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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 MINORITY PROBLEM IN THE UNITED STATES

Cultural Pluralism and Education Suggested As Solutions

"Cultural pluralism," not the "melting pot;" education, not subjection; equality of opportunity, not disabilities and discriminations; respect for the religious and cultural values of each minority group, not the suppression of those values nor the reduction of all groups to a standardized, American mold; jealousy and vigilantly safeguarding the civic rights, political privileges and economic opportunities of every citizen, no matter to what racial or national group he may belong; extension of the cooperative movement and a reorientation of our education—these are some of the solutions offered for the "adjustment and harmonization of cultural and social values of racial minorities in the United States and its outlying possessions and territories."

In an Essay Competition on the subject of minority problems in the United States, conducted by The New Society of New York, 182 Contestants participated, representing 42 States and the Philippine Islands. The promotion of cultural pluralism is advocated by almost every Essayist; the specific values of each group contributing to the grand symphony of the New Americanism, is envisaged by them all. And education, the pragmatic gospel of the American people, is emphasized by one and all, as the chief instrumentality in accomplishing the end desired.

"In the United States ethnic groups take the place of the economic classes of European countries." And each ethnic group has a "Sacred Bundle," a talisman of the group, not unlike the Sacred Bundle containing the skulls of two Thunder Birds which was recently restored to the Gros Ventre Indians of North Dakota by the Museum of New York City. Each racial and national immigrant group brings its own talisman—in the past, in our zest for Americanization we did violence to this cherished treasure-trove of our minorities. It is high time that we began to respect the cultural values of each group and graft the cultural heritage of our immigrants onto the evolving civilization of our land.

"The melting pot," says one of the Contestants, "sounds to the newcomer something like 'Everlasting Hell Fire!'" The comparatively large incidence of delinquency and crime among the second generation of Americans is viewed as the result of our failure to harmonize the values of minorities and the majority. Here is a neat definition of the second generation complex: "Superiority complex at home plus inferiority complex among American circles equals the Second Generation Complex."

A member of the dominant majority from the South advocates the raising of the standard of living among Negroes. The relatively low standard of living of the whites as well as the Negroes in the South is traced to the denial of opportunity for economic advancement of the Negro. The improvement of the condition of the minority will spell an all-round improvement, argue many Essayists. And as one Contestant neatly puts it: "Human beings can be segregated, but bacteria refuse to be segregated."

By some the playground and recreation are regarded almost as valuable as the campus and schooling in the promotion of fellowship and brotherhood. A plea is made by all Essayists for the removal of segregation and "jim-crowism," for mixed schools and teachers. Hawaii is offered as an excellent laboratory example where harmonization of race and culture groups may be studied profitably

by the people of continental United States.

A revision of Oriental Exclusion laws is advocated by a majority of the writers. At least five Essayists look forward to interracial marriage as the best answer to the minority problem.

The WPA programs of adult education and folk dancing, etc., are praised by some as wholesome tendencies in the right direction.

A generalized conclusion of all the Papers may be stated thus: The present socio-economic setup in America cannot be changed overnight nor is such an attempt worthwhile. The fundamental rights, guaranteed by the Declaration of Independence and the Constitution, must be safeguarded—more vigilantly now than ever before. The prevalence of race prejudices must be recognized as a fact. That our Americanization programs in the past tended to create emotional and psychic disturbances in our immigrant groups must be admitted. We must combat race prejudice and we must put a new content into Americanism. This must be accomplished by education and by the slow but sure methods of our democratic procedure. Thus and thus alone shall our minority problem be solved and our liberties and democratic institutions be safeguarded.

VARIOUS RACES TO PARTICIPATE IN INTERNATIONAL CHURCH CONVENTION

New York, June 24.—Leaders from minority races in the United States—Negro, Indian, Mexican and Oriental—will discuss with white leaders their experiences in dealing with racial conflict on a Christian basis, and also constructive projects for education and Christian attitudes at the forth-coming Quadrennial Convention of the International Council of Religious Education, to be held at Columbus, Ohio, June 28-July 3, with headquarters at the Fort Hayes Hotel.

