

Africo-American Presbyterian

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

VOL. XLVIII

CHARLOTTE, N. C. THURSDAY, MARCH 18, 1926

NO. 11

A CHANGED ATTITUDE TOWARD THE NEGRO

By Will W. Alexander.

The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voice and influence. He needs unnecessary barriers out of his way, and a chance to demonstrate under God he is a man and can play a man's part.

The popular picture which many white people have of the Negro mind is the picture of a Negro mind that never did exist. Negroes understand whites better than whites understand Negroes, and yet much that Negroes attribute to whites is not true. The relationships are made difficult by misunderstandings on both sides.

There is much good-will among whites in the South for Negroes. The difficulty is that that it is good-will toward the type of Negro that no longer exists. Old Uncle Tom on the Southern plantation was perhaps never so docile and submissive and contented as he has been pictured; anyway, he exists now only in a story-book and in the minds of many of the better people of the South, who do not realize how completely his type has passed. Such people know absolutely nothing of the intelligent, the ambitious, efficient type of present-day Negro.

The work of the Commission on Inter-racial Cooperation has been to try to build a bridge across the gulf that exists between the intelligent white men and intelligent Negroes. There are eight hundred counties in the South that have ten per cent or more of Negro population. We sent a white man and a colored man into each one of the communities to study the general situation and discover who were leaders of the two races, and if there were men in each group who had the confidence of both races.

This very interesting thing developed: White men that white men believe in are, as a rule, the white men that Negroes believe in. Negroes that honest, intelligent white men believe in are the Negroes that intelligent Negroes believe in.

There is no mystery here. Soon we began to discover that in many of the communities we could bring these men together—get them to sit down and talk over the local situation—and that out of that conversation itself grew a better race attitude. Whenever the habit of conference grew up, not only could a better racial attitude be maintained, but many of the things that vexed the life of the community could be corrected—things which all right thinking people knew ought to be corrected.

There are, therefore, two fundamental principles for creating better race relations: conference and cooperation.

There had been a conspiracy of silence in the South on this question. Dr. Moton says that Negroes tell white men what they think is safe for the white men to know; and that white men tell Negroes what they think Negroes have sense enough to understand.

You can not get along that way. The first step is to bring this question to open, frank discussion. There is nothing about it that cannot be discussed. There is nothing that makes for danger more than whisperings behind closed doors. You in the Northern cities need to be warned that secret organizations and secret methods of dealing with this question only tend to spread the hysteria and stir the passion so common to communities where race questions are acute.

What are the people of the South doing to promote better

relations between white men and Negroes? Today women's organizations with a million and a half members are cooperating. Missionary societies, women's clubs and the like have pledged themselves to fight lynching and are demanding of those who enforce the law in the South that lynching shall cease. They are pledged to work in their local communities not for Negro women, but with them, that Negro home life and Negro child life may have a better chance.

It may be difficult for you to understand the meaning of this movement among Southern women. Negro womanhood and Negro home life have not had the proper protection and help. When a million and a half white women in the South understand, as they have not understood before, the things against which Negro home life battles, there will be a new day for Negro women and Negro homes in the South.

For years under Dr. W. D. Weatherford there have been voluntary classes in the colleges for the study of this question. A few years ago two annual conferences of college professors began to be held, one East and one West of the Mississippi. Teachers of history, economics and sociology in Southern colleges came together to seek to answer the question: "What can the colleges of the South do to enable students to deal intelligently with this question?" Today as a result of these conferences and similar efforts, at least fifty colleges of the South have courses in race relations.

In 1921, a number of intelligent colored men spoke in Southern colleges. They proved in some instances the most popular speakers that came during the year. This year in possibly half our colleges Negroes will speak on what the Negro wants and what he ought to have in American life.

Plainly there is a changed attitude toward the Negro. The white people in the South who have been with the Negro have a new estimate of him.

The other day a hospital in a small town in one of the Western States lost the little vial of radium it owned. After a very diligent search it was decided that it must have gone out with the soiled bandages from the operating room down into the incinerator and thence into the ash heap. Those ashes were sent halfway across the continent to a chemist that he might rescue the radium.

