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

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CURING COLOR BLINDNESS

By Henry Smith Leiper,

Associate Secretary, American Missionary Association, In Federal Council Bulletin

One day when I was crossing the ferry at 125th Street, New York, I had in my automobile a Chinese lady. To the curious gaze of the passengers on that ferry boat she was just a little "Chink." A day or two prior to that experience on the ferry boat I was walking along the street with a tall, handsome Negro, upon whom the passersby looked with some curiosity because of his giant frame, but to most of them he was just a "nigger." That same week there appeared at Columbia University a little man whom I have had the honor to see at work in different parts of the world. He is partly blind in one eye; he is small; he is non-Nordic; he is a Japanese. To the crowd in the subway as he went up to Columbia he was just another "Jap."

Distinguished World-Citizens.

But look at these three individuals more closely. In the case of the Chinese woman we have a representative of the tremendously influential student group of that huge Eastern land, the daughter of a former President, preparing herself to go back to her own province and found a great woman's university. Her father's millions will make this financially possible. She went to Europe last summer in company with Doctor and Mrs. Dewey to study a number of well-known educational institutions of the European type. It is altogether probable that no individual on the ferry boat the other afternoon is destined to make so large a contribution to the progress of the human family as this little Chinese lady; yet for all that, her color and her race make it impossible for some very intelligent people to estimate her at her worth or even to think of her as one hundred per cent human.

The tall Negro gentleman who was walking on the street with me is not "just a nigger," but a man of wide education who has traveled up and down the world. He has written in a fascinating way of his life and contact with other people. A leader of his own race, he is likewise a recognized participant of the larger enterprise of a great denomination. He is a gifted speaker, and a magnetic leader, and any man who looks upon him with eyes only for his color is sure to be sadly misguided in his estimate of the true place he holds in the building of America tomorrow.

That little half-blind Japanese who was lecturing at Columbia University is the author of some of the best selling books in the Japanese language. He is the son of a noble family, a graduate of several Japanese American universities, an editor, social reformer, political and labor leader, and at one time he was released from prison when the authorities looked in amazement at a petition presented by his fellow citizens in Kobe and signed by four thousand of them in their own blood. With an income of sixteen to twenty thousand per year, this man lives in the slums and divides practically every yen for the welfare of his neighbors, the laboring people. His name will be known in future generations as one who helped to attack the problems of an imperfect industrial and social order from the point of view of Jesus' way of life.

Noteworthy Achievements

Color prejudice is most easily overcome when one contemplates the achievements of great minds of other races through the lens of objectivity. For example, I recall having taken a friend of mine out through the winding alleyways of Peking, through the teeming marketplaces to the quiet and beauty of the park around the Temple of Heaven. When we stood at last before the magnificent altar of heaven, and looked up upon the glisten-

ing roof of that architectural gem, he turned to me and said, "I will never think about the Chinese as laundrymen and cooks after this. The mind that could conceive the hand that could execute a work of art like this has some superb quality which from now on I shall recognize for what it is."

Or again, it has well been said that one song by Roland Hayes makes the whole world kin. When a Southern Negro can win his way by the sweet music of his voice into the audience chambers of the kings of Europe, and into the finest halls of a dozen nations, he sets at naught for all time the conclusions of the color-blind man or woman who persists in thinking with Mr. Calhoun that the Negro is less than human. Vanity Fair recently nominated Hayes for the Hall of Fame with these words: "Because he has been acclaimed throughout Europe and America as a great concert tenor; because he brings to his recitals not only a lyric voice of great flexibility and beauty, but also a scholarly understanding of music and a gracious and compelling interpretation; because he puts to shame the average local artist by a positive mastery of the five languages in which he sings; because his singing of the Negro spirituals has in it a quality of revelation; because he is just making his second concert tour of America preparatory to his fifth European tour."

Indeed, when one reaches the higher levels of achievement—the rarified atmosphere, if you will, of the mountain-top experiences—it holds true that all the racial and color lines are gone. It holds true in literature, in music, in art and in the spiritual realm.

