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

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NO

## REVIEW OF THE COLORED WORK

By Miss Marjorie E. W. Smith

(Miss Smith is Assistant Secretary of the Unit of Colored Work of the Board of National Missions.)

The map of the Colored Field which appears in Dr. S. J. Fisher's book, "The American Negro," shows one hundred twenty-eight Presbyterian schools, thirty-seven of which were boarding schools. This map represents the results of the building-up period of the Board of Missions for Freedmen. When the Church began its work for colored people in 1864, there were few schools for Negroes in existence. For many decades after the Civil War, the South did not feel a public responsibility for the education of its black citizens. The Board then established many institutions which at that time were needed in practically every area. Within very recent years, portions of the South have begun to sense their obligations to those of darker hue. Not only have city, county and State schools been established, but high standards, standards equal to those for white institutions, have been set up for the accrediting of Negro schools. The day of letting schools for Negroes just grow, like Topsy, is past. By the time the public awakened to the needs of the Negro, several of our school buildings were old and our equipment outmoded. Nevertheless, many of our schools met the standards set by the States and were given the highest rating by them. Unfortunately, finances have prohibited the providing of up-to-date equipment for all of our institutions. Furthermore, with the establishment of public schools and with the curtailment of church contributions there has been a gradual cutting off of our schools for colored boys and girls. Whereas Dr. Fisher's map of 1923 represented one hundred twenty-eight schools, the present day map shows but twenty-one, plus one Boarding Home for students attending nearby public schools. But maps do not tell the whole story. There is much about which to be encouraged. Of course until the Board begins to feel the upward swing from the depression, it will be a matter of holding their own for even the few schools yet maintained. After that, with interest and funds concentrated on fewer schools, a richer and more effective program may be offered in each, than was hitherto possible.

Among the recent changes has been the merging of schools, thus conserving the forces of each. An instance of this is seen at Margaret Barber Seminary, Anniston, Alabama, which opens its doors to the day pupils of South Highland School. Mr. Rlee, the Principal and founder of South Highland, will be Assistant Principal at Margaret Barber Seminary and will have charge of the industrial work for boys. He will conduct these classes in the South Highland plant. Both South Highland and Margaret Barber Seminary were placed in the A class group by the State of Alabama a year ago. Margaret Barber Seminary was also so recognized by the Association of Colleges and Secondary Schools of the Southern States. With the merging of the two schools Margaret Barber becomes co-educational, although only the girls will be housed in the dormitory.

Selden Institute at Brunswick, and the Nannie Gillespie Normal and Industrial Institute of Cordele, Ga., have been merged under the name of Nannie J. Gillespie-Selden Institute. Mr. Mitchell, Principal of Selden, goes to Cordele to assist in building up the plant there.

Arkadelphia Presbyterian Academy at Arkadelphia, Arkansas, is now merged with Cotton Plant, Arkansas. Mr. Davis, who has been in charge of Arkadelphia will be the Principal of the merged institution. Dr. Stinson, formerly in charge of Cotton Plant Academy, will continue to serve the Presbyterian church at that point.

Harbison Agricultural and Industrial Institute opens its doors to girls with the coming in of the Irmo church Graded School. For the time being, the two lower grades will still be conducted in the building formerly occupied by the day school. The two faculties have been combined.

The alumni and friends of Haines Normal and Industrial Institute have effectively demonstrated their loyalty to the founder, Miss Lucy Laney, by assuming the responsibility of raising \$6,700 for teachers' salaries, thus keeping the doors of their historic alma mater open. The Board will give \$2,300 toward the maintenance of the school. Miss Laney, who has reached the retirement age, becomes President Emeritus of the school she founded, while her niece, Miss Louise Laney, directs the school as acting President.

Mary Allen Junior College, the school which brought honor to the Board last year by being one of the first three educational institutions for Negroes which was given Class A rating by the Association of Colleges and Secondary Schools of the Southern States, is venturing into a new field. Next year it becomes co-educational. Thus the superior work offered at Mary Allen Seminary will be participated in by young men as well as young women.

