books, Assoc. S.S. Dept., Illustrator.

Willie Lee — Incisive thinker and speaker, builder of Ephesus New Orleans, Conf. President, evangelist. One of best-loved and known ministers.

Claude McKay — "If We Must Die" other poems also.

James Weldon Johnson — He and brother James Rosamond great song team, preserved negro spirituals. "Lift Every Voice" called Negro Nat'l. Anthem. Diplomat in Central America. Author & intrepid leader of N.A.A.C.P. "God's Trombones."

Sterling Brown — Authority on American Literature. Extensive lecturer in negro literature, poet, one of remaining giants of Renaissance. H.U. professor.

Rayford Logan — Eminent historian, Prof. H.U. Chairman Dept. of History. Renaissance writer.

Langston Hughes — Most versatile poet, playwright of all black authors, creator of "Simple" a syndicated feature, historian. Was a waiter discovered by Vachel Lindsey.

Waiter White — Blonde, blue-eyed, was trouble shooter for lynch mobbings for N.A.A.C.P. before becoming Executive Sec. Orator & Writer.

Countee Cullen — "What is Africa to Me?" His book **Color** contains poem by SDA Wesley Curtwright.

Arna Bontemps — One-time S.D.A. educator, author "They Seek a City" and numerous books. Librarian Fisk, staff member Yale U. now biographer, Langston Hughes. Brother of Mrs. Owen Troy is called Poet Laureate of negro race.

- A. Wellington Clarke Scholarly minister of Northeast and now great Northwest brilliant family of musicians and educators.
- **J.E. Cox Sr.** Father of two ministers, J.E. Jr. and Leon His choir inspired "Wings Over Jordan" concept.
- **G.P. Rogers** Extremely fair-skinned, well-loved orator. In later life turned to medicine. Brought in middle class members. Built up Ephesus, D.C. & Wadsworth.

Morning Train — Passenger section of the Southern that pulled through Huntsville after midnite. One of last trains in South with a negro at the throttle. Students sent away left that night to catch it.

- **A. Samuel Rashford** Vocal and responsible N.Y. layman who has headed Oakwood alumni, negro college fund drives, glittering receptions and N.A.A.C.P. membership drives.
- **T.T. Frazier** One of a long line of illustrious Oakwoodites recently honored by Alumni Assoc. Far-sighted business man.
- **C.E. Moseley** Preacher of the well-built sermon, "Rabbi," to several generations of great preachers. Head of Theology Dept. Oakwood, Asoc. Negro Dept. and Field Sec'ry. of General Conference.
- O.B. Edwards Recruited for Oakwood by F.L. Peterson and spent his life there. Head of History Dept. Dean of College. Ph.D. was writing History of Oakwood at time of death. His wife Roberta was long time registrar.
- Mrs. E.I. Cunningham "Make Bright the Memories" stories this remarkable woman's life. Dean of men & women, matron, etc., she was "mother" to many Oakwoodites.

Dr. Owen A. Troy — Letterwise best schooled SDA minister, financier, musician, radio lecturer, Assoc. in S.S. Dept. Wrote lessons on tithing in quarterly. Occasionally sent out paper to colored workers.

Bessie Dobbins Carter — Matron at Oakwood, then co-founder Carter Rest Home, Oberlin, Ohio. Generous, loved.

John Street — One of the Delaware Streets. Hard-working, prosperous good S.D.A.'s. The clan out of Millsboro is run by jovial but shrewd Carlos.

Louis Johnson — Chemist and mathematician and counselor. Applied same quick wittedness to Bible study.

Miss Julia Baugh — Beloved Dean of Women.

Stanley Huddleston — Preacher's preacher, well-liked. Pastored in S. & E. Died a barber on W. coast.

Marvin Custard — Denominational worker at Riverside and Dairy head at Oakwood.

Contrell, Paul & Castleberry — Paul became a minister, pastoring in Alleghany where several times elected Sec'y. Treasurer because of financial ability. Headed building programs, Toledo & Cincinnati, Ohio, Washington, D.C. Newark, N.J., and N. Philadelphia.

Gus Hamilton — Son of hospitable Hamilton family whose house before desegregation was stop over for ministers going to Oakwood. Most of family denominational workers.

CHAPTER VII

Mrs. N.H. Druillard — Mother Dee, a fine business woman who helped move Battle Creek College, establish Madison College and its food plant and Riverside Sanitarium.

Mrs. Willa Wright — Wife of Nathon Wright of the Wright family of singers. Bible worker for Malcolm Phipps and C.D. Brooks.

Utopia — Sanitarium, resort, orphanage planned by J.K. Humphries at Highland Park, N.J. Open cause of break with conference by Humphries.

H.E. Ford — Roentologist at Hinsdale, respectfully called Dr. Ford. Son J.R. Ford, leading Calif. surgeon, alumni of year. Andrews U.

Hinsdale San — Founded by Dr. David Paulson "Footprints of Faith."

School in the North — A school in the north to train colored workers as Oakwood in the South trained southern workers.

Ruth Frazier (Stafford) — Of the gifted Frazier family. Several are nurses and school teachers. A Frazier has been on Oakwood roll more often than any other family.

Miss Rollins (Spencer) — Congenial nurse eventually married John Spencer, pillar of Detroit church.

Robert Watkins — Huge and kind "Bob" became a steel worker in Columbus, Ohio, and a Champion Ingatherer. Wife "Ma" Watkins long time clerk, Columbus, Ohio, Church.

Carl A. Dent — Quick witted, plain talking master of his trade. His grand-father one of 1st ministers in Georgia. Medical director Riverside.

Harry A. Dobbins — Preacher, teacher, administrator, poet, craftsman & builder. He and his sisters have made remarkable contributions to the church.

Benjamin Pyndell — Son of a charter member of Ephesus D.C. He and brother Robert known for hard work, loquaciousness & dependability.

Marian Gresham — Denominational worker, matron and dean at Oakwood, church school teacher, & principal, matron at Pine Forge, camp counselor; tremendous capacity to get a job done.

Elliot Nunes — Campus philosopher, best dressed man, wit; teacher in public schools.

Anna Mae Galley — Wife of Prof. Galley, sensitive piano player.

Ruth Mosby — Of the singing Mosby family. Dean of Women, Oakwood, Pine Forge and Shaw U.

Edna Lett Williamson — Of football famous Lett family. Her mother 1st negro graduate Battle Creek, Academy, teacher, Oakwood, N.Y.C. public schools. Hard-working head Bronx N.A.A.C.P. chapter, leader Oakwood Alumni Assn. and negro College Fund Drive.

Samuel Darby — One of Darby brothers, well-known and liked in denomination for their ability, drive and friendliness. Darby now in public school.

Robert "Bob" Handy — Dean of men, maintenance man, teacher at Pine Forge. Bus driver on some unforgettable trips.

Hallie Hartie — Matron - a favorite with the boys who could drive her car. Saved the school money over the years by "picking greens" and making-do, serving delicious low-cost meals.

George Henderson — "Fletch" industrious, hard working, hard driving (automobile) man, worked his way through college shining shoes. Phenomenal memory, well-liked, chemist at Monte Sano. One of 1st teachers Pine Forge Institute. Wife Josie Mae.

Hermanus Lawrence & Jocelyn Jackson — Son and daughter of J.H. Lawrence. Well liked, hard-working. Teachers & 1st deans of boys and girls respectively, Pine Forge Institute.

Hortense and Mercedes Moran — Daughters of J.L. Moran, worked hard to build up Pine Forge Institute.

Ethel Smith — Meticulous, rapid-fire talker, hard working teacher of old line Pittsburg family.