We cannot afford to be color-blind if we are to share in the great engineering problems of human progress. It becomes increasingly necessary to recognize the imperative mosaic qualities of the social structure of the future, even in America. We talk about America as a white country; and so it is—predominantly. But would you call a dress white if one-tenth of it were black, and that tenth distributed more or less after the fashion of dotted swiss? That, to use a crude simile, is how white America is. Then, too, there are red and yellow and brown lines which enhance the complexity of the design. It is a mosaic! It is that on the score of color and, furthermore, the people of Moses contribute a part of the whiteness which is in some ways distinct from the Gentile white inherited from Northern Europe.

The human family as a whole is more than two-thirds colored, so that any world structure produced by modern human engineering will be of necessity composed of white and colored elements in the proportions of one to two. The non-white races cannot be expected indefinitely to submit uncomplainingly to the political and economic domination of nine-tenths of the earth's surface by that third of the human family which happens to be white.

Each Race Contributes

There is a distribution of talents which must likewise be recognized. The talents of the races vary. Some are in one thing and some in another. The patience, the humor, the genius of the Negro; the calm poise, the reasonableness, the amazing endurance of the Chinese; the self-control, the contemplative nature, the possibilities of self-abnegation of the Indian; the energy, resourcefulness and organizing ability of the white man; the marvelous artistic sense, the genius for

simplicity, the capacity for adaptation of the Japanese, all of these must be taken into consideration by the engineer who deals in human relations and builds a unit which has for its component parts the various races of the world.

PROSPERITY ESSENTIAL TO OUR PROGRESS

(The Columbian Press Bureau)

Washington.—The extent to which colored wage-earners may hope to benefit by the continuation of the commercial and industrial prosperity which now obtains generally throughout the country, cannot, of course, be actually gauged; but the predictions made by prominent labor leaders, and by the representatives of big business interests, to the effect that the great prosperity of the country will continue throughout the coming year, are very encouraging.

It is upon the permanent employment, at good wages, of our large group of wage-earners that the economic status of the race depends; and it is interesting in this connection to note the principal lines of employment followed by persons of color. There are approximately 887,000 engaged in the manufacturing and mechanical industries; about 312,500 are employed by the steam, electric, and water transportation companies; 140,500 make their livelihood in trade, and their occupations range from deliverymen to wholesale dealers, importers and exporters. More than 73,000 are engaged in coal mining and the extraction of minerals.

In addition to these large groups of persons, who have direct contact with the commercial and industrial activities of the Nation, are the 80,200 colored men and women who represent our professional class; the 38,000 who are employed in clerical capacities; the 50,600 who are in public service, and the 1,100,000 males and females who are employed in personal and domestic service. All these people are interested in and are hopeful of a continuation of prosperity, and to them the modification of the Volstead Act, the recognition of Soviet Russia and kindred subjects have no direct appeal. These people are tired of living in the shadow. They want more industrial and commercial opportunities, more and better homes, more wealth, more education; in fact, more of everything that will contribute to their progress. And they fully realize that a continuation of the present national prosperity is essential to their further advancement.

SHINNECOCK CHURCH NOTES.

The summer has past and we are pleased to state that the congregation is meeting its obligations promptly toward pastor's salary, its quota to the Boards and its local expenses.

On the 9th of August Mrs. A. T. Carpenter was thought to be improving and was removed from the Southampton Hospital home. On September the 20th her husband took her to the City of New York in hope of improving her health. On September 25th she had to be rushed to the Bellevue Hospital because of her sudden severe break-down. She still remains in that hospital very sick, but we think her condition has changed for the better.

The doctors say she will get well. We are depending on the promise of the Master. If we meet the conditions He will hear our prayers.

On October 11th Miss Pansy Smith, a daughter of Mr. John and Mrs. Huldah Smith, of Shinnecock Reservation, died in the Southampton Hospital. She left besides her parents five brothers and two sisters: William, Lincoln E., Lorillard, Irwin and

Joshua, and Eliza and Huldah Viola, Jr.

A funeral was given Miss Smith from the Shinnecock Presbyterian church, of which she was a member. The Rev. Edward W. Carpenter, the pastor, and the Rev. Thomas A. Ogburn, pastor of Bethel Presbyterian church, officiated.

