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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 PLACE OF THE ELEMENTARY SCHOOL

(A paper read at the Twelfth Annual Presbyterian Workers' Conference, held at Johnson C. Smith University, Jan. 25-28.)

By Mrs. A. A. Jones

It is said we travel through life in a circle. We start on the journey as a child and if we live long enough we will come back to the starting place and become a child again. Perhaps this is why old people love to talk of the past. I hope the Program Committee had this in mind when they gave this subject to an old person and will allow me to give a bit of history before I read the few thoughts I have on the subject, "The Place of the Elementary School." If you could see the figures on my service pin you would note 1869-1926, which means that I taught my first school of this kind in 1869, and I was still teaching the same kind of a school in 1926, and even up to this month, January, 1927, I am still in the same work. In 1868 my parents moved from South Carolina to Dalton, Ga., where we found a Presbyterian church. Up to that time there had been no school in this town for colored children. The people persuaded my mother to open a school in the Presbyterian church and let me teach the children what little I knew and she manage it. We did so and taught for three months, each child paying 75 cents a month. Some time after we closed the minister gave me a check for \$30.00 from this same Board we are now working under, though of a different name. If experience and observation mean anything I ought to be an authority on this subject, but I am not. The only thing I remember teaching in this school was sitting on the pulpit steps at recess reading Bible stories to the children which I had learned to read before I could pronounce the name, "Bible" correctly. During the 80's I taught several sessions in these schools in different sections of Georgia, but for the last forty years I have taught continuously in one school, located near McConnellsville, S. C. This little station is not on the map, and has no telephone or telegraphic connections. When necessary for us to get a telegram our friends usually send to some one in the nearest town and have him bring the message. Yet from that little country school more than 60 boys and girls have gone to higher schools of our Church. Many have completed their educations and are filling positions of trust in the world.

Before Robert Raikes employed two teachers at a few shillings a day to teach Sabbath school, the parochial school was already in existence. The teachers for these schools were employed by the benevolent agencies of the various Churches of England for the purpose of teaching the children reading, writing, Bible, etc.

This was done long before there was any thought of education at the public's expense and thus the common people of England and other countries acquired an education. The need for such schools still exists in the interest of small hamlets, country districts and even in many of our larger cities. Our Church saw this need at the very beginning of its work in the South and established parochial schools along side of the church and in some instances the school was the forerunner of the church and in some instances the church was the forerunner of the school. Some think that the need no longer exists and that the parochial school should be abolished, because the State is doing more than in the past, and because other denominations are establishing schools for the colored youth. But I think that the need is just as great now as it was in the beginning. While it is true that the State is doing more, this

more is only 3 and 4 months of school a year in some districts. If our Church is to hold its own and grow, we need parochial schools as feeders.

One place that the Elementary School is filling now is that of supplementing the home training. Modern civilization has had its effect on the home. The pulpit, the church papers, the secular papers, and judges of the courts are sounding the alarm, urging parents to return to the good old way of our forefathers, using the Bible, the family altar and even the rod of correction.

Miss Nannie Burroughs, in a recent article in The Outlook says that "The Negro home is suffering from 'the outs.' Too many Negro mothers work out and too many trifling Negroes hang out."

"In a physical and moral sense it can be truthfully said of two-thirds of our places of abode, there is nobody at home.

"For various reasons and often without any good reason at all, Negro mothers are away from their children all day and a part of the night; as a result the race is teeming with 'Topsies.' The church school does the work left undone by many parents in that it takes the children at five and six years of age, starts their feet in the right path, inspires them to be something and do something in life. The Catechism, Bible stories and Scripture learned in these schools go with them through life. Their minds are like wax to receive, like marble to retain.

"To illustrate their ability to take these lessons in, a small five-year old boy, who went along to school with the others, was heard to say, 'I'm not going to serve the devil, for me and my house, we are going to serve the Lord.'

"So often when parents are in the home to train their children the example is not what it should be. To illustrate this, a small boy who attended one of our Elementary Schools was heard cursing, and when his teacher remonstrated, and asked him what his grandfather would say if he heard him curse like that, replied, "Oh, grandpa won't care, he larn't me what I know. He can cuss for more things than I can cuss for."

The teachers in the Parochial schools are usually consecrated men and women, who are interested in their pupils and aim not only to teach them their text books, but strive to develop their character, improve their morals and inspire them to live useful lives.

