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A STUDY OF NEGRO HIGHER EDUCATION IN THE
PRESBYTERIAN CHURCH IN THE U.S.A.

By

ISAIAH G. BELL

B.A., Bloomfield College

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A STUDY OF NEGRO HIGHER EDUCATION IN THE PRESBYTERIAN CHURCH IN THE U.S.A.

CHAPTER I INTRODUCTION

A. Statement of the Problem

The problem of this thesis is to examine the work of the Presbyterian Church in the U.S.A. in the field of Higher Education for Negroes. The search will be directed first toward finding the factors which influenced the establishment of schools for Negroes by the Presbyterian Church in the U.S.A.; secondly, toward setting forth the programs offered in several specific schools. The thesis will examine reports of the Board of Missions to the Freedmen of the Presbyterian Church, bulletins of each school, and reports of the schools to the Department of Education and Medicine, to determine whether the programs offered are in fulfillment of the purpose for which the schools were established and whether the contributions of the schools of Higher Education among Negroes have been significant. Finally, an examination will be made of some of the present trends in the general field of Higher Education and in the policies of the Church which may affect the future of the institutions es-

tablished by the Presbyterian Church in the U.S.A. for Negroes.

B. Importance of the Problem

The work of the Presbyterian Church in the U.S.A. in the field of Higher Education for Negroes began in 1854. There is at present no single comprehensive record of the schools of Higher Education established by the Presbyterian Church in the U.S.A. It is the purpose of this thesis to produce such a record; the record to indicate the original need of the Negro that the schools met, the effectiveness of the educational program offered by the schools, and whether there is a need today for schools of Higher Education for Negroes sponsored by the Presbyterian Church in the U.S.A.

C. Source of Study

The study will be based primarily upon scattered accounts of these schools found in Annual Reports of the Board of National Missions of the Presbyterian Church in the U.S.A., the Home Missions Monthly, a publication of the Board of National Missions, and the Minutes of the General Assembly of the Presbyterian Church in the U.S.A. In addition to these, the present catalogs of the specific schools, information gathered by the Department of Research of the Presbyterian Church in the U.S.A. and the Department of Education and Medicine, and several books on Negro Education and biog-

ographies of Negroes will be examined for this study.

D. Method of Study

This thesis will include a brief study of the history of education for Negroes in the United States of America and a more detailed report of several specific schools of Higher Education for Negroes, their purpose and development. Finally, the study will be an interpretation of the outcomes of the program of Higher Education for Negroes in the Presbyterian Church with regard to its significant contributions to the life of our country.

CHAPTER II

HISTORICAL BACKGROUND OF GENERAL NEGRO EDUCATION AND PRESBYTERIAN NEGRO EDUCATION IN THE U.S.A..

A. Introduction

This chapter will consider the historical background of Negro education in general and the development of Negro education sponsored by the Presbyterian Church in the U.S.A.

B. Historical Background of Negro Education

With the landing of the first twenty Negroes at Jamestown, Virginia, in 1619, slavery was introduced into the United States of America. The slave trade increased the Negro population until it was 19.3 per cent of the total American population by 1709.¹ Because the Negroes were employed principally as farm laborers they were concentrated in the southern part of Colonial America.

1. Pre-Civil War Period.

The attitude toward the education of Negroes was favorable in the Colonial years. Those who favored education for the slaves differed in their opinions as to the kind of education. Some owners believed in a minimum amount of training to increase the efficiency of their laborers.

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1. Monroe N. Work: Negro Year Book 1925-26, p. 432.

Some non-slaveholders, who were sympathetic, felt that education might improve the slaves in their downtrodden plight. Still another group of people, who were largely missionaries, taught the English language to the slaves in order that they might read the Bible and learn the principles of the Christian religion.²

Among the religious groups that brought the instruction to the Negroes in the Colonial period was the Society for the Propagation of the Gospel to Foreign Parts. This group was organized in 1701 and its primary purpose was to bring religious instruction to the Colonists in America and to bring the gospel "to the Indians and the Negroes."³ The Methodists' efforts were begun by John Wesley when he came to America as a missionary to the Indians. He worked also among the Negroes. The Society of Friends began early to provide opportunities for the education of Negroes, opportunities which were essentially equal to those of their own group.⁴ In 1747 the Presbyterians began their program for Negroes in Virginia.