The pallbearers were Messrs. Hugh Shippen, Forest Cuffee, George Davis and Raymond Burns. The interment was in the family plot in the Shinnecock cemetery.

The flowers of respect were many and beautiful.

EDWARD W. CARPENTER,
Southampton, L. I.,
New York, P. O. Box 145.

BY THE WAY

At the Synodical Sabbath School Convention of Atlantic Synod at Ladson Presbyterian church, in Columbia, S. C., twelve years ago, in an address the late Dr. James A. Worden said: "Christianity has not failed; but the trouble is Christianity has not had a chance." But this unqualified statement—true as it may be—raises several questions: If Christianity has not had a chance, why? Is it a lack of courageous men like Huss and Luther and even Paul who preached himself from Mars Hill to the Roman chancery? Is it the lack of means to spread the gospel? Then if these means are available who is responsible for Christianity's lack of a chance? Have preachers ceased to preach the matchless Sermon on the Mount? If so, it is only a very brief time when Christianity will become an ancient doctrine and a lost force.

The man who feels the keen sting of humiliation and embarrassment beyond measure, is he who has set before him a human standard of living that reflects consultation with the march of progress of the present day civilization, and is prevented from attaining thereunto because others have set his standard and limited his means of reaching it.

All logical consequences have not the subscript of wisdom; but the consequences of wisdom must have the stamp of logic. If your expenditure exceeds your income the logical sequence is dire poverty, and that, too, right early. It was wisdom on the part of Samuel to state only a part of his mission, "going to offer sacrifice;" and it was the most logical step to pursue to carry out a divine purpose.

A book written by one of our present-day scholars, and entitled, "Money the Acid Test," is illuminating and in a class by itself; but I prefer to say that the Golden Rule is the Acid Test, for it tests and tries out the finer textures of the inner life, which cannot be reached by silver and gold.

When you see a man with a high brow, posting in a Northern university saying: "Prohibition is taking away a man's liberty" you can just put it down that such a fellow needs to "ante" and not to "post." All law is a limitation of a man's liberty for the common good of all. Read the Ten Commandments, the first part of which, our duty to man, is a limit of man's liberty; and when it ceases to limit man and gives him full reign, our social fabric will be threads of what was, and once more St. Peter will inquire of the stranger en route to Rome, who was revealed by a halo of glory about his head: "Quo Vadis, Domine?"

A fact without a theory is untenable; but all theories do not lead to tenable facts, but some to uncertainties and widely diverging speculations.

UNCLE BILLIE,
Edisto Island, S. C.

THE GOLDEN DAY.

(December 5, 1926, International Golden Rule Sunday.)

By Arthur Wallace Peach
The guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill,
To join all lands and nations
In trust that shall not cease,
To make one day the golden day—
The Golden Day of Peace!

No more do homes burn redly
In battle's after-glow,
But little children wait in vain
A mother's greeting low.
The world's great heart must quiver
Frail hands that blindly grope,
And make of childhood's darkened day
A Golden Day of Hope!

The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A Golden Day of Love!

Arthur Wallace Peach, who tied with Mary Carolyn Davies of Portland, Oregon, as winner of the poetry prize in the Morgenthau Thousand Dollar poetry-poster-slogan Contest to promote the observance of International Golden Rule Sunday through Near East Relief, is a Vermonteer by birth, heritage and residence. A graduate of Middlebury College and on the English faculty of Norwich University, he is a member of the Poetry Society of America, a frequent contributor of verse to many magazines and the author of a book of poems, "The Hill Trails." He lives in Northfield, Vermont.

APPEAL TO CHRISTIAN CHURCH IN ANTI-SEGREGATION PLEA.

(The Columbian Press Bureau)

New York.—Saying that it was almost impossible for a Negro to purchase or rent property in a desirable location in the Bronx, Eugene McIntosh of the real estate firm of E. McIntosh Co., a reputable colored firm of 360 East 165th St., in a letter sent recently to 165 pastors of all Christian denominations in the Bronx Borough, asserted that this was a form of oppression which called for the condemnation of Christian Churches.

