

THE WORKS OF FRANCIS J. GRIMKÉ

Edited by

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Volume IV

Letters

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J. Albert Johnson to Francis J. Grimké

Baltimore, Md., June 10th, 1903.

My dear Grimké,

It was so kind in you to send me those two excellent, soul-stirring sermons; "A Resemblance and A Contrast," and "God and the Race Problem." I cannot say how very much I appreciate the splendid contributions you are making to the help and salvation of our unfortunate people in this country. However unhappy the times, however the persistent enemies of the Negro increase; whatever they may say, or try to do; there cannot, must not be any sign of acquiescence, or surrender. The ringing tones in those sermons are as clear as a bell in the frosty air. How I wish they might be read by the "press" of this country, they would be sure to touch some consciences. And the ministry, North and South, need them. That is a splendid propagandism for the present situation.

I am to go to Wilberforce next week, to attend the Trustee meeting, and the Commencement exercises.

We all send much love to you and dear Sister Grimké, I hope she is fairly well.

God bless you and continue to use your voice and pen for righteousness and truth.

Yours affectionately,
J. Albert Johnson.

Matthew Anderson to Francis J. Grimké

Philadelphia, June 21st, 1903.

My Dear Grimké,

I have just finished reading your most excellent sermon on "God and the Race Problem," and while it is fresh in my mind will give you briefly my impressions of it as a whole and of some of the points in particular.

The sermon is a most forceful presentation of the condition of the colored people in their relation to the whites in this country, and it ought to be circulated widely throughout the country among both white and colored. There is nothing to be found in it which savours of that cringing, fawning apologetic spirit which is so sickening often in sermons or writings of the kind. Neither is there to be seen in it a spirit of arrogance.

I wish you were so circumstanced that you could devote six months in the year to preaching just such sermons to both white and colored all over the country, for I believe that you could alone bring about an entire change of sentiment in regard to the Negro in less than five years.

Something must be done, for the country North and South has gone mad in its craze for gold, and to gain its selfish end it is willing to sacrifice principle, the Negro, the Bible yea, God himself—I speak it with awe and reverence. But God is our refuge. That is if we honor and serve Him. Are we as a people doing it? I exceedingly fear and quake for the generations of Negroes which are coming up. It is very evident that God is not in their thoughts. If God be against us who can be for us? Let us arouse if possible our people to a realizing sense of the impending danger.

I read with interest the points advanced and the examples referred to. But I am not sure that I can agree with you in reference to Mr. Ogden. I have had several interviews recently with him in his office in New York concerning his Union League Speech. If his motive for laying on the table the proposition to limit the Southern representation to their white constituency was because he feared it would increase the outrages in the South, intensify the bitterness between the two people I think he was justified in making the motion, though his position was wrong. I believe at heart Mr. Ogden is right towards the Negro. I know of no man who has been more pronounced in his advocacy of the rights of the Negro: I have known him for years, and he always expressed himself as being in favor of granting the Negro all the rights belonging to him. I can not therefore believe that he is at heart the Negro's enemy. What you say in your sermon about the disposition of the white people to slur every manly Negro was shown the other day at the commencement at Bordentown, Gregory's School. The chief speaker, outside of the speeches by the graduating class was the State Superintendent of Education who took occasion to warn his audience against allowing the Boston *Guardian* to enter their homes because it was a most pernicious paper, and he was hardly through with his denunciation before two leading colored men in my presence approved of all he said.

Grimké, I expect to leave for Europe in company with my wife sometime next month, after the middle. I am coming to Washington the last of this or the first of next week.

When can I see you? Arrange to accompany us. We will not return before the middle or last of September.

Yours in haste,
Matthew Anderson.

P. S. Mrs. Jeffers is very sick at my house, not expected to live.

Wm. Lloyd Garrison, Jr., to Francis J. Grimké

Boston, June 23, 1903.

Dear Mr. Grimké:

I beg to thank you for your discourses on "God and the Race Problem" and "A Resemblance and a Contrast," both of which I have read with interest and thorough approval.

We are in the midst of a world-wide struggle of democracy against privilege and the Negro question is an inseparable part of it. Unless justice is done to all, regardless of race, color or sex, there will be no peace for whites or blacks, and in whatever part of the field the battle rages that is the place for the lovers of truth and freedom to stand.

I note with regret the recantation of Governor Chamberlain, which has given much aid and comfort to the enemy. No man can hold close friendly relations with southern respectability and keep his testimony clear on controverted subjects.

With much regard,

Sincerely yours,
William Lloyd Garrison.

Edward W. Blyden to Francis J. Grimké

London, June 27, 1903.

Dear Dr. Grimké:

Dr. R. B. Richardson, the bearer of this, is a former pupil and friend of mine. I wish to commend him to your courtesy and kindness. The doctor is president of Liberia College and Associate Justice of the Supreme Court. He is also a minister of the Gospel and a popular preacher.

He is known to Mrs. John H. Smythe who, I hope, is with your family and the other members of the Saturday Circle, in the enjoyment of good health.