

PROCEEDINGS
OF THE
SEVENTH GENERAL COUNCIL
OF THE
ALLIANCE OF REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM
HELD AT WASHINGTON, D.C., 1899

EDITED BY THE
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General Secretary of the Alliance

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OFFICE OF THE ALLIANCE
25 CHRISTCHURCH AVENUE, BRONDESBURY, N.W.
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for this evening to lead the Council in humble supplication to God, that the prayer of the resolution be granted.

Rev. Dr. **HERSHEY**.—As a member of the Arbitration Peace Society, and a member of the Executive Committee, knowing the situation, I want to second the resolution, and I trust it may meet the hearty approval of the brethren brought here from all over the world.

The resolution was now unanimously adopted, when the **CHAIRMAN** called on Rev. Principal **CAVEN** to engage in prayer.

The Order of the Day was now called, when the Rev. Dr. **SANDERS**, Biddle University, Charlotte, N.C., delivered an Address on

THE EDUCATION OF THE COLORED RACE IN AMERICA.

The subject committed to my care is a very broad one. The colored people, or negroes, or Afro-Americans, or whatever you may see fit to call them, came to this country in response to the emphatic invitation of the Anglo-Saxon race. Since we have been here, a period covering nearly three hundred years, we have been undergoing very decided changes. We have heard a good deal in this Alliance about the Anglo-Saxon race, and I confess that I am somewhat at a loss when I take into consideration the condition of the ancestors of my race in Africa and compare that with our present condition in this country. I am inclined to think that we are rapidly becoming de-africanized, but whether we are becoming Anglo-Saxons or not is, of course, a question not fully determined.

Taking the education of the negro race in this country, in its broadest and most comprehensive sense, we find that it is to be regarded, in the first place, as an education which has been produced by contact. In the old days, as we down South call it, "before the war," there was that process of education by contact, and under that condition the negro gained skilled knowledge as to industries, gained a good degree of intelligence under the conditions which existed, gained also an education in the art of labor, and to some extent there was moral development. That education is well known to all who are members of this Council. It found us in a certain condition at the beginning of the period of emancipation.

Then was undertaken the other form of education along literary lines. In this work the State has been engaged, and under the operations of the State the negro has succeeded in educating himself

about 40 per cent.—that is what the experts tell us—above his condition at the beginning of that period. This education has been purely secular, so far as the State is concerned, pertaining chiefly to the training of the mind in secular matters, and also in the department of industrial education. As to the results of this, some claim that the result is bad—that in educating a negro you succeed in spoiling a field hand. Well, I believe that not every gentleman here who has been educated feels especially called to go into the work of ploughing in the field. In other words, I think that education has the same effect upon the negro race in this respect as it does upon other people. That is the history of education. Well, I do not believe that that ought to make education objectionable.

With reference to the matter of supporting education among the negroes, many people believe that they are taxing themselves for the purpose of educating the negroes. I am not quite clear on that question. I am not clear, because I cannot see how it can be so when the negroes in the southern section of our country produce about some 65 or 70 per cent. of the results of agricultural labor. Besides that, and more important, I am not clear that public education is public charity. But aside from that—I merely allude to it because I know that men are thinking about it—I want to have the Alliance think about it as the negroes are doing: our idea is that we have the same right to the privileges of education as we have to breathe the air, to reside in the Penitentiary, join the chain-gang, or any other public institution of the country. That seems to be the situation so far as we see it. But I want to get to the education of the Presbyterian Church among this people, and what is being done there.

As you know, we believe in Christian education. We have undertaken in the south to do some industrial educating, as it is called—to educate in the trades. In nearly all our schools we have this department, giving the young men and young women some training in these industrial pursuits. We are not doing this because we believe that the negroes have not learned something about work, but, in the first place, we find our people are very imitative. A great many of the negroes are inclined to regard labor as not honorable. I do not know exactly where they got the example, but I am stating to you the fact, and so the training of these young men and women in these trade schools of industry is to teach them to lay a proper and just estimate upon labor as an occupation, and when

they are called upon to engage in one of those pursuits they will be better off.