Kelly Miller, who got his inspiration in a parochial school, says, "If modern methods of teaching do not inspire, they are failures."

The Elementary School fills a large place in the community. It not only stands for things uplifting, but is a source of information and help to every one, irrespective of color or creed. The children are taught to be honest and industrious and respectful and whenever they go to work they carry these traits of character with them and this makes for better racial feeling.

One of the girls that was taught in one of the schools to make her first loaf of bread and bake her first cake and who did not have an opportunity to attend any other school, is now cooking for Mayor Kendricks, of Philadelphia, Pa., and not long since was given a gold medal by him for her efficiency. This little illustration only serves to show that the Elementary School serves to instill into the hearts of the children the prin-

ciple that work is honorable and that no matter what the task, "Do it heartily, as unto the Lord."

The Elementary School fills an important place in making leaders and recruits for the Church. Many boys and girls are sent from these schools to higher institutions of learning. It is the parochial school that furnishes us with the college presidents, teachers, preachers, and preachers' wives.

They not only find and inspire leaders for our own denomination, but they supply leaders for other churches as well. During the holidays I met a man who is a successful preacher of another denomination. If one is to measure success by appearances, and we usually do, he was riding in a big, shiny automobile, not a Ford, whether paid for I do not know, and he said, "I am making a success in my church work. I have one of the largest churches in the association. We have held the banner for some time for raising the most benevolence money. The only school that I ever attended was that little parochial school back there in the country. The only teacher I have ever had was in that school. The Bible received as a reward for reciting the Catechism, the lessons and stories learned from it, the talks from my teacher have been the inspiration of my life. I have studied that Bible and applied the lessons taught in that school, and the Lord's help, I am what I am."

TO RESTORE WAR-TORN CHURCH

Members of the Church in the U. S. interested to know why they ought to share in the restoration of the Old First Presbyterian church at Alexandria, Va. When the Civil War broke out this church was under the pastorate of Rev. Elias Harrison, of Princeton Theological Seminary. When Virginia seceded from the Union Dr. Harrison refused to acknowledge the newly formed government and the Virginia authorities therefore announced that marriages performed by him would not be recognized as legal in Virginia. Nevertheless, Dr. Harrison continued his loyalty to the General Assembly of the Presbyterian Church in the U. S. A. and continued to keep his church open for such loyal adherents as did not go over to the South. Because of the war the old church fell into despair and effort is now being made by descendants of the seceding Southerners to restore it.

This is one of the most historic churches in the country. It was in this Old First Church that Masonic funeral honors were paid to George Washington. Under its church floor is buried Dr. James Muir, who officiated at Washington's funeral as chaplain of the Alexandria Masons. Others buried there include several who lost their lives in fighting for the Revolution, also Dr. James Craik, an intimate personal friend of Washington, who followed his fortunes from the beginning of the Revolution to Yorktown. The name of Lafayette is also associated with this historic church.

John B. Gordon, of Alexandria, who is chairman of the Board of Deacons of the Second Presbyterian church there, is chairman of the committee of Presbyterians in charge of the appeal to the Presbyterians of the United States. He and other Virginia Presbyterians earnestly request that contributions to the restoration fund for the Old First Presbyterian church should be sent to William A. Moore, Jr., treasurer, Westminster Building, Alexandria, Va. Mr. Moore is also treasurer of the Second Presbyterian church of Alexandria.

PRESENTS PETITION TO FEDERAL GOVERNMENT

Washington, D. C., Monday, February fourteenth, 1927. Douglass Day marked a brand new epoch in the history of the colored race in America. For on that day prominent representatives of five racial organizations and five religious denominations visited the White House, the United States Senate and the United States House of Representatives and presented petitions regarding segregation, lynching, peonage, disfranchisement and the Houston soldier prisoners. These delegations went out under the auspices of the National Lincoln-Douglass Conference, which was perfected by Thomas H. R. Clarke and James L. Neill, of Washington, D. C., and William Monroe Trotter, officers of the National Equal Rights League.