Radium in ashes makes a very great deal of difference in their value. To many the Negro had been the social ash heap in America. He had been talked of as a problem. But many saw the Negro during the war, how much he had contributed and how much of an American he had become. Some went into the laboratory of George Carver at Tuskegee, and realized that he, a black man, had for twenty-eight years worked quietly there, and in that time had probably made more contributions to the scientific development of agriculture than any other Southern scientist, black or white.

In the light of such examples this ash heap was seen to have greater values than radium. The voices of the Fisk singers, the lives of Negro doctors, ministers and farmers, many of whom were trained in the schools that you established, a generation ago, today have a new meaning.

A first-class general manager or president is really an expert adjuster. He may not be able to do any one job better than any other man in his employ, but he does have the peculiar faculty of being able to keep machine in balance.

GOD SAVE AMERICA

Nations like individuals are traveling the broad road that leads to destruction.

The whole pathway of history is strewn with the wrecks of empires.

It is a common belief that nations like individuals necessarily have their day and cease to be.

But this view dishonors the God of nations. He intended that they should live as long as the sun and moon endure.

No nation ever perished innocent. National sin is the only reason for national overthrow.

National righteousness is the one condition of national salvation, and national salvation consists in right relation to God.

What then must America do to be saved? Evidently she must get right with God.

There are three steps in this saving process, and each one is absolutely necessary to the end that the nation may be right with God.

The first step is national confession of national sin. There was a time during the civil war when the entire nation became conscious of its sin of forgetting God.

President Lincoln appointed a day of humiliation and confession of national sin. This was followed by manifest tokens of divine favor.

The nation experienced the joy of salvation because it turned from national sin to national righteousness.

While many thousands of American citizens are God-fearing people, the nation as a political body has forgotten God, and the Scriptures declare that such nations are turned into Sheol.

The second step is submission to the Lord Jesus Christ, who died to save nations as well as individuals, and who is enthroned as the ruler of this world.

The tendency to yield to the anti-Christian spirit of the day and ignore Jesus Christ in the political realm is deserving of severest condemnation.

The least that can be said about this tendency is, that it is incipient rebellion against the nation's Reigning King.

The nation is not right with God, and therefore is not saved until it submits to the scepter of Jesus Christ.

The third step is national conformity to the moral laws of Christianity which are authoritative for nations as well as individuals.

The police power, which in the very nature of things inheres in the State, involves the right to protect and enforce public morality, and the moral law is the standard to be observed.

No nation is saved so long as the Sabbath is trampled underfoot, the law of the family disregarded, prohibitory liquor laws made of no effect, and blasphemy, robbery, and iniquity of every kind coming in like a flood.

America must be saved from itself. It is working its own destruction, and it must repent and reform.

America must be saved from alien hands which are striving with fearful success to eliminate every vestige of its primitive Christian character.

America must be saved from the hands of Godless politicians. While the government treats all religious faiths with leniency, the nation has a religion of its own, and no Philistine hands should be permitted to mutilate it or substitute for it any form of national agnosticism.—The Christian Statesman.

It was Victor Hugo who said: "Come to this God, ye weepers, for He weeps; Come to Him, ye who suffer, for He cures; Come to Him, ye who fear; He pity keeps; Come to Him, ye who pass, for He endures."

WHITE AND COLORED SING PRAISES TOGETHER IN OKLAHOMA.

This seems to be an age of evangelism in the broader and more definite Bible sense of the term evangelism. In Paul's letter to the early church at Ephesus, as recorded in Ephesians 4th chapter and 11th verse, we find five forms of ministry gifts to the church which were to characterize the entire church age, including the period in which we now live. These five forms of service are Apostles, Prophets, Evangelists, Pastors and Teachers. The work of the evangelists, then, is according to God's divine order. The entire world is to be evangelized. A quickening sense of responsibility seems to be taking hold of the Church, and, as a result, great evangelistic campaigns are being held all over the country and many precious souls are being swept into the kingdom of God.

