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

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COEDUCATION AT MARY HOLMES SEMINARY

By President Graham F. Campbell

(A paper read at the Workers' Conference held in the University Church at Johnson C. Smith University, Feb. 5-8.)

"Education" comes from a Latin word, "Educo," which means to "draw out," but you can not draw out anything which has not first been put in, so we are endeavoring in our program at Mary Holmes Seminary to first instill in the heads, hands and hearts of our students those things which later can be drawn out to make them useful citizens. For instance, if you have a tank which is supposed to supply water to a city or a building, you can not draw out of this tank any water until it has first been pumped into it. Therefore, we have endeavored to put into our curriculum those things which will be used in the lives of our students as they go into their respective fields of endeavor. We hope they will be able to do better those things they will do anyway, and live better those lives which they will live anyway, for having attended our institution.

Mary Holmes is an accredited High School (one of the six in the State), and we also teach Bible in every class. The State recognizes this work in Bible, and it is also a help to those who go out as church workers. Sunday school teachers, etc., as well as to the personal lives of the students.

Recently we have added a practice school to our course which enables the normal students in our Junior College Department to get first-hand experience before they graduate. The State has given our girls a course in nursing by a graduate nurse, and we are giving the boys a short course in agriculture during the same period. Our students have been called upon by various churches in the community to furnish organists, pianists, teachers, secretaries, and, in one case at least, a superintendent of a Sunday school. In that way, the school and community are becoming mutually more helpful.

Co-education at Mary Holmes sounds like a paradox or a contradiction, because a girls' seminary does not generally have boys as students. In fact one of our boys suggested that we change the name to Mary Holmes Junior College, since we have recently added the Junior College Department, run so successfully under the leadership of Miss Mary E. Forester as dean. It has been so successful that the County Superintendent has promised to employ as many graduates as we can turn out for the next few years. There are not many schools that can guarantee their students positions as soon as they graduate in the field of their choice. This only goes to show the extreme need for prepared teachers in the State of Mississippi. In this county alone there are 75 teachers in the colored schools, and only about one-third are properly prepared for their work. We added the normal course without additional funds and put in an additional course without extra teachers, but rather fewer teachers.

When we decided to have day students and boys about the same time, we were greatly surprised to have about 60 boys come this year. Nearly half of our day students are boys and about thirty per cent of the student body, as we have over 200 in all this year. In fact, we have the largest student body we have had during the nine years that we have been connected with Mary Holmes. By taking in first girls as day students, and then boys as day students this year, we filled up

the breach caused by those who could not pay full board. We can not now give scholarships to worthy girls, as formerly, but are giving only a pittance off for extra work done.

When we started out to take in boys we thought we would have many problems to work out, but we received such a high type of boys that we found that they were much more of an asset than a liability. For instance, three boys were prepared well enough to enter our Senior High school class, having attended other private schools. Two of them were ministers' sons and one is the son of one of our Presbyterian deacons. His brother has his A. B. and is now working on his M. A. at the University of Chicago. The fathers of the other two stand well in their respective churches and they are as fine a set of boys as you would find anywhere.

We have organized a boys' basketball team and when we play another team we are able to play a double header of both boys and girls. "All work and no play makes Jack a dull boy," so we are endeavoring to keep them from being dull. Also our girls' basketball team has obtained quite a reputation, for they have lost only two games in several years.

Last summer we conducted a Daily Vacation Bible School at the Seminary and had over 100 who attended regularly and received benefit from the wonderful courses in Bible, health, wood work, etc. We had the pleasure of teaching a large class of boys chair-caning, which was not only enjoyable, but profitable as well. It was interesting to see the boys bring old chairs from home with no bottoms in them and then return with these same chairs at the close of the school with neatly woven cane bottoms, all painted and looking like new chairs. It was real creative work. Then they took hold of the Bible memory work and each endeavored to commit to memory, before the others, the work assigned.

We endeavor to change our program to meet changing conditions. We used to have to turn away boarders for lack of space. We find by this plan that those who can not afford to live in the building come as day students, and it makes it easier to finance.

REVIVAL AT ANNISTON, ALABAMA.

Last week our city witnessed one of the best revivals in its history. Rev. T. B. Hargrave conducted services at Margaret Barber Seminary in the morning and afternoon and at Calvary Presbyterian church at night.

Last Thursday morning 66 answered the call to accept Christ or renew their lives. At the church 30 in all answered the call.

Our pastor, Dr. A. W. Rice, co-operated with the school and in turn the President, Dr. Hosack and the faculty and students did not miss a meeting at the church. All worked together.

Rev. Hargrave says if you attempt large things for God, large things can be accomplished. This was evidenced by the large results and accessions to the church. We pray for the evangelist continued success.

A FRIEND.

