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

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NEGRO POLITICIANS

By Dr. Kelly Miller

This volume, by Prof. Harold F. Gosnell, Associate Professor of Political Science in the University of Chicago, contains the first study we have had of Negro politicians by a competent authority in political science. There is an introduction by Dr. Robert E. Park, Head of the Department of Sociology of the University of Chicago, who gained intimate knowledge of the Negro while serving as literary adviser to the late Rooker T. Washington. There are a number of illustrations of noted Negro politicians, mainly local Chicago celebrities.

After a brief survey of the Negro's political activities in general, the book confines itself to a close-up study of Chicago politicians. The battleground was shifted from South to North as the result of Northward migration caused by the boll weevil and the World War. These migrants flocked to the large cities where they found themselves segregated, in congested areas, by race prejudice which was effective in the North as in the South, although it manifested itself in a different form. The rapid growth of the Negro population in the various Northern cities may be judged from Chicago whose Negro contingent rose from 30,000 in 1900 to 243,000 in 1930. The majority of these migrants were of voting age. These black Chicago newcomers came mainly from the South Central and South Western States and were at once made conscious of their political strength in their new environment. It is curious to note that the Chicago political leaders were indigenous to the city and not imported from the South. John R. Lynch, the veteran Mississippi politician, is the sole exception and he took up residence in Chicago too late for effective leadership.

Mayor Thompson may be regarded as philosopher, guide and friend of the Chicago Negro politician. He built up a Republican organization in the Windy City after a model of Tammany Hall which was as successful and as corrupt as its New York prototype. Both the Chicago and the New York organizations gave the Negro a square deal and accorded him office in proportion to his voting strength. Under the tutelage of Big Bill Thompson and Martin B. Madden, the Negroes began at the foot of the ladder and were encouraged to rise to the highest places in their several wards and districts. They were given abundant patronage in the City Hall as a basis for holding their black constituents in line. They were none too scrupulous in use of this patronage. Bishop A. J. Carey, of the A. M. E. Church, and Big Bill Thompson were political buddies. The mayor appointed this eminent ecclesiast as civil service commissioner who died under indictment for malfeasance in office. Negro aspirants desisted from Congressional aspirations long after they had numerically dominated the First District, out of deference to Martin B. Madden, whose local and national prominence qualified him to serve his black constituents better than any member of the race could do. Negroes in Chicago filled places of rank and importance, both appointive and elective, in city and State.

Immediately upon the death of Congressman Madden, Oscar DePriest was chosen as his successor. The story of his political rise from a whitewasher to Congressman, is typical of the political history of Chicago Negro politicians. Perhaps the most significant event in American politics was the sudden shift in 1932 from the Republican to the Democratic party. This

tidal wave swept the city of Chicago and its Negro contingent into the Democratic ranks. Throughout the North the Negro was transferred from the Republican to the Democratic camp. Oscar DePriest, the rock-ribbed Republican, was supplanted by Arthur W. Mitchell, a converted Republican, who had become a staunch Democrat. But those who think DePriest is a political corpse had better follow the admonition of Josh Billings who said that if he were to preach a mule's funeral sermon he would stand at his head.

A new thing under the political sun occurred in the DePriest-Mitchell campaign in 1934. Two Negroes were pitted against each other as the duly chosen candidates of their respective parties. Mitchell triumphed over DePriest because party discipline requires that all Democrats, white and black, shall vote for the party nominee. Mitchell was elected mainly by white votes.

While Negroes constitute the overwhelming majority in three Chicago Wards, yet relative to the white population, they are insignificant. This is the surest guarantee that racial disfranchisement will never be attempted in the North as it has been in the South.

