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S. R. Cassius, Negro Evangelization and the Tohee Industrial School

Samuel Robert Cassius

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NEGRO EVANGELIZATION *Pa*
Cassius

AND

THE TOHEE INDUSTRIAL SCHOOL.

BY S. R. CASSIUS,

THE COLORED EVANGELIST,

TOHEE, OKLAHOMA.

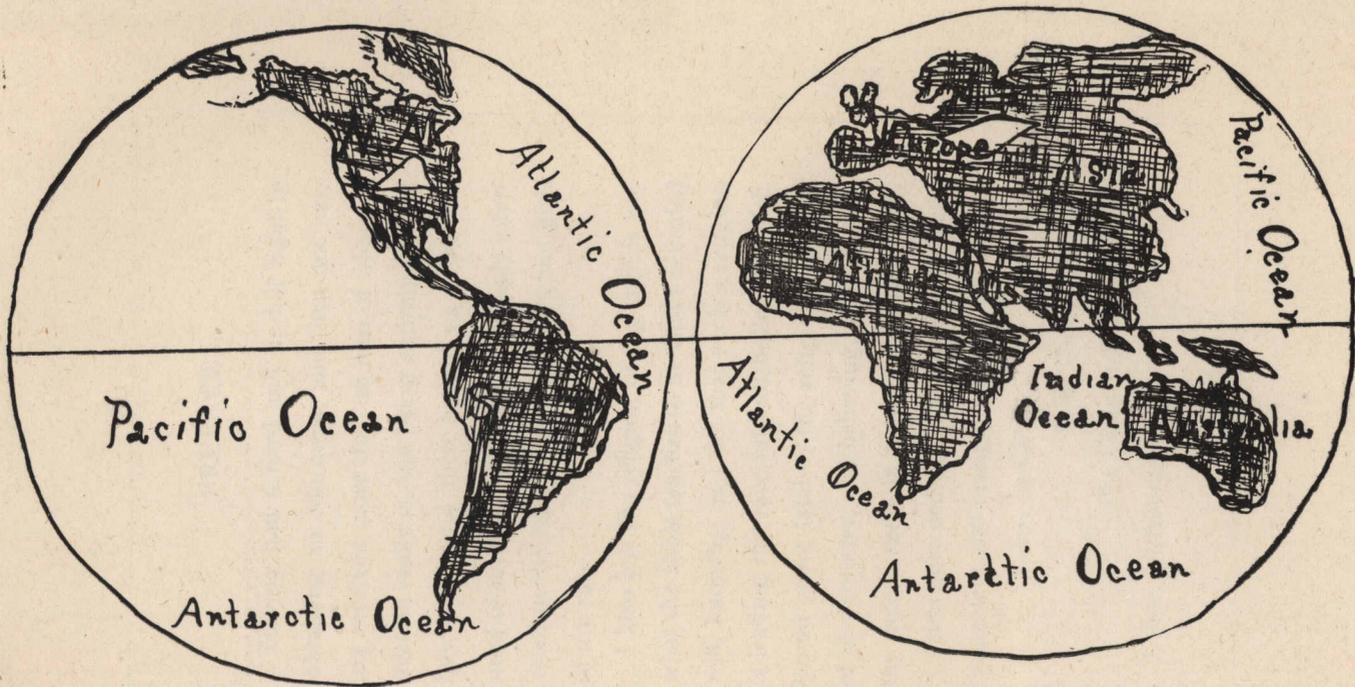
CHRISTIAN LEADER PRINT,
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1898.

