

Africo-American Presbyterian

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

VOL. LVII.

CHARLOTTE, N. C., THURSDAY, JANUARY 2, 1936.

NO. 1.

THE PRESENT TENDENCIES AND THE FUTURE

By Rev. Zander A. Dockery, D. D.

Every age, with its accompanying evil tendencies, has stamped its people, more or less indelibly, for weal or woe. This fact is seen through all history as nations and individuals have risen, acted their parts and left their imprints in the lives of the succeeding generations.

The Christian age has, so far, left its imprint in two conspicuous ways. One is, the leading nations of the world are Christians, though younger, while the oldest nations are not Christians and the most backward. The other is, the Christian nations have given their blessed streams of advancement to the non-Christian nations in the forms of railroads, schools, hospitals, telephones and missionaries of various types to help them in homes and person, etc.

The above is mentioned primarily as a background for the following. Out of these times are rapidly growing three distinct sinister stamps upon our young people. These three stamps are lawlessness, gambling and lethargy for the moral and spiritual values of life. Any social worker whose interest is among the people can see these facts so as to become almost astounded at them. But to find fault with the people is no help to them, nor is an attempt to ostracise them from the church or from personal contact any remedy for the evils.

So we had better see the facts, determine the causes and seek some remedy for them. Some of the causes lie in the hardships incurred during the last few years when work could not be found for the great masses of the people, when very little money could be secured with which to buy life's needs, and when the seasons, with their increasing demands, have come and gone, such conditions have driven the people to do all they could to get the dollar regardless of the principles involved. One more very aggravating cause is the fact that when many of the people could get some bread to eat and some wood to warm by, there was allowed them for house rent, not one cent.

Two things held out for them fair hopes for the dollar. They are bootlegging and gambling. Any grade of liquor seems to be a ready seller. So the money-thirsty people rushed into it to buy, sell and to drink. The criminal consequences were very small if they could get a dollar. But both buyer, seller and drinker were of the same class—law-breakers. Now, we are very sorry to say that only a few people seem to have any respect for law. All they seem to care for is to get by.

The next thing is the number writing. This is a very convenient and subtle form of gambling. Like the fruit before the eyes of Eve, which kindled her desire to have her eyes opened and to know good and evil, this number writing may seem harmless and may promise great rewards for the act. For one can play from one cent upwards to many dollars, when the return is from \$2 up to hundreds of dollars, if one "hits." Then when one "hits" for from \$2 to \$50 or more, he becomes the hero and his success incites others to try again. But mark this point: that, call it by whatever name desirable, it is gambling. There was no pain while Eve was eating that fruit in the garden. But oh! the pain since then and now. In like manner this gambling is a painless path to death—moral and spiritual death. The Bible says: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." (Gal. 6:7. Then the reward gotten out

of it is death: "The wages of sin is death." (Romans 6:23.)

One more fact we need to see here. It is this: of these lawless people, many of them are lawless for business and by habit, but many of them have gone into it unwillingly and with no intention of becoming notorious bootleggers and gamblers. But having gone into it, and needs pressing them continually, and the financial gains continue their bating promises, they were cowered under the pressure, and the once precious values of the moral and spiritual life have faded from before their eyes, while the value of the dollar has loomed up as "the almighty dollar."

At this stage in a life, any righteous principle may be sacrificed, if such sacrifice promises relief. Here, too, many with good intentions, but for the lack of clothes to wear and money to give, have stopped attending church services, but weeks and months and years have passed, and that subtle death-lethargy has them fast.

For the future of the church and homes, this is a very gloomy picture. Because the chill of seared conscience which has gripped the parents is fast taking hold of youth, and these same parents are slack about sending the children to the church.

However, the above condition is by no means hopeless. For with the true worker, it is a very rich field in which to labor. Jesus Christ says: "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Then he says: "The gates of hell shall not prevail against it."