After the Revolutionary War the principles of liberty, equality, fraternity, and the spirit of independence, increased the favorable attitude toward the education

2. Richard I. McKinney: Religion in Higher Education Among Negroes, pp. 4, 5.

3. Charles C. Jones: The Religious Instruction of Negroes in the United States, p. 4.

4. McKinney, op. cit., p. 7.

of Negroes. Many of the slaves received their freedom. Schools were established for free Negroes. "Negroes learned to appreciate and write poetry and contribute something to mathematics, science, and philosophy."⁵

The Negroes' progress in education was rapid, and it might have been continued had it not been that in the North the economic and social status of the free Negroes caused some alarm. Many of the white inhabitants came to see the Negroes, who were increasing in numbers, as an economic and moral liability. The following incident is indicative of the increasing disfavor toward the education of Negroes in some of the Northern communities. In Connecticut a Quaker lady, Miss Prudence Crandall, established a school for girls. When the white patrons objected to the attendance of Negro girls at the school, Miss Crandall decided to change the school to one entirely for Negro girls and, accordingly, dismissed the other students. The existence of such a school was protested and finally the school was mobbed by intolerant neighbors.⁶

In the South the intellectual growth of the Negro was frowned upon by those whose economic well-being depended upon the continuance of the slave system. The

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5. Carter G. Woodson: The Education of the Negro Prior to 1861, p. 6.

6. McKinney, op. cit., pp. 4, 5.

educated Negroes were not satisfied under the yoke of slavery. Insurrections threatened. Slavery and the plantation system could not survive the unrest stirred up by the enlightened Negroes.

There came a reaction against education for Negroes as early as 1740 when South Carolina led off in legislating against the instruction of Negroes. The legislature made it an offense punishable by a fine of one hundred pounds to teach or to cause any slave to be taught, or to employ one "as a scribe in any manner of writing whatever." Georgia passed similar legislation some thirty years later adding to the fine of five hundred dollars, imprisonment in the common jail and a whipping of the free person of color or the slave instructed. Similar laws were enacted by the State of Mississippi in 1823; Alabama and Virginia enacted laws in 1832; North Carolina enacted a law in 1835 when it abolished the existing separate schools for free persons of color and decreed that descendants from Negroes to the fourth generation should not share in its public school system; the state of Missouri enacted its law in 1845. The border states of Kentucky, Delaware, and Maryland restricted their school facilities to "white children alone."⁷

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7. Woodson, op. cit., pp. 8, 9.

In some of the states the right to assemble without surveillance by whites was prohibited. Teachers were prohibited from assisting Negroes in any way. Masters were no longer permitted to employ Negroes whose positions required a knowledge of bookkeeping, printing, and the like. Until after the Civil War, except in a few instances where slave owners defied the state laws, the majority of the Negroes were denied an education.

With the close of the Civil War came the period of the reorganization of the government and the adjustment of the Negro to his new status of citizenship. In the slave states "hardly more than five per cent of the Negro population possessed the simplest tools of learning."⁸ The federal government established a Freedmen's Bureau in 1865 to help the Negro make proper social adjustments. One of the most important phases of this Bureau's program was to systematize the work of education already begun by the religious organizations. The Bureau supervised the schools, opened unused government buildings for school houses, and furnished transportation and subsistence for teachers. An Act of Congress, July 16, 1866, approved the cooperation of the Bureau with these established schools and appropriated half a million dollars for school

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8. Horace Mann Bond: The Education of the Negro in the American Social Order, p. 21.

purposes. In 1870 the last congressional appropriation for Negro education was made.⁹

2. Reconstruction Period.

The Reconstruction governments, created after the Civil War, established free schools. The liberated Negroes took advantage of the new opportunity for education in large numbers. Opposition grew against the school system which threatened to deplete the state treasuries because of the unprecedented spending for universal education. The Freedmen's Bureau was opposed because of its policy of bringing in Northern teachers with social principles differing from those already established in the South. Negro leaders advocated mixed schools to insure equal advantages with the whites. This policy was a threat to the long-held principle of racial inequality.¹⁰

Reaction came with the fall of the Reconstruction governments. The public school system was almost sacrificed and Negro education in a large measure was **abandoned**. The laws passed could be justified by the necessity of curtailment of expenses. Sentiment against Negro education was strong, and as a result, the cost of this education

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9. W. A. Daniel: The Education of Negro Ministers, p. 18.
10. C. S. Johnson: The Negro in American Civilization, p. 227.

fell upon the Freedmen's Bureau and private philanthropists.¹¹

What was education for the Negro? Some felt that since the Negro had as a slave been a laborer in the social pattern, as a freedman his place should be that of common laborer. Some resented giving Negroes the same kind of **training that whites received**. Northern friends in an attempt to right the wrongs of slavery advocated the same kind of education for the Negroes that whites had. Harvard, Yale, and Princeton set the standard for education in America and many people held that a liberal education based on the classics and culture of the past should be offered the freedmen. Northern missionaries established "colleges", so called, with the ultimate object of offering a liberal education, but the task of the school was to provide an elementary and secondary education.

Among the Negroes themselves, two leaders championed differing philosophies. W. E. B. DuBois favored the liberal education on the grounds that it was needed to bring the Negro to his fullest capacity of moral and spiritual development. Booker T. Washington favored industrial

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11. Ibid., p. 228.

education, the "education of the Negro's hand," rather than his head.¹²

It was the religious organizations in the years following the Civil War that showed the greatest zeal for education of the freedmen. The American Missionary Society was responsible for establishing Hampton Institute in 1868, Fisk University in 1867, and Atlanta University in 1867. By the year 1884 the Baptists had established a total of fifteen Negro schools, the majority of which are still in operation. The Presbyterian Church in the U.S.A. began in 1865, through its committee of Missions to the Freedmen, to carry on constructive educational work. By 1872 the committee maintained thirty-nine day schools and five schools of higher learning. Other religious groups were active, including the Society of Friends, the Episcopalians, the Adventists, the Methodists, and the Catholics.

