

# Africo-American Presbyterian

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

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## A PROPOSAL FOR A NATIONAL MINISTERIAL INTER-DENOMINATIONAL ALLIANCE

My Dear Fellow Minister:  
Leaders cannot accomplish anything worth while divided. We are living in an age of organization and specialization. Those desiring to do evil have learned the value of organization, and they organize themselves to accomplish their desires. Those desiring to do good must learn the value of organization, and organize themselves in order to accomplish their good desires. There is power in organization.

I believe the time is ripe and feasible for a Colored National Ministerial Alliance, composed of preachers, preacher-pastors, presiding elders, district superintendents, general officers, bishops, and national moderators in good standing in their respective denominations. Of all the professions worth while, the ministry is the only one that has not a national organization, where national questions are discussed, and a general understanding on vital things is had.

Look at the National Medical Association, an organization which brings the doctors together annually, where they impart their knowledge to one another. Every denomination is represented among them, but they do not meet and discuss denominations. They discuss their profession, and study how to improve it, and how to keep up with the discoveries of their profession. It does not matter with them whether the man that discovered the X-ray is a Presbyterian or a Lutheran. What they are concerned about is how to use that which has been discovered, so that they may be of more service to the people.

In the ministry there are scholars, authors, philosophers, poets, etc., but they are not known and felt in a national way. They have no national organization composed of all denominations, where they can meet and impart their knowledge to one another.

A National Ministerial Inter-denominational Alliance would not only serve as a medium for imparting knowledge to the ministers, but would enable the ministry to discuss national evils that are affecting the people.

Some one may ask what good can a National Inter-denominational Alliance do in discussing national evils? We will answer the question by asking a question: What good do local ministerial inter-denominational alliances do in the local communities when trouble is raging, injustices meted out, and other kindred things? They do untold good. Well, a National Ministerial Inter-denominational Alliance would do in a national way what the local alliances do in a local way.

Yes, and much more. It will be "better felt than told," and before a great while will become International.

This pamphlet does not attempt to work out the details that will be done ere long when we meet to organize; then the constitution, by-laws, officers, committees, etc., will be provided for.

The Ministerial Inter-denominational Alliance of Washington, D. C., has given its hearty endorsement to the proposed organization. An extract from the Washington Post, one of the white daily papers of Washington, D. C., will explain.

**Extract**  
"Dr. C. L. Russell, pastor of Israel Metropolitan Colored Methodist Episcopal Church and President of the Ministerial Inter-denominational Alliance of Washington, D. C., brought before the Alliance at its Fall session yesterday a proposition for a National Ministerial Inter-denominational

Alliance, to be composed of the ministers of the various denominations of the country in good standing in their respective denominations.

"The President said he was willing to put himself on the altar, and travel and write circular letters to interest the ministers of the various denominations. Dr. J. Milton Waldron, pastor of Ninth Street Shiloh Missionary Baptist church, made a motion to accept the President's proposition, and give him whole-hearted support. The motion was seconded by Dr. H. T. Medford, pastor of John Wesley A. M. E. Zion Church, and unanimously endorsed by the Alliance."

The following named persons have been appointed to assist the President in perfecting the proposed organization:

Dr. J. Milton Waldron, pastor of Ninth Street Shiloh Missionary Baptist church.

Dr. H. T. Medford, pastor of John Wesley A. M. E. Zion church.

Dr. J. C. Olden, pastor of Plymouth Congregational church.

Dr. J. W. Waters, pastor of Ebenezer M. E. church.

Dr. D. E. Wiseman, pastor of the Church of Our Redeemer, Lutheran.

Dr. P. A. Scott, pastor of St. Paul A. M. E. church.

Dr. C. M. Lewistall, pastor of 12th Street Christian church.

Dr. H. B. Taylor, pastor of 15th Street Presbyterian church.

May you be impressed and inspired when you read this pamphlet to the extent that you will give it your hearty endorsement and support.

Yours for Christ and humanity,

REV. C. L. RUSSELL,  
Pastor of Israel Metropolitan Colored Methodist Episcopal church.