"Negro Politicians," though confined in the main to the city of Chicago, is a model for all of the large cities in the North with a considerable Negro contingency, where there is no restriction in the franchise. The Negroes in Chicago are bolder and more courageous as political pioneers than in any other city. New York has a much larger Negro population than Chicago but less political solidarity and audacity. Congressman DePriest toured the large cities including New York, Philadelphia, Baltimore, Cleveland, Detroit, and St. Louis, Missouri, and urged the Negroes to assert their racial independence and dominate political units to which race prejudice had assigned them as Chicago had shown the way. He called upon them to elect their own aldermen, State legislators and members of Congress wherever race predominance justified it.

Thus Prof. Gosnell has given us Chicago as a model and guide post for the repercussions upon the Southern political situation; but the fact that two Negro magistrates were chosen on the Democratic ticket in a Southern city in the last election is significant and suggestive.

A CHRISTIAN BURIAL

(Rev. E. Philip Ellis, In The Palmetto Leader.)

Startling information was brought to an Interdenominational Ministers' Union that numbers of persons were being buried yearly from hospitals and similar institutions without the presence of a single minister to administer religious ceremonies. A feeble effort was made to lay the blame of this condition at the door of the ministers for lack of interest in the people. Hence the Union under discussion made alphabetical assignment of its ministers to perform such service when notified by the undertakers officiating. Now this is nothing more than a mere gesture at the remedy for these deplorable conditions. The dead persons are solely responsible for their being buried like a faithful yard dog or a good old house cat. There are more than 65 Negro churches in the city limits of Charlotte to say nothing of white churches. In larger cities that number is double if not treble. In small

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WELCOME ADDRESS TO CATAWBA CONVENTION AT BETHPAGE CHURCH

(Welcome address on behalf of Bethpage church, delivered by Mrs. Annie Thompson Parks to the Sabbath School Conference of Catawba Presbytery, August 8, 1935. Printed by request.)

President Stinson, Officials, Delegates, Visitors and Friends:

I assure you that it affords me no little degree of pleasure and a great amount of honest pride to be able to welcome you this evening on behalf of the Bethpage church. We feel like little children who have been longing to see Santa. After waiting for, lo, these many years without a glimpse of him, we awoke this morning and to our delight found him present. We are the children who have been longing to see you. You are the Santa whom we have been hoping would come to us, bringing gifts of information, encouragement and enlightenment. We were anxious to meet you because you are the law-making body of our Church. You are our ideal, we are your imitators for a church fully equipped and conducted according to the standards given by you to our former delegates and superintendents.

We are glad to have you here because of the contact, because of the inspiration, because of the knowledge of church activities that our members will receive by seeing and hearing you in actual operation will be of more benefit than a dozen delegates would be by bringing a verbal or written report.

Somehow we had formed a vague idea that the officials of this organization were giants, because through your governing influence so much has been done towards standardizing our local churches. We are glad, however, this evening to find that you are only humans after all, and we now know and understand why it is that you have helped us so much. It is because you are a part of us.

We welcome you because you stand for Christianity. If the world is saved today, it must be saved by God's Christian people here on earth. There is no institution that has stood the test, weathered the storm and made the port, except the Christian Church. We are glad to welcome you because you are representatives of that great institution.

We welcome you because we are all serving one heavenly Father. Ye are the vine or the main stem; we are the branches and tendrils, growing and serving together, each in his or her own place, doing what he or she can for the advancement of God's kingdom here on earth.

We welcome you because you stand for unity. In unity there is strength. Nothing of note has ever been accomplished by a group unless they worked together. Banded together to train children for future services; to bring young men and young women to a fuller realization of the richer and deeper life that is hid in Christ Jesus; to give older men and older women a clearer understanding and a more comprehensive view of God's word that it may enable them to lay it up in their hearts and practice it in their lives; working together for one common purpose, success can and must come.

"For all have a share in the beauty. All have a part in His plan. What does it matter what duty falls to the lot of a man. Some one has blended the plaster, Some one has carried the stone, Neither man nor master Ever built alone. Building a roof from the weather,

Making a house for a king, Only by working together Men may accomplish a thing."

