

Africo-American Presbyterian

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

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BIDDLE-SMITH AND BARBER-SCOTIA ALUMNI SWINGING INTO ACTION

Shortly after the commencement exercises were over this year, a few of the sons of Biddle-Smith and daughters of Barber-Scotia assembled at the manse in Raleigh, the capital of the Old North State, and after discussing the advisability of organizing a chapter of the Biddle-Smith-Barber-Scotia Alumni Association, they at once agreed and proceeded to organize.

The officers elected were as follows: Mr. A. J. Mack, President; Rev. H. T. McRadden, Vice-President; Miss Virginia Hawkins, Secretary; and Mr. Zouie Hill, Treasurer. This is a temporary set up and we are looking forward to a more complete organization and final or annual election of officers on the second Tuesday evening in September.

It is hoped that all former students of our beloved institutions who are living in Wake and adjoining counties will be interested, and meet us in Wake Forest, N. C., on the second Tuesday in September at 8:30 P. M. at the home of Miss Allie Mae Young.

An appeal from Mr. A. J. Mack, President of the chapter, follows:

A DEFINITE PHILOSOPHY OF LIFE

Now that we have launched out into the tumultuous, dynamic, changing civilization with the candle that our Alma Maters have given us, where shall we start? What shall be our philosophy of life, in order that we might bring honor and glory to them?

Travel back with me a few centuries; let us scan the pages of history and see what has been done, and determine its stability. Rome, under Alexander, the Great, thrived for power. Alexander conquered the world and cried because there was no more to be conquered. Rome built up a great empire and it crumbled. France sought after the same thing and she likewise was demolished.

In the early days of America when she was only an infant, Spain had become the strongest nation of the world. Most of her power came from the great quantities of gold, silver and precious stones that she obtained from America; for with such a treasure, she equipped large armies and fleets. Other nations feared because she had become so powerful as to endanger their independence. But Spain's power was built on sandy soil and it was swept away within a day, so to speak.

England said she was mistress of land and sea back in those days. She tried to control the world by these powers. But her philosophy failed.

Picture, if you please, the philosophy of King William of Germany, imperialism. Think of the human suffering brought about by such philosophy; the world suffered beyond human knowledge. You remember your sugarless days, butterless days, meatless days, etc. Money could not buy these things and human suffering went on relentlessly. Defenseless women and children were killed, undefended towns were destroyed and valuable relics of the ancient past demolished, and millions of souls were blown into dust or eternity. Why? Was the philosophy sound? Was it an adequate one? No.

Insull had a philosophy of getting money and you know the story. Many people lost their fortunes because of his tricky and unsound plan. They accepted his philosophy of life as to getting money. Many social ills have come about because of Insull and his followers. That community has been in an upheaval and is still in such.

Some men have a philosophy of control; some men have a philosophy of getting money; some men have a philosophy of conviviality and some of power.

But let us come nearer home. From observation and direct contact I have discovered that we have a philosophy of conviviality which is sapping the very life-blood out of ourselves, out of our schools, out of our homes, out of our churches and out of our communities. A good time, (in the common vernacular of the streets) seeks to tear down and destroy. It is an impediment to the growth of our Dear Alma Mater; it undermines those cardinal principles which she has so long cherished and has striven to perpetuate. It takes all of life and puts nothing into it. We are satisfied to get all we can out of our institutions, and put nothing in them. We need an attitude of appreciation of the foundation that the past has laid for the present.

Empires have crumbled, castrophies and social ills have swept the country, and institutions have been static because of the previously mentioned "Philosophy of Life."

Classmates, in the name of humanity, in the name of dear old Johnson C. Smith University, choose ye the good life. The supreme end of living is the achievement of the good life. The quality of culture of any given period and the progress of civilization are to be measured by this criterion. Goodness without effective technique and knowledge is inadequate. But knowledge and technique are fertile. We need, not less technology, but the subordination of technology to the end of the good life.

