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

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## INTERRACIAL RELATIONSHIPS

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One of the greatest problems that has faced all ages is the problem of how to live with other people. Paul the Jew, the Roman citizen and world traveler, long schooled in the thought and spirit of Jesus Christ, said boldly to the Athenians that thronged the Areopagus, "God has made of one blood every nation of men for to dwell on the face of the earth."

Whatever the original type of man was we are not here interested to discuss. Modern anthropologists are agreed that the human family sprung from a common origin, and hence are by nature akin. The differences in races are due to a long selective process extending over thousands of years, by which those characteristics of individuals which best fitted them to the environment in which they lived become more and more accentuated through the dying out of all those individuals who did not possess such characteristics. Each and every one here knows that there are no two individuals alike, and this is no less true now than it was at the dawn of the human race. Most scholars believe that the white man of Europe, the yellow man of Asia, and the black man of Africa held the prevailing places. Later the mixing of these groups possessing the stronger characteristics would give rise to secondary racial types.

In order that we may profitably consider the problem of Interracial Relationships we should make a brief survey of International Relationships, because what involves one group involves every other group. Calling to our minds the various groups, we could, perhaps, see first, the white man, then the brown, and darker brown, and in Africa various other shades until we got to black. Now we should have a stronger impression of the contrasts of the races of the world.

### The Solidification of the Races

One very notable thing is the solidification of the races of the world. This has been brought about by the transport of products: foods, fabrics, and ideas. This inter-change has broken down age-long divisions and brought us all together.

### China and Japan

Out of a world population computed at one thousand eight hundred millions, Japan and China contribute between them some five hundred millions, hardy, industrious, capable of marching long distances on little rations, with a high capacity for organization. And these prodigious masses of Asiatic men and women have at their command resources of coal, iron, and other mineral products exceeding those of any nation on earth—even the United States. We are told that there is, for instance, enough coal already geologically surveyed in China to supply for centuries the whole human race at the present rate of consumption.

In less than a half century the new world forces which we sum up in the phrase, "Modern Inventions," backed up by the restless hunger of the West for commerce, have begun to transform the trend of the life of Asia from tradition and custom to initiative and change.

### Transformation in Africa

It has been long the fashion to speak of the African as naturally lazy, leaving the work to the women and contented to lie in the sun or sit about the "Palava-house" and argue, drink coffee and feast. But when we have taken the time to study the African in his native life we find that there are few races un-

der the sun who are more industrious. Upon investigation we find that the people in the Southern provinces of Nigeria collect and prepare for export annually more than \$20,000,000 worth of palm products with their own implements and carry them in their crude ways to the distant places of export.

In the Northern provinces these people produce more than \$10,000,000 worth of ground nuts alone annually. There is another important characteristic of the African: at skilled trades he is apt. Then, again, Africa produces some of the finest skilled tradesmen to be found in the world.

The legends of Africa's superlative laziness are similar to the views of his savagery and superstitious stupidity. They rest, first, on a partial and lopsided view of the history of what is going on in his brains now, of his present attainments and his capacity for progress.

Out of the shock and jostling of contacts in the world of labor an intense antagonism between white races and the African peoples is flaming up in some parts of Africa. Yet in other parts of Africa we hear of no race hatred. What is the cause of this hatred in one place and the friendliness in the other?

(1) In Rhodesia and South Africa the natives' lands have been taken from them.

(2) They have been refused a share in the government.

(3) The refusal of white labor to allow the African to do skilled work.

By law there is no color bar; in practice white labor insists on the color bar.

### The White Man's Burden

Much has been written of the white man's burden, of his duty to extend his civilization over territory belonging to the Yellow, or Red, or Black man, so as to better the condition of these aborigines. But is that true? Who shall decide whether such a change really benefits those peoples or the Anglo-Saxon race?