With the hope of increasing the faith of the older people and saving the children from these evil tendencies, we have planned a revival for three months—January to April. This revival will include every Sunday and every Wednesday night for the time. From two angles we shall teach practical faith and uncompromising trust in God for all of life's needs. Each Sunday at 11 A. M., we shall use some practical Biblical lesson, in text or character. At night, we shall use one or part of one of the non-Christian religions, in lecture form. On the first Sunday night (Jan. 5th), Fetishism is to be our subject. After that the order is, The Religion of Ancient Egypt, Zoroastrianism, Brahmanism, Buddhism, The Religion of Greece, The Religion of the Norsemen, Confucianism, Islam or Mohammedanism.

The hope for using these religions is to show the people that no religion, at any time, has helped the people by offering to them a personal and an enabling Saviour, as the Christian religion has done and is doing. Our conclusion is that no life without Jesus Christ can give salvation to the devotees thereof, and those who are practicing these evils need not to expect any help therefrom; but they can get help through Jesus Christ.

Statesville, N. C.

Denominations were not planned or organized; they grew. Local congregations of like-minded people, pursuing some compelling ideal or following some dynamic leader, associated themselves with each other and became a denomination. In the course of the growth of the denomination various functions of the corporate life were entrusted to committees.

—Frank Langford.

RACE SUGGESTIONS FOR 1936

By Dr. Kelly Miller

On January 1, 1863, Abraham Lincoln issued the Emancipation Proclamation which inaugurated the new life of the Negro race.

These suggestions are indicated on the 31st day of December 1935, seventy-three years, to a day, since the issuance of that life-giving document. The writer's span of life, now in the second half of his seventy-third year, is an exact yardstick by which to measure the progress of the race since freedom. The occasion, therefore, seems fitting for comprehensive reflection and suggestions.

The commendable and much boasted progress of the race during the past seventy-three years has now come to a halt or standstill. The race, as a whole, during the last five years of depression is marking time rather than making progress. Indeed, the whole world is upset; times are out of joint. The Negro is peeping about under the legs of the huge colossus of civilization if haply he might find an assured place for himself. He is without ideology and does not know for a certainty where he is going or how to get there. At this critical juncture the race should come to itself and the prodigal son in the parable. In the language of the game of marbles, the Negro should come to "taw" at the beginning of the year, 1936.

1. Through the eyes of his trained young men in political and social science he should observe and carefully study what is taking place at the great capitals of the world—at Moscow, at Berlin, at Rome, at Washington and at Geneva—with a view of understanding its portent to the darkest of the darker races of men, by which their path may be wisely guided amidst this maize of present day civilization.

2. He should aim to understand the nature and operation of race prejudice, which is the stern, stubborn fact constituting the controlling factor in the equation of racial life. He should seek to determine, if possible, how far he may be enabled to overcome, modify or mollify it and to what extent he will be compelled to submit to its harsh and cruel exactions. He must develop a protective philosophy. Where he can not overcome, he must undergo; for that which can not be cured must be endured. It is as foolhardy to shake the impotent finger of defiance in the face of the inexorable without power to put that defiance into effect as it would be suicidal and cowardly to yield to cruel and inhuman exactions without exhausting every possible recourse.

3. The race has but one weapon with which to combat race prejudice effectively, and that is to oppose hate with love. The Negro is endowed beyond other breeds of men with lovingkindness, long suffering, forgiveness of spirit and non-resistance of evil. The Nordic looks upon this endowment as an amazing grace, but for the Negro it is assuredly a saving one. Although the Negro may not be able to overcome the evil of race prejudice, he should not be overcome by it; but should rather seek to overcome evil with good. Even the Nordic can not hate a race which loves him. The maxim of Edward Markham will ultimately conquer race prejudice, if indeed it is conquerable:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in."