Three schools in North Carolina have become one at Oxford, forming the Mary Potter-Redstone-Albion Academy. There are two significant phases of this affiliation. The one, that in the school as in the church, a principle similar to the larger parish plan is here put into effect. The other, that the State is contributing to the educational program initiated by the Church. Part of the work formerly done at Albion and Redstone will continue to be done at these two affiliated day schools. The Rev. H. S. Davis, of Fayetteville, N. C., is to be the new executive in charge of the Mary Potter-Redstone-Albion combination. Dr. Hayswood will serve Redstone as Dean, and Mr. Mangum will serve Albion Academy as Principal. Mr. Mangum and the faculty at Albion are to be employed by the State. Only day pupils will be enrolled since there will be no boarding department. Albion, which has for years been in need of a good chapel building, will be enabled to convert the dining hall into an ideal assembly room. Food raised on the Albion farm will be sent regularly by trucks to the boarding department at Oxford. All supplies, gifts and boxes intended for the day schools operated at Franklinton and Lumberton should be so labeled and sent direct to the Principal at Mary Potter-Redstone-Albion Academy at Oxford, North Carolina. They will then be sent by the school trucks to those outlying points. The State and County educational Boards are co-operating extensively with the Church Board. The Board of National Missions is paying the salary of the Dean at Redstone, while the State is assuming the

other financial responsibilities. The State also pays the salary of several teachers located at Oxford.

Bowling Green Academy has closed its class room doors but keeps open as a Home for students who come to Bowling Green to attend the public schools.

Other recent changes have been the affiliating of Barber-Scotia College at Concord, North Carolina, with Johnson C. Smith University at Charlotte and the introducing of a colored faculty at that historic institution. Barber-Scotia is now emphasizing Junior College and High School work for girls.

The four day schools which the Board still maintains are located in sorely needed districts, namely; the James Island School on James Island; Larimer School on Edisto Island, Lincoln High School at Due West, South Carolina, and McClelland Academy at Newnan, Ga.

Community work is being done in Chattanooga at the Newton Community Center by those who were formerly in charge of the school. Community workers are also maintained in connection with the churches at Birmingham, Alabama, and Decatur, Georgia.

We cannot survey the Southern field and ignore the churches. As with the schools, so with the churches, definite standards have been recently set up. There are two main classes for the churches: Class A and Class B. Plans are also now well under way to build up stronger central churches from which may radiate, in all directions, lesser mission churches. These smaller institutions being integral parts of a central plant, through whole-hearted, intensive co-operation, are thus able to put over a more practicable and stimulating program in bringing men to Christ. Under the guidance of Rev. L. B. West, D. D., these new groupings are now taking definite shape throughout the field.

While the depression has hit the colored field hard, the outstanding thing about it all is that we have received fewer pleas for personal help. In some way our Negro leaders have been able not only to help themselves but to help others not connected with their own churches and schools. With few exceptions, those in connection with our schools have aided the public at large through contributions of service to the Red Cross. Furthermore, they have known no color line and have helped poor white families as well as colored.

Dr. J. M. Gaston, Secretary of the Unit of Work for Colored People, now has an office at 156 Fifth Avenue, New York City, as well as at the Bessemer Building, Pittsburgh, Pa.

## PANTOMIME IMPORTANT IN THE DEVELOPMENT OF THE RELIGIOUS DRAMA

Gertrude Parthenia McBrown

(For the Associated Negro Press)

Aside from the entertaining, educational and religious values of the pantomime, there are also many by-products which are of special benefit to the actor.

Action is the clearest and most impressive form of expression. Pantomime, the language of action, is universal; and one of the oldest arts of the theatre.

Pantomime, or silent drama, so far as speech is concerned, has been defined as "Theatrical performances played in the language of action." In the pantomime one registers with facial and bodily expressions all the

visible movements by which human emotions and thoughts are revealed.