If there ever was a time to face facts it is now. This being true, has not the time also come to make frank admission that "The White Man's Burden" is, after all, only a smug phrase coined to cover exploitation of weaker races for the benefit of the white? I raise this question not that I desire to urge that it should not be the acclaimed privilege of the white man to do all in his power to aid other races to a sphere of higher and greater usefulness, but to protest against the world's opinion that this justifies the illegal occupation of territory belonging to other races.

### International Unrest

Through our leading authorities on world and interracial problems, we learn that all around the world the voice of the native is loudly being raised against the long-accepted doctrine of the "White Man's Burden." We are told that there is as much unrest among the natives across the Pacific Ocean as there is among the tribes in North Africa and the Near East. The cry, "Asia for the Asiatics," is seldom heard and but little understood on our side of the Pacific. In Asia it represents a deep-seated movement, and some of their wise leaders express surprise that the Americans cannot realize that their beloved Monroe Doctrine is the exact prototype of "Asia for the Asiatics."

### The American Problem

Now that we have the outstanding problems of some of

the other leading races or nations of the world before us, let us return to our own native and beloved land—America. Let us briefly consider with unbiased minds her interracial relationships.

(1) In America we are confronted with the same state of affairs. The only difference is that hatred is not entertained by the Negro toward the white race. Yet, on the other hand, the privileges and the rights of the American Negro are limited. Now, in view of the fact that the American Negro has always proved himself loyal, brave and true to every trust, the Constitution which he upholds and defends says back to him: "I can only afford you limited protection. I cannot permit you to enjoy the liberty and freedom that I promised you. I can only give you limited protection. It is true that you have protected and defended me, but I can only give you in return limited rights and privileges. I can not give you full protection or full citizenship."

Nowhere in American history can you find the American Negro portrayed as a traitor or plotter against this great country, America. But in the secluded pages of history you may discover brave and heroic deeds in every crisis from the Revolutionary War to the signing of the Armistice, November 11, 1918. That marked the ending of the Old World and the beginning of the New. It will be memorable through all the annals of the coming time. The ending of the greatest and bloodiest of all wars marked the triumph of spiritual ideals over brute force and materialism, of light over darkness, of God over Satan.

But as we look at the pages of the world's history, saturated with human blood, we are brought to a realization that after years of civilization, we here in America, as a leading people of the world, are not very far removed from the barbarian, and a long, long way from the Father's house.

### New America

It is true, indeed, that America is realizing as never before, that if she is to hold the highest place of usefulness in the world, she must put into practice the principle of the same equal protection, and safeguard the rights of all races who share the common life.

### Better Racial Understanding in America

Captain Woodward, the hero in one of Jack London's South Sea tales, said, "The black will never understand the white, nor the white the black, as long as black is black and white is white." What a world of truth we find in this quotation! As long as the American Negro attempts to set up standards according to his desires, or to suit his own particular case, he will never understand the white man. On the other hand, as long as the white man sets up standards according to his own notions, whether they are agreeable or disagreeable to the black, he will never understand the black man. Now when white fails to understand black, and black fails to understand white, there is compelled to be confusion, and confusion brings about unrest, and unrest retards progress, and when progress slows up then happiness ceases and joys flee, and strife, hatred, malice and racial prejudices spring up and dominate the national life.

But, thanks be to God, there is one great, glorious fact before us today: each race in America has come a step closer than ever before. Student conferences, Y. M. C. A.'s, Y. W. C. A.'s, fraternal organizations, national associations of various types and kinds, industrial concerns, state and national governments are all studying the Interracial Problem. They are formulating plans, studying ways and means by which a better understanding

of the races may be brought about. One outstanding thing that may be noted, is, the age-worn idea that America is a "white man's country" has given way, and every one who is born or naturalized in its boundaries, irrespective of race, color or creed, realizes that he is a part of America. The question may be raised by some: if all who come under the government of America are citizens, why are some protected and others are not protected and accorded the same privileges of enjoying liberty and prosperity?