4. The men and women who stand in high places of spiritual, moral, intellectual and so-

cial leadership should be guided by the motive of service and not of profit. The money motive which has well nigh played havoc with the world is leading the Negro swiftly to destruction. The minister, the physician, the lawyer, the school teacher or the business man who professes at the expense of the poor brings his profession into disrepute. The Negro pulpit, in too many instances, is on the verge of intellectual dry rot and moral and spiritual bankruptcy because the ministers instead of being saviors of souls shove an itching palm into the pockets of God's poor. It were better for this type of minister that millstone were tied about his neck and that he were cast into the depths of the sea. The doctor who is more concerned with his pay than with the health of his patient; the lawyer who is more interested in his fee than in justice; the school teacher, who places the payroll above the impartation of knowledge, are practicing their professions unworthily and are stumbling blocks in the upward path of the race.

5. There should be a lessening of the margin between the elite and the lowly. The cultivated, the upright and the noble should and will receive the just appreciation and esteem which is their due, but they should not vaunt their superiority to the discomfiture of those less fortunate than themselves. Noblesse oblige is the motto of all true gentility. There should exist that bond of racial sympathy and complacency of understanding between the lofty and the lowly such as is evinced by the Catholic priesthood toward the humblest members within that household of faith. The man farthest down should be the chief concern of the man highest up; for unless the Negro elite shall lift as they climb they shall find themselves elevated upon impotent eminence without upper or nether support.

5. The resultant racial life is the joint product of inter-racial and intra-racial factors. The Negro, in his state of helplessness, is peculiarly dependent upon his white environment for political, economic and industrial life. His social life falls mainly within the sphere of his own race. Appreciation of this distinction will go far to simplify the problem of race co-operation and race development.

7. A second Negro Sanhedrin, or all-race conference, has been called to meet in Chicago on the 24th of February, 1936. This movement offers great opportunity for genuine race statesmanship. The original Negro Sanhedrin, called by the writer 15 years ago, failed in its objective because the Negro mind at that time was not ready for such a forthright venture. The Negro had not received enough earrings and fingerings from the Egyptians to set up house-keeping for himself. All such proposals looking towards race self-leadership have failed for the same reason. During the past fifteen years the Negro has learned much he did not then know. He has suffered many things which he could not foresee; he knows more about the laws of race prejudice than he then understood. He then relied upon religion, philanthropy, education and industry and economics to bring about a satisfactory solution. Philanthropy has shifted from a humanitarian basis to one of cold, calculated, impersonal charity. The Negro has been pushed farther away from control of his own higher educational activities. In face of the present situation which confronts the Negro his chief reliance must be upon himself

for guidance and direction in all the intimate relations of life within the circumscribed circle to which race prejudice has left him. Philanthropy will still hand out crumbs, or it may be a crust, with the left hand across the color line. I pray and hope, I would like to say expect, that in this second Sanhedrin, a statesmanlike leadership will emerge with requisite wisdom to formulate an effective race program and with the requisite power of persuasion to impress it upon the race as an agenda of action.

8. We are approaching the presidential election whose outcome may mean more than a mere shift from party control. It was in all probability determine the destiny of the nation and of the Negro for generations to come. The Negro is normally aligned with the "forgotten man," the man farthest down. The "New Deal" engages to restore the neglected and overlooked element of society, without regard to race or color, to its rightful place in the economic order, without committing itself to all the angles and tangles of the "New Deal" and its complicated technique, enlightened self-interest of the Negro aligns him with its essential aims and purpose. Capital should control industry under government, but should not control the government. Abraham Lincoln's motto of "A government of the people, for the people and the people" finds new application in the present situation. An enlightened spirit of self-understanding will align the common man with the liberal rather than the reactionary tendency of our day and generation. Rugged individualism (bent on piling up swollen fortunes) as the controlling factor of the government, is being discredited not only in America but in all the forward looking nations of the earth. The old and the new order are now in death grips. The right decision between the two is the first step in the direction of wisdom for the Negro in the year of 1936.

