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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 32.

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FOUNDER'S DAY ADDRESS AT HAMPTON INSTITUTE

Hampton, Va., Feb. 8.—"There are some words which linger in one's memory like music, full of deep reverberations. Such in my memory are the words which General Samuel C. Armstrong wrote upon a penciled memorandum when the shadow of his last illness was upon him. This is what he wrote: 'Hampton must not go down. See to it, you are true to the black and red children of the land and to just ideas of education. . . . It pays to follow one's best light—to put God and country first; ourselves afterwards.'"

These were the opening words of the Founder's Day address delivered at Hampton Institute Sunday, January 31, by Dr. Walter Russell Bowie, for eleven years rector of St. Paul Church in Richmond, Va., and now rector of Grace church in New York City.

Dr. James E. Gregg, Principal of Hampton Institute, in introducing Dr. Bowie, said, "We welcome with deep gladness and gratitude as the speaker and guest of honor on this Founder's Day, the Rev. Walter Russell Bowie, of New York City, a sound scholar, a true poet, a convincing preacher of humane theology, of social and individual righteousness. A worthy son of Virginia, he exemplifies in his lineage the Old South at its best and in his own generous spirit the new South at its freest and noblest."

Dr. Bowie spoke of the cause for rejoicing on this Founder's Day in the successful completion of the recent campaign for endowment. That this rejoicing is not alone for the relief it brings, but because it vindicates the ideals of the Founder of Hampton. That thousands of people from North and South gave to Hampton is an evidence that multitudes believe in that for which Hampton has stood. They reverence the unselfish devotion which founded the school; they admire the sanity and sobriety of its scheme of education.

In speaking of the question of the right progress of the Negro in the midst of the white civilization of America, Dr. Bowie quoted Dr. Edgar Gardner Murphy, who said: "It is a problem demanding most of all a patient wisdom—the patience of thought and work: not the patience of an opportunist, but the deeper patience of the patriot."

"Out of limitation bravely faced, may come enlargement. To be ashamed of slavery would be to lose out of your spiritual history something infinitely fruitful. It would be as though the children of Israel had deliberately cut out of the Old Testament all reference to the bondage of Egypt or the captivity in Babylon. It is out of the days of slavery, remembered and not forgotten, that you can bring your most incomparable contributions to American life." Among these contributions Dr. Bowie includes the spirituals, the gift of laughter, and "the priceless heritage of loyalty."

"What," asks Dr. Bowie, "is the responsibility of the white race in the progress of the Negro? . . . The desire to know the truth and to deal with all matters in that calmness of spirit which the truths begets; the spirit of conference—nothing is more wholesome in the South today than the interracial committees. . . . Then above all and through all, the attitude of the white race must be Christian."

"Any race that tries to save its own soul and at the same time tramples on the soul of a weaker people, shall lose it, and the only race that shall save its soul into the glory of an expanding life is that race which reaches out its hand to lead another race up and on."

"Finally," Dr. Bowie said,

"there is one high challenge to which I would lead our thought. Men sometimes are heard to say that race adjustment in this country is impossible." Mt. Everest was a challenge to George Mallory, the intrepid climber who lost his life in the last attempt to scale it. The "thrill of wanting to do something that no mortal man had ever done before" spurred him on.

"By the light of Hampton, by the torches of the souls of Armstrong and Frissell, by the glory of Virginia that out of her life could produce a Robert E. Lee, can we not also, in the matter of this Christian adjustment between the races, aspire to do something, incredibly difficult and to achieve something which no people ever achieved before? The existence of a problem is a challenge. Who shall say we can not meet it with a conquering will?"

SCHOOL ATTENDANCE IN NORTH CAROLINA.

(From School Facts for February.)

This issue of School Facts presents the 1924-25 records of enrollment, and average attendance in the public schools, and also shows the percentage which the attendance was of the enrollment in that year. School Facts, Vol. I, No. 7, issued December 15, 1924, presented similar facts for the scholastic year ending June 30, 1924.

Attendance in All Schools
Children attended school more regularly in 1924-25 than in 1923-24.

