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

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WHERE IS THE NEGRO HEAVEN?

By DR. KELLY MILLER

Senator John Sherman, of Ohio, by an incidental remark on the floor of the Senate, once referred to Washington as the Negro's Heaven. The application stuck. For a long time the Capital of the nation enjoyed this celestial designation in the mind, imagination, and longing of the Negro race.

After all, Heaven is a state of mind, and not a location which can be determined by geographical or astronomical coordinates. As the poet Milton declares:

"The mind is its own place
And of itself, can make a
Heaven of Hell, and a Hell of
Heaven."

Where the hopes, the ideals, the longings of a people are directed, that is their Heaven.

Booker T. Washington pitched his tent in the wilderness near a little sleepy Alabama town with an Indian name, and within a few years made Tuskegee the center to which the mind and the imagination of the whole race was directed. It became the obvious purpose of this Negro leader and of the white race, who believed in him, to make Tuskegee the Capital where should be headed up the life activities of the Negro race. The Negro Heaven was to be shifted from the Capital of the nation to the heart of the South.

Upon the conclusion of the Civil War, Washington City became suddenly aggrandized as the Capital of the greatest nation on the face of the earth. The wealth, power, and glory of the nation were drawn unto her.

The recently emancipated slave flocked to the Capital as to a city of refuge. The Civil War Amendments humanized the Constitution and made the seat of Government dear to the Negro's soul. The reconstruction dignitaries rushed to the nation's Capital bringing with them the new-found dignity and conceit. Negro Senators, Congressmen, and high Government officials captivated the imagination of the natives as something new under the political sun. There was a public school system with equipped Negro teachers and directors from top to bottom. Colored men and women who had been exposed to educational and cultural contact in the Northern States rushed to the Capital to take advantage of teaching opportunities. "A Washington School Teacher" on one's card was sufficient entree to polite colored circles in all parts of the country. Howard University, the center of the higher education of the race, appealed to the ambitious colored youth in all the ends of the land.

For fully a generation Washington not only possessed the largest Negro population but enjoyed political, educational, and social advantages far beyond those of any other city in the United States.

But in the course of time these earlier advantages began to dwindle. The glory and glamour of reconstruction days faded away. The politicians and the office-holders withdrew. Other cities and communities began to compete with the National Capital for population and prestige. New York, Chicago, Philadelphia and Baltimore have outstripped the population of the Capital of the nation in recent decades. The title of Negro Heaven was disputed by other communities. Indeed New York, the metropolis of the nation, with two or three times the population of Washington, has stolen Washington's title slightly modified as "The Nigger Heaven." The Capital of the nation still has the only complete public school system manned and managed from top to bottom by a Negro staff. The center of the Negro life has been shifted from Washington to Harlem. The capital city still retains the largest number of educated Negroes with higher

stated salaries and dignified occupations as school teachers and government employees.

Howard University, the premier Negro institution for the higher education with the largest teaching staff and student body of Negroes pursuing the higher levels of collegiate and special training to be found anywhere in the world, is situated atop a commanding hillside overlooking the National Capital. There is also located here a growing body of retirees from the government service, public schools and from Howard University, which constitutes a cultivated, leisured class which ought to count for much in the social and cultural life of the race. And yet, notwithstanding all of these advantages, Washington City as the situs of the Negro Heaven steps aside and lets Harlem pass. The enticing allurements of rag, the jazz, and the blues, find in Harlem either their origin or their home. The Negro fun-makers, minstrels, theatricals and songsters thrive nowhere else as in Harlem. The ephemeral joys of Nineveh, Tyre, and Babylon, stir the imagination on the lower level of fun and devilish excitement. While this may not constitute a characteristic of our orthodox Heaven, yet these things appeal mightily to the imagination. Harlem is the center of the Negro dance, cabaret and night life. Negro art, music and poetry radiate from this center. Negro authors and creative writers are rarely found outside of Harlem, where we find Claude McKay, Countee Cullen, Zora Houston, Jessie Fauset, W. E. B. DuBois, and the late James Weldon Johnson. Our best intellectual output does not focus at Howard, Lincoln or Fisk, but in Harlem.