We are glad to report such a great campaign in Okmulgee, Oklahoma. Beginning January 31st the John S. Hamilton Evangelistic Party began their county-wide campaign with the avowed purpose of reaching all races, creeds and colors. While separate sections were provided for Negroes in keeping with Southern tradition and the people among whom the party had to labor, yet at all times Dr. John S. Hamilton, the Evangelist, himself a Northern man, showed the greatest concern for colored people attending the services. A former acquaintance of Dr. Hamilton's, in the person of Rev. W. W. Mayle, pastor of the Presbyterian church, was appointed to head a committee of leaders to arrange for a great Union Evangelistic meeting for colored on Monday night, March 1st.

Rev. J. E. Toombs, Rev. G. H. Bundy, Rev. A. Gordon and Prof. W. H. Fort, Principal of the Dunbar High School, composed the committee. The meeting was the greatest event in this county, if not in the entire section, when considered from the standpoint of race adjustment and the promotion of good will to all.

The order of service was strictly evangelistic, and deeply spiritual throughout. Between five and six thousand people thronged the great Tabernacle, and many were turned away when all standing room was taken up. The special attraction was the singing led by Miss Clarissa V. Diggs, a graduate of Fisk University, an accomplished director of chorus choirs, and an efficient leader of the famous spirituals. A large chorus of 250 voices in which the colored church choirs of the entire community were represented, virtually swayed the great audience with melody of praise. The center and front sections of the great Tabernacle were occupied by our people, the rear and side sections being crowded with white people. The daily press next day was emphatic in praise of the event, which was styled "the greatest meeting of its kind ever held in Okmulgee."

Dr. Hamilton preached a great and glorious sermon on "The Love of God," using as a text, the well known Scripture, John 3:16. Several persons accepted Christ at the close. This meeting has proven that the gospel of Jesus Christ is the only panacea for all ills, the greatest of which is race hatred on both sides. There is no other way, but His way. Jesus says: "I am the way, the truth and the life."

We are happy to report the progress being made by Mt. Olive church. Our pastor, Rev. W. W. Mayle, has demonstrated that a church with an evangelistic program has the most important element of a standard church. At last Sunday's communion service fifteen new members were received into the church and took their first

communion. This makes in all 21 members received during the six months' service of Dr. Mayle. He has also conducted successful meetings in Tullahoma, Okla., Muskogee, Okla., and in Crockett, Texas.

The writer has been chosen as commissioner to Presbytery with instructions to ask for Rev. Mayle as permanent pastor. He has many calls for revival services.

PROF. F. D. WILSON, Clerk of Session.

BARBER BILL ARRANGED AS RANK INJUSTICE.

Newspapers' Voice Vigorous Demand for Its Appeal—Opposition General.

Atlanta, Ga., March 15.—Severely arraigning Atlanta's recently enacted barber ordinance which provides that Negro barbers shall not serve white women and children, the Wesleyan Christian Advocate, of this city, official organ of the white Southern Methodistists of Georgia, demands the repeal of the law and calls upon all right minded citizens to busy themselves to that end. Among other arguments against the law, the Wesleyan says:

"It is an attempt of one class of men to capitalize prejudice to their own material advantage. It is the rankest kind of injustice. Every member of every white barbers' union that had any part in advocating this law ought to hang his head in crimson shame. A big newsboy who should browbeat a small cripple from the streets in order that he might have the whole business opportunity that they offered would be in the same class. In comparison with white people the Negro is a disadvantaged race. That his competitors should seek to drive him from the field is an outrageous violation of human rights. If white barbers cannot meet black competition then they ought to retire from the field like men and confess themselves beaten. To call upon a white government to come to their rescue and drive from the field those who in fair competition are securing some of that trade that they covet is to take an unworthy advantage. Fight fairly, win honestly."