We welcome you to our church. The doors swing ajar on oiled hinges. The steps are strongly built, so do not be afraid to walk in, sit down, and make yourselves at home. We give you free use of well and grounds. We want you to enjoy yourselves. We welcome you to our tables. Some of our chickens have been on a wonder; they are wondering no longer. Our gardens and melon patches are at your disposal; so eat, drink and be merry, for tomorrow no one knows. We welcome you to our homes. Our beds are ready prepared, inviting your bodies to a night of peaceful rest after your day's journey and evening's work.

Last of all, we are proud you are here. We are proud we are a part of you. We feel humbly grateful that you have condescended to honor us with your august presence, and I assure you that no stone will be left unturned by the members of Bethpage church to render to your external and internal needs while you sojourn in our midst. We want our church to be on record as a place well remembered for its hospitality to the officials and delegates of the Sabbath School Conference, August 8, 1935.

Take as much gratitude as you can.

Multiply that by two; One half is for your presence here.

The other Bethpage's welcome to you.

VACATION BIBLE SCHOOL

Wilkes Chapel Presbyterian Church—Hodge Presbytery

We are proud to note the commendable fact that for four consecutive years Rev. W. D. Wood, pastor of our church at Washington, Ga., has held the most representative semi-independent Vacation Bible School in Hodge Presbytery. Owing to his profound interest, constant study and signal success in this work, we considered ourselves very fortunate in securing Rev. Wood as a teacher of Vacation Bible School Methods at our Junior School of Methods last summer.

In the midst of adverse circumstances, the Bible School enrollment at Washington this year was 135; there was an efficient faculty of 19 and the school offered ten distinct courses. Sensing the fact that some visible sign of accomplishment is the best advertiser, the hand-craft teachers were asked to have every child carry home an item made in this department on the very first day of school.

One of the climaxing features of this Model School is "open house day" when the exhibits of the various departments are placed on display and an invitation is extended to parents and the public at large to witness the "two-week session of progress." It works.

If you should ask Rev. Wood what accounts for the exceptional and lasting response on the part of the local populace of Wilkes County, he would, very likely, say that a real precedent in this work was established in the outset and the subsequent successes are but the results of the "lingering melody of that first song."

H. R. PINKNEY.

One sure mark of greatness in a man is his capacity for spiritual perception. This applies in all realms—business, politics and the arts. The seeing soul is the true success. John stands out from the other disciples because he best understood the Master, and was most beloved by Him.—Dr. W. T. Ellis.

BY THE WAY

By Uncle Billie

To get a man's true value of your inner powers, let him feel and believe that he is telling you something that you don't know. Of course, this requires tolerance reflecting culture deeply rooted and most carefully drawn out and refined by an injected, winning personality. And it is not far afield to affirm that without such tolerance you quite often hear on the other side of the street: "Tell me something I don't know;" "Tell a man something new;" "You can't tell me anything."

These sharp retorts—and it might be you did not expect them—often close the source whence the supposed information comes. But, on the other hand, give your supposed light-bearer the privilege of the floor and become a meek auditor; no neither assent nor punctuate his unsolicited knowledge with an amen to speed him on into what he feels and believes to be your ignorance. Be quiet and know what he thinks of what you have acquired and mastered through well-directed forces of your intellect; Remain dumb while your self-styled mentor attempts to unfold mysteries, interpret men and analyze measures; and you are likely to see at a glance just how much value such an assuring fellow places on your sense of feeling. Be quiet and at ease and get his valuation of your will power by observing what consideration he gives your choice of persons and things.

The unfortunate thing to a large group of us is that we feel that we are in the world to give out something that has not dawned upon the vision of some poor, unassuming fellow—and quite often he is our superior in our own line of work—instead of performing in our humble task when called upon.

To give a man the floor, who feels that he is telling you something that you don't know, is to give you an insight of his inner powers. You can not judge the speed of a race horse by looking him over but by "letting him out."

