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

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IS ANGLO-SAXON CIVILIZATION PASSING?

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By Anglo-Saxon civilization, one can only mean present-day civilization. For, as a matter of fact, our civilization bears unmistakably the brand—Anglo-Saxon. Whatever else might be said about contributing forces, or even races, I think there can be no question mark behind the fact that the Anglo-Saxon has pointed and shown the way, and, like Ben Adhem, has led all the rest in world civilization.

Since, however, this is an open as well as a debatable question, hence, cannot be answered categorically, I wish to present some personal reflections and observations, in the affirmative, and leave the hearer to his own deductions, and to reach his own conclusions. I come to this presentation under a profound and sacredly solemn sense that the impetus that has carried this old world forward by leaps and bounds must be set to the account and credit of the Anglo-Saxon. Under the impulse of this civilization the matchless and marvelous progress with which the world has been blessed has more than kept even pace. Mankind in the forward march have kept unflinching and steady steps. Under its achievements bordering the miraculous, in every field of human activity and endeavor, have been fully realized and attained. Art, science, philosophy and literature have developed new angles and have projected into widening realms of thought.

Unquestionably the Anglo-Saxon has made the world an orderly scheme of colonization, an almost perfect system of government, the best known plan of social arrangement and order, and in a great degree the religious ideas and ideals, if not the tenets and principles, that are most acceptable and best adapted to human needs.

The things that have come to cheer, inspire and bless mankind by way of this civilization are, comparatively speaking, "like the stars above our heads." Since this is true, why entertain for a moment the thought of the immediate or ultimate decay of such a civilization, is a fair question?

To answer this question intelligently, we would do well to dig down and examine the foundation and check the signs of the times. That a building is no stronger than its foundation, and, therefore, stands or falls by it, is axiomatic. So important and potent is this great fact, that it afforded the Son of God a striking simile in that master-piece—His Sermon on the Mount, Matt. 7:24-29.

Notice, if you please, the dominant idea—the principal plank—in Anglo-Saxon civilization bearing upon race relations or status, to wit—Racial Inequality. If by this were meant inequality of opportunity, one could and would have no serious objections. But there can be no doubt as to the real Anglo-Saxon meaning, since a few years ago the first citizen of the world made an unequivocal, undisguised deliverance on this subject. When the late President Harding in his memorable Birmingham speech said, "There is an inherent, inextinguishable inequality of races," he brushed aside every vestige of doubt respecting the Anglo-Saxon viewpoint. He used the most clean-cut and incisive language at his command. This expression cannot be classed as an impassioned or sudden outburst of intense feeling entailed by excitement or otherwise. He made the expression with a comprehensive and full knowledge of the words he used. It was premeditated, deliberate and studied, hence, had the sanction and all the weight of one speaking with authority. In this deliverance, he

spoke not only for the majority of the greatest people on earth—the American people—but for the dominant race of the world. Hence, it is and must be taken at its face value. This and numerous like utterances from men who set the pace for our present-day civilization lay the foundation for the dual construction and application of the laws as they relate to races so divergent in origin and heritage.

This gives large latitude for unrighteous and unholy practices under the guise of legal sanction. The double standard in administering public affairs is a natural and inevitable sequence. Winking at the most nefarious and heinous crimes leading to the deadening and searing of the public conscience has become the order of the day.

A civilization whose leading tenet and principal plank is the inherent difference of races is doomed to ultimate decay—the opinion of the first citizen of the world and those he represented to the contrary notwithstanding. For much available time and energy that should be used in unifying and lifting are wasted in insisting on and airing the, impassible divide or difference. With all due respect for the ashes of our beloved late President and all who share his opinion, I make bold to say, the thought of the inherent, inextinguishable inequality of races was conceived in iniquity, born in sin, and fostered in a school of blind prejudice, if we are to believe what the Bible teaches as to the origin of races—"God made the world and all things therein... And hath made of one blood all nations of men for to dwell on all the face of the earth," etc., Acts 17:24-26.

I have said this much and wish to add that the superstructure can only add beauty and finish to the building, but strength never.