Four sectional conferences will deal with this particular subject under the direction of Dr. George E. Haynes, Executive Secretary, Department of Race Relations, Federal Council of Churches. There will also be held two interracial luncheons and a large interracial dinner.

Said Dr. Haynes: "Leaders in these meetings will undertake to summarize the experiences of Church and religious groups during the past ten years in seeking methods of applying Christian ideals to the problems of the relations of these racial groups in the United States with their white neighbors. We believe that the idea of revolution, war or any other form of violence cannot help to settle conflicts and tensions between races. Such conflict can only be helped by educational processes which can be most effectively applied when representatives of different races in America confer together about their mutual misunderstandings and undertake to work together on things of mutual interest. Such things come in the fields of industry, agriculture, government, in art, music and other elements of culture."

Included among the leaders of the discussions in the various sessions will be Mrs. Ruth M. Bronson of the U. S. Indian Rights Bureau; Rev. Ramon Cabrera, a Mexican minister of Chicago; Rev. Philip Yung Lee, a Chinese pastor of Chicago. At the interracial dinner Dean Luther A. Weigle, of Yale Divinity School, and Dean Benjamin E. Mays, of Howard University, will be the speakers. Other Negro and white partici-

pants will include the Rev. William H. Peck of Detroit; T. M. Campbell of Tuskegee; James H. Robinson of Wilberforce University; Charles H. Houston of the National Association for the Advancement of Colored People; J. L. Reddix of Gary; Mrs. Josephine H. Kyles of Winston-Salem, N. C.; Dr. J. Henry Carpenter, Brooklyn; Dr. James A. Crain, Indianapolis; Mrs. Elsie Lineweaver, Chicago; G. Barrett Rich, III; Dr. Henry S. Leiper, Secretary of the Federal Council of Churches and the World Council of Churches; Dean H. Shelton Smith of Duke University.

Presiding over the various sections will be such leaders in Church work as Dr. B. Julian Smith, Colored Methodist Episcopal; Dr. S. S. Morris, African Methodist Episcopal; Dr. William H. Jernagin and Dr. M. A. Talley of the National Baptist Convention; Dr. James W. Eichelberger, Jr., African Methodist Episcopal Zion; and Bishop Robert E. Jones, Methodist Episcopal Church.

RELIGIOUS EXHIBITS AT THE GENERAL ASSEMBLY

Something new in religious exhibits was the Christian education display at the Hall of Fellowship at the General Assembly of the Presbyterian Church in the U. S. A., which convened in Philadelphia, Pa., from May 26 to June 1, 1938. Prepared by a company which specializes in commercial exhibits, the display was one of the most vital ever shown in the Church field.

For the most part, the exhibit was devoted to the need for undergirding the religious life of Presbyterian students. It demonstrated through a variety of methods the way in which the \$10,000,000 Sesqui-centennial Fund for Christian Education will help to develop Christian leaders for tomorrow.

Outstanding among the panels and individual features were the following:

(1) A panel of questions. Answers to seven questions regarding students and religion were secured by pressing seven buttons.

(2) Four mechanized men, representing the tailor, the college newspaper man, the class advisor, and the fraternity member who extend a welcoming hand to the freshman when he arrives at college. "But where is the Church on the student's first day or even first month?" was the question on which the panel ended.

(3) A table display using electric trains. A circle track with a one-car-train represented 300,000 soldiers mobilized in 1918. A larger track with a stream-line train with a baggage car and four coaches represented 1,275,000 students in college. A placard read: "They sent Chaplains with the troops. There are four times as many students. What about them?"

From 3,000 to 4,000 persons visited the display. Some were so interested that they copied facts and figures presented, asked questions, and made notes of the answers. Five hundred asked to have additional information regarding Christian education, especially Christian education in colleges and universities, and the Sesqui-centennial Fund sent to them.

Among the guides at the Christian Education exhibit were students from the Westminster Foundation of the University of Pennsylvania, one of the 52 Presbyterian centers at State-supported universities throughout the United States. These centers as well as 53 Presbyterian colleges are participating in the \$10,000,000 Sesqui-centennial Fund. Stabilizing the financial condition of the college and university centers where the Presbyterian Church maintains pastors, the fund will help to make the Christian religion an integral part of the education of Presbyterian students.