In the spoken drama we have, not only all facial expressions and bodily action, but also all vocal utterances. Since acting proper includes speech and song, and pantomime does not, one might ask: "Why have pantomimes, why have silent drama by those who can speak? Is not speech more effective than dumb shows." This is, perhaps, a just criticism when we take into consideration the many mediocre sketches acted by those who know little or nothing of the fundamentals of the pantomime. The perfect pantomime, however, is complete; it is effective in that it is vital and sufficient within itself; it needs no words to tell the story. While it is true that in the pantomime we do not sense the literary beauty of the play and the charm of the human voice in speech and song, we have music, dancing, lighting and all of the other theatrical assets of the spoken drama. The pantomime may justly be termed a living picture, a vision undisturbed by speech. Charles Aubert believes that "The principal motive for producing a pantomime is that its rapid and noiseless action causes a very different emotion than the drama does, a mysterious emotion akin to that experienced in dreams." "A painting," he says, "does not speak; statues are silent; yet no one denies the intense charm which pictures and sculpture exert. Therefore, pantomime should be animated pictures, our characters, living statues.

Since the success of the pantomime depends largely on clarity of thought and accuracy of action, the mimes' gestures must be a sincere response to mental activities. This is why the study of pantomime is of particular value in perfecting the spoken drama.

The religious drama calls for such depth of feeling and sincerity of emotion that oftentimes the actor is better able to interpret the spiritual mood with action than with words. "The spectator who sees a more or less intense emotion portrayed by acting, finds himself drawn by the power of the quality of imitation to share and feel himself the emotion of which all signs are shown to him."

It is with this thought in mind that The Dramatic Club of Asbury church, Washington, D. C., is turning its attention to the study of pantomime. Walter Baker's "Bible Pantomimes," "The Talents," "Jacob and His Brothers," "At the Beautiful Gate" and many others are proving interesting. Members of the class are adapting stories and writing pantomimes for outdoor production during the summer months.

In selecting pantomimes we must guard against plays in which situations and ideas do not lend to the pantomime.

Just here, I must say that we must not confuse the various pantomimic forms with the true pantomime. In many of the pantomimic forms we have a reader interpreting the actions of the mimes. The true pantomime does not need this. It not only conveys its own message as a distinct part of the spoken drama, but it also enables the actor to make the best use of the various members of the body to express mental activities and at the same time develops expressive speech. In short, the pantomime develops poise and freedom in expression.

In the words of Aubert "The pantomime not only offers excellent entertainment, but also aids in perfecting dramatic art through the development of a greater ability to appreciate the necessity of understanding and expressing the thoughts which words convey."

## THE NEGRO FARMER IN THE UNITED STATES

By Dr. Kelly Miller

The Census Office has just issued a bulletin under the above caption, based on the fifteenth Census. Mr. Charles E. Hall, the well known Negro statistician, who for years has been connected with the Census Office, is author of this interesting bulletin. Mr. Hall has done a very interesting and valuable piece of work. He is undoubtedly our best authority on Negro statistics, especially as related to the Negro farmer.

This bulletin is valuable in that it brings together the last Census data on this much discussed subject and puts them in easily usable form. It is interesting to note that the Negro farm population declined by 445,346, or by five per cent during the past decade. In the meantime the total population increased by 1,423,000. The overwhelming city rush is indicated by these figures.

It is of startling significance that the Negro farm owners underwent so striking a decline. The race lost in farm ownership 4,296 square miles, forming an area twice as large as the State of Delaware. Of course the acreage lost to the Negro reverts to the white race.

