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A THANKSGIVING THOUGHT

O give thanks unto the Lord; call upon his name; make known his deeds among the people.

Sing unto him; sing psalms unto him; talk ye of all his wondrous works.

—Psalm 105, verses 1-2.

"WHERE SHALL THE NEGRO LIVE?"

Suggested by the Sweet case in Detroit and the agitation during recent months of the question of segregating the Negro in many cities of the North and West, the Christian Work of November 14th prints a symposium of articles in answer to the question, "Where Shall the Negro Live?" Among those asked to answer this query were Dr. W. E. B. Du Bois, James Weldon Johnson and Eugene Kinckle Jones, representative Negroes; Senator Blease and Governor McLeod of South Carolina; Dr. H. W. Evans, head of the Ku Klux Klan; Bishop John M. Moore, of the Southern Methodist Church; Dr. Will W. Alexander, of the Interracial Commission, Atlanta; Dr. James H. Dillard, President of the Slater Fund; Roger N. Baldwin, of the American Civil Liberties Union; Dr. H. Parkes Cadman; Bishop Chas. H. Brent, of the Episcopal Church; Father John A. Ryan, of the Roman Catholic Church; and Mr. Ellsworth Huntington, who is styled "the geographer and student of human relations in many climes and countries."

The Christian Work reproduces an editorial reference to segregation which appeared in its issue of September 26, and then submits the following:

"It is pretty obvious that we cannot make white and colored people live in houses side by side without inner vexations and, too often, outward friction.

"What do you think is the right way to solve the difficulty?"

"1. Should we go on as we are, allowing the matter to be fought out?"

"2. Should we officially set apart streets or sections for the Negroes?"

"3. Or have you some third method to suggest?"

To these questions Dr. Du Bois makes the following characteristic reply:

"I think that the editorial in Christian Work and the questions which you are sending about are little less than outrageous. You start out by saying that colored and white people cannot live side by side. Then you ask three questions.

First, should they go on trying to live side by side when you have just said it was impossible. Secondly, should we set aside streets or sections for Negroes? Of this you have already intimated the answer. And then, thirdly, you ask indignously for some third method when surely there is no third method possible.

"I am continually astonished at the way in which men who call themselves Christians perjure themselves when it comes to great moral problems."

James Weldon Johnson thinks that "if a colored family legally purchases a house in any neighborhood and conducts itself in accordance with the laws of the community and of decency, it has the right to stay there. The fact that a man lives next door or in the same block places no social obligation upon his neighbors. In this city families live in the same house and do not know each other and do not seek to know each other."

Eugene Kinckle Jones writes at greater length than either Dr. Du Bois or Mr. Johnson, citing reasons why Negroes seek the more desirable locations. He says "Negroes will not consent to legal segregation nor will they make any agreement written or understood that will confine them to undesirable sections of our cities."

Senator Blease's opinion is what one would expect from him: "It would be an injustice to both races," he thinks, "to set apart streets, but we should most assuredly set apart sections," and he would embody this idea in a national law.

Governor McLeod is of the opinion that "segregation is vastly better for the benefit of both races. Whether or not you should officially set apart streets or sections for Negroes I am unable to say."

Dr. Evans, of the Ku Klux Klan, thinks "that the only way to avoid friction is to have regularly designated districts in the cities for Negro residents."

Bishop Moore believes segregation would be best for both races, but says: "No city has the moral right to enact segregation laws without at the same time binding itself to provide and maintain for the streets and sections set apart for Negroes just as complete and adequate public improvements as would be provided for white people." But he acknowledges that "the injustice of segregation has been right here."

Mr. Roger N. Baldwin, of the American Civil Liberties Union, says: "There is never trouble when Negroes live in white folks back yards, however close. The alleys of Southern and border cities are filled with Negroes; but the moment one of them tries to move on to the street on the basis of apparent social equality with whites, trouble starts."

None of the other writers see any solution in segregation. Dr. Dillard thinks the matter will adjust itself.