The answer to this question may be found in these words: men have overlooked the more weighty matters and have been more concerned about the material side or life—the economic side—and have not realized the sacredness of human life, regardless of race or color.

Jesus in His Sermon on the Mount (recorded in Matt. 6) which was meant for all the nations of the world, said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

### Bare Education Insufficient

There are many who have thought that education would not only create a better interracial relationship but would meet the needs of humanity. It is true that education may go a long way to temporarily solve some of man's problems, but the mere mention of German culture ends all argument. The reader of history will remember that Pharaoh of the Exodus was the most brutal as well as the most educated of all Pharaphs. Every page of history, sacred and profane, ancient and modern, bears the same testimony. But a few years ago we were told that the only hope of the world lay in science. But it has been a great destroyer instead of a preserver of life.

Imperialism and power of organization, along with all other efforts to meet the needs of the world, have failed.

Governments are being revised; social relations are undergoing a change; business methods are being reconsidered; the poor in every race are having a better chance. Education is becoming more vital and is being brought into closer relation with life.

Churches are getting closer together. Christians are joining hands to make the world a safer place in which to live. Men of every walk of life and in almost every race or nation under the sun are realizing that all humanity is bound up in a bundle of life together. Such has never been realized as it is today in the history of mankind. The cry of the hour is not so much to make the world safe for Democracy, but it is "Back to Jesus!"

### Jesus the Certificate of the World's Unity

Jesus is the magnet to draw all men into one holy brotherhood. He is the cohesive agent in the moral, social, and religious universe. "And I, if I be lifted up, will draw all men unto me." "Hear ye Him." This commandment from on high will ring down through the ages to the end of time.

If men would draw near to Him; if they would hear Him; if men would lift Him up in their lives as the original disciples turned away from Moses and Elijah, and heard Jesus only, hatred, greed, gross inequalities, injustices and racial antagonisms of all forms would be known no more among men. The Church even will eventually turn away from the creeds of sectarianism and the voice of skepticism will cease and listen to the one voice of authority.

It is the privilege of this generation to bring about this great reform. The opportunity to federate the world has come to this generation and this time as it never came to any other age or

## FAYETTEVILLE STATE NORMAL TO CELEBRATE FIFTIETH ANNIVERSARY

Fayetteville, N. C.—On May 24-25 of the present year there will be held in this city the semi-centennial of the oldest school for Negroes in America—Fayetteville State Normal.

Appropriate exercises will be held, participated in by nationally known figures in the field of statesmanship and education. Among the speakers invited are Senator F. M. Simmons, Governor A. W. McLain and Superintendent of Education A. T. Allen, of North Carolina; President H. W. Chase of the University of N. C., Dr. Mordecai Johnson, of Howard University, Dean James E. Russell of Teachers' College, Columbia University, Dr. James Hardy Dillard of the Jeanes and Slater Foundations, Dr. Frank Bauchman of the General Education Board, General A. J. Bowley and other distinguished men.

### Origin of the School

Fifty years ago, January 1, 1877, Zebulon B. Vance, coming to the governorship of North Carolina, seeing his beloved State bankrupt in young manhood, in financial credit and retarded by a pall of illiteracy, in his inaugural address declared: "The deep wounds which the last fifteen years of war and misgovernment have inflicted upon us still gape unhealed. Our public credit is almost completely destroyed—our wealth has been swept away. The races composing our population have been set at enmity against each other. So far as it is in us it is our bounden duty to remedy these things, to restore our public credit, to promote the gaining of our wealth, to educate the children of the State, to mitigate sectional and racial animosities."

Out of this noble sentiment was born Fayetteville State Normal School. It was the direct result of the aim expressed in the quotation: "to educate the children of the State, to mitigate sectional and racial animosities." The Negroes were excluded from the State University, yet there was no other State institution for them to attend. Recognizing the injustice of this Governor Vance recommended the creating of a normal school for the primary purpose of training teachers for the recently emancipated race.

