

Africo-American Presbyterian

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

VOL. XLIX.

CHARLOTTE, N. C., THURSDAY, MARCH 31, 1927.

NO. 13.

EDUCATIONAL TRAINING FOR WOMEN

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

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One does not realize the largeness of a subject until he begins to study it and give it serious thought. Abraham Lincoln is credited with having said, "I am never easy when handling a thought until I have bounded it North, and bounded it South, and bounded it East, and bounded it West."

It is not possible for me to do this with the subject assigned me and especially in the allotted time. It is only when one begins to read and think that he realizes the changed attitude toward the education of women during the existence of our Republic, and even the many changes that have come during the intervening years since some of us were girls ourselves.

It scarcely seems possible that there was a time in the history of our country when education for women, higher education especially, was looked upon as a luxury, not as a necessity.

The following is from a Children's Catechism of Health, which as the author says, "sets colonial girls in their proper places." Query: "Ought female children to receive the same education as boys and have the same scope for play?" Answer: "In their earlier years there should be no difference. But there are shades of discretion and regards to propriety which judicious and prudent guardians and teachers can discern and can adjust and apply."

The following is an extract from a letter of Abigail Adams to her husband written in 1778: "But in this country you need to be told how much female education is neglected nor how favorable it has been to ridicule female learning: though I acknowledge it to be my happiness to be connected with a person of a more generous mind and liberal sentiments."

Later Mrs. Adams writes of her own education: "I was never sent to any school. Female education in the best families went no further than writing and arithmetic; in some few and rare instances, music and drawing." Reforms along this line began somewhat earlier in the United States than in England and the town schools in New England were opened shortly after the Revolutionary War. Then followed in turn the finishing school for women, the academy and female seminary. The earliest of the more advanced schools for women, Troy Female Seminary, was opened in Troy, New York, in 1821, by Emma Willard. Later the name was changed to The Emma Willard School and it is still operated under that name. The best schools in the early days were private and many of them more or less under Church control. Oberlin College, founded in 1833, has the distinction of being the first institution of full collegiate rank to admit women as candidates for degrees.

However, the course offered them was much abridged and limited. Vassar College, chartered in 1861, and opened in 1865, at the close of the Civil War, was a pioneer in the collegiate education of women. She has from the very first maintained a high standard of scholarship in faculty and students and has been well equipped and endowed.

The State Universities of Utah and Idaho were the first to open their doors to women. Now, every State University, with the possible exception of Virginia, admits them to all the privileges accorded men.

A report of the Commissioner of Education for 1918 shows that 46 per cent of all those re-

ceiving first and graduate degrees were women. The increase in women students in their own colleges in a twenty year period (1890 to 1910) was 384.4 per cent while in co-educational institutions it was 488 per cent. The increase in male students during the same period was 214.2 per cent. How has all this come about? How account for the changed attitude toward the education of women? In the earlier years of our republic, industries centered wholly in the home. From the home-grown wool and flax, carded, spun and woven in the home, clothing was provided for the family and the home was largely self-sufficient.

With the substitution of machinery and factory system for hand work the home gradually ceased to be a work shop and women were released for work in other fields outside the home, and today we find more than 8,000,000 women engaged in the gainful occupations. A recent periodical spoke of 567 occupations and women engaged in all but 35 of them. These range from domestic service and manufacturing to clerical work and professional service.

During the World War women were necessarily called upon to fill positions and to do work which they had never done before. Since then the number in gainful occupations, both skilled and unskilled, has steadily increased.

The latest statistics I have seen estimate that 41.1 per cent of all those engaged in professional service are women. This, of course, includes more than one half million women engaged in teaching, a profession in which they largely predominate and which for many years was the only one entered by them. Some one has spoken of them as an "army of women surrounded by men."

College women are proving their worth not only as teachers, secretaries, librarians and social workers, but also as designers, draftsmen, chemists, assayers and as skilled biologists in government laboratories. Women have not often entered the realm of science but you are perhaps familiar with the achievements of Eleanor Olmstead in entomology and of Mme. Curie in physics and chemistry. There has been no general movement of women toward the so-called higher professions of law, medicine and theology, yet they have the much coveted privilege of pleading before the Supreme Court of the United States. Women physicians practice in nearly all large cities and have been successful in the conduct of hospitals and even medical schools and on mission fields.

A young college woman holding an important post in Paris during the World War when asked what her message to her American sisters would be, if she could send them but one, promptly replied, "Tell them there is no limit to what they can do, but they must be ready when the time comes."

Some one has said we are nearing the millenium for womanhood. Whether that be true or ever comes depends on woman herself. Schools are recognizing the trend in this direction and are shaping their courses to meet it. Perhaps the lines were never more closely drawn than today between those who are the advocates of the liberal arts as given in the colleges and those who would combine some kind of vocational and professional training with the mental culture in the four years' course. The former is certainly valuable because of its intellectual disci-

pline, the power to reason and think which is developed, thus laying a good, broad, deep foundation on which to build the superstructure of later professional work.