TWO MINISTERS GIVEN CARS.

Some weeks ago we published an account of the giving of an automobile to the Rev. E. W. Carpenter by friends of the church at Shinnecock, Southampton, Long Island, N. Y., of which he is the minister. We are glad to note that another of our deserving ministers, the Rev. H. C. Miller, of St. James and Hannah churches, at Greensboro, was recently given a beautiful car. We are sure such tokens of appreciation on the part of these congregations will inspire their ministers to larger service.

THE NEGRO IN THE SOUTHERN CHURCHES LONG AGO.

It was stated in connection with the meeting of the North Carolina Conference of the Methodist Episcopal Church, South, in Fayetteville, week before last, that the Hay Street church in which the sessions of the conference were held, was founded by a Negro preacher. Another historical sketch says the First church of Charlotte, in which the white Baptists of the State held their annual Convention last week, was organized 93 years ago and that 39 persons constituted the original organization, 30 of whom were Negroes and 9 white persons.

No doubt other like incidents could be cited, thus showing the Negro's helpful influence in Southern churches in the long ago. It is to be hoped that some capable historian will find this particular phase of Negro life a fertile field for study. The results would certainly be interesting, and, we should think, profitable.

THE STORY OF UGO NAKADA.

By Homer Rodeheaver

Not so long ago Ugo Nakada from Japan, broadcasted a Japanese musical program from WLS, Sears and Roebuck broadcasting station, Chicago. Daily, since he sang, letters have been coming to him from all parts of the country asking about him, how he learned to sing the gospel songs in English, and about his life in Japan.

The story of Nakada, to me, is the most interesting of any true stories that I have ever heard. I never see him but I think of the home from which he came—and the tremendous power of a song that would reach him three thousand miles away.

Several years ago he attended a mission in Japan where he heard several selections of gospel music played on a victrola. Although he could not understand the language in which they were sung, there was one song that went straight to his heart. He asked permission to take the record home. It was granted. Day after day he played the record over, learning the words by note until he could sing them. He did not understand their meaning, but he did understand the spiritual appeal of the music.

Finally, at the mission, the words were interpreted for him, and they made such an impression that he wrote to me in America to secure other Rainbow Records. Of course we mailed them, little thinking of their destination.

Finally Nakada decided to come to America to find the man who had sung "Since Jesus Came Into My Heart" on the Rainbow Record. At that time I was with the Billy Sunday staff at Cincinnati. Ugo Nakada reached the tabernacle at 9 o'clock the evening of our last meeting in the city. It was crowded to capacity and he was unable to get in. Finally he persuaded the attendant at the platform entrance to let him in. When the meeting was over he asked an usher to take him to me. The usher told him in his ignorance, that I would be too busy to see him.

You can imagine his disappointment after coming that distance to get me to help him sing gospel songs. He returned to Japan believing his quest had been in vain.

Several years later while making a tour around the world, I happened to be in his home city in Japan. He heard that I was there and sought me out. It was then that he told me this story.

He accompanied me back to America where he has been preparing himself for evangelistic singing, when he returns to Japan. I thought you would like to hear his story, and understand what is back of his songs when you hear them this fall and winter on the air.

UNEMPLOYMENT

"Can you get me a job?" This is the question that has been put to us several times lately by reliable men out of a job but anxious to work. We have had to answer the question in the negative. These frequent queries have forced upon our attention the fact that there are hundreds of men out of work. What is the matter with the industrial conditions that there is such a scarcity of work? With unemployment so general the outlook for the winter is not encouraging. Those who are employed should be grateful and do all in their power to keep their jobs by promptness and dependability, for jobs are scarce.—Omaha (Neb.) Monitor.

Hear former Governor Morrison Sunday afternoon at Seventh Street church.

IS ANGLO-SAXON CIVILIZATION PASSING?