Reproducing this editorial in full, the Atlanta Constitution vigorously supports the demand for repeal of the law in a half-column editorial which concludes:

"It will be a happy day for Atlanta, and for this great State, founded upon the bedrock of individual justice, when the bigotry of ignorance and prejudice, and the designing capitalization of these destructive elements, shall have been driven from the life of the commonwealth."

The bill has been widely and vigorously denounced by the press of Georgia and the South.

CENTRAL PRESBYTERIAN CHURCH, PETERSBURG, VA.

On last Sunday, March 7, our pastor, Rev. J. E. Tice, S. T. B., preached to us from the subject, "The Lord God." It is the fourth of a series of sermons he is preaching each Sunday on "The Creed or Doctrines of the Church." His discourse was very inspiring and helpful. At 8:45 P. M., the Holy Communion was celebrated, at which time two persons (adults) were baptized, and two deaconesses were ordained. These services were all very impressive.

We feel very fortunate in securing Pastor Tice and his untiring wife in the service. He came to us September 1, 1925, and since that time he has not spared time nor energy in trying to build up the congregation and draw the whole membership together, and advance the church work on all lines. Mrs. Tice is a wonderful help to him and the church. They

have succeeded in reopening the parochial school with 48 pupils enrolled. The Sabbath school is improving and eight souls have been added to the church, and we are looking forward to as many more uniting with us in the near future.

Cottage prayer meetings are being held each week, and the poor and sick are being looked after and helped as far as possible, not only in our church, but the community generally. Children who do not attend any day school or Sunday school are urged and helped to attend our schools.

The Bible is being read daily by a band of Central's members (19 in number) to be completed by laid down plans by the coming of Christmas, 1926; also, this band is praying every day at noon for a new church and manse which are so badly needed.

Under the energetic leadership of Pastor Tice and his untiring wife, Central Presbyterian church is moving on to victory. Let us pray that it may continue to advance, until in the near future it will become a "Shining Light" in the community, and may be the means of pointing many souls to the "Lamb of God that taketh away the sin of the world."

A MEMBER.

ACTIVITIES AT JOHN HALL CHURCH, CARTHAGE.

The spirit of enthusiasm was still prevailing on Sunday, March 7, when the Gideon Band, taught by the pastor, won the banner, raising the sum of \$12.10. Total amount raised, \$22.07.

The amount realized by Mrs. P. N. Baykin from the supper given at the manse, in the interest of the \$1,000 rally, was \$21.16.

Our Teacher-Training Class is doing fine. The Brotherhood and Boys' Club will have their meetings Thursday night, the former at Mr. Hubert Hayes' and the latter at the church.

We close by extending our good wishes, thanks and prayers in behalf of the Africo for the splendid service it is now giving.

MT. HERMON CHURCH, BIG STONE GAP, VA.

On March 4th the Ladies' Missionary Society met with Mrs. J. W. Brice with a good attendance. The ladies all took a part in the devotionals. The different topics on mission work were discussed. At the close of the business hour dues were collected, amounting to \$5.30.

March 7th Rev. B. C. Hood preached a very inspiring sermon from Mark 1:17.

Miss Janie M. Duff has been spending a few days very pleasantly in Louisville, Ky.

A very interesting service was held at Mt. Hermon Sunday afternoon under the auspices of the Ministers' Alliance of the city. Rev. Scruggs, a very energetic and promising young minister of the A. M. E. Zion church, preached a very interesting sermon from Hebrews 13:1, which was enjoyed by the entire audience.

At the close of the services, Rev. H. C. Carpenter, pastor of the A. M. E. Zion church of the city, spoke very favorably of the splendid work that Rev. Hood has done since coming to this field as pastor twelve years ago. In recognition of the same Rev. S. B. McBrayer, pastor of the Baptist church and also President of the Alliance, presented a purse of ten dollars to Rev. Hood on behalf of the Alliance.

The Rogersville Presbytery will meet with us in April. We are looking forward to it with great interest, hoping that it will prove successful from every angle.

We have lots of sickness and death here, and have had several deaths in our town and surrounding country. MISS JANIE McDUFF.