Residence: 402 South Capitol St., Washington, D. C.

## NEGRO PROGRESS.

There is no longer a real race problem in the South. It exists in the minds of those, white and colored, who are seeking selfish advancement; who are trying to intimidate others, and have no better weapon than the cowardly appeal to racial prejudice and racial antipathy. When some marplot attempts to discuss the matter it is better to ignore it entirely. The only real "race problem" of the Negro race is the same problem as that of the white race or any other race—the earnest efforts of its foremost men to lead their people into the realm of better citizenship. That is the problem the solution of which is the aim of every forward-looking citizen, be he white or black. In its most serious aspects, therefore, the problem is not social, but economic.

No other race in the world's history, starting under such a great handicap, has ever made social, industrial, and intellectual progress that even approaches that of the Negro race. How we are best to contribute to the continued advancement of the Negro is, I think, already in process of development. Here in North Carolina and in other parts of the South we white folk are quickly coming to a proper appraisal of the Negro's part in our growth. We are acknowledging his worth as a citizen, his spirit of co-operation, and his vital contribution to our industrial progress. We can have no real progress in this State or in any other Southern State unless we reckon the Negro as a vital element in our economic life. His destiny and ours are inseparably linked.

—Angus W. McLean  
Governor of North Carolina in the Southern Workman.

## SOME UNFAIR RACIAL DISTINCTIONS

An Address by Rev. H. C. Miller before Joint Meeting of Greensboro Ministers.

(From the Greensboro Daily News)

An address of Rev. H. C. Miller, pastor of St. James Presbyterian church (Negro), featured the joint meeting of the Greensboro Ministerial Association and the Negro Ministers' union December 7 in Grace Methodist Protestant church.

The minister spoke on "Some Unfair Racial Distinctions." It was a conservative paper and evoked genuine interest. Rev. I. Harding Hughes led the discussion of the paper—all present pronounced it a helpful document, and the conservative tone in which it was written was praised by the white ministers.

A committee, composed of S. K. Spahr, R. Murphy Williams, John F. Kirk, I. Harding Hughes and J. J. Scarlett (Negro), was chosen to draft a pronouncement upon law observance and to remind Christians of the temperance which is especially due at this season of the year.

The nominating committee due at this season of the year, is composed of C. E. Hodgkin, H. A. Fesperman and S. K. Spahr.

It was moved and carried that the President represent the association on the council of social agencies. It was suggested that the community chest include in its subscription list members of both races rather than the white race alone.

The ministers heard the proposed unifying of the city's schools discussed. It was purely an informative discussion, and, of course, no action was taken.

### Resolution in Full.

The resolution on law observance reads in full as follows:

"The ministers of the city appeal to the church membership, and all good people of the city, to be wakeful in their interest for the observance of the law and good order during the glad Christmas season when strangely many men are sorely tempted and need to be helped by the example and sympathy of the favored and high-minded citizen and churchman.

"Especially is it felt that many people, some even of prominence and leadership, degrade the sacred season of Christmas by indulging themselves, as well as influencing their friends, in the promiscuous purchase and giving of strong drink, thus weakening the moral effect of the law on the community, endangering human life and safety, and making a travesty of respect for law.

"Because of our interest in the welfare of the whole community, we believe that we shall have the co-operation and support of every thinking person of the city; and we would like Greensboro to set a high moral standard worthy of herself and of the true spirit of Christmas.

(Signed)  
S. K. Spahr, R. Murphy Williams, John F. Kirk, I. Harding Hughes, and J. J. Scarlett, (Negro.)

### Minister's Address.

Rev. H. C. Miller's address to the ministers reads in full as follows:

"Mr. President and Brethren: Standing before Agrippa, Paul said: 'I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused,' etc.

"The two most powerful moulders of sentiment in our country today are the pulpit and the press. We are inclined to believe that the tone of the press is in a large measure a reflection of the pulpit. This meeting of the spiritual and moral leaders of two distinct races—men who are trying to turn this world downside up—is indeed the happiest omen of a better understanding and co-

operation for the people who must live together.