(Continued from page 1)

The children, like the mother, is a full blood Negro. The other two are of mixed blood, having light and well-nigh wavy hair, light grey eyes, well proportioned mouths, with noses approaching the aquiline, sure signs of Anglo-Saxon strain. I turned from the window and looked over an assemblage of three hundred boys and girls, and a similar spectacle greeted me—certainly not in the same ratio. I asked what means all this, after more than fifty years of freedom for the black man, and more than fifty years for the white man cooperating with the black man to reach a stable moral equilibrium. This after more than fifty years of freedom for the black man, and more than fifty years of opportunity for the white man to set the seal of his disapproval unmistakably upon race admixture and demonstrate to the world his boasted superior moral worth. White men face about and explain this condition by calling it the moral weakness of my race. I prefer to call it the carnal weakness of the white man, an exhibition of his unbridled lust—a veritable death-spot on Anglo-Saxon civilization. This also gives the lie to his boasted superior moral strength and fitness, and, in face of it, his assumed superiority in general vanishes into thin air, his dogmas and traditions on the whole subject nothing more than "cunningly devised fables," and he stands branded a canting hypocrite, since it requires only the thin veil of night to change all.

I go further—there is not a race under the blue of the sky—not a race beneath the sun (where the Anglo-Saxon has lived or moved) that does not show some strain or taint of Anglo-Saxon blood. Does this show moral virility or moral purity? Was F. S. Stribling right when, in the June number of "Current Opinion," 1922 or 1923, he wrote, (directing his shaft particularly at the South) "The white man has dehumanized the Negro, and the Negro has taken himself at the white man's valuation of him." He calls this the tragedy of the South and goes on to say, "This self-depreciation goes so far that the Negro comes to regard everything of value as white." He confesses that the attitude of many white men toward Negro women especially is putrid.

These same white men apologize for that attitude by saying, "Many Negro women invite their fate." This is another awful confession of the white man's carnal weakness. Think of the white man of rare culture and refinement, with a thousand favorable and fortifying moral advantages, being tempted to sin by a black, ignorant, unfortunate, untutored, Negro woman. He is to be pitied in being exposed to the awful temptation and even the seduction of these inferior black beings.

This tells and says to all thinking race men and women that the white man's superior advantages resulting from wealth, culture, refinement, and what not, have served but to render him more intensely human, while at the same time it makes him less humane. His likes and dislikes, therefore, should create no surprise. His irreconcilable prejudices—deep-seated—are natural and have been accentuated by the fullest development of his mind.

I am ready to contend that the Anglo-Saxon civilization has not wrought a change in the entire man. Moreover, the world is in travail, and groans in pain for a civilization born out of the soul of suffering, as its final redemption is to be effected by the blood spilt on Calvary. It cries for a civilization more human and not less humane; a civilization that puts into its program a plank that emphasizes and exalts human needs—social, physical, mental, moral and spiritual. Under this new civilization race admixture, miscegenation, social equality fads, fantasies and fancies will give place or way to the law of "Natural selection." Under it man will interpret aright the divine intention, his plan and arrangement for the races of men. Under it man shall know the law, and the law shall make them free.

The supreme law of the land will be the law of God. Out of the death throes of the old passing civilization a new civilization will be born. It will not be the work of any one all-prevailing race or people, but a conglomerate, with some elements from a number of contributing races and forces.

"The Magna Charta" will be the Word of God—the Bible. By digression there can be found and quoted numerous eminent opinions from men like Edward VI, Henry Ward Beecher, Daniel Webster, Abe Lincoln, Gen. Grant, Woodrow Wilson and others of like rating, showing or going to show the part the Bible plays upon the individual and public life, and the place to which it is entitled in any enduring scheme of civilization.

However, the largest contribution to this civilization will by far be made by the subject races of the world because they have experienced and borne the bitterness of the world's scorn, frowns and sorrows as no others have done. Sorrow and suffering have such a peculiarly purifying and refining effect as to become a specific in rounding out and rendering human life and character symmetrical. There is nothing that so effectually and effectively stirs and sets free the sluggish springs of human kindness and sympathy. This adds a new angle and a fuller meaning to that beautiful passage of the Bible which reads, "For it became Him, for whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through suffering." Heb. 2:10.