In final analysis, wherever the highest expression of genius of any people finds its home, that will be their heaven. How long will Washington be content to endure this reproach and permit Harlem to steal her title and wear her crown?

TELLS NORTHWESTERN UNIVERSITY IT CAN STOP JIM CROW

Evanston, Ill.—July 8.—Officials at Northwestern University here have it within their power to stop discriminatory practices against colored students at this school, Walter White, Secretary of the N. A. A. C. P., told 2,000 persons at the First Methodist Church here July 5.

Mr. White made the statement in the course of informal "conversations" with T. V. Smith, philosophy professor at the University of Chicago, in the second of a series of round-table talks for summer school students sponsored by Northwestern University.

The conversations were broadcast throughout the church's auditorium as the university professor "interviewed" the Secretary of the N. A. A. C. P., while the two sat at a table on the platform in front of a microphone.

Pointing out that it was the duty of a university to educate people out of their prejudices, Mr. White said that dormitory discrimination against colored students, discriminatory practices in Northwestern's medical school, and the barring of colored students from the university-owned beach property along the shore of Lake Michigan here was the result not so much of inherent racial antagonism but of the fear and timidity expressed by university officials in facing the problem honestly.

Afterwards Mr. White was informed that the university officials have acted against some of the discrimination and will eliminate all of it eventually.

Questioned by Professor Smith, himself a native Southerner, on whether he believed

the fear of intermarriage between white and colored people, on the part of certain whites, was the result of instinctive racial antagonism, White replied:

"The fact that eighty percent of colored people have an admixture of white blood shows one of two things, either that there is no instinctive antagonism between the races or that there has come among us some latter day immaculate conception."

The conversation discussion also dealt with the economic and political problems of the Negro and many phases of race adjustment. Following the two-man panel, persons in the audience asked questions for more than an hour.

Following a discussion period which lasted more than an hour after the conversations, the N. A. A. C. P. Secretary was the guest of deans and other faculty members at a luncheon held at the University Club. Here he discussed further the solution to racial problems.

THE TRAIL OF THE EVANGELIST FOR ATLANTIC AND CATAWBA SYNODS

By Rev. W. E. Houston, D. D.

In our last letter there were two things we left out. First, on our way home from Alexandria we had the good pleasure of stopping at Raleigh, N. C., on May 28 and 29. After arriving at Raleigh we were informed that the Young People's League of Cape Fear Presbyterian was meeting at Wake Forest. We therefore hurried back to Wake Forest. When we arrived the meeting was about over. The only thing left to be done was the message. The speaker for this occasion being absent, we were asked by Rev. Jeans to be the speaker, which we accepted. Our address seemed to have been enjoyed by all.

On Sunday, May 29, we were the preacher at Davie Street church, Rev. J. W. Smith, pastor. At the morning service we preached to a fine congregation, after which four persons joined the church—three on confession of faith. Rev. Smith is doing a fine piece of work here. We were highly entertained by the pastor and his good wife.

After a few days rest we went to Hickory, N. C., where we had a fine time. Our meeting at this place was not what we hoped it would be, because a big meeting had been going on at one of the Baptist churches a week before we went there and continued while we were there. But we have nothing but praise for the members of our church, who supported us loyally.

After leaving Hickory we went to Lenoir, N. C., to be at Rankin Memorial church, which has been closed for a few years. There were no members here so we had to depend upon the community. We are glad to report we had fine cooperation. We had 20 conversions and about 10 persons united with the church. This result can be attributed to the standing of Rev. F. D. Battle, who has made a fine impression upon the people of Lenoir. We had the pleasure of preaching at Dula Town on Sunday as usual. Rev. and Mrs. Battle treated us royally.

From Lenoir we went to Martinsville, Va. This was the second visit there this year. We began here June 26. To say we had a fine meeting and a good time is putting it mildly. We closed out July 3, with one conversion and four additions. We are always delighted to be the guest of Dr. and Mrs. Watkins. They are not only doing a fine job in the church but Dr. Watkins is the leader in every good work in this town, honored and respected by all—white and colored. The Presbyterian Church should be proud of this good man.