"That your group has selected the subject bearing on some of the things most vital and nearest the heart of our group, makes us exceedingly glad as well as hopeful in relating: 'Some Unfair Racial Distinctions.'"

"The question of race and race relationship are the most insistent questions of the modern world, then the problem in our country surcharged with the gravest danger is—the race problem.

"The race problem in its final analysis, may be stated thus: How can the white man and the black man live side by side in this country, and each be free to develop to the heights of God-given capacities?"

"Of course, the answer to this query, indeed, the solution to all problems of such nature, was given 2,000 years ago—'As you would that men should do unto you, do ye even so to them.'

"The race and crimes: No one will raise a rebuttal to the assertion that there are good people and bad people in every race; that as a rule crimes are committed by the bad people. The crimes of the individual of other races are more or less fastened upon the individual as such. It so often happens when a Negro commits a crime, the onus is heaped upon the entire race, which is an unfair racial distinction.

"Officers of the law: Officers are selected or appointed for the protection of all the citizens. It seems that the weaker element should be accorded even closer guard. Certainly where opportunities for crimes are greatest, there will be the largest number of crimes committed.

"Sections of most cities which are well lighted and have fewer dives and alleys, seem to be the fixed beat of law officers, while the outer rims, the ill-lighted sections, where usually Negroes live, are only visited when an arrest is to be made. This, too, is an unfair racial distinction.

"Public carriers: Life in our country has been made very easy for those who must travel for pleasure or business. The law of our section of the country has assigned a compartment to each race. There is also a room called the smoker.

"It so often happens that men of the dominant race disregard the rights of Negroes, and for reasons better known to themselves, enter the colored section of a train and smoke, regardless of the sign, 'No smoking.' This again is an unfair racial distinction.

"Sanitation: This has done much to lower the death rate in every community. Cities vie with other cities in having perfect sanitary conditions. It so often happens that Negro sections have no light or poor light, muddy streets, no sewerage whatever. This is an unfair racial distinction.

"North Carolina is, to my mind and liking, the best State of the Union and Greensboro the best city of the State. The educational facilities for the whole people are good. In justice, be it said the interest of our group is being amply cared for—assembly rooms excepted.

"It so often happens, however, that the per capita expenses for the Negro child is a mile behind that of the white child. It occurs to us if the white child whose ancestry started in the march of civilization a thousand years before Christ died on the cross, needs \$65 for development, how much more ought the child need who has no such background?"

"Public speakers: It may be thought that our group is a bit

selfish or unduly prejudiced in not inviting leaders of your group to share with us and our people your larger outlook and experiences. It is not that we are selfish or unduly prejudiced, but because so few are the public speakers who will come to our people freed from unfair racial distinctions. What we mean is the attitude assumed is too often one of condescension instead of helpfulness. Moreover, the terms carelessly and, perhaps, unconsciously used, such as 'you people,' 'darker,' 'deeper,' any after effect the speaker might have made on any racial group.

"We close as we began. We are happy to have had the privilege of stating some of the things you as Christian men moulders of sentiment, can help to correct. We appeal to you brethren for your continued help and encouragement; that you in going up always remember the tie that binds all races into one human race. As guides leading up the long trail, do not cut the rope that holds us together. After all, in this city of ours, in this state, in this country of ours and in the world—we all go up together or we all go down together."

## THE GARY INTERRACIAL PROGRAM.

The schools are playing a large part in the interracial program of Gary, Indiana. There are two large colored schools, the other schools being mixed. One delightful feature of the schools is that they are open day and evening throughout the year and are the community and recreational centers for both young and old. The Froebel night school, open two evenings a week for colored students, has regular classes for adults and older children who work and would otherwise be deprived of an education. There are also evening classes in millinery, dressmaking, shoemaking, machine work, wood work, social dancing, swimming for men and women, and movies.