Are there any manifest signs of decay on this civilization? In answering this question I wish to put fingers on a few things that look suspicious, if not ominous. Spots on various kinds of fruits and vegetables are taken as sure signs of decay. Spots on various kinds of animal bodies are also regarded as unmistakable symptoms of disease, the ravages of which tend to death. Race superiority and white supremacy propaganda are easily explicable when men once allow and subscribe to the doctrine of the "inherent, inextinguishable inequality or difference of races." People, however, are not much concerned about this "inequality or difference," except as it applies to the black man. I say that by way of parenthesis.

To return to my line of thought, I beg to say, prejudice, race hatred, leading to murders, lynchings, burnings and the countless outbursts and daily exhibitions of man's inhumanity to man are ominous and fatal spots on Anglo-Saxon civilization. Why? The framing, the administration and the execution of all law is absolutely in Anglo-Saxon hands. Despite this fact law-breaking and criminality are on the increase. Under the slightest provocation supposed or real, a hundred men can be mustered out to break the law as against one who stands ready to uphold the dignity and majesty of the law.

It is no unusual occurrence for a shout to go up from a thousand throats, "Away with him! Lynch him! Burn him!" while but a single, feeble voice protests, "This is not right! The law ought to be allowed to take its course!"

A thousand hands combine in making ready an altar to the god of oppression, bitterness and hatred, and are swift in

binding a human victim, while the multitude dance around in childish glee, to see the sacrificial knife run red with fresh, warm gore, or make a mad scramble for the distinction of firing the first shot, or applying the torch. This civilization has winked, while Anglo-Saxon women of highest culture and refinement, and children of tender years were looking on the quivering, sizzling flesh of a less fortunate fellow-being, and rush in for souvenirs of roasted flesh, finger nails, toe nails and what not. Does not all this look like a return to barbarism, and only short of cannibalism by elimination of the most nauseating and revolting element—flesh-eating? These things to my mind are portentous and unmistakably show the trend of Anglo-Saxon civilization.

My next observation will strike some people as a brutal fact, but fact none the less. The most ominous and fatal spot on Anglo-Saxon civilization is the white man's lust, evidences of which are to be seen everywhere. Pass up, if you please, his civic ideas, wink at his notions of religion, but you dare not erase the question mark behind his social and moral code. His lust of power has involved the world in numerous wars and deluged her in blood. A most striking illustration is the greatest convulsion known to human history, through which the world has recently passed—the world war. The din and dreadful roar of this terrific strife have scarcely passed from our ears—the mist, the haze and smoke of battle have scarcely lifted. The muffled drum, and the biers wrapped in national colors still pass from shore to shore, and the funeral corteges have kept on the move since June 28, 1914, when the assassination of the Archduke Ferdinand (heir apparent to the Austrian throne) and his morganatic wife occurred. This gave Germany a pretext for lifting the flood gates of her pent up lust for world power—a lust reinforced by years of the most careful, systematic and painstaking preparations of which a shrewd, diplomatic and cultured people were capable. Say what we will or may—when a satisfactory explanation is sought and found for the latest and bloodiest tragedy ever staged before the world's footlights—for millions of men came and went (the greatest piece of vandalism known to history, for the world will be a century recovering from the wanton destruction of property, and may never recover); the most gigantic and stupendous loss ever perpetrated—for the world treasury has been wrecked and plundered—it will be while standing in the midst of this appalling waste, wreck and ruin we seriously put and thoughtfully answer this question, What led to this? The answer in its final analysis will be, This is the work of the white man's lust for power.

If any one thinks or feels that this part of my picture is exaggerated or overdrawn, I simply invite him to a review of the account of buried cities, the utter destruction of thousands of happy farm homes, and more thousands of acres of fertile farm lands; a look at the catalogue of the nations' dead, and a careful reading of the credit and debit status of the nations written in incomprehensible figures of billions. But, my hearers, this is not the worst form and exhibition of the white man's lust. In support of this allegation let us no longer go abroad or borrow illustrations. Let us be frank and speak plainly. One day not very long ago I was looking out of a window of my recitation room. Playing under the very shadow of the window there were three Negro children from a cabin hard by. Their mother is a full blood Negroess. One of

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ON THE CAMPUS OF FEE MEMORIAL INSTITUTE.