Technology involves a reconstruction of the process of human living and fresh re-examination of the values by which we live. Too long we have gone out into the world without a definite philosophy of life. We have been more or less like a ship at sea without a rudder, following the tide and drifting along. Awake! Awake, oh sons and daughters of Smith and redirect your thoughts and actions. Every man can do a little better each day than he did the day before. If he does this three hundred and sixty-five days in a year for ten years, that means three thousand six hundred and fifty little improvements, which is enough to change a complete failure to a successful contented man. Be not contented, but march forward into this hyperlex civilization and achieve a place of usefulness.

Johnson C. Smith University has placed upon us her stamp of knowledge, skill, religious development, moral character, culture, mental discipline, citizenship and social efficiency. These powers are enough to renovate the entire world if used properly with a sober heart and mind. With such a stamp we could face the question of life squarely, How to live? That is the essential question with us. Not how to dine in the material sense only, but in the wide sense of the term. The general problem which comprehends every special problem is the right ruling of conduct in all directions, under all circumstances. In what way to treat the body, in what way to treat our minds for mental growth, in what way to manage our affairs, in what way to utilize those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves, and other achievements of a good life will inevitably accomplish these ends.

The good life is an affair of persons. It is only found as it manifests itself in the specific

behaviour of living persons. Personality is more or less a stable organization of physical, chemical elements, impulses, habits, attitudes, ideas and purposes, undergoing continuous changes. Character is the ethical quality of personality.

I have said that the good life is an affair of personality, but we must go further and more deeply; so, more specifically it is the ethical quality that ushers in the behaviour of a person when that behaviour is judged in the light of the best ideals of a race which has been tested through long social experience.

There has been a decided increase in crime rate; poverty has had and is having and promises to have a marked effect on the possible development of standards of health and intellect, the effect in question being applicable both to young and old. Something must be done. What are we going to do? Will the achievement of a good life suffice? Yes. If we accept the achievement of good life as a philosophy of life, we will have a better social order, a better interpretation of the biological phenomena of life; a new and better system of economic ethics; a better and bigger Johnson C. Smith University.

BY THE WAY

By Uncle Billie

About the only man living who was associated with Biddle as a student when the school was in her swaddling clothes is our good, aged friend, Rev. B. F. McDowell, D. D., of Greenville, S. C. Although up in years, his mind is as bright and memory as retentive as a youth's. In a recent interview with him concerning the birth and cradle of Biddle, he never burdened me with, "I think thus and so." And on comparing his data and dates with recorded early history of Biddle and our work in the South among our people, Dr. McDowell is genuine and his memory is still green.

This good man lost his sight completely several years ago, and therefore he does not care to go to any more of our gatherings. But I always keep in epistolary touch with him whether he answers me or not; for he likes to know just what is going on as far as I am able to relate, among those of our group especially. But he is peculiarly blessed with a fine wife, well educated, active, youthful, godly, who handles a typewriter skillfully.

In relating some of the side lights of our recent Biddle-Smith reunion to Dr. McDowell, he says: "I well remember Rattley, Berry and Wyche. Rattley came there when a boy." He says the school that grew into Johnson C. Smith University of today began as a parochial school in that part of the city of Charlotte known at that time as "Log Town." The school was carried on in an old "government building." It was under the supervision of Rev. Samuel C. Alexander, who was the first President of Biddle, and Rev. Willis S. Miller, who was the founder of the school, and at one time an alderman of Charlotte. Both of these men, Dr. McDowell said, were of the Southern Church; and he is correct. But Rev. Samuel C. Alexander came South fresh from Jefferson College (Washington and Jefferson now) and entered Columbia Theological Seminary at Columbia, S. C. After being graduated from this seminary, he served Steel Creek Presbyterian church a few miles out from Charlotte.

Dr. McDowell says that Rev. Alexander married in one of the families of this church, one of his members, Miss Nannie Price, who, Dr. McDowell says, seemed to have been with him (Dr. Alexander) in point of interest in colored work.