In 1924-25 there were 659,596 white children enrolled in the public schools. Of these, 426,999, or 76.4 per cent, went to school daily. Last year, 1923-24, there were 544,142 children enrolled, and 406,661, or 74.7 per cent, of these were in average daily attendance.

In the colored schools 250,438 children were enrolled in 1924-25, and 169,212, or 67.6 per cent, were in average daily attendance, while in 1923-24, 248,904 colored children were enrolled and 164,698, or 66.2 per cent, were in average attendance.

Attendance in the rural schools when contrasted with that of the city schools, is shown to be very much lower. However, the rural attendance was not as much lower in 1924-25 as in 1923-24. In other words, the country dwellers in North Carolina, although they did not overtake the city dwellers in school attendance, did make a good gain upon them.

In 1923-24, 80.9 per cent of the enrolled white city children were in daily attendance, while 72.7 per cent of the white rural enrollment was in attendance.

In 1924-25 the white city attendance had increased to 82.1 per cent, while the white rural attendance had increased to 74.5 per cent.

Colored attendance in city schools in 1923-24 was 71.8 per cent of the colored enrollment, while rural colored attendance was 64.5 per cent of the enrollment. In 1924-25 the city colored attendance had increased to 73.9 per cent and the rural colored attendance to 65.6 per cent.

From the facts reported to the State Superintendent then, it is shown that there is a growing interest in the public schools. Surely better and more regular attendance is accounted for only by an increased interest in the schools.

The successful dairy farmer usually grows all of his roughage at home and part of his concentrates, says John A. Arey, dairy extension specialist.

BOOK CHAT

By Mary White Ovington,
Chairman Board of Directors of
the N. A. A. C. P.

"The Weary Blues," by Langston Hughes with an introduction by Carl Van Vechten. Published by Alfred A. Knopf, Inc., 730 Fifth Avenue, New York City. Price \$2.00. By mail \$2.10.

Langston Hughes, city bred, told a group of us the other evening that he had never cared for the poetry that as a child he read in his school-books. It dealt with things of which he had no understanding. Why should he, for instance, be interested in Tennyson's

"I come from the haunts of coot
and hern
And make a sudden sally—

when he had never seen a coot or a hern. But one day he read a poem in a Kansas newspaper that the editor was holding up to ridicule. It described the city's narrow street, the shabby house, even the garbage-can. Here, he found, was poetry that appealed to him, and he began himself to try to write in such a vein.

This, I think, is typical of Mr. Hughes' method. Thousands and thousands of children read Tennyson's brook—

"I chatter, chatter as I flow"—
and enjoy the sound of the words without ever thinking whether they have seen a brook or not. But Langston Hughes never was intrigued merely by the melody of trickling syllables. Even as a little boy he must draw as clearly as he could the picture of what he really saw.

"The Weary Blues" is a book full of pictures, word pictures of some of the multitude of things that have swept across a young man's vision. Sometime they are out-of-doors:

How thin and sharp is the
moon tonight!
How thin and sharp and ghostly
white
Is the slim, curved crook of the
moon tonight!

or this:

Sea charm
The sea's own children
Do not understand.
They know but that the sea is
strong
Like God's hand.
They know
But that the sea wind is sweet,
Like God's breath,
And that the sea holds
A wide, deep death.

Sometimes they are of people:
When Sasanna Jones wears red
Her face is like an ancient
cameo
Turned brown by the ages.

But always they are pictures, not reflections upon life, but vivid bits of life itself. All of which tells us that Langston Hughes is very much a modern.

"The Weary Blues," the poem from which the book takes its name, won the first prize in the "Opportunity Contest" in 1925. There are other "Blues" verses in which one sees an effort to strike the rhythm of these folk-songs. There are cabaret songs and Harlem stands out among them with her comedy and her tragedy somberly stalking through her mirth.

In the introduction, Carl Van Vechten tells us of the interesting life this vagabond poet has led,—a true poet who preferred to knock about on ship and in strange ports rather than stay in college! I, for one, feel a little piqued at this volume. It says so little out of all it might say. Such wonderful lands as Langston Hughes has seen and such picturesque people as he has rubbed elbows with! He only gives us titbits of all that must be rushing through his mind. We have sat down to the hors

d'oeuvre and they have whetted our appetite for more. May the next course come soon.