Well, the end of the trail for

the Evangelist is in sight. On Sept. 30th we come to the end of the road. The Board has declined to go further with the Synods of Atlantic and Catawba in the employment of an evangelist. But I wish to inform the brethren that I shall be available for conducting evangelistic services. I can be reached at Amelia, Va., until July 24, care of Rev. R. L. Hyde. I am hoping to re-enter the pastorate, October 1, 1938.

SEGREGATION NOT SOLUTION OF PROBLEM, SAYS HOWARD PRESIDENT

Columbus, O., July 5.—Colored people, in considering their role in the future of America must "think labor," and "conclude that there can be no segregated solution to our problems," President Mordecai Johnson, of Howard University, told the closing mass meeting of the twenty-ninth annual conference of the National Association for the Advancement of Colored People here July 1.

"Whether the poor white man thinks it or not," he said, "his problem is the same as ours. We must think of raising the economic level of white and black people."

Recalling a recent demonstration at Howard University, when members of a local A. F. of L. building trades local picketed the President's home because non-union men were being employed on construction work, Dr. Johnson said:

"This A. F. of L. union, which had refused membership to colored men as carpenters, bricklayers and in other categories, demanded that we immediately put off men on our project because they were not members of the union." The N. A. A. C. P. must pursue the policy of sitting in the councils of labor to see that discrimination within unions is cut out.

Making it clear that he would support labor, Dr. Johnson nevertheless insisted that though "I will support the A. F. of L. and the C. I. O. with all my might, unless they open the door to the Negro to full membership on an equal plane with all whites in the skilled and unskilled categories, I am going to the legislature and fight to get out an injunction to deny them the right of exclusive bargaining privileges until they do raise the Negro to the full labor status of all whites."

Pointing to the philosophy of working out our future within a segregated sphere as "dangerous and illusory," Dr. Johnson said he would support segregated institutions just as long as it was necessary to keep up the fight for complete integration of the Negro in American life.

He praised the fortitude of the Negro woman, who, during the past seventy-three years, has stood "side by side with her black man, and swept aside all the peanut hulls and waste paper thrown in their paths."

"If they had stopped to consider what was in front of them," he went on, "these black people would have just sat down and died. But they didn't die. They rolled up their sleeves and fought a glorious fight."

Concluding his speech with praise for the founders of the N. A. A. C. P., "who insisted that Negroes, aside from devoting their energies to making a living, needed a type of education which would give them an understanding of the type of world in which we live," the Howard University President added:

"The N. A. A. C. P. has said to the Negro, 'even though you may have to live in segregated areas, be educated in segregated institutions, don't allow your conceptions of what our place is in America spring from that type of ground.' For we have lived to overcome the handicap of being unemployed by understanding that millions of whites are suffering from the same cause. And in this we can see

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'TIS SO

By Rev. William Sample

(Note.—This sermon on gardening was prepared for the Supervisor of Adult Education of Arkansas and was put in pamphlet form for both the white and Negro schools. In the light of the fact that the National Government in its farm act cut down the acreage for cotton, it became necessary for the people to turn their attention to more gardens and less cotton. To do this a garden and truck farm propaganda has been launched and Rev. Sample was asked for the first sermon on this subject.)

GARDENING

"Build ye houses and dwell in them, and plant gardens and eat the fruit of them."—Jeremiah 29:5.

This message of the Prophet was delivered to a scattered, weak and powerless nation which was to stage a come-back. These people were victims of the Babylonian Captivity. As such they had lost their government, their most precious and helpful institutions, and, above this, they had lost their national spirit. Somebody must offer a plan adequate to pull them up and out of this gloomy and discouraging situation. So the Prophet weighs the situation and offers a remedy for it.

When we study the above verse we can see the simple remedy: (1) Build houses and plant gardens. Since this very age is so much like the age of the Prophet, most assuredly we can use his same remedy—of building houses and planting gardens, which in like manner will deliver us and enable us to stage a come-back. Because there is such an alarming percent of homes in our country—especially in Arkansas—that are without gardens, we shall take up the garden-end of this Scripture for consideration.