But the Presbyterian Church has not gone crazy on the subject of industrial education. Though we believe in it thoroughly we have not gone crazy about it. You will find that we are educating ourselves in the higher forms of education. Until Emancipation it was a question as to whether the negro was capable of receiving an education. All the philosophers discussed that. The physiologists tell us that the forehead of the negro is too receding, and does not give indication of brain power,—*therefore*, the negro was incapable of receiving an education. Well, that question has been settled, and the question is, What sort of education shall be given? The situation is that we are to give him all that he can possibly take. Just open the door and let him come in and get all he can possibly absorb, and utilize it for the advancement of Christ's cause in the world. What have we as a result?—that the Presbyterian Church in this country has done, and is doing to-day, more for the higher forms of education of the negro race than all other organizations in the country combined. That is saying a good deal, too.

How comes that? The Presbyterian is doing it in church building and in the educating of the ministry. That is one of the reasons. We have sent out from Lincoln University eighty-seven men thoroughly qualified for this work of teaching the Gospel among the people. I simply make that general statement. It is subject, of course, to modification in certain respects. These men are laboring in all parts in the southern country, preaching the Gospel among the people.

I believe that the condition of the negro race in the South is better to-day than it ever has been, though a good many persons will hardly agree with me on that proposition. There were two classes down there that needed to be educated upon the great matter which we have in hand. I believe that both of these classes have been undergoing this education, and are coming more and more to understand the situation and to deal with the problems, and will intelligently deal with the situation. But aside from the local difficulties, taking the matter in a broad general sense, I think the situation is decidedly improved.

We have found that in our section of the country it is very much like what it is everywhere else : there are two classes of people, a bad class and a good class ; a bad class of white people and a good class of white people ; a bad class of colored people, and a good class of

colored people; and I feel that ultimately these better elements will be able to combine and overcome the evils which afflict the people in that section.

I want to give a little personal testimony in regard to this. Well, I remember on one occasion the Assembly of the Southern Presbyterian Church met in our city where the University is. We extended an invitation to the Assembly. They came out there, and, after adopting a resolution of thanks, we had on our platform, the moderator of the Assembly and three others—quite a weighty number, indeed. They talked to us, we talked to them, and the occasion was a pleasant one. We are very glad of these courtesies in Georgia. I was down there some years ago when the Synod of Georgia extended an invitation to the Synod of Atlanta, and I went over and made a speech. I want to bring out these facts to indicate to you that there is an element in the South which will ultimately overcome the worst element both among the white and colored people there, and the situation will become just as satisfactory as it is elsewhere. What else can we do; what else can be done but that?

One of the greatest difficulties that we have in this country is the Associated Press, for when it makes a mistake, it never corrects it. Now, the man who makes a mistake, and does not correct it, makes a second mistake. I have stated the matter as we see it. We believe in education for the negro race. You cannot get away from that.

Let us have your sympathies. We believe in the higher form of education for the negro race, because you have put upon him certain demands he will have to meet. One brother, a Presbyterian minister, said the greatest blunder in this country was universal suffrage. I asked him this question—What are the decrees of God? But he would not answer. I answered that what we are called upon to do is simply to deal with this question intelligently, in the Spirit of Christ, and that ultimately the result will be all that could be desired—that God who reigns would bring all these matters out satisfactorily, and the best results would follow.

Dr. MATHEWS.—Last week this Council sent a telegram to the Congregational Council in session in Boston, and received back a very pleasant greeting, and an intimation that it would send a delegate from their body. I have just this moment received the following letter, which I may read to the Council:—

“To the Moderator of the Presbyterian Council, convened
“in Washington, D.C.

“DEAR SIR AND BROTHER,—The International Congregational Council, now