No matter how upright or respectable the Negro, says McIntosh's letter, he is unable to rent or buy property in the Bronx except in a neighborhood already predominantly inhabited by colored people. Such neighborhoods, the letter goes on to say, "are but ghettos and most of the houses and tenements in them have been long ago vacated by white people because of unsanitary conditions."

Asserting that there seems to be a general understanding not to rent or sell property to a Negro except in a Negro district, the letter continues: "As a Christian it seems to me that oppression, no matter where or against whom, ought to have the attention of the Christian Church and that the silence of the Church upon these and other oppressive conditions heaped against the colored people, which are commonly known to exist not only in the Bronx, but throughout the country, and the Church's own policy of circumscription for the colored man, are not only incompatible with true religion, but give aid and consolation to the oppressors."

Saying that attempts might be made to dismiss the complaint by declaring that Negroes depreciate property, the letter concludes by asserting that the truth is that race segregation "is its own generator of hate and deprecator of property."

What has become of the old-fashioned wife who felt sorry for her husband because he had to work too hard?

LEFT MEMORIAL COLLEGE, ROGERSVILLE, TENNESSEE.

Dr. J. A. Boyden, who held the chair of Latin here for four years, died at Camp Nelson, Ky., October 16th. The funeral services were held in Lexington, Ky. He leaves a wife and two children to mourn his loss. President C. E. Tucker was called to officiate at the funeral of Dr. Boyden.

The Young Women's Christian Association was very fortunate in having Mrs. Frances Williams McLemore, Student Secretary of St. Louis, visit the college recently. A reception was given in her honor.

The Young Men's Christian Association was delighted with a visit of Mr. Dillingham, the Field Secretary. He spoke to the student body, taking as his subject, "The Y. M. C. A. and Its Work in Africa."

Dr. W. H. Franklin, the former President of the College, has just returned from Asheville, N. C., where he attended the dedication of the new Presbyterian church.

Mrs. J. A. Boyden is expected to arrive on the campus in a few days.

Rev. A. S. Long, of Lexington, N. C., is pastoring the campus church this year. He is an able speaker. He chose as his subject last Sunday, "Running a Race." The college choir rendered music.

Prof. W. C. Hargrave, of Dandridge, Tennessee, a graduate of Johnson C. Smith University, is at the head of the English Department this year; Miss Wakefield has the chair of Latin; Miss Alice Hart, of Chicago, is in charge of Domestic Science and Art; Miss Sarah Madison, of Kentucky has the chair of History; Prof. Robert E. Lee, of Indiana, has the chair of Science; Mrs. Hayne, of Alabama, is Matron; Mrs. E. B. Tucker is Dean of Women, and Mrs. Laura Armstrong and Miss Helen Cohen are in charge of the Grammar Department.

Mrs. Robert E. Lee is here from Indiana visiting Prof. Lee.

Dr. John M. Gaston, of Pittsburgh, Pa., Secretary of the Division on Missions of Colored People of the Board of National Missions, visited the college during the week. He was favorably impressed with the government of the college and thinks that the future outlook is bright.

N. ADRENE HOLSTON.

THE LUTHERAN CHURCH'S MISSION WORK.

Richmond, Va., Oct. 23.—(AP.)—Morning and afternoon sessions today of the fifth biennial convention of the United Lutheran Church in America were devoted to discussions of the Church's mission work.

That a determined effort is to be made before the convention by Lutherans of Kentucky and Tennessee to form themselves into a synod was indicated today by the activities of representatives of congregations in Louisville and Paducah, Ky., and Nashville and Memphis, Tenn.

Those States are now connected with the Indiana Synod. Leaders in the movement for a new synod were active during the day in explaining to delegates that they will have as a nucleus 22 congregations, 17 pastors, 4,668 baptized members and a communing membership of 3,271. The question will be formally presented to the convention Tuesday.

Reports presented to the convention today included those of the Board on Home Missions and Church Extension, the Board of Northwestern Missions, the Board of Immigrants Missions, the Board of West Indies Missions, the Jewish Mission Committee, and the Committee on Evangelism.

The report said the total number of United Lutheran Missions has been increased to 375, made

(Continued on page 4.)