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

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BY THE WAY

By Uncle Billie

Part III

THOSE WHO GO THROUGH GRAMMAR

Studying grammar and going through grammar do not bring the same results as to grammatical information. Going through grammar one sees only the primary meanings of words as to their relations in sentences. Their knowledge in the study of English grammar is superficial. It is the opinion of quite a number of unfortunate school teachers who seem to hold the idea that a word or some words have only one office in a sentence, or can hold but one office; and that, for instance, the word but is just a conjunction regardless to the office it holds; but it should not be overlooked by those who are mentally elastic—not finished—that a word is what it is by the office it occupies in a sentence. They are not hypocrites (playing the role of what they are not.) Whatever they do they are that. Benjamin Franklin's being a great American statesman does not destroy the fact that he was a scientist and printer. The late Dr. D. J. Sanders' being a churchman, editor and college President, did not destroy his ability to make shoes; for he was a fine shoemaker. The duty performed by a word in a sentence gives it its meaning as it relates to other words in a sentence. One should not determine the part of speech of a word by its form but by the service it renders or office it holds.

A GOOD IDEA

It is to be able to diagram or parse your sentence in your mind before giving it to the public. You will help readers and admirers of good grammar and good English.

Of course, Latin and Greek—but the former is not stressed while the latter is not offered in our colleges now—make the study of English quite easy and pleasurable. You do not have to study so hard and long for the cause of linguistic things.

Good English is your recommendation as well as mathematics is your living.

This article may impress some young person pursuing an education in some high school or even in our colleges to give more careful study to those subjects that will widen his view, deepen his interest, and strengthen his grasp on common and finer points in English.

High schools and colleges do not teach English grammar any more now. That is a subject for those down in the grades; and I, having kept up a large correspondence, for over thirty years with men and women, boys and girls of educational advantages to be envied, see this great need among them; as a general rule, I can detect the difference, in composition, between that group that studied English in our high and normal schools years ago and that group that boasts now of better advantages and of the fact that English grammar is not a high school subject any more.

A college graduate of one of our big Negro universities looked upon me some years ago with a contemptuous smile because I told him I studied botany in my sophomore class when a student in Biddle. He laughed and said: "That is a high school subject." Perhaps it is or was when he went to college. But after further investigation on my part—I like to catch big heads—I find that this boastful gentleman did not study botany in the high school from which he graduated, and that botany was not taught in his

college in his days there, and that the President writes me that it is offered now.

This kind of make-believe is morally, spiritually, intellectually nauseating. We are getting too much of this among some of our college products; even among some of our older graduates. We have a group now who think that a college President must be loaded down with degrees and be a recent day graduate. This is more advocated among a certain group of Negroes than among white people, and they have a few, but they are without weight.

Peter was putting up a stiff defense in his denial of the Master before the Sanhedrin; but when the reason was given for knowing that he was one of them: "Thou art of them; for thy speech betrayeth thee," he gave up the fruitless defense.

One's inability to place words in their proper places in sentences can not grasp the full meaning of the idea expressed; can not hold the continuity of thought if a sentence is very lengthy. Unless they convey their thoughts in very, very short sentences they become victims of their speech, which betrayeth them.

Terminology, or the expressions or terms used in the new grammars, are sufficient to frighten a weak fellow from grammatical quest. But if a fellow has a good working knowledge of Greek or Latin or both he may walk through the valley of the shadow of critics and fear no evil for the principles are with him.

(The End)

CAPE FEAR PRESBYTERY IN SESSION AT WILSON

Old Cape Fear met for the forty-fourth time in history in the dear old town of Wilson—a great farming center and the largest tobacco market in the world. It convened in Old Calvary church, a church with a hospitality and friendliness engendered by the ever faithful and modest Prof. Vick. Everything was peaceful but everybody was not satisfied.

I myself was not grieved but was uneasy because of the apparent smallness of our members throughout the bounds of the Presbytery. In years past I was not at ease with the old veterans, but during this session I could readily see that the "old men" had done their best, piloting the old ship toward the shore.

Drs. Savage and Dillard have stood by their guns fighting the fight of faith. These men are still fighting. Dr. Savage in his great speech before the boys verged on eloquence trying to stimulate and enthruse us to spiritual action. No man of the Presbytery can think hard, fairly and justly, of these men who have striven hard for more than forty years.

In some degree my thoughts have not been in the past justifiable, for nothing can stand in the way of the determined, faithful, hard worker. I believe that if every man in Cape Fear during his sojourn had worked as untiringly as Drs. Dillard and Savage in their early days, when these men preached under trees, in little houses, and baptized men and women in mill ponds after night fall, our number of communicants would not be less than ten thousand souls. I am yet hopeful for this overshadower of heaven's blessings. I took my training at Albion and Lincoln University. I love these schools, I labor daily to maintain the honors received from Lincoln and I pray that all of Lincoln's sons may give a good account of themselves. I trust that the men of Cape Fear may not be discouraged, but get down to work and results will come.