As to Gary's municipal government, three Negro aldermen sit on the City Council. Four uniformed Negro policemen and three plain-clothes men are stationed indiscriminately. Two full-time city juvenile workers, one man and one woman, have been appointed within the last three months. The County Juvenile Court retains a full-time colored worker and has also established a small boarding home—the Harris Home for Dependent Children.

Summing it all up, the outlook for interracial development is decidedly hopeful. The interest and attention of the Chamber of Commerce, the public schools, the daily press, the churches, the public library, and other institutions are focused upon it, and the probability of putting on an educational program, bringing to the attention of the unbeliever the Negro's history, past and present, has developed into a very real possibility.

—Southern Workman.

## CHARLESTON CHAPTER COLLECTS MONEY FOR J. C. S. U. CHIME CLOCK.

On the evening of the 14th of December, Charleston Chapter met in Dr. H. S. Johnson's office, 436 King Street, in the city of Charleston, to redeem their pledges. This chapter voted to pay no less than \$100.00 to be paid to President McCrorey on the chime clock. Half of this amount was to be collected this month. The following members of the Chapter met and paid their pledges—some in full and others in part: Mr. A. J. Clement, \$10; Rev. J. R. Pearson, \$10; the Secretary, \$10; Dr. H. S. Johnson, \$5; Rev. S. H. Scott, \$5; Rev. M. A. Sanders, \$5. Those of our number that were not able to meet with us on this occasion will remit this week. This will enable us to

send to the Treasurer of Johnson C. Smith University on the chime clock \$50 from the Charleston Chapter. In addition to this amount the Chapter will send \$20 one of our number succeeded in having the Sabbath school Convention of Atlantic Presbytery to give. This will make a total of \$70 coming from the coastal friends of Johnson C. Smith University. In the month of March the Chapter of Charleston will send its second payment of \$50. This will foot up to \$120, with the \$20 from our Sabbath School Convention.

W. L. METZ,  
Secretary of the Charleston Chapter.

## AN APPEAL TO THE BOYS

Last Spring when your President was calling the boys from every quarter of the globe to attend our re-Union, one of the boys grew quite jealous as to where the honor of working up the re-Union would fall. He thought the President should stop writing about the re-Union and let somebody else say something, lest the President get all the honor. The President stepped aside for a few weeks and gave others a chance to whop up the home-coming of the boys and everything passed off into pleasant history.

Now, boys, while there is a great honor shown any institution for her faithful sons to return and do her honor, it is immeasurably more honorable to give tangible and most liberal support to your Alma Mater to liquidate her debts and to place her among the best in the country.

I was in Sumter Thanksgiving week and met a large number of the old Biddle boys. I counted about a dozen in and about Sumter county. I begged them to organize and send up at least one hundred dollars by commencement. They spoke favorably of the idea. Dr. Miles J. Jackson, Rev. I. P. Pogue, Revs. Nelson and Smith and others with Biddle diplomas and honors can organize a strong chapter. Sumter county is full of old Biddle boys. Some did not graduate, but they are loyal to the very core.

Going down South Tryon St. in Charlotte one will see carved over the County Court House door: Quam esse vidire, which is a classical way of saying: "To be rather than to appear to be." At our re-Union many of our boys appeared to be willing to "eat the husk that the swine did leave" that Johnson C. Smith University may broaden on her deeply laid foundation; but it means infinitely more to the institution that made us for us to be loyal sons than to assume that appearance. Honor is in doing and not in appearing.

Appearance means nothing if it is not supported by doing something worth while.

### I Am Forced

In casting about for Chapters my net dropped in North Carolina and in and about Mecklenburg County; but hitherto I have fished all the week and caught nothing. What is the trouble? Is it that I have not cast my net on the right side amidst the multitude of old Biddle boys and J. C. Smith boys in the old North State? Are there no Chapters there? Is there one in Charlotte? Evidently there is one in the house whence we came. The strongest Chapter should be in Charlotte and not in New York or Washington. But financially the strongest Chapter seems to be in Charleston.

Would it not be like the real thing if we can get twenty chapters at least to bring up one hundred dollars between now and our coming commencement

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