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THE LONE INDISIVIVE SCHOOL



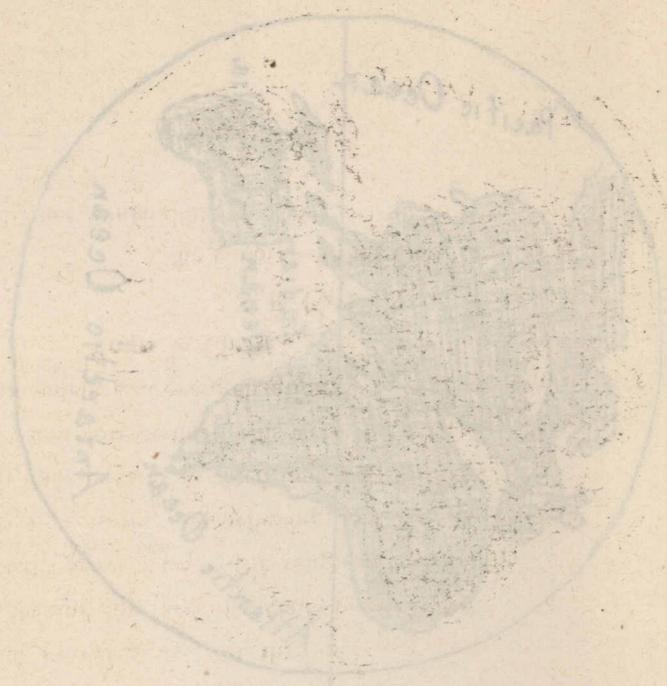
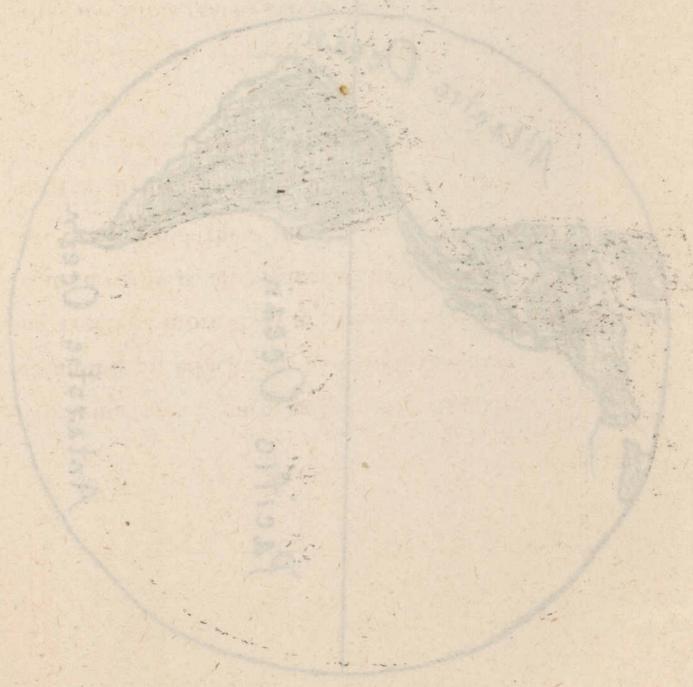


You will see from this chart that it is all black, except the white spots on it. The black represents the portions of each continent that are either under Catholic dominion, sectarianism or heathenism. Which is the worst? Think before you speak.

The white represents that portion of each continent that is supposed to be under the dispensation of the Gospel. I leave it for the reader to judge how well even these little spots are won for Christ.

Look well at America, and then ask yourself if it would not be better in the sight of God and man to do more work at home and no less abroad. By helping me to build the Industrial School you will help to wipe some of the dark places off the face of the United States.

The world is divided into four parts, the East, the West, the North, and the South. The East is the part of the world which is towards the rising of the sun, the West towards the setting, the North towards the North Pole, and the South towards the South Pole. The world is also divided into five parts, the continents, the oceans, the seas, the rivers, and the lakes. The continents are the large pieces of land which are separated from each other by oceans or seas. The oceans are the large bodies of water which cover most of the earth's surface. The seas are the smaller bodies of water which are connected to the oceans. The rivers are the streams of water which flow from the mountains to the sea. The lakes are the bodies of water which are surrounded by land.



PREFACE.

