

# Africo-American Presbyterian

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

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## DO WE GET WHAT WE DESERVE

By Dr. Carter G. Woodson

After I had spoken before the students and faculty of the University of Nebraska the other day a considerable number of them came to meet me at a reception immediately following the address. Among those who greeted me was a Negro student from Kansas.

"How did you happen to come here for your college work?" I inquired. "Is not the University of Kansas adequate to your needs?"

"In a way it is," he said, "but I could not stand the race prejudice there. They do not allow Negro students to use the swimming pool, and they try to segregate them elsewhere as they do at the University of Illinois. Here at the University of Nebraska there are only a few Negro students, and we do not have any such troubles."

Other students whom I recently met at the University of Omaha and at the University of Wichita tell the same story of the hostile attitude of the leading institution of "Bleeding Kansas." Universities further North, however, are not always more liberal toward students of African blood.

And such is the story of the Negro in white institutions. Such is the story of the Negro in penetrating white communities. Some of them receive Negroes and treat them all right for a while, and then follows a change of attitude. Why does this happen? Is this due to the increase in the number of Negroes, to the addition of undesirable, to a change in the character of the Negroes, or to all of these things? Or is it due to the change within the mind of the white man while the Negro remains a constant factor, growing neither in numbers nor changing for better or worse? Have we actually investigated these things? Do we know the facts?

While crossing the Atlantic once in a palatial steamer I was seated at one of the most conspicuous tables in the dining room with persons of the Caucasian race. Everything proceeded smoothly until we left Cherbourg and started directly across the ocean. That evening at the close of the dinner a Nordic from the Red Hills of Georgia said in a low tone to another American who had never thought of being at a table with a man of African blood:

"This ship ain't crowded, and I am going to change my seat, too."

"Why do you want to change your seat?" the other American inquired.

"I am not going to sit at the table with a nigger" was the reply.

And he did not stay any longer. He left the table and carried with him the other American.

Now I often wonder why I had not done or did not do something so to impress myself upon that neutral American as to attach him to me or to carry him off with me to some other table because I did not care to be bothered with a Red Neck; but this would have been the wrong thing for me to do, you would say. Certainly, however, this fearless exponent of race prejudice was more industrious than I was in plying his trade, or he made use of his natural advantages while I neglected to employ mine. He, therefore, won in that combat.

While it is a miserable feeling for one to have to bear in mind continually that he is constantly on trial, the Negro must realize that he has to win his way. Nobody will do this for him. Such has been the history of all oppressed peoples. The Negro must make friends of his enemies; and those of other races, who are neutral with respect to the race, he must

bring around to the liberal point of view. While others are daily trying to turn them against us, we should be equally diligent in combating such efforts.

Now a good many will say that the Negro has endeavored to do these very things, but I have not found this always the case. As a rule we never think seriously of losing ground in the social and economic spheres until the thing has actually happened. We are too much inclined to go through the world like children playing and never thinking about the noise they are making until it has gone to the extent that others annoyed thereby drive them away. We go off, then, to ourselves, either to abuse our foes or to express ourselves vociferously in one of our usual whereas-therefore-be-it-resolved meetings.

There are numerous instances of Negroes who endeavor to win friends in other races, but unfortunately the methods used are productive of more harm than good. Most of such efforts are no more than begging, cringing, or pleading for mercy. Such confessions of weakness do us much injury. Others observing us in this attitude, lose whatever of respect they have had for us. Real men will always have contempt for beggars and cowards.

The only way for the Negro to win the respect of others is through real worth. Then, he must not cringe. He must not cower. He must become just as clean, just as industrious, just as thrifty, and just as upright as any others in the community; he must make it. He must not beg for liberty; he must demand it as a man equal in worth to others of the social order.

Talking with a college professor of the North some years ago I was asked to give an account of the various Negro graduates of his institution. In the course of the conversation I informed him that one of them had gone altogether into propaganda to right the wrongs of the Negro. This gentleman immediately expressed his regret that such a scholarly Negro would thus waste his time.

"That man," said he, "is a bright fellow. He has a remarkable intellect; and he would have done his race much good by restricting himself to creative matters to demonstrate to other races the equal capacity of the Negro."

"You know," said the professor, further, "there is nothing in propaganda anyway, for every race gets what it deserves."

I did not like this when I first heard it. I did not believe that it is true. As I grow older, however, I become inclined to think that we do get what we deserve. If Negroes as a whole carry as much filth as I have known them to have at schools, if Negroes going into white communities let their property run down and the community become noisy and vicious, if Negroes continue to spend most of their time trying to enjoy what others have produced rather than unite and do something for themselves—such Negroes, then, do get what they deserve when others try to get rid of them.

## LETTER TO PRESBYTERY OF SOUTHERN VIRGINIA

Dear Brethren:

A few more days and the end of the Church year will come. These have been hard times not only for our churches but for the Boards of our great Church. Let us do all within our power to send in our benevolence.

F. D. NANCE, Chairman.  
Norfolk, Va.

## THE RESURRECTION OF CHRIST

By Rev. E. W. Carpenter

"This Jesus hath God raised up, whereof we are all witnesses." (Acts 2:32.)

