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

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THE DECEITFULNESS OF RICHES

By Dr. Kelly Miller

For the past thirty years, more intensely since the World War, Negro youth, imitating the white youth of our country, have gone seeking after wealth and power. The whites, in large numbers, have attained their quest, only to find it turning to dust and ashes in their hands. Where are the mighty millionaires who but a short decade ago, counted their material substance in as many figures as there are fingers on both hands? Their number is dwindling towards the vanishing point. They can not be found when the income tax gatherer calls. The memory of their former luxuriance but saddens their present lot. The Negro is, normally enough, imitative. The Apostle Paul tells us to covet the best gifts. But we have rather coveted the things that perish rather than the things that abide. Wealth and power, in a comparative or competitive sense, have never been within grasping reach of the Negro. A decent livelihood with the reasonable creature comforts, is all that he can hope to extract from this civilization under the rigorous exactions of race prejudice. In most instances those who have dared venture beyond that limit have come to early grief. Our less instructed, but not less illumined forbears, crying in the wilderness of suffering and sorrow, visioned a conquering sign in the sky, and in disdain of the white man's pomp and vanity, their unsophisticated souls burst forth in exuberant lyric, "You may have all the world, give me Jesus." Dunbar depicts the ambition of lowly life in lighter vein: "Take the world, let the white folks rule it; But I declare I want that pullet." These sentiments alike portray the abdication of wealth and power for a more easily attained objective. Yet underneath it all there lies a fundamental philosophy. The Negro, in his present state, needs not hope to compete with the white man for the wealth, power and dominion of this world. He may as well declare the grapes sour because they hang too high. But the folk sense of our unsophisticated forbears fathomed a deeper wisdom than their more learned grandsons who have become doctors of philosophy. The missionary philanthropists who came South immediately after the Civil War taught the Negro youth to seek first the kingdom of Heaven and its righteousness as a condition precedent to the acquisition and enjoyment of wealth and power. This doctrine took lodgment in the conscience and imagination of their disciples as Dr. Francis K. Grimke and Dr. Walter H. Brooks, both of whom have stood before the Washington public for fifty years preaching temporal and eternal salvation through truth and righteousness. They are now both over eighty years old and soon will be able to render to their Master a satisfactory account of their stewardship.

In the meantime hundreds of new leaders have flourished and fallen. They have eschewed the gospel of goodness and service for the doctrine of advancement through wealth and power. I have seen countless leaders flourish like the green bay tree. They have lived in fine houses, ridden in sumptuous cars, put on great outward show and pomp, but grief lay at the end of the road, their reputed wealth vanished in thin air, and their glory departed ere their allotted span of life had elapsed. But the influence of Grimke and Brooks, like Old Man River, it just keeps rolling on.

The race has fallen on evil days. The industrial depression

bears hardest upon the self-deluded elites who thought themselves wealthy. The money which has been wasted on fashionable automobiles during the past twenty years would now go far towards feeding the hungry and relieving the distressed. This awful depression, whose end only the optimist can see, will not prove to be an unmitigated evil, if it but teaches the misguided and pompous Negro the vanity of aping the white man's antics in the needless and lavish display of wealth precariously acquired and insecurely held.

All patriotic and loyal citizens are joining hands with President Roosevelt to bring about the return of prosperity. We do not know what the end will be but of one thing we may be perfectly certain: The Negro will not shortly return even to the semblance of prosperity which he once thought was in his grasp. The promoters of business and practical enterprise should not be discouraged. Such leaders have their place as they have their appropriate reward. But Grimke and Brooks have chosen the better part. Character lies at the basis of all enduring prosperity. Indeed, it is well that the Negro with his obvious imperfections of character has not been able to acquire any considerable amount of wealth. For like the Prodigal Son he would waste it in riotous living. Pride goeth before a fall. Why should the spirit of the Negro be proud? Our schools and colleges, pulpits and platforms will have to hark back to the basic philosophy of our forbears which subordinated wealth to the higher moral and spiritual values. May they raise up more men like Grimke and Brooks, intelligent, upright, high-minded, unafraid, who discount the things that fade for the things that abide.

MAINTAINING THE FREEDOM OF THE CHURCH

(From The Federal Council Bulletin)

To the Governing Board of the First Methodist church, of Evanston, Ill., the whole Church is indebted for an outspoken utterance defending the principle that the Christian pulpit shall not be brow-beaten or intimidated through financial or other pressure. The statement was called forth by the effort which certain people of a hyper-military and reactionary point of view had made to discredit the pastor of the church, Dr. Ernest Fremont Tittle—a great spokesman for the Christian conscience in its relation to social justice—through a campaign of innuendo and misrepresentation. Against the attacks which these misguided critics, who had no relation to this particular church, had made on its pastor, the governing board of the church including prominent laymen in both business and professional circles, made this noble protest:

"We stand for a free pulpit and a free church. We do not expect or desire a minister to simply echo the opinions of the congregation, and we do not assert our individual agreement with all our minister's utterances. But we vigorously resent the effort of outside organizations to dictate to the church or to prescribe its message.