RACE SEPARATION AT HAMPTON.

(From Norfolk Virginian-Pilot)

The Massenberg bill, providing for separation of the races in the theatres and other places of public assembly in Virginia, appears to be inspired by a desire to regulate by law the seating arrangements at entertainments given under the auspices of Hampton Institute grounds. The bill is general in its provisions, but if there is any place in the State except Hampton where its adoption would work any change the fact has escaped public observation. This being the case, the arguments in favor of the bill can not be said to be conclusive. However persuasive they may be on general grounds, they lose much of their force when it is remembered that the governing authorities at Hampton are dealing with a peculiar problem whose difficulties would be aggravated by the enactment of the proposed bill. Hampton has too long a record of honorable service in the cause of Negro education to permit the belief that its authorities will not meet this problem in a manner compatible with the best interests of both races. The Virginian-Pilot is strengthened in this opinion by the fact that a group of Virginians distinguished in the realms of education and business appeared before the House Committee on General Laws in Richmond to oppose the Massenberg bill. Among this group were J. Scott Parrish, President of the Richmond Chamber of Commerce; Dr. S. C. Mitchell, of the University of Richmond; Dr. R. E. Blackwell, President of Randolph-Macon College; Rev. Beverly D. Tucker, Jr., rector of St. Paul's Episcopal church, Richmond, and Richard W. Carrington, former member of the House of Delegates. These men are thoroughly familiar with the racial situation in Virginia and with the adjustment which Hampton Institute is trying to make. When they oppose a bill which seeks to regulate Hampton's affairs, the Virginia General Assembly will make no mistake in heeding their views.

When complaints were lodged a few months ago against the provision for white spectators at an entertainment given in the Hampton auditorium by the University of North Carolina glee club, the Virginian-Pilot suggested that the matter would adjust itself if those who were dissatisfied would stay away from such gatherings. This still appears to be the more acceptable way out of the present difficulty. Let those who do not like the treatment they get at Hampton avoid the place. This is a far better solution than one which seeks to invoke the authority of the State to meet what is essentially a local problem.

MEMORIAL TO MRS. NATALIE CURTIS BURLIN AT HAMPTON.

On the afternoon of Founder's Day at Hampton Institute, January 31, Mr. Elbridge L. Adams, at New York, presented a permanent scholarship and a bronze statuette of a Negro soldier by the sculptor, Manhuri Young, in memory of Mrs. Natalie Curtis Burlin, the authority on both Indian and Negro songs and author of "The Indians' Book" and "Negro Folk Songs."

Mrs. Edward Curtis, Mrs. Whitman and Miss Constance Curtis, the mother and sisters of Mrs. Burlin, and several members of the board of trustees of Hampton Institute were present at the commemorative exercises. Mr. Rosamond Johnson, the Hampton Quartette, and the institute choir sang many of the spirituals of which Mrs. Burlin was so fond.

DEATH OF REV. T. L. TOATLEY, OF MANNING, S. C.

The Rev. Toney L. Toatley, who for more than 33 years had been a faithful minister of the gospel and member of Fairfield Presbyterian, passed to his final reward Tuesday morning, January 12th.

Rev. Toatley was born in Fairfield County about 63 years ago, where he made his home until he went away to school to prepare himself for his life's work.

The passing of Rev. Toatley has deprived his community and churches as well as his Presbytery of a man of rare character. His responsibilities to his family and churches were met with the devotion of an unselfish heart. In his love of others he forgot the love of self. He never swerved from his duty as he saw it, which made his life one of continuous sacrifice—tolling, rejoicing and sorrowing. Yet his disposition was always bright and sunny, scattering light and encouragement to those about him.

Rev. Toatley was a true, faithful and loyal Presbyterian.

The funeral services were held in the Baptist church at Manning, S. C., Thursday, January 14th at 12 o'clock M. Among those who took part in the services were Revs. J. P. Crawford, J. M. McKay, J. P. Foster and Drs. I. D. Davis, M. J. Jackson and C. M. Young.