Having had a hard and up-hill fight in obtaining an education, and then not having received more than an idea of what education really is, and being entirely without any trade, and then seeing, as I do, the need of such knowledge, I feel deeply interested in the education of the boys and girls of my race.

I also feel the religion of my race is not what the Bible teaches to be God's revealed will, knowing, as I do, that such a religion is leading my race into Catholicism, which would prove fatal to the religious freedom of this country, and believing, as I do, that my race is sadly in need of evangelization,

I therefore dedicate this work to their advancement and evangelization.

Yours in Christ,

S. R. CASSIUS,

The Colored Evangelist.

Tohee, Oklahoma.

THE NEGRO'S COMPLAINT.

Written by the Poet Cowper for "History of Slavery and the Slave Trade."

Forced from home and all its pleasures
Afric's coast I left forlorn,
To increase a stranger's treasures
O'er the raging billows borne.
Men from England bought and sold me,
Paid my price in paltry gold;
But, though theirs they have enrolled me,
Minds are never to be sold.

Still in thought as free as ever,
What are England's rights I ask,
Me from my delights to sever—
Me to torture, me to task?
Fleecy locks and black complexion
Can not forfeit nature's claim;
Skin may differ, but affection
Dwells in black and white the same.

Why did all creating nature
Make the plant for which we toil?
Sighs must fan it, tears must water,
Sweat of ours must dress the soil.
Think, ye masters, iron-hearted,
Lolling o'er your jovial boards,
Think how many backs have smarted
From the sweets your cane affords.

Is there, as you sometimes tell us,
Is there One who rules on high?
Did he bid you buy and sell us,
Speaking from the throne in the sky?
Ask him if these knotted scourges,
Fetters, blood-extorting screws,
Are the means which duty urges
Agents of his will to use.

Hark! he answers. Wild tornadoes
Strewing yonder sea with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks.
He, farseeing what vexations
Africa's sons should forego,
Forced the tyrants' habitations
Where the whirlwinds answer, "No."

By our blood in Africa wasted
Ere our necks received the chain;
By the miseries which we tasted
Crossing in your bark the main;
By our sufferings since you brought us
To the man-degrading mart,
All sustained by patience taught us
Only by a broken heart—

Deem our nation brutes no longer,
Till some reason you shall find
Worthier of regard and stronger
Than the color of our kind.

Slaves of gold! Whose sordid dealings
Tarnish all our boasted powers,
Prove that you have human feelings
Ere you proudly question ours.

KNOW NO COLOR.

BY DR. M. A. MAJORS, DECATUR, ILL.

[Written after reading the news of Harvard College conferring the degree of A. M., on Prof. Booker T. Washington, of Tuskegee, Ala.]

No words now penned by modest men
Of Harvard's deeds are greater
Than giving Washington the pen
To make distinguished letters.
She more than did a noble part
To us poor men of color;
And we, to-day, with willing heart,
Must join the ranks and follow.

Our Booker Washington now stands
With leading men of letters,
Of North and South, yea, foreign lands,
He ranks among the better.
His reaching high lifts all the race
To heights where mankind measures
The worth, where all may take his place,
The place where souls are treasures.

They measured him by his broad soul,
And record well his station;
They took into account the whole
Life work, for his poor nation.
He filled the bill in every case,
They gave to him his letters;
He nodded, with his kindly grace,
And strides now free from fetters.

Oh, Harvard! thou hast done a thing,
Proud University, college,
That makes thy name in all ears ring,
Great factory of knowledge.
Thy name, so dear to every ear,
Will give to Negroes thirsting;
We are coming steady, don't you hear?
We are "crawling, working, bursting."

Thy welcome sign, "Come, Climb the
Heights,"
And greet, "We know no color,"
Will teach our race where are the rights,
If we've the nerve to follow.
We'll climb and work, forgetting face,
If that's the prize and treasure;
Through merit thou shalt know no race,
If man's the mold for measure.