Such startling figures as these are calculated to fill the thoughtful student with serious, if not somber, reflections. What the country has lost the city has gained, but alas, it is a gain in numbers only, but not in physical and moral stamina, and hardly in economic status, if we view the situation comprehensively. We are apt to be misled by the superficial showing of things. The city Negro, it seems, is better housed, fed and clothed, has better educational advantages, and maintains finer modes of social life. When we speak of the progress of the race, and recount our wonderful advance in schools and churches, doctors, lawyers, editors and leaders along all lines, our thoughts are confined essentially to the urban contingent. The city does, indeed, enable the more fortunate few to rise to eminence on the dead necessities of the supporting masses. I fear that our editors and publicists too often limit their observation and reflections to the few fortunate Negro leaders when they glorify the city at the expense of the country. The assembled masses of the city are more easily exploited and form a ready-made pedestal for the ambitious foremen to stand on. But when we stop to consider the moral and physical stamina of the masses and their economic outlook, we find our ardor and enthusiasm for the city Negro greatly abates. The urban Negro is wholly unable to help himself and cannot maintain himself in times of stress and strain. Note how the Negro doctors, lawyers and preachers become utterly helpless in the midst of the present depression. But it will be immediately rejoined, "Does not the country Negro become equally pitiable and helpless?" This must be conceded, but the lamentable plight of the rural Negro is due largely to the fact that during the last two or three decades he has been casting his longing eyes to the city as his place of refuge and salvation. He failed to take Booker Washington's advice, to "let down your bucket where you are."

I have said somewhere that the country Negro is embalmed, as it were, in a state of nature, and may wait in his crude, undeveloped state until his chance comes. On the other hand, the city is a savor of life unto life and death unto death. The

masses can not endure undefiled crowded in the alleys and tenement houses of our great cities. This means physical and moral decay of the many, while the fortunate few may live in elegance and ease.

It is not necessary to urge the Negro to return to the farm. This would be useless and ridiculous advice. Six million, six hundred ninety-seven thousand Negroes are still in the country. The peak of the city movement was reached in 1930. Henceforward, unless I be greatly mistaken in judgment, cityward migration will slacken almost to the point of cessation. The inexorable economic law determines the movement of population. The cities are already overfull of black and white alike. When racial competition for work and bread becomes fierce and brutal, the stronger whites will more and more restrict the weaker blacks and force them away from the feeding trough back to the country from which they came. The city will then lose its allurements. The rural Negro under wise guidance and direction will learn the wisdom of "digging in." The five million Negroes now in the cities will scarcely be able to maintain themselves loitering around the outer edge of industry on such left over jobs as the whites do not choose to accept. The six million Negroes in the country and the five million in the cities face a future which is sad enough to contemplate without precipitating friction or animosity between these partners in distress. But in the long view, the well being of the race rests rather with the rural than with the urban contingent. If the country Negro had added four thousand square miles during the last decade instead of losing that much territory, the case for the race would seem much more promising.

## ALUMNAE RE-UNION AT INGLESIDE

On June 6th, after pleasantly conversing, we repaired to luncheon, the which for the sake of economy and to meet the purses, varied from the usual order, fifty cents a plate, but was a real pleasant and enjoyable social.

Mrs. Alter's brief and cheerful welcome greetings were responded to by Mr. Charles Miller. Then followed the business meeting. First a hymn; then Scripture, Psalm 100 in concert led by our efficient Secretary, Mrs. Annette Ferguson, after which was a chain of prayers, begun by Mr. Andrew Wingo, and closed by Mr. Chas. Miller, followed by the hymn, "He Leadeth Me."

Next the minutes of the last meeting, then reports from the Treasurer and chapters. Some of the chapters did not report. Therefore our goal was not rounded up. The Secretary was authorized to write to the chapters.

The report of our Deputy, Mrs. E. B. Wingo, concerning the Junior College, was very encouraging. Dr. Alter's timely remarks were much enjoyed. The occasion was graced by the presence of both Dr. and Mrs. Alter, who took part in the discussion of ways and means for the furtherance of the cause which our hearts hold dear. Notwithstanding we did not take in as much money as heretofore, Dr. Alter pronounced this Seventh Annual Re-Union to be the best meeting that we have had—it was really history-making. The meeting was marked by a spirit of love, loyalty and co-operation for the further advancement of our beloved alma mater.

The President welcomed the graduating class as follows: "Class of 1933, we, the Alumnae Association of Ingleside Seminary, Burkeville, Va., thrice

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