Officers Elected
The National Lincoln-Douglass Conference of Colored Americans meeting in Washington, D. C., February 12th, 13th and 14th, elected T. H. R. Clarke, (3rd Vice-President of the National Equal Rights League), President; Rev. W. H. Jernagin, President National Race Congress, 1st Vice-President; Mrs. Julia West Hamilton, (President of Washington Division of National Association of Colored Women's Clubs), 2nd Vice-President; Neval Thomas, (President Washington Branch N. A. A. C. P.), 3rd Vice-President; James L. Neill, (Recording Secretary of Equal Rights League), Recording Secretary; Mr. A. S. Pinkett, (Secretary Washington Branch of N. A. A. C. P.), Corresponding Secretary; Miss Nellie M. Quander, (Legislative Chairman of Greek Letter Sorority), Assistant Secretary; Mr. E. B. Taylor, (Member of National Race Congress), Treasurer, and Maurice W. Spencer, (Treasurer Equal Rights League), Chairman of Program and Press.

Lincoln Night
Saturday evening, February 12th, Lincoln Service was held in the 12th Street Branch of the Y. M. C. A., Mr. T. H. R. Clarke, presiding. Rev. Dr. J. Milton Waldron delivered a thoughtful address upon "Some Vital Aspects of the Race Question." Three delegation committees to draft petitions were appointed, one to the President, one to the House and one to the Senate.

At Homestead
February 13th, Sunday afternoon, the delegation visited the Douglass Homestead at Cedar Hill, Anacostia, where a session was conducted by the National Association of Colored Women's Clubs, Mrs. Julia West Hamilton, presiding. Rev. Alice Winston, Vice-President of the Philadelphia Branch of the Equal Rights League, offered prayer. Reminiscences on Frederick Douglass were given by Mrs. Mary Church Terrell, Honorary President of the National Association of Colored Women's Clubs, and Thoms H. R. Clarke, President of the Lincoln-Douglass Conference, both personal friends of Douglass. Mr. William Monroe Trotter, of the Equal Rights League, delivered a tribute to Douglass as one of the great Americans, and a liberator of his race.

Monday Session
On Monday morning the Conference assembled in the Metropolitan Baptist church on R St. After prayer by Rev. H. B. Taylor, of the Presbyterian Church, President Clarke put Rev. W. H. Jernagin, President of the National Race Congress, in the chair. The minutes were read by the Secretary, James L. Neill, Esq., of the Equal Rights League, and adopted. The two petitions were read and adopted and with all procedure arranged, M. W. Spencer led the

delegation to the White House, arriving exactly at 11:45.

At White House
M. W. Spencer, as program chairman, was Master of Ceremonies, introducing the 40 delegates to the President, the Lincoln-Douglass Race Conference, representing the Equal Rights League, the National Race Congress, the N. A. A. C. P., the National Association of Colored Women's Clubs, the National Political Study Club, and prominent Methodist, Baptist, Presbyterian, Episcopalian and African Orthodox clergymen assembled.

He then presented Rev. George Frazier Miller, President of the Equal Rights League, as chairman-spokesman. He explained that the delegates came in the names of Lincoln and Douglass, emancipator and black race liberator, to ask redress; that they personally were not segregated but they felt the sting, the stigma, the humiliation, because it was aimed at the whole 12,000,000 colored people, that the matter was of great importance. He then presented A. S. Pinkett, Secretary of the local N. A. A. C. P., as Secretary of the Conference, who read the Lincoln-Douglass petition, asking abolition of segregation by Executive order; that the President send to Congress a special message for the Dyer Anti-Lynching Bill and have the Attorney General investigate suffrage conditions in the South.

President Miller then introduced Rev. Thomas S. Harten, National Organizer and Soldier Pardon Drive Director of the Equal Rights League, the soldier-spokesman, who presented a petition with 20,000 signatures from 30 States for the pardon of the remaining 20 soldier prisoners of the Houston Riot. He made a most eloquent plea for the soldiers, citing the valor of colored soldiers ever. Among other things he said: "We are the only group ever sent 3,000 miles to fight for democracy and then to be denied it on returning home." He said: "We were told to get education, property, money, character. We did this and had the patience even of Job, only to see the hand-cuffs of prejudice the more tightly fastened upon us."

When the President had asked the number of prisoners at present and said he would take up the matter with the Secretary of War, Rev. Miller resumed speaking against segregation. The President asked about the matter of colored employees, named a big figure and was told only one-tenth were in Washington and then asked how many complained. President Miller told him in classic language they did so inwardly but not outwardly for fear of losing their jobs. Then T. H. R. Clarke, the President of the Lincoln-Douglass Conference, James T. Neill, Recording Secretary of the Equal Rights League; Neval Thomas, President of the Washington Branch of the N. A. A. C. P., Rev. W. H. Jernagin, President of the National Race Congress, and Mrs. Mary Church Terrell, presented facts regarding segregation, also W. M. Trotter of 10 clerks even in the Department of Justice.