I have never had any honors from the men constituting Cape

Fear. Some years ago a brother told me that "I did not have sense enough." This brother does not belong to us now. No, I have never been to the General Assembly, nor have I moderated a session of Cape Fear and at this date it is not anticipated. Yet I have had the pleasure of attending two sessions of our Church's greatest tribunal.

I am appealing to the men of the Presbytery to bend every energy for a large harvest this year. A great banner year will no doubt bring joy and gladness to the hearts of our dear leaders, Drs. Dillard and Savage, who love us and Cape Fear with all of their strength.

I thank Dr. and Mrs. McCrorey for their visit to our town. They looked fine on the rostrum.

J. BURTON HARPER,
Rocky Mount, N. C.

THE NEGRO'S CONTRIBUTION

By Audrey West

(Winning Essay in the recent Junior Prize Contest at Scotia Seminary.)

In America today we have somewhere between ten and twelve million people of Negro or African descent. It is true that a race is human first, then racial, so we can say that since the slavery period the Negro has made his greatest progress. To America the Negro could bring best his music, one of his greatest possessions. Though he had very few opportunities at first, he at once turned with great zeal to develop his gift when he became his own master. Music is as natural to the Negro as song is to the bird.

The music of the Negro is of three distinct types: the spirituals or sacred songs, the work songs, and the Negro Creole songs.

The spirituals are really the most characteristic product in America of the race's genius yet. They have outlived the particular generation and conditions that produced them. The roots of melody and rhythm and the harmonies were brought no doubt from Africa, but although there is a connection with African music, the imagery and sentiments expressed by these songs are the results of the conditions under which the slaves lived in America. It was in these songs that he poured out his soul. Among the Negroes of the lower South who lived in dread of being sold in slavery the spirituals are of a deeper and more truly religious zeal than the spirituals of those of the upper South where the Negroes lived on the same plantation all their lives.

An outstanding characteristic of the spirituals as well as of other Negro music is their unusual harmony. All of them have three or four parts. This is due to the fact that the Negro is a natural harmonist. If there are three Negroes singing together you at once catch the harmony of three distinct tones, but take three people of any other race, and usually you find them singing one part or the melody.

Another characteristic of these camp-meeting songs is that the time is even, being either two-fourths or four-fourths time. No spirituals have triple rhythm, which means having three or six beats to the measure. This can be explained by the fact that they are always accompanied by the beating of the foot and the swaying of the body.

The spirituals are essentially religious. They are meant for congregational singing and not

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THE TEACHER'S CORNER

By Miss Marjorie E. W. Smith

THE PLACE OF THE COLLEGE FOR WOMEN IN THE EDUCATIONAL SYSTEM OF TEXAS.

By Miss Margaret N. Lee

Dean of the College, Head of the Department of Education, and Supervisor of Physical Education at Mary Allen Seminary, Crockett, Texas

Part I

Dean Margaret N. Lee was granted her master's degree by the Ohio State University. She majored in Education and Sociology and is especially prepared to handle the problems of a girls' school. This paper was delivered before the State Colored Teachers' Association at Houston, Texas. Since the administration of Miss Lee every girl who has finished has gone into teaching or further study in a higher institution and made a creditable record. Although Dean Lee emphasizes adequate professional training she feels that the ultimate place of every girl is in the home, and that women, whether as wives, mothers, or teachers, should work through the home both directly and indirectly. She also feels that women are the primary moulders of the race. At Mary Allen she endeavors to prepare the girls to be the guardians of the social heritage, to meet the responsibilities that are particularly theirs, and to so shape and control conditions in home, school, and church, that life is made richer, and deeper, and more meaningful to all.—M. E. W. S.]

As an introduction to my discourse on "The Place of the College for Women in the Educational System of Texas," I shall review briefly the origin and development of institutions of higher learning for women.

We know that the struggle to gain for women educational advantages equal to those enjoyed by men was a long and difficult one. It was slow to come true because of prejudice, conservatism and the dismal predictions that damage would be the result, if learning should be advanced to the weaker sex. At first, schools were established for men only. As women began to awaken, to realize their condition and their responsibilities, they tried to enter some of these schools. In many instances their application was rejected. The fact that they were refused engendered the desire to establish schools for girls.

So women's colleges were organized as an expression of protest against the exclusion of women from men's colleges.

The higher education for women began in the nineteenth century, its foundation being laid in the academy. The earliest institution of college grade was Mt. Holyoke, founded in 1837 by Mrs. Lyons, followed in 1855 by Elmira College; in 1865 by Vassar; in 1870 by Wellesley; in 1871 by Smith, and 1885 by Bryn Mawr. Columbia made peace by establishing Barnard as a co-ordinate college for women in 1889, and Harvard set up Radcliffe five years later.