BY THE WAY

By Uncle Billie

Advice is very cheap because it is a kind of generosity that requires no self-denial on anybody's part. This is not a labyrinth of doubt. Sometimes it comes from those who need it most, and from many who have never experienced what they advise you against. About twenty-five years ago I sat as a member of one of our Presbyteries in this State and listened eagerly to a strong, earnest minister of this Presbytery, and to a Christian woman address this Presbytery; and the burden of their terse, cutting, epigrammatic remarks was an exposition of why parents fail in bringing up their children in the right way, and a remedy for the best course to pursue in child rearing. Really I was much impressed by their descriptions in many cases. In fact it appeared that their remarks were directed to me alone. Others told me that they felt similarly. But, to my surprise, after the benediction, I was informed on inquiry that neither of these adepts at child rearing was a married person; and very little prospects of ever gracing Hymen's altar; and they never once had the care of children. But, nevertheless, the advice was sane and sound; and they gave it freely. They lost nothing in the giving. Perhaps some one in the audience was helped.

A question arose in my mind and perhaps in others—as to how these child-rearing professors came in possession of such knowledge, not having practiced it. Were they just handing out dry theory on rearing children? Often this is the case: some of our finest and most informing lecturers on pastoral theology have never pastored a church; and some have failed in the attempt. I have heard many great men in our Church tell people how to raise money for the general Church; and they have failed completely as pastors raising funds for the general Church. About thirty-seven years ago I remember having read a series of releases by an outstanding minister—scholarly man—under the heading, "The Preacher Who Wins." He went on to tell what is required of a minister to win souls. He prescribed many requisites and pre-requisites. His weekly releases were looked for eagerly, especially by young ministers. But to the disappointment of his admirers and worshippers (in his way of giving light to make a preacher who wants to win) this outstanding minister, though a Christian gentleman, was a complete failure as a minister, pastor and preacher. He could write most interestingly on this subject. Everything said was apropos to the mark: "The preacher who wins."

Just now, as usual, the Negro is the audience to sit up and take note of advice: some hackneyed and some entirely obsolete and hardly suitable for long forgotten archives. That is quite common in the evolution of things. Some doctrines upheld for centuries have been forgotten; while others have become obsolete. This is the way of things that are not fundamental. The Apostle Paul preached: "Let your women keep silence in the church: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." But if the Apostle Paul were living today he would see that doctrine obsolete and detrimental to the church.

Forty years ago the late

Booker T. Washington sent his message around the world in an address in Atlanta, Ga., using such phrases as "Let down your bucket where you are" and "back to the farm" was a cure for all economic ills and failures; but if Dr. Washington could get a glimpse from eternity into the land of time, he would see the doctrine, "back to the farm," threatened with sense inhumanities and fast savoring of the things that are obsolete.

In several of his releases Dr. Kelly Miller has been preaching the obsolete doctrine, "back to the farm." He has taken up the refrain at a time when "back to the farm" under present conditions is a joke in the streets among men who once shipped their cotton directly from Charleston port to Liverpool, at one dollar a pound. These once wealthy planters—as they called themselves over against the up-country poor white man (farmer)—are falling farther behind each year in trying to get "back to the farm;" and many have not been able to pay their taxes in five years. Some are on the dole.

Just a casual study in the South among Negroes, and even the largest white farmers or planters, finds "back to the farm" an obsolete doctrine; for the matter of farming carries the idea of equipment in terms of money with which to farm. In common parlance, "back to the farm" requires fertilizer, farming implements, beasts of burden, rolling stock, a house in which to live, land at reasonable rates—if you have to rent, and the majority of Negroes will have to rent—something on which to feed your beasts of burden, something to eat yourself, and at least a nickel for your church and Sabbath school, if you are religiously inclined; and, of course, you may not need the service of a medical physician while incidents are out of the question. So if there be any virtue, if there be any praise, think on these things in "backing to the farm."

"Back to the farm" is a hackneyed phrase that is in the realm of the ad captandum vulga; it appeals to the wealthy but common gallery of the country that would see the Negro "back to the farm" or some other visionary region to make brick without straw. If Dr. Miller would arise from his comfortable swivel chair and go "back to the farm" in Fairfield County, South Carolina, and take his own advice for twelve months, he would soon awake to the sad fact that he was throwing his money out of the door with a farmer's shovel and gathering it up with a teaspoon. His ammunition would overbalance his game in value.

I have lived in the coastal section of South Carolina nineteen years, where the Negro population is more dense than in any other part of the State. I have traveled among them from Georgetown, S. C., to Savannah, Ga., including the many islands of the South Carolina coast; and my knowledge of conditions among them is by no means second-hand. I have seen them make cotton and not be allowed to sell it; I see them working for thirty cents per diem; I see work refused them because they own land; I see their applications turned down for a job, sponsored by the NRA, because they have a child in school and are paying a tuition of fifty cents a month; I see Negroes who want work and are refused work by the NRA local bosses because these Ne-

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GREEN PASTURES AND THE RACE PROBLEM

By Dr. Kelly Miller

March 11, 1935.

Mr. Richard B. Harrison, New York City, N. Y.