Our friends will be glad to know that our school is coming into its own. Our building is crowded, and many are on the waiting list. To date we have turned away fifty-eight girls. We are praying for our new dormitory which we hope will materialize before we open our doors next term.

Everything is humming on the campus: the teachers are alert, and the girls full of life and are among the most ambitious we have ever had.

Miss Naomi Carr, our teacher in the Normal Department, has organized the girls into two basketball teams. The first team is composed of the following girls: Cleo Ramseur, captain; Winston Muller, Willie Mae Walker, Jeanette Gray, Ella Stroade, Eileen Reed, Eddie M. Harris and Reventa Mabry.

The second team is composed of the following girls: Nina Mae Henry, captain; Mildred Gray, Pauline Combs, Lena Guess, Mary Frances Mitchell, Ida West and Estenta Mabry.

On Armistice Day we had a flag raising, a large American flag being placed on the pinnacle of our new administration building. A parade through the principal streets of the city preceded the raising of the flag. Rev. D. K. Walthall, of the Presbyterian church (white), made the address of the occasion.

Rev. Hyde, who was instrumental in raising funds for the flag, is due much credit.

For many years, we have been very slow to advertise our school, owing to its out-of-the-way location, but since we have located our plant, and since our student body has increased beyond our power to accommodate it, we are not afraid to advertise and blow our horn. It is said by both races in this section, that at the rate we are going we shall not only be equal to any school in Kentucky, but shall be the leading school in its class. We are glad to say that our student body is composed of some of the best students in the State, many of them representing the best families.

Every fourth Friday night in each month, a group of six girls gives a public oratorical demonstration and on that night standing room is at a premium. Miss Theresa Kinchlow, directress in the music department, has decided to have the best quintet song last Sabbath for the Methodist church and came away amidst a shower of praises.

Friends, when passing this way, don't fail to stop and look in on us. Our latch-string hangs outside.

H. W. M.

Nicholasville, Ky.

PERSECUTION OF NEGRO RACE BARED AT SWEET TRIAL

New York, Nov. 20.—As the trial of Dr. O. H. Sweet and ten other Negroes drew toward its close in Detroit Dr. Sweet was called to the stand to testify, and, in a masterful address to the court, held the spectators and jury spellbound by his recital of the persecution inflicted upon the Negro race which justifies individuals in defending themselves and their homes from mob attacks. Walter White, Assistant Secretary of the National Association for the Advancement of Colored People, working with Clarence Darrow and the other defense attorneys, telegraphed that public opinion had swung from bitter hostility to sympathy for the defendants and that there was good hope for a favorable outcome of the trial. Mr. White's telegram to the N. A. C. P. National office reads as follows: "At the end of the third week of trial case is about ready to

go to jury. Under continued questioning by Darrow and Hayes, witnesses for prosecution continually contradicted themselves and each day complete falsity of story that Dr. Sweet and 10 co-defendants had fired without provocation became more evident. Defense witnesses without exception stood up under grilling examination by Prosecutor. Trial reached its climax when Dr. Sweet took the stand. He made a magnificent address telling his story with restraint and simplicity that held courtroom breathless. His story of threats and intimidation and the attack on the house in which eleven defendants were penned was most dramatic. Through adroit questioning Darrow and Hayes brought out through Dr. Sweet the story of race riots in Arkansas and Chicago and Washington and of lynchings in the South and of police brutality in Detroit. This line of reasoning demonstrated the psychological background of the Negro which actuates self-defense when attacked by mob. Full and fair reports by local newspapers have swung public opinion which at first very hostile so completely that the outlook is now very hopeful. Case will probably go to jury Saturday or Monday."

Dr. Sweet's recital made a deep impression not only upon the spectators in the courtroom but upon the newspaper reporters as well. The reporter for the Detroit Free Press wrote: "Well educated and an acute student of the race problem, Dr. Sweet under the adroit prompting of Attorney Hays, gave a graphic account of the disturbances ranging geographically from Washington to Chicago, and going back to the days when he was attending school. He recited the facts of the Chicago race riots, holding the jury and spectators silent and immovable by his vivid picturing of morbid details, and the fear that gripped him as the result of what he read."