Plant Gardens

If gardens enabled those ancient people who were torn down and up by the captivity to a much greater extent than we have been torn down and up by the depression, to stage a come-back, then to be sure this same power if harnessed will help our country to stage a come-back much more rapidly than they did. Our failure cannot be attributed to the failure of cotton. We have the wrong idea when we affirm that we are jobless, moneyless, and are fast becoming characterless because of the low price of cotton and the reduction of its acreage; we have failed because we have not done what is implicated in our Scripture: Planted gardens. Can a nation of gardens fail when it raises all sorts of vegetables and cans them for home consumption? The burden imposed upon cotton was too great.

Again, No, cotton hasn't failed. The burden of having it to furnish money enough to supply all of our needs was too heavy, hence there was nothing left for cotton to do save to dump this burden. In so many cases garden planting time and space were given to cotton; and canning time given to cotton. If the garden was planted at all, such a little time was spent in it that grass and weeds took it in such a large way that the cow was turned into it because it was the most prolific grazing spot on the farm. When the Prophet said plant gardens, he must have meant to work them also.

Inasmuch as it is clearly before us that gardens are indispensable when it comes to helping us to stage a come-back; inasmuch as we have called attention to the fact that our failure has been because we didn't plant gardens or recognize their place in our civilization, let us see in the light of another Scripture just where our gardens should be placed on the farms. This information is found in I Kings 21:2 which

reads as follows: "Give me thy vineyard that I may have it for a garden, because it is near my house."

Gardens Should Be Near the Home

The following reasons justify one for saying or thinking that the garden should be near the home: (1) So its growth can be promoted and encouraged. (2) So the spare time can be put into it. Women have been known to have worked their gardens between the naps of their babies or while their dinner was cooking. (3) If it is near its contents will be used more freely than they would be if one had to go a distance for them.

They Should Be Enclosed

Not only should the garden be near but according to the Song of Solomon 4:12, it should be enclosed: "A garden enclosed is my sister, my wife; a spring shut up and a fountain sealed." When Solomon refers to the garden as our sister, to be sure he desires us to think of it as our most close and tender relative, for whom we would risk our lives for her protection. This tender relation is used to urge us to protect life's great beneficiary, the garden—by enclosing it. So if we desire the gardens to be food for us, money for us, friends for us, let us enclose them as men of yore did.

How Gardens Are Missed

If you desire to know just to what extent gardens are missed when they are not had in and about meal time, turn to Numbers 11:5 and read what God's own people had to say because their gardens were not with them in the wilderness when they were enroute to the Promised Land. Yes, the pillar of fire by night and the pillar of cloud by day were their leaders. They had manna daily, but when they thought of their gardens with their cucumbers, onions, garlic and possibly many other vegetables which, for the sake of brevity, could not be mentioned, it was then that they cried to return to Egypt. This said in so many words that they missed their gardens and that they were an absolute necessity then and are now. One must pay the sad consequence if he fails to have a garden.

Finally

Finally, let us call attention to what is planted when one plants a garden. (1) Bones and tissue; (2) Blood and nerves; (3) Fats and fuel; (4) Protein for muscles to hold you in check; (5) Aid for eyes; (6) Vitality which causes one to go at his work with a bang; (7) Purgative to enhance elimination, and a thousand or more other beneficiaries are planted when we plant the garden.

Prayer: O Lord, inspire this land of ours to hear the voice of the Prophet and to obey it, and become a land of gardens so that all might become prosperous and happy. Amen.

FOR RACIAL UNDERSTANDING

Indian, Mexican, Negro and Oriental citizens, as leaders of minority races in the United States, met this Summer in six conferences with leaders of the majority race, for frank discussion of their mutual differences and problems. The conferences were held in connection with the June 28-July 3 quadrennial Council of Religious Education at Columbus, Ohio, and were directed by Dr. George E. Haynes, Executive Secretary of the department of race relations of the Federal Council of Churches. Educational projects and Christian attitudes in interracial cooperation were outlined. Removal of racial conflicts and tensions, it was revealed in many addresses and discussions, can be greatly furthered by a Christian cooperation in culture elements common to two or more races, such as agriculture, art, government, industry and music.

Light does not need a witness—it bears witness unto itself.