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

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MANY NEGROES AID-ED IN CENSUS TAKING

Washington, April.—(By The Associated Negro Press.) Uncle Sam's official report for 1930 on the number of his Negro citizens and their condition will be awaited with more than customary interest this year because of the more general interest which the Negro has taken in the grand enumeration and his feeling that a more liberal attitude at Washington has permitted a tabulation which will destroy the effect of inaccuracies about the Negro permitted in former censuses.

Although there have always been a few Negro enumerators in the army of 100,000 which the federal government employs, the federal government has never before countenanced a program which involved the desirability of using the Negro to obtain facts and figures about himself. Here and there a Negro man or woman has passed the test and enjoyed enough favor to get on.

But the census taking has grown to be such an intricate operation on a big scale that the director of the census has become convinced of the necessity of utilizing every agency that will insure greater accuracy and more complete figures. Thus, even for the enumeration among white people, increasing care is taken each decade to obtain all the truth and to overcome obstacles which the people themselves create.

The social condition among Negroes in the South where most of them live is such that it was readily acknowledged that there might be room for improvement in the method of obtaining results. It was admitted that Negroes living in the out-of-the-way places might be overlooked, or that, in the cases of plantation owners, an effort might be made by the owner to answer for all his "hands." Furthermore, the possibility of white enumerators writing up many fair-skinned Negroes as white was recognized.

In view of such problems, Director William Steuart, of the Bureau of the Census, approved a plan whereby the official representatives of the bureau, or the supervisors throughout the country were permitted to avail themselves of whatever voluntary assistance Negro leaders might give them toward creating greater co-operation with the census takers and were conferred with on the advisability of using Negro enumerators.

As a result of this program, more Negroes took an active part in the enumeration this year than at any other census and this activity was spread over a larger area.

Not only in the larger cities of the North which have acquired congested Negro areas in the last decade, but in all the States of the South, supervisors generally showed an active willingness to utilize whatever aid might be given them by influential Negroes in various communities and to use Negroes as enumerators where that might be done without undue friction.

One of the strange obstacles against the employment of Negro enumerators which reared itself in the South was the absence of the segregated residential areas in the cities and towns. Supervisors generally were willing to select from among successful applicants Negroes to do the work among Negroes, but were fearful that in the South white would resent the entrance of Negro enumerators into their homes. The big job in such cases was to find an agreeable territory in which the Negro might work. Supervisors went out of their way

to do this in Georgia, Alabama, Tennessee, Kentucky and Texas. In the latter State, one supervisor urged Negro friends to take the examination so that he might be in position to appoint them to work.

Mississippi, North and South Carolina, Florida, Virginia and Arkansas, all had their Negro enumerators. In Arkansas, Scipio Jones, prominent lawyer, mailed a printed circular to teachers containing instructions regarding the appointment of enumerators and applications for other positions in the census bureau. Pine Bluff was one of the cities in which several Negro enumerators were employed.

Mrs. John Hope, wife of the President of Morehouse College in Atlanta rendered splendid service in awaking Negroes to a sense of their census responsibilities by organizing a census committee which held classes among Negro citizens and delivered lectures at church and lodge meetings. It was partly the good effect of her work which caused the Georgia Democratic Senator, Harris, to protest against the employment of Negro enumerators. The supervisor of the Atlanta district cooperated in every way with Mrs. Hope.

Of course, it was in the large cities of the North and East that the biggest groups of colored enumerators found employment. In Philadelphia, Ernest Stevens was made a supervisor of the census of population. So was Attorney Henry Porter, in Chicago. Supervisor Porter had more than two hundred enumerators working out of his office. Charles E. Hall, a statistical expert of the census bureau, was also a supervisor of the census of distribution and manufacturers in one Chicago district, with a force of colored and white working for him. Detroit had more than fifty colored enumerators as did also St. Louis, where Attorney S. E. Garner served as field agent for the supervisor.

It is hoped that as a result of this more general participation of the Negro in the census taking that the credit side of Negro progress is going to be built up in the 1930 census.

RENDALL PRESBYTERY

The Presbytery of Rendall met at Bridgeport, Okla., with the Antioch Presbyterian church of which Rev. William M. Anderson is pastor.

Roll call showed very nearly one hundred per cent attendance of the ministers. Even those in Chicago and other distant places were represented by letter and contribution.

Following the example of the General Assembly, Rendall Presbytery elected an elder to be Moderator. This elder—Mr. J. H. Crowell, has not missed a Presbytery or a Sabbath school convention in seventeen years. He is a very active, intelligent Christian. He was the first President of the Sabbath school Convention here and has held the office for seventeen years. He is also the President of the Canadian Synodical School of Methods.

Being the retiring Moderator, Elder Crowell gave a very timely and interesting address on "The Motive Power, Memory and Program of our Work."