The general policy of the latter is more favorable to the theory that general culture may be attained through vocational training combined with culture and offers a number of different courses organized on a four year undergraduate basis and leading to the bachelor's degree in science and art.

The four year domestic science course as given in the best schools is an example of the latter. It not only familiarizes the student with every phase of culinary science and art but is a general college course in so far as mathematics, history, literature and the sciences are concerned and also includes some cultural subjects.

The same is true regarding courses in economics, sociology, education and many others. Wellesley and Smith each offer twenty post-graduate courses in economics and sociology. The University of Minnesota offers twenty-eight; that of Michigan in these subjects also forty courses, any one of which may be compassed in the four year period.

The older, more conservative colleges of the East still hold to the former, while the Western colleges for women and practically all the State Universities pursue a policy which is more favorable to the latter. If a young woman has a taste or inclination, or shows an aptitude for some line of endeavor, she should have teaching training which will develop it. Some may elect the broader, fuller course, while others, through force of circumstances, will be compelled to choose the latter.

The value of higher education and thorough training is no longer questioned from a commercial standpoint and certainly it cannot be from that of increased ability to serve our fellowmen.

So much for the history of the subject and some of the theories concerning it. The growing demand and the opportunity for women's work in many different occupations and professions is unquestioned. Is there any reason why she should not embrace the opportunity or respond to the demand?

The criticism has been made that higher education for women unfits them for home making but the criticism does not seem to be well founded. Surely we would not advocate such an education for any young woman as would cause her to be less interested in the building of a home should the opportunity come to her.

Not every woman, however, finds the ideal mate and we must not forget that in this matter custom decrees that woman must play a passive and sometimes a waiting role. Some of the finest characters I have known have been women who would have graced any home, but, not having one, were giving themselves unstintedly to the service of others and were an inspiration to many with whom they came in contact.

In the future, as in the past, doubtless more women will enter the teaching profession than any other and there is none which opens wider opportunities for molding the men and women of tomorrow and preparing them for their life work.

Dr. Henry Van Dyke, who has been himself a teacher, speaks of teaching as "The worst paid and best rewarded of all professions," and challenges no one to enter it unless he loves it. "The reward comes," he says, "in the many candles which the teacher lights and which in the later years will shine back to cheer him." "Knowledge," he further says, "may be gained from books, but

the love of knowledge is transmitted only by personal contact." The field is a broad one, ranging from that of a kindergarten to that of the teacher of teachers and highly specialized subjects. In the State of North Carolina the standard of preparation for teachers is being raised year by year. The number of high schools is increasing rapidly and this creates a demand for more college trained teachers. Here, too, perhaps, 90 per cent of all the girls receiving a higher training elect teaching as their work.

In manufacturing centers and larger cities there is more opportunity for work along sociological lines and many young women are responding. Sometimes young women of means enter this work solely for the good they may do. No matter what field any one may enter the financial should not be the only or chief consideration. The real reward lies in the idealism, the joy, the strength of the work done, and in a mind and heart conscious of having done their best. She who enters a calling merely to make a place for herself with no thought of those about her lives a narrow life and misses much which can be gained only by association with others in work for the common good.

I would not be true to my convictions nor to the traditions of the school I represent if I did not advocate a full, well-rounded education, not only of the head and hand, but of the heart and soul. No experience and no training will instill habits of truthfulness and honesty, the doing of right because it is right and conforms to the will of God, the formation of a Christian character above reproach in every way is fundamental in any scheme of education in the true sense.

So many writers on this subject overlook entirely the moral and religious training of the girl and comparatively few schools exalt the Bible or give the Bible the place in the curriculum it once held. These writers, when they do speak of the moral and religious values, fail to tell us on what these are based. The ignorance concerning the Bible shown by young men and women is pitiful, to say the least, and it is not creditable to the training in the home or Sunday school.

In a test given to the pupils of 200 high schools in a certain State only 9 per cent could name the Old Testament prophets; 31 per cent gave the number of books that make up the Bible, and 33 per cent named the four Gospels.

No education is complete that does not develop a personality wider of vision, larger in grasp, fuller of resource, and at the same time inspire a determination to give all one can in service to the world. Neither is there any worthy vocation a woman may enter in which she may not in one way or another serve her generation. The reward will come in the joy and satisfaction of having done one's best. May I quote at the end as at the beginning another saying of Lincoln: "As I have gone through life I have plucked a thorn wherever I could and planted a rose wherever I thought a rose would grow." If young women will do this they will make their education in the words of another:

"A door
By which we reach new fields
Of service for our God and fellowmen,
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless,
And reap the sheaves God's
word of witness yields."

THE CHURCH AND TEMPERANCE

By Rev. J. Burton Harper

Temperance, as it makes its way through the world, must ever be fostered, maintained and exalted by the Christian Church. It is, therefore, one of the great texts in the Church's preaching program. Men here and there have not to any large degree totally abstained from alcoholic drinks and narcotic evils. Every year these forces wreak their vengeance on the physical and spiritual constitution of the human family. So deep seated are these evil tendencies, the unborn child hereditarily is affected and more or less becomes an esctheon on society. Thousands of men and women die every year both directly and indirectly; and too often even innocent persons are made victims under the appalling maelstrom of this terrible agency of hell.