My dear Mr. Harrison:

I was very much distressed to read in the public press that because of illness you were compelled to forego the role of "De Lawd" in "Green Pastures" which you had played continuously since the organization of the company. Here is hoping you speedy recovery to your former robust health and strength.

I recall vividly the days when we used to meet in different parts of the country upon the same general mission—I to inform and enlighten the people through lecture and didactic discourse, and you, through readings and dramatic recitals. At that time it was impossible to predict the glorious future which lay ahead of you. Through some good chance or happy accident, you were inducted into the leading role of Green Pastures which you have made famous, and which in turn has made you famous throughout the nation, and, indeed, throughout the world. Your name easily takes rank with the great actors of our time. Although I am wishing you a speedy recovery, I can hardly say that I would like to see you assume that role again. The work is complete. Your task is finished. To gild refined gold, to paint the lily, or tint the sunset is a wasteful and ridiculous excess.

You have demonstrated to the world that art rises above race and color, class and caste. Green Pastures is but an epitome of the Bible which in turn, is but a picture of the Hebrew soul turned wrong side out. Think of a Negro caste portraying Hebrew traits and character better than God's chosen people themselves could do. The simple, unsophisticated nature of the Negro constitutes the best medium and soul stuff upon which could be imprinted the primitive lesson which God had to impress on the human race.

Your interpretation of Green Pastures is a convincing instance of the function and mission of art as a solvent of complex and aggravating social problems. I am convinced that Roland Hayes in the domain of music, and Richard B. Harrison in mimic art, have done more toward a solution of our vexed race problem than all of the discussion and agitation since Emancipation. To relieve men of their prejudices they must be approached on the blind side. Fortright condemnation and direct denunciation have never made men more humane or Christ-like. By lifting all men upon the Mount of Transfiguration through art and song and story, they will be brought closer together in one ennobling brotherhood than by quarreling with them about their imperfections at its base. Music and art not only have charms to soothe the savage breast but to rob humanity of its savagery.

You will doubtless recall when you were playing in Washington, I had you meet a number of friends at dinner. The ardent agitators warned you not to appear at any play house which seated its patrons by race. My philosophy was and is that the function of the artist is to perform his art and let those who will or may come to see and hear. He has nothing to do with local sentiment and seating arrangements. If any feel their sensibilities are wounded by such distinctions, they have the God-given right to stay away. But with the performer, the play is the thing.

I wrote a release to this effect some years previously when a similar predicament confronted Roland Hayes. You agreed with my philosophy. You have taken your cast through the South and have performed to hundreds of audiences and touched scores of thousands of hearts and have made them feel more kindly, and think more sympathetically of their fellow citizens different in color from themselves.

You have carried the ministry of art, purifying the spirit and ennobling the souls of men even of this pervert and prejudiced day and generation. You have built better than you knew, and great is your reward in the esteem of your fellow men.

Yours truly,
KELLY MILLER.

TIMOTHY DARLING PRESBYTERIAN CHURCH, DR. G. C. SHAW, PASTOR, OXFORD, N. C.

By Miss D. E. Peace

Timothy Darling Presbyterian church and Oxford have been greatly benefitted as well as spiritually revived through the concerted prayers of Christians and the ministry of the word as given by Rev. B. F. Glasco, D. D., of Pittsburgh, Pa.

The evangelistic effort officially began on March 3rd and extended through the 10th. Dr. Glasco came on Monday, March 4th, and remained through the 10th.

The preaching of the word was given the chief place in two messages each day, one in the morning in the school auditorium at the assembly period; the other message at 8 P. M. at the church.

So great was the press until extra seats were provided and when some were forced to stand in the vestibules and about the windows on the outside.

Denominational lines were forgotten and all Christians gave themselves to be used by the Spirit to the glory of Christ and to the edification of their own souls. So mighty was the Spirit through the word until fifty-eight souls were born into the kingdom of God. Out of this number twenty were received into full communion at Timothy Darling church.

To the spiritually minded person there can be no doubt about the Rev. Glasco being the "chosen of God" and a "prince among preachers," a man in whose mind lingers no doubt about the fundamentals of the Christian faith and life.

Some of the subjects presented were: Death; Hell; Judgment; Heaven; The Church and The Second Coming of Christ. So clearly and forcefully were these subjects presented and proven according to the Scripture until every one was made to realize the truth of all the arguments. In all Dr. Glasco made fourteen appearances and held some fifteen or twenty private conferences.

The church work at Franklin, N. C., is progressing. The Sunday school is being conducted in the most progressive manner as outlined by the Rev. Thomas A. Jenkins, Mr. A. O. Dunston is the superintendent. The preaching services are very largely attended. The young people are active and the missionary ladies are doing a good piece of work. Mt. Pleasant hopes to complete the benevolence quota before March 31st.

The church at Stovall, N. C., has recently received a new roof and windows. The Sunday school, under the leadership of Mr. Lonnie Davis, is progress-

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