God grant thy days be bright, and long,
For this ennobling token;
We thirst for music, loud and strong—
'Twould better be, than spoken.
The nations round should know full well
What honor does for merit.
A jubilee chorus might gladly tell
They'd have the world to cheer it.

“NEGRO EVANGELIZATION.”

Why should there be any special system of evangelization for the negro? Is he not an American citizen, and does he not represent in all reality the native-bred and born of this country?

The white race truly gives us a great lesson on amalgamation, because they recognize, associate with, and intermarry with every nation under heaven (but the black), and do it on terms of social and religious equality, too. They prove by this amalgamation that God has indeed made of one blood all nations of men for to dwell upon the earth. (Acts xvii. 26.) And it shows something else, too: that too many crosses are good for neither man nor beast; for, instead of a cross, we get a mongrel, which reduces mental, physical and intellectual force; bringing into existence a race of “scrubs,” who in their turn find it impossible to reproduce their kind, which carries in its train all of these kindred evils. First, unhappy homes, caused by man and wife finding it impossible to fulfill the one object of their life—that is, to produce their kind into the world, thus drying up the channels of national and domestic strength, slowly but surely wiping out family names, and drawing the curtain of extinction over the race. Second, this widespread and inconsiderate amalgamation has a tendency to dethrone reason, because it produces an individual whose thought is a medley, causing in one person the characteristics of a

dozen nations, all striving for the mastery. The result is reason dethroned, a demon is made, and the lunatic asylum receives one more object lesson on national imprudence. Third, it causes religious disorganization, which in its turn produces a fanaticism that is fatal to rational, calm and thoughtful consideration of all that can not be seen with the eye or felt in the nervous system. Why? Because children of these mongrel breeds find themselves possessed of traits of the religious character of every nation in them, and as most of the nations outside of our own are tainted with Catholicism, the mongrel race is gradually and surely drifting into that religion, because the stronger subdues the weaker.

“THE AMERICAN NEGRO.”

Who and What is He? Where Should He be Classed? And How Should He be Regarded?

Who is he? Why, he is a man—just like other men; born in precisely the same way, raised by the same process, subject to the same infantile maladies and after diseases. He lives and dies, just as other men, and hopes for the same resurrection from the dead.

What is he? He is a straight cross between the original African and the Anglo-Saxon, having almost an equal proportion of both races. He is the embodiment of

the most peaceful, hopeful, forgiving and joyous disposition in America. Peaceful and joyous, because he sprung from the Africans, who make no pretensions of the kind of brutality seen in other wild races. Still, they are no cowards, which will be attested to by all who have tried to impose upon them in their own native land. Joyous, because joy and mirth is a part of the African's life. Hopeful, because he received in his cross the blood of the most hopeful and determined race that ever lived, the "Anglo-Saxon."

Forgiving—yes, the American negro is the most forgiving creature that lives, nor can he help it, because it is the mixture of the joy of his own race and the hope he received in the cross that causes him to hold malice toward none.

The negro is no mongrel, but a straight cross, and his ability to reproduce his kind is proof of the strength of his blood.

What does it all mean? If it means anything at all, it means that the American negro is steadily increasing by reason of strength, and that the American white man is steadily decreasing by reason of weakness. Now, let us take a look at statistics. Twenty-seven years ago we had 3,500,000 American negroes in this country. The census of 1900 will show over 11,000,000 in this country. Twenty-seven years ago the negro population was one in ten and one-half; in 1900 it will be one in about six and one-half, perhaps more, and if the foreign immigration was cut off, in the next thirty years the American negro would be about one-third, and in sixty years he will surely balance the nation's strength.

Why should there be a special evangelization for the negroes of America? This question has been asked perhaps a thousand times during the past thirty years, and now I will try to answer from the standpoint of a negro.