There was in the mind of Governor Vance, no doubt, this fact, also: that it is the duty of the State to train teachers for the children of the State; that when the teachers are trained under the guidance of the State, these teachers are pretty apt to be imbued with the attitudes, viewpoints and social philosophy of that particular commonwealth, rather than with the ideas alien to its people. The Fayetteville Normal is under the general supervision of the Director of Negro Education, N. C. Newbold, himself a native of North Carolina, and a graduate of Trinity College (Duke University.) Moreover, for over a quarter of a century, Hon. H. L. Cook, a leading member of the Fayetteville bar, and Dr. H. W. Lilly, a prominent physician and business man of the city, have served as chairman and secretary-treasurer, respectively, of the Board of Trustees. Much of the usefulness and growth of the institution is due to the generous efforts of these two men.

### Principal Served 40 Years

For forty years a most remarkable man has been Principal of the school. He is Dr. E. E. Smith, who was born in Duplin County, N. C., and was educated in the schools of Wilmington, Goldsboro and at Shaw University. He built with his own hands out of "black jack" logs his first school in Wayne county.

Fayetteville Normal School with a plant of 10 buildings,

seven of brick, spacious and pretentious, with a valuation of \$350,000, now stands on land purchased by him out of his own private funds and deeded to the State. Though established in 1877, the school did not begin to make worthwhile progress until thirty years later, when in 1908 Dr. Smith, weary of cramped quarters in which his school was housed, bought a 50-acre tract lying just on the Western limits of the city for the permanent home of the school and deeded the property to the commonwealth. The school's phenomenal and epochal growth dates from that time. In September, 1908, the first two of the seven brick buildings were completed and occupied and the institution has now grown from its humble beginning in three rooms of a frame building on Gillespie Street in the city of Fayetteville with a faculty of three to its present magnificent plant of 10 buildings and 33 instructors.

Dr. Smith has had three predecessors in the principalship of the school. The first, Robert Harris, an able instructor, who received his education in Cleveland, Ohio, served it for three years, being removed by death. He was succeeded by Prof. George W. Williams, who was in turn succeeded by Prof. L. E. Fairley. Their combined incumbency was not more than six years. They gave the best that was in them, but the school's definite program of expansion began with the coming of Dr. Smith in August, 1883.

Twice during Dr. Smith's connection with the school he has been released to serve his country. First in 1888 to serve as Minister Resident and Consul-General to the Republic of Liberia, West Coast of Africa, under President Grover Cleveland, and again in 1898, to serve as adjutant to the Third North Carolina Volunteer Regiment in the Spanish American War. In both capacities he served with honor and distinction. Soldier, educator, philanthropist and diplomat are the distinctions that rightly belong to Dr. Smith, yet because of his modest and retiring disposition, prompted by his devotion to his duties at the Normal School, he makes no effort to attract public acclaim.

### Apostle of Race Cooperation

Dr. Smith has been an apostle of racial cooperation and good will. Then, too, the energy and thrift he has manifested both in the management of the Normal School and in his personal business, have served as an example and inspiration to others of his race.

In the fifty years of existence the institution has enrolled 8,000 students, 4,000 of whom have taught in 70 counties of North Carolina and in other States. It has grown from its occupancy of an upstairs' room in an old building on Gillespie Street to its present ample site of 50 acres, on which are ten buildings evaluated at \$350,000. The annual appropriation for the maintenance has increased from \$2,000 to \$46,000.

Greater expansion and much more adequate facilities are expected to follow upon the close of the present General Assembly, which Principal Smith is confident will appropriate sufficient funds to build a barn and stable, library, practice or training school, auditorium, another dormitory for girls and equip the laundry.

That the school is worthy of this contemplated development practically everyone who has visited it agrees. Its aim, according to its Principal, is to bring about industrious, law-abiding, patriotic citizenship among the Negro population of

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