"We hold it peculiarly important in this day that the church should stand apart from all appeals to passion, prejudice, and partisanship, and that our nation should have in the Christian Church a clear, strong voice rising above all divisions, speaking in the name of God for justice, mutual understanding and goodwill."

PROTEST LODGED AGAINST WHITE ADVISER FOR NEGROES

New York, Aug. 25.—Protest against the appointment of Clark Foreman, of Atlanta, Ga., to the Department of the Interior as adviser on the economic status of the Negro was telegraphed to Harold L. Ickes, August 22, by the National Association for the Advancement of Colored People.

Notice of Mr. Foreman's appointment appeared in the New York Times of August 22. Mr. Foreman is the nephew of Clark Howell, publisher of the Atlanta Constitution. He is a director of the Southern Interracial Commission. Mr. Foreman has made some studies for the Rosenwald fund of Chicago and has served as assistant to the director of the Phelps-Stokes fund in New York. He is regarded as a liberal white Southerner.

No objection to Mr. Foreman personally was voiced by the N. A. A. C. P. telegram, but "to the idea of a white adviser for Negroes." The Association stated trained colored men were available who could fill the position with satisfaction to the administration and colored people.

"The age of paternalism in the relations of the races is past, so far as the Negroes are concerned," the wire said, "and they bitterly resent having a white man officially designated by the government to advise on their welfare."

The Association takes the further position that only a Negro can have the experience necessary to completely interpret the feelings of the Negro people to the government. The telegram, signed by Roy Wilkins, Assistant Secretary, follows:

"National Association for the Advancement of Colored People wishes to protest against the appointment of Clark Foreman to Interior Department as adviser on economic status of Negro. We recognize appointee is a man of training and member of the liberal Southern group. Our objection is not to him personally but to the idea of white adviser for Negroes. The age of paternalism in relations of the races is past so far as the Negroes are concerned and they bitterly resent having a white man officially designated to advise on their welfare. Only a Negro can know true conditions of Negro people and voice their hopes, because it is only by living as a Negro in America that the several nuisances of discrimination and exploitation are truly discovered. Further, there are a number of colored men who have as great training as appointee and far richer experience who could fill this post to the satisfaction of the administration and colored people. If the time has not come when Negroes of expert training and wide experience can interpret the problems of their race to the government then the millions of dollars spent for Negro education by the government and by paternalists themselves is wasted. We are confident this appointment will be regarded as most unfortunate by colored citizens of every section and station in life."

ATTENTION! WOMEN OF McLELLAND PRESBYTERIAL

The President is reminding you that the Fall Presbyterial meets in Due West, S. C., the 8th of September. All societies are asked to bring their contingent fee, Synodical fee and a full report of their progress on their quota.

MRS. M. V. MARION, Cor. Sec.

If you would work for missions, pray without ceasing.

BY THE WAY

By Uncle Billie

He who thinks before writing is usually accurate; and he who thinks while writing often has to retrace and rebuild his thoughts; but he who thinks after writing is likely to have various regrets.

I am very grateful to Prof. Albert Thomas James, who has charge of the English Department of Washington High School, Miami, Florida, for mimeograph copies of "The Problem of Church Membership and Regular Attendance," and for the second copy, which has to do with the problem of students dropping out of school before completing the course of study prescribed for the high school.

They are well written; and they show research, study and thought that so many young writers leave off before going to the public. His words are weighed, expressions clear and sentences sufficiently balanced to make clear his ideas of the subjects considered.

I read the colligation and deliverances in the first; and I find that people gave about the same reasons fifty years ago for not attending church. For instance: "No good clothes;" "Try to scare religion into folks;" "My church too far from my home;" "Don't like preachers;" "Preachers tell lies;" "Have to work;" and many other reasons are given that I have heard people give and send for the preacher who "tells lies," when trouble can not be persuaded to leave.

Dropping Out of School

It gives friends of education and progress in religious culture much concern to see so many Negro students discontinuing their high school course long before completion; but there are many reasons and some of them should be given careful consideration before condemnation.

Some of the Reasons

One boy, fifteen years of age, said: "I can't dress like other boys;" another boy, eighteen years of age, dropped out because he "wanted to travel and thereby get more in the way of education."

One girl dropped out at the age of fifteen, on completion of the 9th grade, because, she said, "Men turned my head;" and a boy eighteen years of age dropped out because "I could not learn Latin, and my teacher gave me no consideration."

Consideration

Space will not allow me to give all the reasons under this head; but I make bold to say that many a young person gave up all that is implied in going to school before completing the courses in high school for reasons that had their origin in the classroom, at the feet of some instructor who missed his calling and ended up in a classroom to cause some boy or girl to give up school life as the boy who could "not learn Latin and received no consideration from his teacher;" because, perhaps, the boy did not shine like Venus in this particular teacher's subjects. And unfortunately for some teachers, they feel and act as if their subjects in college are the only ones worth while. This course has driven many a youngster from high school and college. I am pretty sure a teacher has misplaced his plow and lost his ox when he vaunts himself and tells his class that he has to "flunk" a certain number of them every semester to make the impression essential, or to hold the job." I am speaking from first-hand knowledge.