The resurrection of Jesus Christ is a doctrine which occupies an essential place in the system of Christianity. If Christ is not risen there is no atonement for sin, no intercession for saints, no Holy Ghost, no salvation, no hope of heaven, no resurrection at the last day. There is no truth in prophecy, no honesty and candor in the Apostles. They are all false witnesses before God and the world. A future existence is a delusion; we may eat, drink and be merry while it is today, for tomorrow we die, and all is over forever.

"But now is Christ risen from the dead." "This Jesus hath God raised up, whereof we are all witnesses." This foundation standeth sure. It rests on an indestructible basis.

Here we have a statement made by Peter in the presence of thousands of people that God raised Jesus Christ from the dead. Here we have the witness of the truthfulness of this statement: "We are all witnesses."

### I. The Statement Made That Jesus Was Raised From the Dead.

1. This statement was in harmony with the ancient prediction and type that the Messiah should be raised from the dead.

2. This statement was in harmony with the promises and teachings of Jesus during His sojourn with His disciples.

3. This statement was in harmony with the plans and purposes of God in reference to the salvation of the world as revealed up to that time.

4. It was a real resurrection, for He died and was buried. There are abundant proofs of these.

5. There is no impossibility in the event, seeing it is attributed to God. To God nothing is impossible.

### II. Consider the Men Who Present Themselves as Witnesses of This Wonderful Event.

Almost everything depends upon the witnesses as to the reception or rejection of evidence concerning an alleged fact. If they are qualified, reliable, trustworthy, sufficiently numerous, their testimony is taken as ample justification for belief of the fact.

1. These witnesses were many. First of the Apostles; then of five hundred, and then of Saul on his way to Damascus. He was seen of them all.

2. The apostles could not be mistaken in His identity, as they had seen Him and had been with Him for three years before His death. Seeing Him as they did after His resurrection they must have known whether He was the one they saw before.

3. They witnessed with firmness, boldness, ingenuousness, uniformity and constancy.

4. They witnessed every where, at all times, and before all persons.

5. They were teachers of such morality as precluded all prevarication, untruthfulness and deception.

6. They practiced the morality which they taught. Their characters were above all suspicion.

7. They had no interest of a pecuniary nature in bearing evidence to this fact. No bribery. No worldly gain.

8. Rather than give up their testimony, they endured the greatest privations and sufferings.

9. They had the approval of conscience in bearing testimony.

10. Being of such origin,

connection, etc., they were incapable of concocting such a story as the resurrection.

11. A false testimony to such a statement could not have found reception and currency at such time.

12. Had their testimony been false it could easily have been confuted.

13. They used no unfair means to induce men to believe.

14. Had their testimony been false it would not have been followed with such wonderful effects upon the hearts and lives of men in their day and in all subsequent ages.

15. These things may be deemed as sufficient to prove the genuineness of the witnesses and the validity of their evidence.

May we not forget the joy that comes to us and the world today from this and similar texts.

1. Let us feel the solidity of the rock on which our faith in Christianity stands.

2. We should rejoice in the irrefutable evidence which proves this essential truth of our religion.

3. We should receive with great confidence all the truths which are revealed as the legitimate consequences of this, viz., Christ's ascension, intercession, the descent of the Spirit, justification, a living Church, the resurrection of the dead, etc.

### DR. I. H. RUSSELL AT JAMES ISLAND, S. C.

Sunday, February 28, marked the opening of revival services, conducted at St. James church, James Island, S. C., by the Rev. I. H. Russell, D. D., Evangelist of Catawba Synod.

Throughout the entire week the services were inspiring and well attended. On Friday night a special sermon was preached to the women of the church. The truths that were brought home by Dr. Russell were felt by the entire congregation, and many who were asleep decided to wake up. A host came forward—young and old—to confess Jesus Christ.

On Saturday, March 6th, the Island was visited by a storm, which, as usual, took its toll by destroying crops, uprooting trees, completely demolishing houses, or taking off the roofs. The rain continued until ten o'clock Sabbath morning, and the wind was moving at a velocity of 100 miles per hour. In spite of this by noon the church and gallery were packed for communion services at which time 43 were received into the Presbyterian church. Four of the converts had been received into the Baptist church, and 15 into the Methodist church.

Dr. Russell was at his best as he preached from the subject, "Self-Confidence." The Holy Spirit was shed abroad in the hearts of the people as he spoke to them. The closing services on Sunday evening were just as inspiring. At this service 36 young people came forward and expressed a desire to come over on the Lord's side. Rev. and Mrs. S. H. Scott and Miss Dola Stokes worshipped with us at these services. Just after the sermon Mrs. Scott and Miss Stokes sang beautifully and effectively "I'm a Pilgrim."

Dr. Russell left us on Monday, but his messages will ever be felt in the hearts of the people of James Island. This fact is being manifested day by day.

On Sunday, March 13th, 17 boys and girls united with our church. We have not the number, perhaps, who joined the other churches, but we can truthfully say that the converts

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## SCHOOL NEWS OF ANDERSON, S. C.