Mrs. J. P. Crawford sang very touchingly, "The Pearly White City," and Rev. and Mrs. J. P. Foster sang, "Beautiful Isle of Somewhere."

By special request of the deceased the funeral sermon was preached by the writer from II Tim. 1:10.

Rev. Toatley is survived by his wife and several children, three brothers and one sister, and a great number of relatives and friends to mourn his loss. The interment was made at Manning, S. C.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning
of the bar,
When I put out to sea."

"For though from out our bourn
of time and place
The flood may bear me far,
I hope to see my Pilot face to
face
When I have crossed the bar."

I. P. POGUE.
Mayesville, S. C.

FREEDOM PRESBYTERIAN CHURCH, DUNLAP, N. C.

We do not write often, but we are still working for Christ and the church. Our pastor is the Rev. W. A. Hawkins and our preaching Sundays are the 2nd and 4th.

Last Sunday our pastor preached a wonderful sermon. His theme was "The True Christian." It was a sermon that made us look within ourselves, for he told us of the good old Bible characters and pictured Christ to us as our ideal.

Not many Sundays back we put in four new officers: Elders Charlie Smith and Fred Hall; Deacons Joseph Stevenson and Isadore Morrison.

Our able Superintendent is Mr. T. C. Murdock. Even during this bad weather he keeps the Sunday school open and a fairly good average.

The Christian Endeavor is doing nice work with Miss Vera Bruner, President. Miss Bruner plans to leave for Danville, Va., sometime soon. She will be missed more than we can tell. She organized the Christian Endeavor last August and certainly has gotten it in good working condition.

The Society had planned to observe Church Day, Sunday January 31st, but owing to the bad weather the observance has been put off until next preaching Sunday.

February 7th will be observed as Christian Endeavor Day. Miss Bruner is the granddaughter of

Mrs. Lola A. Bruner, who died January 6, 1926. Sister Bruner was a faithful worker in all of the auxiliaries of the church. She was the teacher of the Women's Bible class, and was also Secretary of the W. H. and F. M. Society.

The above death recalls to our mind the fact that on January 10, 1925, Elder E. E. Summers slept away. Elder Summers was a splendid man. He had numerous friends, both white and colored, who admired his wonderful character and recognized him as a leader of his community. He was faithful and untiring in his church work. He was the teacher of the Men's Bible class.

A MEMBER.

N. A. A. C. P. BRANCHES TO FIGHT ANTI-MARRIAGE BILL IN CONGRESS.

The National Association for the Advancement of Colored People has notified its Branches throughout the United States of the bill introduced in congress by Senator Caraway, of Arkansas, which would prohibit the intermarriage of Negroes and white people in the District of Columbia and make it unlawful for persons so married to reside in the District and for those so married and now residents to return to the District for residence, if they once leave it.

The penalty prescribed by the bill for anyone violating any of the provisions of the act is a fine of not more than \$1,000 and imprisonment for not less than one year or more than five years.

N. A. A. C. P. Branches are called upon by the National Office to send telegrams to the Senators from their State, and to induce prominent white and colored people to send letters and telegrams demanding that the bill be opposed. Local editors of both white and colored publications are to be urged to denounce the bill editorially, and churches, lodges, fraternal bodies and political clubs are to be asked to pass resolutions denouncing Senator Caraway's measure.

The bill is numbered S 2160 and all communications to Senators should mention it by number.

The N. A. A. C. P. gives the following reasons for opposing such measures:

1. That marriage should be entirely a matter of individual choice between persons who are eligible to enter the marriage contract under the general laws of the land.

2. That the Negro cannot in self-respect consent to have himself written down in the statute books as something outside and beneath the human race.

3. That every such law sweeps away from colored girls and women the protection, legal recourse and remedy, where white men are concerned, to which they are entitled as well as other girls and women.

4. That the enactment of such laws does not stop intermixture but sets the stamp of legal approval upon concubinage, bastardy and the degradation of colored women, deprived of the protection of matrimony.

A CIGARETTE ARITHMETIC

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his personal energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances for success."

Tom Tarheel says it appears to him that now is the time for the farm boy to get him a place of his own. Land seems to be in demand in North Carolina now.