All our progress comes over the protests of those who cannot change their minds.—Sel.

WHY HOWARD IS CALLED THE NATIONAL UNIVERSITY FOR THE HIGHER EDUCATION OF THE NEGRO RACE

By DR. KELLY MILLER

Its location at the National Capital and generous support by the Federal Government constitute its chief claim to that title.

My recent proposal for the establishment of a National Negro Museum would go far towards fulfilling a National function which is nowhere provided for in the educational scheme of the nation. Howard has sent out ten thousand graduates and as many more some-time students who have shared the partial benefits of its courses. These are scattered throughout the length and breadth of the land devoting themselves to the uplift and better life of the Negro race. In this respect it may be truly said to be fulfilling a national function. However, all other Negro colleges and universities have duplicated such National service to the extent and degree of their facilities and capacities. Thanks to the generosity of the Federal Government, Howard is the largest, best supported, and best equipped of all Negro schools and colleges; and as a seat of higher learning, it has assembled the largest student body and faculty pursuing the various branches of collegiate and professional courses to be found anywhere in the nation, or, for that matter, in the world. I have some times called my Alma Mater, "The Premier Negro University." This premier-ship, however, consists rather in the range and extension of curricula than in acknowledged superiority in any specific phase of its work.

It is not without apprehension, however, that Howard University is now turning out annually fewer professional graduates in medicine, law and theology than it did forty years ago and thus seems to be lapsing in its function.

It must also be noted that for excellence in collegiate and graduate work its rank is no whit superior to that of Fisk and Atlanta, according to the appraisal of Mr. Edwin C. Embree, President of the Rosenwald Foundation.

In the average of distinction and reputation of its graduates, Howard can scarcely be said to outrank Lincoln or Fisk. The National Negro University can not depend merely upon the location or the physical plant or mere extension of its curricula, but must justify its claim by its performance. The National Negro University which justifies its claims must possess a spirit which quickens and energizes the intellectual and moral spirit of the race. As an institution must depend upon altruistic support and statesmanship, its watchword and rallying cry must be patriotism and philanthropy.

Howard University unquestionably possesses the unique and strategic opportunity to fill the function of a National Negro University. I have been vitally concerned and intimately related to Howard University and the higher education of the Negro race for the past fifty years. I became convinced twenty-five years ago when I made the original suggestion for the establishment of a Negro Americana, that such an enterprise was best calculated to secure for Howard University its coveted place in the Educational Sun by making it the center of research in this important field of social inquiry. The intervening quarter of a century of close-up and long observation and study strengthens this conviction.

We are either His friends or His foes. We have no right to call ourselves His friends unless we do His commandments. Many followed him for the "loaves and fishes."—Sel.

SENATOR WAGNER TELLS N. A. A. C. P. CONFERENCE AMERICA MUST SET EXAMPLE AGAINST BARBARISM

Columbus, Ohio, June 28.—America must set the world an example against a "tragic tide of barbarism" now sweeping across the world, Senator Robert F. Wagner declared tonight in a speech at the opening meeting of the 29th annual conference of the N. A. A. C. P. in Shiloh Baptist church.

America can best set this example, the New York Senator declared, by strengthening democratic institutions, promoting democracy in the economic order, and fortifying it as a way of life; specifically, with reference to the Negro, by passing a federal anti-lynching law, by wiping out discrimination in employment and in labor legislation, and by providing decent low-cost housing.

After reviewing briefly the campaign for passage of a federal anti-lynching bill and paying tribute to the work of the N. A. A. C. P., Senator Wagner declared:

"In face of this record, we cannot afford, we dare not attempt to give up the fight as won. The spirit of the mob has not been quenched. The States which should do the most continue to be in position to do the least. Need I recall to mind the blow-torch lynching of a year ago? Need I tell you that last July, two human beings were taken from a jailhouse by a lynching mob within a stone's throw of a State capitol, with no State action thus far except the statement of a high official that 'it looks like a lot of carelessness here by somebody'?"