About fifteen years ago one of our humble Presbyterian ministers was suddenly called upon one Sabbath morning to come over to a large, institutional sister church, of a city of no mean standing among cities of this country, to teach the pastor's large Bible class, which was composed of lawyers, physicians, school teachers and high brows who happen to drop in. This minister complied. He went around the corner a few blocks away and walked into the class room of this highly cultured group; they were the Greeks of the city. He greeted them fraternally; and they replied in like manner. But before the minister could ask for background or plot of the lesson, of which David was the chief character, you could hear one after another calling for "Mr. Teacher's" attention on some point in the lesson. There was no consecutive method of pursuing the beautiful, helpful lesson. It seemed that every fellow had a "hard question" to test the teacher's ability in matters Scriptural; and before the minister could help any one out why that one had gone on to answer his own question. During all of this precious time the minister had nothing to say; for he could not get a word in edgewise. But he soon learned just what valuation this professional group had placed upon his knowledge of that Sabbath school lesson; yet they were kind. After their supply of steam had been exhausted, one very quiet, unassuming lawyer said: "Reverend, give us your idea of the core of this lesson." The humble minister gladly com-

plied with the mild request by consuming about eight minutes in giving a plot, background, and sin and restitution as exhibited in David.

When the minister thanked the young professional men for such rapt attention and was about to take his seat, one of the leading physicians, who happened to "drop in" from a large city, arose calmly and said: "Excuse me, gentlemen; but had we not been such big fools this morning we would have learned more about this lesson." And they all with one consent began to say, "Amen!"

To perform a duty well to which you are called, as a rule, causes assumed mentors to change their valuation of your inner powers and see themselves as fools; and that bespeaks hope for any man.

Edisto Island, S. C.

MCCLELLAND CONVENTION AND SCHOOL OF METHODS

The Presbyterian Sabbath School Convention and School of Methods of McClelland Presbytery met at Harbison Institute, Irmo, South Carolina, July 16-19, 1935. Dr. and Mrs. J. G. Porter and their friends on the campus and in the community spared no pains in seeing that the members of the Convention were well cared for in every way.

The attendance and the interest were good from the beginning to the end. The attendance was increased because of an idea advanced by our versatile President, Mrs. M. V. Marion, of Anderson, S. C. At her suggestion, Dr. J. G. Porter sent his school bus to Anderson where a number of representatives from the entire section had gathered. The congenial bunch had a most enjoyable bus trip to the Convention at a very reasonable fare. It is hoped that this will become a regular feature.

Class Work

The classes were well attended and much interest was shown in all of the subjects presented. Much helpful information and many progressive ideas for use in the local Sabbath schools were passed on to the attendants. The assembly period and the devotional period were both unusually interesting.

Business Sessions

Business sessions were held each afternoon from 2 to 3 o'clock. These sessions were presided over by the President.

Recreation, Games, etc.

The recreation period was from 3 to 5 P. M. The games were in charge of Mr. E. McAdams. There was much rivalry between the "Reds" and the "Blues."

Vespers

Vespers each evening at 6:30 were in charge of Rev. C. W. Francis, our Synodical Evangelist. The evening songs and talks were truly inspirational.

Popular Meetings

The evening meetings were held at eight o'clock. The high light of Tuesday evening's program was the timely address by the President, Mrs. M. V. Marion, on "Signals of Our Upward Way." Many helpful pointers for traveling the Christian Highway were given and much encouragement was given to travel forward trustfully.

The social Wednesday evening was most enjoyable. Affairs were in charge of Miss Jennie Young and Mr. E. McAdams. Years and cares were forgotten for the evening.

Rev. D. T. Murray, Dean of the School of Methods, assisted by Dr. C. H. Shute and Dr. L. B. West, of Charlotte, N. C., conducted devotionals Thursday evening. Rev. A. S. Powe, of Columbia, S. C., in a very pleasing address, brought greetings from the Fairfield Convention. A most helpful address by Dr. A. B. McCoy closed the eve-

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