Rev. H. C. Cousins, the Sabbath School Missionary, read the 13th chapter of Corinthians and Rev. J. S. Wilson, pastor of Hopewell Presbyterian church, of Chandler, Okla., led the prayer.

The election restored Elder J. H. Crowell to the Moderatorship and made Elder P. G. Dunlap, of Shaw's Chapel, Lima, Okla., the Temporary Clerk.

One minister was dismissed. Rev. H. A. Holder was dismissed

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ST. JAMES CHURCH GREENSBORO

By Mrs. T. B. Jones

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" was the text from which Rev. H. C. Miller spoke Sunday morning, using the theme: "The Message and Meaning of Easter."

The most thrilling themes, said the speaker, have been woven about victories. Here the speaker cited the great poems of Virgil, Homer and Milton as examples. So Paul sums up his argument for the Resurrection in a shout of victory.

First: Easter tells of the victory over the fear of death's sting. Before Christ died death was regarded as a cruel breaker of happy homes. Jesus by his death robbed death of its sting.

Second: Easter tells of the victory over the dread and power of the grave. Until Christ was entombed, the grave was equal to hell. The Saviour gave a demonstration such as was never witnessed before when He came forth from the grave.

Third: Easter speaks of victories over self. If I can hold myself in hand I need not fear the devil.

Fourth: Easter assures us of life beyond the grave. Jesus said: "Because I live, ye shall live also."

Nature today joins her numerous voices in assuring us of that new life. The long, dreary winter is past; the Sun, emblem of the risen Lord, has climbed the steps of the heavens, sending its life-giving rays into the dark recesses of the earth, calling again into beauty the lily and fragrant violets; the frozen streams have broken from prison. All these join with us today in a mighty shout of victory.

Close all your churches today, yet there would be a call to prayer.

"Not to that dome where crumbling arch and columns, Attest the feebleness of mortal hands; But to that fane most catholic and solemn, Which God hath planned."

Seven children were baptized in connection with the Easter services.

After listening to this splendid sermon Sabbath morning and a short program rendered by the children during the Sunday school hour, Easter Day was fittingly brought to a close Sabbath night when the Senior choir rendered the cantata, "Joyous Bells of Easter," by Adams. Listening, the audience heard and felt the suffering and death of Christ and His glorious victory over death as told in song. Special parts were sung by Miss Susie Miller, Messdames E. B. Meares and S. W. Carter, and Messrs. George Willis and T. B. Jones.

Several of our church members spent Easter holidays out of town, among them being Miss Alma Morrow, who visited Richmond, Va., and Miss Marietta Meares, who spent the time in Hampton, Va., visiting her sister and brother, who are students at Hampton Institute.

Mrs. C. M. Young, Little Miami and Messrs. Morris Young and Edward McRae were the week-end guests of Mrs. T. B. Jones.

Miss Ardella Walker, of Winston-Salem, was the guest of Mrs. E. B. Meares during the Easter season.

"People will do anything nowadays to save a few minutes, though what they mean to do with those few minutes is quite another question."—Dr. Cyril Norwood.

THE TEACHER'S CORNER

Conducted 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 II

At this point I want to pass to the next and probably the greatest reason why the college for women should have a place in our educational system. It permits a program especially provided to fit women for their chief responsibility, that of a mother and home-maker. This function of the school for women is in keeping with an idea expressed by Dr. Thomas Jesse Jones in an address delivered at Scarritt College.

The status of women, says Dr. Jones, "is the most searching test of civilization in any race, in any nation, in any people. The condition of women marks the degree of progress which has been achieved. Women are primarily the guardians of the heritage of the race. Through their intimate control of home life, they largely determine the habits and ideals underlying nations and races. In the United States the number of homes is twenty-five million, whereas the number of schools is only about two hundred and seventy thousand, and of churches, two hundred and forty thousand. If this ratio is maintained in other civilized countries, it appears that there are almost one hundred times as many homes as schools and more than one hundred times the number of churches. Numerically, then, homes are far and away the most important institutions in the world. Here, therefore, we have some idea of the extraordinary influence which women have always had in human society.

"Economically, women in primitive society, were the food-getters of the tribe. In modern society, they select and prepare the food for consumption.

"Biologically, they are the moulders of infancy and childhood, whether in primitive society or in these modern days. Socially, they are responsible for the effective transfer of the heritage for one generation to another. Comprehensively and vitally, they are the mothers of men with all the connotation of that most meaningful of words, mother."

The question then comes down to this: whether to prepare women for these duties, a different content or different method is needed from that found effective for men, whether a separate school could not carry out a more appropriate and effective program for fitting women for her chief responsibilities than the co-educational school which has been built up exclusively to meet masculine requirements.