Of the twenty-two institutions dating their origin before 1850, but two were in the North Atlantic States. Just previous to the establishment of Mount Holyoke, several institutions of somewhat more than secondary grade had been established in the South. Among these the Wesleyan Female College at Macon, Georgia. In all, before 1850, Georgia had four so-called women's colleges, Alabama, Missouri, North Carolina and Tennessee each had two, while one each had been founded in Maine, Massachusetts, Ohio, Illinois, South Carolina and Texas. The preponderance of such institutions throughout the South is

fascinating but confusing. The social attractions and insistent appeal of student activities make it very hard for her to weigh and compare values correctly, and she is likely to make sore blunders. A knowledge of these conditions which are commonly characteristic of the large educational schools, has aroused a question in the minds of thoughtful parents as to whether their daughters are prepared to be thrown into the current of social contacts and more or less unabridged freedom that is becoming more characteristic of our co-educational institutions.

The years that have been so aptly called the experimental life are very trying to the girl's deals. Her salvation at this stage, would seem to lie in an earnest resolution not to do anything which is not really uplifting. Keep her ideals she must, if college is to be her benefactor. Her difficulty lies in applying them, in strenuously striving for unflinching practical impulses that will lead to her highest development, because of the numerous temptations and social complexities which accompany life in the larger co-educational institutions.

In view of this, in the minds of thoughtful parents, it seems that they prefer a school for women only until the girl reaches an age when her attitudes and ideals are more firmly developed. This does not mean that in the college for women there should be an absence of social contact with the opposite sex, but rather a restricted social life. And in our time of social freedom and personal liberties such restrictions are very desirable. Perhaps I should mention also in connection with this purpose of assisting the girl through the experimental stage of life, that colleges for women are not to be thought of as correctional institutions as some have erroneously concluded. In the Southeast and North-east parents send their daughters to Spelman, Barber, Scotia, Radcliffe, Bryn Mawr and other schools not for the purpose of reforming them but for the purpose of giving them a higher and more adaptable culture than they could obtain in the co-educational school and the students come from the very best homes among both white and colored, because among thinking parents, such social restrictions are characteristic of these institutions, are considered desirable.

Another advantage in a separate college for women is that it provides an atmosphere in which hard and continuous mental work is possible. A stimulating sense that the college girl may and would do something fine with her life seems ever present in the minds of the girls. The work of the student is not seasonal. The steady routine of the year is not broken in on by feverish periods of inter-collegiate athletics and other distractions. To the whole group of women's colleges in the country, is the fact that, there is in general an understanding between the college and the student that she has come to work seriously at an arduous task which is important not only for her as an individual, but also important because she is to be later, a member of a community to which she must make a serious contribution.

With the students once admitted and their own more direct responsibilities begun, special effort is made to see that the work is well directed. It is generally believed by the educators that graduates of women's colleges are a good investment, educationally. Evidence of this is illustrated in a study that was made in 1927 of the seven outstanding colleges of the East: Bryn Mawr, Vassar,

Alabama, 21; Arkansas, 8; California, 37; Colorado, 7; Connecticut, 30; District of Columbia, 29; Florida, 6; Georgia, 23; Illinois, 57; Indiana, 19; Iowa, 19; Kansas, 7; Kentucky, 34; Louisiana, 20; Maryland, 20; Massachusetts, 57; Michigan, 15; Minnesota, 22; Mississippi, 19; Missouri, 40; Montana, 3; Nebraska, 6; New Hampshire, 3; New Jersey, 34; New Mexico, 4; New York, 141; North Carolina, 28; Ohio, 32; Oklahoma, 7; Oregon, 4; Pennsylvania, 70; Rhode Island, 12; South Carolina, 24; Tennessee, 21; Texas, 26; Utah, 2; Vermont, 3; Virginia, 44; Washington, 8; West Virginia, 7; Wisconsin, 17; Wyoming, 1.

These statistics indicate clearly that the separate school for women is not an unusual affair.

Between 1890 and 1910 there was an increase in attendance in colleges for women of 348 per cent. This tendency toward increase is still apparent, according to a report recently, in the Atlantic Monthly, on the seven outstanding women's colleges in the East. It shows that in the last few years more students have presented themselves for admittance than could be properly housed, fed and taught and from the waiting list of girls waiting to enter, one would be led to think that the demand for women's colleges is increasing.

The fact that we have such a large number of colleges devoted exclusively to the education of women and that the attendance at such institutions is still creditable, indicates that they must serve a desirable purpose. An explanation of the services rendered by these institutions will most vividly point out to you the place of the college for women in our educational system. If the separate school does not meet a certain demand, then it has no place. But it is my conviction that it fills a very important place for the following reasons:

1. The ages for graduation from high school have been considerably lowered in the last two decades so that the girl is often ready for college at fifteen or sixteen. This is a time when there is a great deal of intellectual and emotional unrest, and the youth's energies are directed toward properly adjusting the self. The transition from high school to college at this time is a difficult and dangerous one. It seems but a step but that step is across the mighty gulf that separates a girl from childhood and sets her in a new world where she is to work out her own destiny. All about her is strange and untried. She must make her own choices, she must direct herself. She finds the intense and pulsating life of the campus

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