When the African slaves were first brought to this country, the white people gave them their religion, mixed with their own heathen superstition, and it must be remembered that the religion that the whites brought to this country was a mixture of Catholicism and protests of individual thought and action. It will also be remembered that the religion of the white people as it grew in this country, partook more and more of Catholicism, until it became evident that the American white people would have to be evangelized or their religion would drift them back into Catholicism. It was then came Alexander Campbell, that great man of God—for if there has ever been a man in America sent of God, he was one; sent not to start a new religion, but to show men that they were going slowly but surely away from God and heaven, and drifting surely into Catholicism and hell; and you all know that the influence of that man's voice in the wilderness of sin and sectarianism was so loud and far-reaching that it arrested the attention of every denomination, and brought them back to the Bible and God. As a result, Catholicism received a blow from which it has not yet recovered (but if you folk do not stop stealing Catholic days and worship, you will soon be where Alexander Campbell first found you—that is, if you are not there now).

At that time the religion of the slaves was not regarded in the light of a factor, nor were their religious ideas wholly developed. But now look at it; it is a great power in America that is becoming pristine in form and ecclesiastical in worship, drifting just as surely into Catholicism as the rivers do into the ocean, and except there is a counteracting movement put on foot, it will not be fifty years before the masses of the negroes of America will be lost in Catholicism, which will mean death to the Christianity of to-day.

HOW THE RELIGIOUS BODIES STAND.

If, then, the religion of my race is slowly drifting into Catholicism, it is indeed a danger that should give the Disciples of Christ much concern and continual unrest. Why? In order that we may get a fair conception of this great and important question, let us take a look at our nation and its religions. We have about 3,000,000 Baptists of all kinds, and about 3,000,000 Methodists in all its branches. Perhaps I may underestimate these two greatest denominations, not having statistics before me, but I think the figures are safe. We have then, perhaps, 3,000,000 of other denominations, outside of the Lutheran and Episcopal Churches, which I will hereafter mention. But thus far, you see, we have nine, or perhaps ten, millions of religious people in this country, which would perhaps give us an army of 2,000,000 men, between 18 and 45 years of age, that could be relied on to give their lives to protect this country against any effort the Roman Catholic Church

might make to crush the Bible out of the hearts and homes of our nation.

Now, let us look again at our nation from a religious point of view. The Roman Catholics have in round numbers 12,000,000 men, women and children, safely gathered in their fold, and when it is taken in consideration that two-thirds of its saints are numbered among the lawless and turbulent part of the nation's children, we have indeed a power that commands our most profound thought and most vigilant watchfulness. The demoralizing influence of this great religion can not be overestimated. It places a premium on adultery, and makes bastardy honorable, by building asylums in which to rear the illegitimate children of her sons and daughters, also providing places of refuge where her daughters can go and hide until the evidence of their shame has disappeared, thus filling our cities with a class of women who are willing to sell themselves to satisfy the brutal lust of men, who in the main owe their existence to the same dishonorable means by which they are trying to reproduce their kind. Both the men and women know that the Catholic Church is standing ready to take to its arms any fruit that may result from their brutal and criminal cohabitation. Then, again, the men are taught that crime, instead of retarding, is a means of grace; that they can steal, murder and seduce all their life, and at last have the priest come and forgive all the past and cause the dying man or woman to stand forgiven at the judgment bar of Christ. Now, let us see how this great Church would appear on a war footing. At the same rate of reckon-

ing they could produce 3,000,000 men, from 18 to 45 years of age, and in every city they have, in the form of convents and monasteries, "forts," equipped with the finest of arms. Now, add 500,000 Lutherans and 500,000 Episcopalians, who could muster perhaps 250,000 fighting men. Now, it must not be forgotten that the Catholics would find as much favor, and likely more, with the non-religious as the Protestants would. More, because they would believe that the Catholics are their best friends on account of the amount of charity that they pretend to do. Thus we see that Catholicism is enthroned in about 60 per cent. of the minds of our nation. The ruling powers of our great cities are Catholics. We have Catholics on the Supreme bench, in the Senate and House of Representatives, and in fact in every branch of the Government, thus giving them not only protection, but a spy in the camp of those whom they are trying to overthrow.