On asking a young man a year

ago from one of our outstanding Negro colleges how he liked the college and things in general, he said: "I like it all right, for the teachers are sympathetic, painstaking and clear."

There it is, laconically expressed: the injection of a winning personality. If a teacher can not succeed in breathing his spirit, all that constitutes him, as a man exhibiting qualities as a lover and disseminator of knowledge forming and controlling classroom decorum and gentlemanly ethics in the presence of his disciples whom he is to meet as men tomorrow, he will very likely cause students in college as well as in high school to lose all interest in educational efforts.

Took on His Deformities

Philip Melancthon, a coadjutor of Martin Luther and one of the scholars and doctors of Wittenberg, is described in church history as "an amiable and excellent man and a profound scholar." These qualities in him were so outstanding that the students in Wittenberg, who sat at Melancthon's feet, took on his deformities with pride in that they carried one shoulder higher than the other, which Melancthon formed by his regular position at his desk writing and searching books.

Of course this strength in a teacher to catch and hold pupils or students while his personality permeates their moral and mental fabric, by no means enlarges mental capacity; but it does this one, all-important thing, which impells and saves: it stimulates an upward look in a fellow bent on higher and richer things.

"Touched by a loving heart, Wakened by kindness, Cords that were broken will vibrate once more."

TRUTH

By Leo Hatton

Truth is to be esteemed above all price, both as a trait in man and as a gift of God. To be true and know what is true represents the height of character and knowledge. Naturally we feel the beauty and sublimity of truth, and bow before it even though ourselves false and faithless. Truth is the foundation of all goodness, as falsehood is the prime element of all sin. God is the God of truth. The devil is a liar and the father of lies, and his first act on earth was a falsehood. Cain's first crime was murder; his second was a lie. Truth is the very bond of the universe. Without it no man can make any pretension of character. One of the greatest men that our country can boast of, a man who had his country at heart; a man that stood up for the right; a man that had love for you and me, said: "I am nothing, but truth is everything." This man was Abraham Lincoln, the emancipator.

Sinners like to believe lies and will not come to the light lest their deeds be reproved. Down in Alabama seven boys' lives hang in the balance because two women lied on them to cover up their own sins. And even though one of the girls has confessed that the boys are not guilty, the sentiment is so great against the boys that it is sometimes believed that they will be convicted to die. Men take refuge from a guilty conscience in cherishing doubts of the truth; they try to persuade themselves that some things are not true because they do not want to believe them; and sometimes they succeed. But there comes a day when the eyes open to see, when they will be sorry though it is too late.

The world today is in a bad fix because there is not enough

truth. Our Lord and God, the Creator of all things, being the God of truth, is not pleased with the world because it does not indulge in things that are high, things that are true.

The telling of truth transfers all responsibility to the hearer. He that knows the truth is responsible for acting or not acting upon his knowledge. And, therefore, he that knows his Lord's will and doeth it not, shall be beaten with many stripes. This, above all, will make the sinner speechless at the bar of God. To have heard and rejected the gospel of salvation makes damnation both sure and terrible. Men make many excuses to cover their guilt here; but no excuses will stand at the great white throne.

The truth can not be burned, beheaded or crucified. A lie on a throne is a lie still, and truth in a dungeon is still the truth; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.

Always tell the truth. At the funeral of a man who was very generous and lovely, but ungodly and sinful, the minister felt unwilling to make a funeral address that would be untrue to his belief of the truth of the Word of God. So he spoke to the business men present in very large numbers who had been the dead man's friends in the business of neglecting his soul for worldly profits. They had expected to hear a eulogy of the dead and get comfort in their own ungodliness and were much displeased. One of them cursed and swore that he would provide in his will that this preacher should not officiate at his funeral. Shortly afterwards God smote this man with an incurable disease and for many months he lingered in great pain and died. Before his death he would send for this same minister and cling to him like a child, confess his sinful life and beg him to pray for him. A few days before he died he wrote the minister a letter with trembling hands. In it he said: "Be always honest and true with men; tell them the truth, and even those who at times may take offense, will afterwards stand by and approve your course." When he came to look into the great hereafter, he wanted no quicksand of faltering falsehood on which to rest his feet. There comes a time when every man wants to know the truth.

In Aurora, New York, is an institution for the education of young ladies. In its parlor stands a marble statue, a feminine figure of full life size. The face expresses womanly sweetness, blended with heroic resolve, befitting the helmet on the head and the sword in the right hand. An open lily lies upon the pure bosom. The left hand gathers the fold of the robe, as if keeping it from contact with something which might soil its whiteness; the point of the sword touches the pedestal near the feet and close beside lies a mask. As the eye glances downward along the figure it falls at last upon the inscription on the front of the pillar, "Truth." She has smitten the faces of Dissimulation and carefully holds her white garments away from the defiling touch of her foe. The power of that silent statue is wonderful. It tells of the awful loveliness of truth.

What a regeneration of social life there would be if only truth should purify social intercourse. In such a social atmosphere men would rise to nobler manhood, and human speech from lips of men or women would become a power, filling us with nobler, holier thoughts than we have yet conceived.

"And ye shall know the truth, and the truth shall make you free." Nottoway, Va.