Without attempting to answer in point to some of the items I have mentioned, impressions it makes and leaves upon my mind. Viewed from the several points suggested in this discussion, I now leave the reader to his own deductions and to reach his own conclusions. But, after all, does it not seem to you that already the fateful and fatal hand has appeared, and has even begun the writing on the wall?

Any civilization whose leading tenet and chief propaganda are the inherent and ineffaceable difference of races defies man, hence, cannot be enduring. The only civilization that will fully meet all human needs is a vital, not nominal, Christian civilization. This kind alone acknowledges God as Father of all, defies Jesus Christ, and proclaims all men brothers. It alone cries:

"O blood of the people! changeless tide, through century, creed and race! Still one as the sweet salt sea is one, tho' tempered by sun and place; The same in the ocean currents, and the same in the sheltered seas; Forever, the fountain of common hopes and kindly sympathies; Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul— Mere surface shadow and sunshine, while the sounding unifies all; One love, one hope, one duty theirs! no matter the time or ken, There never was separate heart-beat in all the races of men."

The firing of the last big gun of what will be known to history as the great world war, seems to have been the signal for lifting the last floodgate of pent-up human weakness, passion and pride. For never before has the world been swept before such an avalanche of crime of every name and shade, as is now in full swing. The best civilization known to mankind—the Anglo-Saxon—was born out of the human heart, but the next will have in it the heart and spirit of the Man of Calvary—the Christ of God.

Winnsboro, S. C.
EDWARD WEBB CHURCH, MT. AIRY.

By Mrs. J. H. Clement

Sunday, November 22, was a lovely church-going day, and the members of our church took advantage of it. We had a splendid audience in the morning. Our pastor, Rev. J. H. Clement, preached a soul-stirring sermon from Luke 10:18, "And he said unto them I beheld Satan as lightning fall from heaven." His theme was: "War in Heaven."

As he arose to deliver the message sent from God through him to us, he said, "Let us go into heaven a little while and imagine Satan being there and causing war in heaven and being cast over the balustrade of heaven. He said war had been on ever since. Even in our hearts and churches Satan is the master of evil. The devil appears in our different homes.

One of the worst devils is the society devil. The society devil sneaks into our homes and destroys our wives and husbands and daughters. He thus carries many of our church members to ruin.

Elder W. M. Massey has been on the sick list, but we were glad to see him in our midst Sunday.

Mr. and Mrs. Henry Davis were called away to attend the funeral of Mr. Davis' father. They have our sympathy.

The Woman's Missionary Society will hold their next meeting at the parsonage.

Our Sunday school is doing nicely now. Mrs. Ada Whitlock will assist the shepherdess in training the children for the Christmas exercises.

Mr. Gilmer Franklin is expected home to spend the Christmas holidays. We will be glad to have his presence in the Sunday school.

Then, if we are to accredit our daily papers, periodicals and magazines, we are passing just now through an epoch of blood. Murders in high and low places threaten to cover the earth. Vice and crime, with hand in hand, stalk unblushingly abroad in the noon-day light.

All this more or less grows out of the fact that war has left the world unstrung. Every scheme of readjustment and reconstruction seems doomed—hopelessly doomed—hence, offers little or no relief. Stable peace and final adjustment and reconstruction will not, and cannot, come until the prime element of foreign and domestic discord is found, and removed. I verily believe that there will and can be no real and final settlement of the disturbing and divisive forces among men, until out of the death throes of the present civilization springs a new civilization in which man shall be just and fair to man.

Without attempting to answer in point to some of the items I have mentioned, impressions it makes and leaves upon my mind. Viewed from the several points suggested in this discussion, I now leave the reader to his own deductions and to reach his own conclusions. But, after all, does it not seem to you that already the fateful and fatal hand has appeared, and has even begun the writing on the wall?

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