Let us take another look at the past, into the census figures. While I have not the facts before me, I will venture to approximate. Thirty years ago we had 36,000,000 of people in this country, in about this order: Native born English whites, about 9,000,000; native born blacks, 3,500,000; Germans, 4,000,000; Irish, 3,500,000; all other nations, 20,000,000. Since then there has been a constant stream of foreign immigration, that has landed at least 500,000 a year in America, which would give us 15,000,000. The negroes have increased 7,000,000, the Germans 4,000,000, the Irish 4,000,000, other nations 3,200,000, and the American white man about 1,500,000, mak-

ing a grand total of 71,000,000, just about what our present population is.

Now, it will be seen that all of the estimates I have made place this country almost at the mercy of Catholicism. But there is one factor I have not yet mentioned—"the Disciples of Christ"—who number about 1,200,000 communicants. These truly represent the salt that has kept America from spoiling. It is the one factor that has kept the denominations out of Catholicism. It has been the evangelizer of the American whites. It has kept the Bible constantly before the world. It has warned ambitious men that it was a dangerous thing to attempt to rob the home of the Bible; it has compelled all who desire their own way, instead of God's way, to refrain from forcing their opinions on others, making their ordinances a test of fellowship.

THE GREAT NEED.

As I have said before, the great need of this present time is Negro Evangelization, because, as I have said before, the American negro is the fulcrum that must either uproot Catholicism or the religion of Jesus Christ. If the present system of religion should exist for fifty years longer, the only difference that would be between the two would be the name. It is a fact much lamented by thoughtful men of my race that the American negro is entirely too religious. The average negro demands a religion full of sentiment and emotion, full of dreams, signs, wonders and death-bed statements, and woe be unto the preacher that will not supply this demand. The preachers all know this, and they know also

another denomination to preach in their churches, while they themselves will not under any circumstance suffer themselves to be drawn into debate, especially with a Campbellite.

Thus the masses of my race, fenced in from all outside influence, are becoming more and more dependent upon the leaders of their Church for what they believe and practice, and if there is not some counter-acting influence brought to bear upon my race in this country, it will not take fifty years before the masses of the colored people will be as much Roman Catholic as Methodism and Baptistism can possibly make them. Of course, this would not amount to much from a national or religious point of view, if it was not for the fact that the negro of America is increasing faster than any other race. In thirty years they have made an increase of 75 per cent., while the Germans come next, with an increase of about 50 per cent., the Irish about 40 per cent., all the other foreign nations in America about 40 per cent., and the American whites about 28 per cent., thus giving the colored race 48 3-5 per cent. of the entire increase of population of this country for the past thirty years. Thus you will see that in sixty years, at the same rate of increase, the colored people of this country will number about 60,000,000, and the combined white races not more than 90,000,000, providing immigration should continue at the same rate; but if foreign immigration should be cut off, then the source of increase would virtually fail among the whites. In such a case, if the present system is allowed to go on undisturbed, Afri-

that as long as they can keep their congregations ignorant of the Bible, they will have no trouble in getting a support, and right here lies the danger to my race. As a mass, they believe that the Bible teaches men to fear God because he has the power to send them to hell, or take them to heaven, just as he sees fit. They are taught that their Church is one of the branches spoken of in the Bible, and that there are many branch churches, differing in faith, doctrine and practice, yet all aiming at the same object; in other words, it does not matter what a man believes, just so he is honest in it. They are taught that there are many faiths, that it is impossible for all men to believe alike, and for this cause the many denominations are appointed of God to meet the many peculiarities of the human mind. In order to keep this up, a premium is placed upon ignorance. Of course, I speak with regard to the South, although many portions of the North are just as bad. It is a notorious fact that the more lungs and less education a man has, the more willing many people are to believe that God has called him to preach, holding that all a man has to do is to open his mouth and God will fill it. On the other hand, the more education and piety a man has, the more they are persuaded that he is a child of the devil and an heir of hell. The leaders of my people, understanding as they do their weakness, use them as tools, and bind laws upon them that make them absolute slaves to the great heads of their Church; and, in order that they shall not learn the truth as it is in Christ, they pass laws forbidding them to allow any one of