Dr. McDowell further relates,

and as some of us know, that Calvin McCurdy was the first student to enter what was to be Biddle. It was he who broke the ground, at the commencement of 1894, for Carter Hall. When he entered this parochial school, Dr. McDowell says, Mr. McCurdy was a man of age.

Among these early students along with McCurdy were Matthew Ijams and James Phifer.

Dr. McDowell says McCurdy and Ijams were ordained; and McCurdy served around Charlotte and at Washington Avenue church, Macon, Ga., while Rev. Mr. Ijams served McClintock and other churches in Mecklenburg County. Mr. James A. Phifer likewise served around Charlotte, and was the first to begin the work at Reidville and Walker's Chapel in South Carolina. Digressing a little, you see that Charlotte has been Charlotte-Jerusalem, N. C., for many years.

This school outgrew its quarters and the late Captain Myers, of Charlotte, gave eight acres for the school, where Johnson C. Smith University now stands, and many of us know this. But who were the boys who carried the Gunter's chain or the surveyor's chain when these eight acres were surveyed? Benjamin Franklin McDowell was one of those boys.

(To be concluded in the next issue.)

THE SHILOH CHURCH AT KNOXVILLE, TENN., PLANS 70TH ANNIVERSARY

According to information just received from the pastor, Rev. T. A. Jenkins, the Shiloh Presbyterian church at Knoxville is planning a 70th anniversary and a great Home-Coming Service. The program begins on Wednesday, September 4th, and concludes on Sunday, September 8th.

The Rev. A. H. George, a former pastor, and now a member of the faculty at Johnson C. Smith University, will deliver the anniversary sermon at 11 A. M., September 8th. Hundreds of former members and friends from all sections of East Tennessee are expected to share in this celebration.

ANNOUNCEMENT

Coulter Memorial Academy at Cheraw, S. C., will open the fall session, September 9, 1935. All students expecting to attend are urged to be present at the opening. Pupils in high schools which are accredited by the State Board of Education of South Carolina must be present 180 days or 9 months or 36 weeks to maintain their class standing.

Students registering in the Normal School must be present at the opening. Our Normal School is accredited by the State Department of Education of South Carolina. Students finishing this two-year course will receive a first grade Elementary Teachers' Certificate issued by the State of South Carolina.

The outlook for Coulter Academy for this year is exceptionally bright. We have been able to add the public health department to the regular work of the school for the coming year. Miss Blanche Sowell, who is a registered nurse, will be in charge of this department. Miss Sowell will spend four months of the year working in the Cheraw Second Presbyterian church parish. The other eight months she is employed as nurse in the Tuberculosis Department of the State Health Department of South Carolina.

We are asking the co-operation of our patrons and friends as we begin this year's work. We have secured a strong faculty of conscientious Christian men and women for this year.

G. W. LONG,
Principal.

LESE MAJESTY

By Dr. Kelly Miller

American humor has wounded the sensibilities of the Japanese nation. A magazine has caricatured the Japanese Emperor in the guise of a laborer drawing a jinrikisha containing the Nobel Peace prize. The Japanese missed the joke. The Emperor's receiving the peace prize and not his conveying it was supposed to make God and nations laugh. All labor is honorable, even if performed by President, King or Emperor. The American humorist, with impunity, directs the shaft of his wit at anything in the Heavens above, the earth beneath and the waters under the earth. To him nothing is sacrosanct or inviolate. Our high dignitaries are caricatured in whatever similitude the humor of the artist may devise and the victims of his shaft are supposed to smile while they smart. Sanctity is fast becoming a lost art. Things sacred and divine alike become the object of ridicule and side-cracking laughter. But not so with sensitive nations such as the Japanese are now and the Germans were recently. It is easy to recall the international episode caused by an American Admiral's humorous rendition of "Hoch Der Kaiser!" The Germans regarded their Emperor as the embodiment of divinity in person. The Japanese esteem their Emperor as being a direct descendant of heaven. Any disrespect manifested towards his sacred person is regarded as blasphemy against the Deity. They hold their dignitaries and traditions with the same reverential regard as the Jews hold Jehovah set forth in the admonition: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." To the present-day Christian who invokes the name of God on every occasion, serious or trifling, this commandment has degenerated into mere glib recital, wholly void of the sanctity and reverence which it originally enjoined. It is difficult for one race, one nation or one religion to understand and enter into the delicate sensibilities of another. There is a deep undercurrent of meaning in Kipling's lines:

"For East is East and West is West,
And never the twain shall meet
Till earth and sky stand presently
At God's great judgment seat."

What makes the American laugh makes the Japanese grieve. Freedom of speech and of the press is the constitutional right of every American citizen. The government itself, therefore, has no recourse against an American citizen who exercises this right to the discomfort of a foreign potentate beyond our Constitutional or national horizon. It is only a gesture of international courtesy and civility which causes the Department of State to heed the complaint of Japan for an unintended offense for which the government can not ordinarily take cognizance. Lese Majesty is not in accord with the American spirit where every man is a king.

The swift response of the Department to Japan's complaint suggests that respect and deference which power always commands. The apologetic apology which this nation extended to its wounded rival was not without connection with her rank in the family of nations. "Hiel Hitler" offends the loyal Nazi of Germany as keenly as yoking the Emperor of Japan to a jinrikisha hurt the sensitive Orientals. But the German nation is now in international disfavor and such remarks lightly

pass as ridicule and jest without effective resentment. Japan ranks among the great powers of the earth. The United States does not feel that it can allow an American citizen to wantonly offend Japan's armour proper without at least a gesture of amende honorable. Had a similar cartoon been published in an American magazine caricaturing the Emperor of China remonstrance from the Celestial Empire would have been laughed at or ignored in silence. The American indulges his freedom of speech in caricaturing minority groups with impunity. The Jew and the Negro, especially the latter, are held up to public ridicule and scorn ad libitum. The genteel American spirit must yet learn to pay the same deference and respect to the just sensibilities of the meek and lowly as to the high and mighty.

In an early release I will apply the doctrine of Lese Majesty to the Negro race.

PLANNING A NEW CHURCH EDIFICE AT WAYNESBORO, GA.

Waynesboro, Ga., Aug. 15. — Our Westminster Presbyterian church has taken on new life under the leadership of its new pastor, Dr. J. L. Phelps. Many of the old members have been reclaimed and new members are being added.

All indebtedness on the church property has been paid and plans are being drawn for a new church which will cost \$5,000. More than half of the money is in sight. A five hundred dollar rally has been planned for the latter part of October and we hope to be successful in raising that amount. After our rally is over, we hope that the ground for the new church can be broken.

Dr. Phelps will be installed as pastor the sixth of September and he is very much encouraged with the co-operation given and interest shown by both members and friends, white and colored. The church is being well organized. The Sabbath school is directed by Elder N. K. Royal, one of our outstanding colored merchants of the city. The Senior choir of the church is directed by Elder R. B. Davis and the Junior choir is under the direction of Miss Ethel Williams, a teacher in the Waynesboro public school. The Ladies' Missionary Society is a potent factor in the church. Miss Janette Norton is President of the Society. There are other activities that add much to the usefulness of the church.

Due to the fact that our pastor has two other churches and is Principal of Boggs Academy, we are having preaching service only once a month. As soon as Dr. Phelps can be released from some of his other duties, he will be able to give more time to this church. Westminster will then be self-supporting. He has an able assistant in Mrs. Phelps who is interested in every activity of the church.

We are asking the prayers of our friends as we enter into this great work of Kingdom building.

OLIVIA J. JOHNSON.

NOTICE

To Pastors and Church Sessions:

I am now available for evangelistic services and Bible Lectures, and shall be pleased to serve city as well as rural churches and schools in any section of our great Church.

Address:
REV. A. A. HECTOR,
314 West Clay Street, Richmond, Va.