"Speaking clearly and without hesitating for a word or phrase, he told of seeing a Negro carried through the streets of Washington in an automobile and badly beaten by a group of white men. He told of reading in a magazine how a number of Negroes were evicted from their homes near where he was born, of how others were riddled with bullets—of how his people had long suffered without chance of redress as a result of racial intolerance."

WILMINGTON NEWS.

By the Publicity Department

Our pastor, Rev. J. W. Smith, gave an interesting sermon Sunday morning, subject, "The Divine Inheritance." Among things the speaker said was; our blessings come through service. At the close of the service a congregational meeting was held for the election of officers. The following were chosen: As Elders, Messrs. E. C. Grigg, Sr.; Green Loftin, G. D. Hargrave and Mr. London. Deacons: Messrs. P. S. Leboe and John Whiteman.

The Forum had an Armistice Day Program on the 11th. Interesting talks of personal experiences overseas were made by Rev. Smith and Prof. J. A. Croom. "In Flanders Field" was recited by Miss Ruth Lowery and appropriate music was rendered.

The Royal Dramatic Club (local) presented "The Finger of Scorn" Monday night, the 16, at the Academy of Music. Mr. White, the manager, is to be commended for giving the public such a treat.

Quite a number of teachers are planning to attend the State Teachers' Association which meets in Greensboro the latter part of the week.

SLEEPING OVER OPPORTUNITIES.

An editorial appearing in the last issue of The Memphis Times edited by S. W. Broome, gives voice to serious complaint because of his inability to secure efficient assistants to aid him in the publication of his newspaper. The only words of consolation that we can offer the quill pusher of the "city on the bluff" is that such a condition is not peculiar alone to his parts, but throughout the entire country the complaint among publishers of Negro papers is almost general because of the apparent indifference on the part of the young men and women of the race as concerns the work in connection with the publishing of newspapers.

Editor Broome writes in his editorial:

"For some time we have been looking and advertising for young men to work on our staff as advertising manager and linotype operator and in all the places that are to be filled in a regular newspaper plant. We have not yet found them. Our advertisement is generally answered by white men, but not by colored."

"Why are our young men wanting in this all important industry? The position of advertising man pays well on a colored paper and the work is pleasant and profitable in many a way. It is educational. It is a stepping stone to many other kinds of business. Is the profession in advance of the men of the race? Why do they not enter this field?"

"A good, energetic circulation manager can soon have a paying business on our paper of \$10,000 annually. The work is pleasant, but calls for brains, responsibility."

"And in every department of our plant young men can find a good place for life."

"We must have the men, and if our people will not do it, we must seek others. Colored boys must be trained to carry and sell papers. White boys are trained, and your paper is delivered, and on time. A few colored boys are working for white papers, but strange it is, they will not work for colored, even at better pay."

"We often let men have papers to sell, and to be paid for after the year sold, but we seldom ever see the gentlemen again."

"Some time ago we put a man on our advertising staff, and in a few days he had made some collections, used our money and we have not seen nor heard from him since."

The facts are plain to those who observe closely. It is very evident that the average young Negro is desirous on engaging in those activities that require as little work as possible and no thinking at all. Scores of those who finish public schools and even colleges have only in mind teaching school, preaching or idling away time about some medical school with a view of having themselves called "doctor," while a large number are not energetic enough to escape the shine parlor or the cook kitchen.

The disgusting scene that meets the gaze of those who chance to pass along some of the main streets of our cities and note the large number of young men hanging about waiting to shine men's shoes, acting like monkeys in many instances, much to the discredit of the race of which they are a part, when such opportunities for fascinating and profitable employment as referred to in the Times editorial is theirs for the mere exhibition of a willingness to exhibit honesty and thrift, brings about a feeling of discouragement and suggests the thought that the race will never accomplish anything so long as such prevails.—The East Tennessee News.