The Reed St. High School

The Reed Street High School activities have been very successful this scholastic year. The faculty have been trying to the best of their ability to put the program over in the truest sense. A few days ago a drive was put on to obtain six outstanding pictures for our auditorium and they came just in time to be presented during the observance of Negro National History and Music Week. The members of the Senior class presented a picture each morning along with selections from different classes. Our devotionals were opened each morning with The Negro National Hymn, Scripture and prayer. Then the programs were presented.

Too much praise can not be given Mrs. Marion for her untiring effort in training the boys and girls in handling Negro music. Their songs really caused a burning sensation within us as we sat and listened to them. We are proud of Mrs. Marion as a music teacher.

During the week we had some very encouraging words from Revs. A. P. Gilliard, A. P. Robinson and S. C. Campbell, Prof. J. A. Gresham and Mrs. Alice Webb Anderson.

The basket ball team, under the leadership of Miss Eva Kate Dunlap, is doing good work. So far we have had three games and won each one. We highly commend the girls and their efficient coach.

The Senior class of Reed St. School rendered a very unique program at the St. Paul Baptist church on a recent Sunday evening during the regular preaching hour. The program was in keeping with the Negro National History and Music Week. At the conclusion of their program several of the local business men, along with their Principal, gave some very encouraging remarks and commended them for rendering such a program.

Anderson County teachers are fortunate in having an extension course held at Reed St. School where they can better prepare themselves for their work and renew their certificates. This course is being fostered by State College, with Prof. C. A. Johnson as Principal.

### The North Side School

The North Side School of Anderson celebrated Negro History Week. The accomplishments of the race—men and women living and dead—were freely discussed. If all the Negro schools of America will put forth a similar effort as the North Side School did to acquaint the children with the lives of the great people of our race there will be a very few young people who have not heard of the characters who give us inspiration to go forward. Most of these were born of slave parents with poverty and everything else to handicap them. If they made a mark in life how much more is expected of us today?

Monday morning of History Week Mrs. Corinne Peek, Principal, gave us the life of Mary McLeod Bethune who was born in the backwoods of South Carolina, telling how she has forged ahead and is now head of the Bethune-Cookman College which she founded. When one sits and listens to her, you forget whether she is black or white. Her face may be black but her soul is as white as snow.

Following Mrs. Peek, Mrs. Birdie Davis related the life of Paul Lawrence Dunbar who wrote about the Negro as he really is. She then recited "In the Morning." "Temptation" was given by Rose Lee Simmons. "Accountability" by William Wardlow and the Second

Grade rendered "Jump Back, Honey, Jump Back" and "Life."

Tuesday morning Miss S. E. Rucker gave us the life of Frederick Douglass. Among the many things she told about this great man was how earnestly he sought an education. He was sold as a slave when he was ten years old and his mistress taught him to read and write. When his master found this out he had the teaching stopped. He continued to learn and became one of the greatest orators of his day. He was an anti-slavery lecturer and abolitionist.

Wednesday morning Miss Maggie Butler, in a most pleasing way, related the life of Roland Hayes, one of the world's greatest tenor singers. He was born in Curryville, Ga., but his mother moved to Tennessee where her boy would have better school advantages. His first public appearance was made in Boston. There was hardly room for the singer to stand, the crowd was so great. Every one who heard him said there was something in his voice that no other singer has. From this time on the lyric singer has had no trouble in finding an audience.

After the story, the North Side Quartette sang a number of Negro Spirituals. In this group of singers we could almost hear future Hayeses.

Thursday morning Miss A. Cecil Johnson gave the life of Booker T. Washington. The children enjoyed learning the fact that this educator named himself. However, when Miss Johnson finished every child could trace his life from his birth to the great Tuskegee Institute which he established, and there on the campus where he gave his life could in the mind's eye see the last resting place of our own Washington.

Then came Mrs. Scipio Gambrell Jones with the life of Phyllis Wheatley, the first poetess of America, and Miss Della Vance with the life of Col. Chas. Young and his activities during the world war.

Friday morning being Abraham Lincoln's birthday, we stopped to pay tribute to him who played a great part in abolishing slavery. A unique program was rendered by some of the pupils.

### CORRESPONDENT.

### NOTICE

Dear Brethren of McClelland Presbytery, greetings:

We are soon to report to the Presbytery what we have done. Here before me is a report of what has been sent to the Boards to date. It looks bad. Brethren, some of us have not done well. Times are bad with us, I know, but too many of our churches have given nothing. What church in McClelland Presbytery is really so poor it could not give a few dollars to the Boards? Are you expecting to receive anything from the Board? Where do you think the Board gets the money for you? Suppose the other fellow did not give as you do, what then? Have you thought what such a course would mean?

I rethren, it is neither wise nor safe to burn the bridge behind you. Even at this date raise some money for the Board. Your church just can not afford to come up blank. McClelland has always stood high as to duty done. Let us not spoil a good record. Please have your blanks properly made out and presented to the committee at Presbytery. Presbytery's rule is that all churches seeking aid from the Board must pay its full assessment. Look you to that, please. Let us have faith enough in God to work and sacrifice for His cause.

Yours fraternally,  
C. W. FRANCIS.