It is conceded and well seen, however, that men can and will only be made temperate and orderly through the policy and order found in Jesus Christ. It is difficult to force and compel man, made in the image of God, with set moral basis to do anything, let it be good or evil, that he wishes. When compulsion is brought about there is an opposing attitude and aptitude set up in the executive recesses of the human mind which invariably bring on greater consequences. It is this phase that is astounding the Church today in the more or less increased intemperance that is seen openly in the world; and too often secluded in the higher places of rectitude and decency. But the Church must overcome and destroy these forces. No experience and no training will instill habits of truthfulness and honesty, the doing of right because it is right and conforms to the will of God, the formation of a Christian character above reproach in every way is fundamental in any scheme of education in the true sense.

The Gospel of Jesus Christ must be applied to the individual, not to his head, but to his heart, that intemperance and all of the deadly forces of sin may be so eradicated that they can not give trouble. The home must be presided over by a sane and Christian husband who will teach his wife to love and honor him as a husband that the children may of a certainty get the proper Christian forces to ever keep their lives free and safe from the dangers of vice and sin.

We feel, therefore, that the Church must properly inform the people of the evils of intemperance as to the results both to body and spirit and the great blessings of temperance in all things, making it forceful that total abstinence from alcoholics and narcotics will amply reward him who so directs and governs himself. The Church must leave the individual to his own mind and its powers, not forcing or driving, but as God instructed Adam in the Garden of Eden. Man is a free, moral agent and this one great fact must not be forgotten for fear that worse results may follow from compulsory means.

Preachers must save the world through the preaching of the Gospel of Christ. Law and legislation will not save, but God's grace through Christ. Men can be persuaded to not sin, but cannot be made or forced to not violate law and decency. Preachers will have to let the world know that they themselves believe and are a part of their preaching. They must live the gospel and when up telling the gospel they must put force, energy, well, even fire behind the message, capturing first the father and mother and holding them fast forever after taking hold of them. These forces alone will save lives, and our government millions of money, and time and worry.

Some people can make us positively happy if they will leave us alone and keep out of our sight.

BLANDONIA CHURCH NOTES, SANFORD.

By Mrs. N. L. Crumpton

The Communion of the Lord's Supper was celebrated in Blandonia church, Sunday, March 20, 1927. Rev. McMillan brought to us a very beautiful and touching sermon taken from Hebrews 11:27. His subject was, "Seeing the Invisible."

With great spiritual eloquence he exhorted us to look with an eye of faith beyond the perishing things of this world and behold the matchless Lamb of God who died that sinful man might live. Our hearts, as it were, were prepared for the reception of the Holy Communion by his burning message. There was great rejoicing as the presence of the Holy Spirit was felt by all.

The Sunday school was up to its usual high standard and both the attendance and offering were unusually good. Cephas Bible class, taught by Dr. C. N. McMillan, was in the lead with an offering of \$10.25, and so retained the banner for its fifth consecutive Sunday. The total offering in Sunday school was \$29.78. The total collection for the entire day was \$68.50.

The annual reception for the choir was held on Thursday night, March 10, in the home of Mr. and Mrs. M. J. Alston. A splendid program was presented consisting of papers, talks, duets, and both instrumental and vocal solos. We were very glad to have our pastor's wife, Mrs. S. J. McMillan, with us on no Capital required to begin.

herself as being very glad to be present and gave very encouraging remarks. The program was in charge of Dr. C. N. McMillan. At its conclusion Mesdames N. Crumpton and Lecy McIver served delicious refreshments consisting of pineapple ice cream and cake, followed by hot chocolate, topped with marshmallows. This reception has been made an annual affair and is looked forward to with pleasure by the members of the choir.

The Woman's Missionary Society was very cordially entertained in the home of Mrs. Alice Richardson on Thursday, March 17. This was a very interesting meeting and much business was transacted. The following officers were re-elected for the ensuing year: Mrs. N. Crumpton, President; Mrs. Electa Cox, Vice-President; Mrs. B. G. McMillan, Secretary; Mrs. Lecy McIver, Assistant Secretary; Mrs. Alice Richardson, Secretary of Religious Education, and Mrs. J. E. McMillan, Mrs. W. P. Roberts and Mrs. Katherine Gilmore were elected as leaders for the Beginners, Primary and Junior Light Bearers respectively.

All of our benevolence quota has been paid and we are expecting to go to the Presbyterianial with a round report. N. L. Crumpton is the delegate.

After the business was finished the hostesses, assisted by her little daughter, Fannie, served two courses of lovely refreshments consisting of hot tea or coffee and pimento sandwiches and jello with whipped cream and cake.

Sanford was given a rare treat indeed on Monday night, March 21st, when the Men's Club of Blandonia church presented Prof. Richard B. Harrison in recital, assisted by Mrs. B. G. McMillan as special soloist. The program was especially good throughout and was enjoyed by a large and appreciative audience.

The Men's club is to be commended for bringing such talent to the city and for the great work they are doing for the church and community at large.