Need I recount how nine months ago another human being was shot to death with the pistol taken from the officer supposed to guard his life, while the mob shouted: 'To hell with the law?' Need I remind you that not a single arrest, prosecution or conviction is recorded for any of the eight lynchings last year?

"For myself, I renew the pledge I made on the Senate floor last February:

'I believe in this cause; I believe it is righteous, and I know that eventually we will succeed. . . The fight will go on, so far as I am concerned—and I know I speak for the others interested—until we ultimately carry out our point, because a righteous cause, while it may be temporarily defeated, will eventually prevail.'

In discussing the handicaps of Negroes in seeking employment and economic security, Senator Wagner cited the picketing of a Washington, D. C., grocery store because it did not employ Negroes although it enjoyed a large trade from the colored neighborhoods. Paying tribute to the U. S. Supreme Court opinion which sustained the picketers, the Senator said:

"This pronouncement gives the Negro an avenue of dignified protest; it does not in itself make available the jobs denied solely because of the color of his skin. . . .

"Sound vocational training and patient education of public opinion, to put the Negro on an equality in his struggle for a livelihood; minimum wage and maximum hour legislation, to maintain basic living standards for white and Negro alike—these are the obvious requirements for the long pull."

Senator Wagner asserted that Negro housing conditions were "indescribable" and "undoubtedly the most vicious consequences of the economic forces which grind the Negro down and the community taboos which prevent his every effort

at escape." He told of the efforts of the government, through the U. S. housing act, to alleviate some of the worst conditions of Negro housing.

"I want to see the day when, for the twelve million Americans of the Negro race as for the rest of our citizens, civil and political rights will be transformed from words in the Federal Constitution to the living fabric of our national life; when the doors of economic opportunity now closed will be opened; when 'Equal Justice Under Law' will be a reality instead of an empty slogan. When that day comes, this Nation, in the words of the immortal Lincoln, will have a 'new birth of freedom.'"

SPIRITUAL EMPHASIS

By Mrs. M. E. McNair, Ingleside-Fee Institute

My dear Missionary Friends: I am sure our lives have been enriched as we have laid special emphasis on definite prayer as individuals in our Christian homes, and in our church auxiliaries. Since we have practiced spiritual emphasis, many of the societies have reported that it has been easier for them to carry on the work and even meet their appointments.

When any organization is under-girded with prayer, we expect success. Does not this strengthen us as we keep in mind that challenging Biblical passage, "Seek ye first the Kingdom of God and His righteousness: and all these things shall be added unto you?"

Deepening the prayer life may be accomplished as follows: Realize that prayer is essential for a Christian life, and realize, how spiritual power may be increased through prayer. The importance of the family, the church, and our organizations is to be a prayer center. By this time you have realized the importance of special group auxiliaries for participation in prayer.

We do not mean to say that prayer can move every obstacle, every difficulty, and remove the mountains. But we do say prayer plus work and faith can accomplish what almost seems to be impossible. I am appealing to all of you to back your prayers by work and faith, and watch the results.

My dear missionary women, the meeting of our quotas and appointments is very necessary and essential, but it does not take care of everything. Have you stopped to think this is something we can do if we work hard enough and if we don't put it off until the last moment, or if we don't say, "There is time enough to work for our goal?" This is our duty. Too many are saying, "I'll wait until tomorrow" for what should be done today. Tomorrow may get you in the habit of waiting for another day. The time to work is now, today.

Nothing takes the place of Christianizing an individual and a nation. There are multitudes who are longing for some power of uplift. They are hungry for the love of God, but do not know how to pray. The power that the world stands most in need of today is prayer. The Christians have found that prayer is the solution to all problems.

An orphan young woman who had recently lost her aunt, her only dependent, came to me with tears in her eyes. She told me that she was not concerned about living, for she was educated for a special vocation. But she said, "I shall miss the prayers of this devout Christian. I have been strengthened by them day by day. I wonder if there will be others who will be praying for me?" I said, "Oh, yes, the world is full of people who will be praying for you, and you can develop your prayer life." The face of the young woman

(Continued on Page 3)