can Methodism would in that time be so far merged into Catholicism that their interest would be one and the same, and the colored Missionary Baptists would prove no less dangerous, their religion being in itself the most selfish, overbearing and baneful among the colored race; it would prove no aid toward defending the faith once delivered to the apostles.

THE REMEDY.

The remedy for any causes that may arise to overthrow our religion and destroy our Bible lies, not in preaching from fine pulpits, in large churches, nor in starting missions in the slums of large cities, or by holding big revivals by warranted-to-succeed-or-no-pay evangelists. Neither is it to be found in Sunday-schools, where each denomination places its own construction on the lesson; nor in the Y. P. S. C. E.'s, who, under the guise of being undenominational, are trying to take the world for Christ in strict accordance with the doctrine of their own Church. Neither will it ever be done by Boards of Missions, with secretaries that cost from \$2,000 to \$5,000 a year and expenses; nor by C. W. B. M.'s, whose consecrated women weep their eyes out over the condition of the child wives of India, the poor, persecuted women of Greece, and the poor, ignored women of China, and turn up their pretty noses at the poor negro women of America. Neither can it be done by the New Board of Negro Evangelization and Education, whose pious secretary rides in Pullman cars and manages to run his salary up to about \$2,500 a year, including his expenses, and then manages

to blow in about \$3,000 more in grease for the wheels, making in all about \$5,500, out of about \$7,200 collected—(in other words, it took 67 cents to collect 33 cents last year).

How, then, can it be done? The trend of the negro's mind can be changed in but one way; that is, to educate both mind and hands. Teach my people that the nation is looking forward to their boys and girls to make up the great industrial army of tomorrow; teach them that an education consists of more than learning to read and write, and that industry means more than cooking and washing for the women, and barbering, preaching, waiting in hotels, and loafing for our men; teach them that the word "education" means to develop both mind and matter—it means the strengthening of both the physical and intellectual part of man. Once this is done, you produce a happy, independent people, who will be a credit to the nation and a safeguard to the republic.

Industrial schools are the only means of bringing about this result. And as the Disciples of Christ have no such school for the lifting up the colored race, I take pleasure in offering a plan that will surely do more to lift up my race than anything that has yet been inaugurated by any of the great church organizations, because it comes at a time when we ourselves see the need of it, and are anxious for it. Hitherto these great methods of social and religious improvement have been thrust upon us just as the "Negro Board" was. We did not want that then, we do not want it now, because the common school is open to our

smaller children, and a dozen good Bible colleges offer us every opportunity to get good theological training; hence we consider the Louisville Bible School simply a device to provide a few "fat" places for a few white men, who, though unable to impress their own race with their greatness, still kept up such a howl around the religious pie-counter, that something had to be provided for them to keep them still. The Negro Board, instead of proving a blessing, has proved a curse, because the men behind it have been so careful of their own interests that they have made no pretense toward the evangelization of the negro. Think of it, \$5,500 spent among themselves out of \$7,200! What became of the other \$1,700? Their records will not show that they have ever held a single gospel meeting in the United States for the benefit of the negro, and paid for out of funds raised for that purpose. What, then, became of the \$1,700 that the Board did not spend out of last year's receipts? Some of it, I am sure, went as a sort of balm of Gilead to some of the leading colored preachers who swear by the Board—when the Board is present—and denounce the Board when they meet our colored disciples. They are wolves in sheep's clothing, seeking by false methods to deceive my race and persuade them out of the true and narrow path, into societyism, sectarianism, and every other kind of "ism" invented by the devil and his angels.