AN EMANCIPATION ADDRESS

(From The Chattanooga Times)

"Freedom is not given, it must be achieved; when we can make a contribution to modern civilization worthy of free men, we shall be emancipated," Dr. J. B. Barber, pastor of the Leonard Street Presbyterian church, declared at an Emancipation day program held by the Inter-denominational Alliance of Colored Congregations at Warren Chapel African Methodist Episcopal church yesterday afternoon.

Following a program of ancient hymns, the Negro minister rose to dominate the meeting with a quiet and penetrating analysis of his race's problem of readjustment after the War Between the States. "Negroes are slaves still to unequal wages and courts," he said. "But ever since the delusive promises of 'forty acres and a mule' Negroes have expected things to be given them. When we ask for better jobs, decent streets and other good things, we must remember that these things take striving for, working for and fighting for."

"We Must Get Together"

"Perhaps we can't get them by ourselves," he said; "we must get together with those who will work with us." He said that collective bargaining is the order of the day. Negroes commit folly to sit back without jobs until strikes of organized labor occur, and then accept these jobs and thereby break strikes, he indicated. The towering Negro leader

began his Emancipation day address by reminding his audience of twenty-nine colored people, many of whom had walked long distances on icy streets to attend the mid-week service, that many white Southerners worked as hard for Negro freedom as did the New England abolitionists.

"But to realize what it all means, you have to go back to the days when Negroes could not even meet together to praise God. From 1790 to 1830, it is said that more than 1,000,000 slaves were brought from the west coast of Africa and to the West Indies and America. And for every one slave brought to America, they say four or five perished. When they died they were thrown overboard like dumb beasts. You've heard of those conditions, haven't you?"

"Well, let's leave that subject, for it isn't pleasant. But Negroes have nothing to be ashamed of. When emancipation was proclaimed, from 95 to 100 per cent of them were illiterate and all of them were without property."

"But in 1930, it was said that illiteracy was down to 20 per cent. That is a grand achievement."

"I try to teach my boys and girls that they have nothing to be ashamed of in their race's history. There is not a race on earth which has not come up from bondage. Those Negroes who do not like to celebrate Emancipation day forget that one of England's proudest days is Magna Charta day, and Bastille day is a festival in France. That peculiar, glorious people the Jews, was led out of Egypt, the land of bondage, long ago."

Ever since emancipation, Dr. Barber remarked, some white and some colored people have been at a loss, because "they did not know how to treat us." "Haven't you heard them say the old-time Negro knew his place? Well, yes, he did—but since emancipation he feels he has another place, and can you blame him for that?" There are lessons to be learned from the emancipation proclamation in 1936, he said.

"Negroes Still in Bondage."

"Negroes are still in bondage. We are slaves to wages everywhere smaller than white men receive for similar work, and in Mississippi, for example, the money spent on education of the white child is 5 to 1 greater than on the colored child. Negro farmers are in the same plight they were in during slavery days."

In illustrating the Negro's employment disadvantages, Dr. Barber told of finding white men doing the garbage collecting on Ninth Street here during the depression. Previously it always had been a Negro's job, he declared.

"Don't we have something the other race needs, and don't they have something we need?" the Pennsylvania and Seattle-trained minister, who was born South of the Mason-Dixon line and returned here for his ministry, asked.

"We need to instill into our children more pride—now you think I mean race pride, but I do not. Although I think our boys and girls should strive toward God and love and beauty as much as any children—I mean I want our boys and girls to do something fine for Chattanooga, for America and for God that will stand by itself."

"When we can make a contribution worthy of free men, we are then emancipated."

The colored ministers of the Inter-denominational Alliance who attended the memorial service were introduced. They were W. H. Reynolds, New Zion African Methodist Episcopal church; N. B. Moton, A. M. E. presiding elder, of North Chattanooga; M. C. Griffin, Warren Chapel A. M. E.;

(Continued on page 4)