I believe that for women, no less than men, it is desirable to sharpen their sensibilities, develop their facilities, broaden their outlook and to store up those resources that make life rich and full. To women as well as men, we should supply such tools as languages, mathematics, the power of writing ordinary prose as a means of communication. We should develop such capacities as accurate reasoning and the detection of fallacies, appreciation and practice of literature, art and music, certain kinds of knowledge such as science, history and the like, which the tools enable us to acquire, and the capacities enable us to understand, use and evaluate. Doubtless, no one

would hold that any of these factors should be held either for college men or college women. But I am of the conviction that there is a need of a difference of emphasis and an addition to the men's courses I have vaguely outlined, of subjects peculiarly appropriate to women.

There is no doubt but that the training women get in the co-educational schools prepares them to make a living, but the question comes: "Does it prepare them to live?" Does it prepare them for their fundamental duties of being efficient mothers and home-makers? As President Hoover and Premier Macdonald have said: "Such economic elements as wages and employment are important, but they are secondary to the responsibilities involved in the home work of women."

The point has been raised by some that women lose a good bit of femininity when thrown into the current of co-educational schools. They take on more masculine attitudes and mannerisms, and there is a tendency to lose the motherly instinct.

The educational program which has been put on by the government is a confession of "weakness of our education which, no doubt, prepared women to make a living, but overlooked the greater and more noble purpose, the art of living. The high death rate, has revealed the fact that our education is producing masters in education and science among women, but women who are wholly unfit to discharge their chief responsibility; and so through women's clubs and health departments of the State and national governments, a program of education of this nature is being put over to give women what they should have received in college.

Women's colleges are awakening to a new realization of this responsibility. A course in eugenics, which is being offered at Vassar College now, is an indication of this. Such courses are generally given in physiology, nutrition and child psychology, and are co-ordinated with other subjects peculiar to women, for the chief purpose of fitting them for their environment. Smith College is conducting a similar project. In fact, the principle on which practically every woman's college has been established has been that of fostering the "womanly ideal" developing in her those qualities that are distinctly feminine.

The very atmosphere of women's colleges makes it possible to bring before the student a fuller realization and understanding of her responsibilities. She is not hampered by the presence of members of the opposite sex. She feels more free to express her views, and to inquire about those things that have long remained obscure. In such an institution where the home life of girls is preserved it puts them in their native atmosphere where those instincts that are God-given and God-planted may be developed.

I have attempted to give four reasons why the schools for women should have a place in our educational system:

1. Because it serves as a safeguard to the girl who is

going through the experimental period of life.

2. Because it encourages more seriousness of purpose on the part of the students.

3. Because it solves the problem of the mother who is taken out of the home for economic reasons and desires a safe place for her girl.

4. Because it permits superior opportunities for developing and perfecting womanly qualities, thus fitting woman for her chief responsibilities.

These conditions which emphasize the place of the college for women generally, apply also to our situation in Texas. I have made very little mention of our State in my discourse so far, but if you will allow me to repeat, Texas has at least 26 colleges and preparatory schools for women, three of which are for the youth of our particular group.

Situated as I am in one of these colleges for women, namely, Mary Allen, I am at a focus where the demands and advantages to be derived from such an institution are vividly apparent. So if you will pardon the somewhat personal reference, I shall mention briefly the services rendered by our institution, because what is characteristic of it, no doubt, applies to others.

In the student body is represented practically every type of American home. It prepares students who come from rural communities, and who, to a large extent, have a very limited knowledge of life, to see it in a new light. It serves the student who is without a mother, or whose parents are away from home for some reason, by giving her a superior type of training in an environment that is most home-like. Then, because of the group of thoughtful parents who have seriously considered the advantages that an institution of this nature offers, the opportunities it will provide for giving the girls the highest type of cultural training and maximum individual development. It has drawn a number of students from families where the home life is the best, not only in the cities of Texas, but other States such as Pennsylvania, North Carolina, Oklahoma, Arkansas and California.

Because of the variety of sources from which our students come, we are conscious of the magnitude of our task. We aim to fill the place of the home, the school and the church.

Every effort is made to create an atmosphere in the school that is most home-like. The girls are trained to conduct themselves as members of a large family, where the teachers are so many mothers and fathers, and where each student can find consolation in the feeling that every teacher is personally interested in her and sympathetic guidance that will give her training in housekeeping, in getting along with her neighbors, in exercising the womanly ideals of modest ministry, generous sympathy and unselfish service.

The school offers superior opportunities for individual development. Its chief interest is to develop personalities—personalities that are capable of large participation in life and a large contribution to life. The primary aim is to help the student to live better, to strengthen her in her individual activities as well as to give her, as an individual, the necessary equipment for co-operation with others.

Because of the limited number of students, each has a greater opportunity for leadership in some particular field. The various class organizations, literary, musical, athletic and religious organizations provide

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