As a result, the great mass of our "brotherhood" has lost confidence in colored mission work, and have ceased to help in any way to lift up my people; but, thank God,

though you can fool most of the people some of the time, and some of the people part of the time, you can not fool part of the people none of the time, nor all of the people all of the time.

THE TOHEE INDUSTRIAL SCHOOL.

Here in this new country God has given us the means of solving the social, religious and political problems of this age; for this is indeed an age of reason and development, and the negro, as well as other races, is trying to rise higher in the scale of the world's civilization, and will hail with joy any effort that can or will be made to help him on to progress and recognition. At this present time the Industrial School is the great need of my race. Theoretical educations have done, and are doing, their part in awakening the desire for higher and firmer ground in the minds of colored people. It is only needed now that a proper system of practical education be added, in order that the negro may be able to demonstrate his fitness to be classed among the independent mechanical part of our nation. It is true, as some state, that others are already doing this work, but it is not true that the Disciples of Christ are doing anything in this direction. In many cases we have allowed the field to be pre-empted by others; but God has preserved for us a whole Territory in which to begin a work that, if persevered in, must in the nature of things become a great revolution, which will prove a blessing to our country and a safeguard to the religion of our Lord and Savior.

In this school we will teach trades of as many kinds as my means will allow. We will also teach as many branches of practical education as possible. Agriculture will also form an important factor in the support of the school. And best of all, there will be a night-school system that will be for the benefit of grown persons. This will be enlarged on until we will have a school of this kind conducted in every school-house in the whole Territory, all under the guidance of the Tohee Industrial School and Academy. Soon, and very soon, we will have a name for the Academy. Whose shall it be?

Hoping that I have said something in this tract to attract your attention and win your hearty co-operation,

I remain yours in Christ,

S. R. CASSIUS,

The Colored Evangelist.

WHY SHOULD I NOT DO LIKEWISE?

"The educational institution for colored pupils founded at Tuskegee, Alabama, by Booker Washington, has seventy-eight teachers and an attendance of 1,180. The pupils earned \$45,288 last year in their shops and dairies, and the school received in gifts nearly sixty thousand dollars. Here is an instance of what can be accomplished by a capable and resolute leader in a good cause."

The above editorial was taken from the semi-weekly Globe Democrat of June 28, and I think it is very suggestive, because it shows what one colored man has done without money and a very little Bible.

When I say money, I mean without money of his own. He did just what I am trying to do. He found a place where his labors are needed. He stayed there and began to appeal. First he got enough together to start a little school, and as he received help he enlarged. Now, look what a wonderful work he is doing. Right or wrong he is doing a great work, and if he doesn't make Bible Christians, he will surely make intelligent, moral citizens. Think of it! Fifteen years ago it was Booker Washington alone. Now, look at what a change has been wrought! Seventy-eight teachers and 1,180 pupils in attendance, and these pupils earning \$45,288 aside from their education in one year, and the school has received sixty thousand dollars in gifts. Why should I not do likewise through the grace of God? I have the faith, and, by close application, I have the ability to work up just such a work. I do not pretend that I could train young men and women in all the ways of knowledge, but I do know that I have that stick-at-ive-ness that is needed to found just such a work. Give me four hundred paid-up subscribers to my little paper, and money enough to put up a small frame structure, and put in press and type (\$500 will cover the entire cost), and I know from the surrounding circumstances that within five years I can do a work that will not only astonish our brethren, but will prove to them that Oklahoma is the center around which our success as Disciples and the evangelization of my race must move.

Brethren, thousands of dollars have been spent in foreign fields that never resulted in any good to our cause. Is it asking too much when I ask you for a few hundred dollars to begin one of the most promising works ever undertaken by our people?