The House
Then the delegates divided in two groups and visited Congress. William Monroe Trotter, the chairman, and Rev. J. V. King, the Secretary, led the delegation which presented the petition to Congressman George Holden Tinkham, of the House of Representatives.

The Senate
Rev. W. H. Jernagin, the President of the National Race Congress, Mrs. Mary Church Terrell and Prof. George A. Parker, the Secretary, led the delegation, which presented the petition to Senator Frederick Huntington Gillett and interviewed Vice-President Dawes in his private office.

The Petition
The petition to the House of Representatives and The Senate closed as follows:

To those ends and in honor of the memories of Abraham Lincoln and Frederick Douglass at the natal anniversaries of these noble servants of the Republic, we do petition Congress for legislation.

(a) To reduce State representation in the Federal House in proportion to adult disfranchisement.

(b) To forbid denial of accommodation or segregation, by or for race or color, in interstate carriers and in all public places and facilities in federal property or in other federal domains.

(c) To more quickly detect and more adequately punish the crime of peonage.

(d) To make mob murder and lynchings a federal crime and, finally

(e) To refuse to seat those elected under conditions of disfranchisement because of race or color.

A splendid meeting was held at the Metropolitan Baptist Church on the evening of February 14th, 1927, under the auspices of the National Lincoln-Douglass Conference, as a part of the program staged in the observance of the birthdays of Abraham Lincoln and Frederick Douglass.

Federal Petition Commission
On motion of Mr. Trotter, resolving the meeting into an Equal Rights League one Mr. Clarke was elected Chairman of the Petition Commission of Equal Rights League.

Members of the Presidential Delegation.
The following members of the Lincoln Douglass Conference visited the White House: Dr. George F. Miller, Chairman, New York; A. S. Pinkett, Secretary; Rev. W. H. Jernagin, Prof. Neval Thomas, Wm. Monroe Trotter, Mass.; N. W. Spencer, Rev. T. S. Harten, New York; T. H. R. Clarke, James L. Neill, Mrs. Mary Church Terrell, Dr. W. W. Ray, Rev. J. U. King, Prof. W. H. Ferris, Rev. H. B. Taylor, Mrs. Katie Jenkins, Rev. C. C. Somerville, Rev. Joseph L. Lee, Mrs. Julia Christian Collier, Rev. H. T. Medford, Rev. Alive V. J. Winston, Penn., Rev. K. A. Taylor, Rev. John B. Pharr, Conn., Mrs. M. D. Butler, Miss Henrietta Neely, Mrs. John Saunders, Mrs. Peachie Colbert, Rev. J. L. S. Holloman, Miss Bertha Kelley, Miss Irene F. Davis, Rev. F. A. Young, Rev. S. A. Young, Prof. George A. Parker, Rev. W. R. Morehead, Rev. R. Alvin Fairley, Rev. Canon C. S. A. Dreckes, New York, R. G. Barrow, New York, Rev. S. S. Robinson.

Senate Delegation
Rev. W. H. Jernagin, Chairman; Prof. George A. Parker, Secretary; Mrs. Mary Church Terrell, Rev. T. S. Harten, New York, Rev. H. T. Medford, York, Dr. George Frazier Miller, Rev. J. L. S. Holloman, Rev. Alice Winston, Penn., Rev. C. C. Williams, Rev. F. T. A. Young, House of Representatives Delegation.

W. Monroe Trotter, Chairman, Mass.; Rev. J. U. King, Secretary; Rev. C. C. Somerville, Mass.; Mrs. Katie Jackson, Mrs. Julia C. Collier, Mrs. Melissa Saunders, Bishop Reginald Barrows, New York; Rev. George S. A. Brookes, New York; Rev. Hartin D. V. Stewart, Mrs. Marion Butler, Miss Henrietta Keely, Mrs. Peachy Colbert, T. H. R. Clarke, Maurice W. Spencer, Prof. W. H. Ferris, A. M.

HAYES RECEIVES \$3200 PER NIGHT.

Washington, Feb. 21.—Figures based upon guarantees for one-night paid concert artists in cities around 300,000 population, as published by "Variety," the organ of the stage and screen.

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