Much credit for the development of the higher education of the Negro must go to philanthropic agencies. The John F. Slater Fund was established in 1882 by a merchant of Norwich, Connecticut. The object of this fund was to bring the blessing of a Christian education to the

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12. McKinney, op. cit., p. 14.

to the freedmen. The fund has granted more than \$2,000,000 to Negro colleges and universities.

The Anna Jeanes Fund established by a Quaker lady was for the development of rural Negro schools. The George Foster Peabody Fund of \$1,000,000 was established for the intellectual, moral, and industrial education of the youth of the southern states.

The Julius Rosenwald Fund has been interested in improved rural schools for Negroes and in colleges known for their research activities. The General Education Board, incorporated in 1903, has been the agency through which the Rockefeller family has contributed aid to education. Negro colleges have received aid for endowments and study leaves for leaders through this fund. The Phelps Stokes Fund established in 1910 has contributed to Negro education especially through its bureau which collects and distributes information on Negro education.¹³

Religious and philanthropic agencies still are important in the advancement of education for Negroes. Seventy per cent of the total number of colleges for Negroes are sponsored by these agencies and fifty per cent of the Negro collegiate population are in these schools.¹⁴

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13. U. W. Leavell: Philanthropy in Negro Education, p. 10.
14. McKinney, op. cit., p. 25.

C. Historical Background of Presbyterian Negro Education

The Presbyterian Church had been in existence in the colonies for several years, but not until 1705 was the first presbytery established. The first action dealing with the education of Negroes was an overture approved by the Synod in 1787 which recommended that all within its membership "do everything in their power consistent with rights of civil society to promote the abolition of slavery and the instruction of Negroes whether bond or free." The Synod further urged that education be given the slaves that they might be prepared for the better enjoyment of their freedom.¹⁵ The General Assembly of 1793 adopted and published the Synod proceedings on slavery and again in 1818 a stand was taken favoring the abolition of slavery and the instruction of the slaves. The Assembly thereby continued its former position but with increased efforts. Individual Presbyterians carried out the spirit of these overtures by Synod and General Assembly and worked ardently to give their slaves every advantage of Christian instruction.

1. Pre-Civil War Period

As the restrictions in the slavery system grew more severe prior to the Civil War the efforts of the Presbyterian Church in educating the Negroes of the South were limited to

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15. William Moore: A New Digest of the Acts and Deliverances of the Presbyterian Church in the U.S.A., pp. 266-269.

preaching and religious instruction. The Association for the Religious Instruction of Negroes was begun in 1832 by Charles C. Jones, a Presbyterian minister. The work was concentrated in Georgia. Its outstanding feature was the use of a catechism prepared especially for the slaves.

The attempt to provide schools for Negroes in the North failed under the pressure of opposition. In 1816 at Parsippany, New Jersey, a school was organized to give ministerial training to Negroes for service in Africa. This African school, so called, was sponsored by the Synod of New York and New Jersey. Two young men were enrolled in 1817. Through the efforts of the Rev. Samuel Mills subscriptions were collected for the school. Six pupils enrolled in 1821. Rev. Mills died soon after. Later there arose a controversy over the doctrinal standards of the school, and in 1824 the school was closed.¹⁶

Another ambitious educational enterprise prior to the Civil War was the establishment of the New Haven College for Negro education by two Presbyterian philanthropists, Arthur and Lewis Tappan. At first the citizens of New Haven favored the plan, and land was purchased, contributions for buildings were pledged, and members of the faculty of Yale agreed to become teachers. "A convention of colored citizens of America" met in 1831 and endorsed the plan. But in

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16. Minutes of the Synod of New York and New Jersey, 1816-1823.

the same year, the meeting of a large group of New Haven's leading citizens and officials adopted a resolution which stated, "we will resist the establishment of the proposed college in this place by every lawful means in our power."¹⁷ The college never came into being.

The only successful attempt to establish a school prior to the Civil War was begun by John Dickey Miller, a Presbyterian minister of Oxford, Pennsylvania. Ashmun Institute was established with the approval of the General Assembly and the Presbytery of New Castle, Pennsylvania in 1857. This school later became Lincoln University whose history will be treated hereinafter.

In 1801 the Presbyterian and Congregational Churches entered into a cooperative union by which Congregational ministers might become pastors of Presbyterian churches and Presbyterian ministers might become pastors of Congregational churches. The plan worked well for about thirty years. Then questions were raised as to the theological soundness of the Congregational ministers who were preaching in Presbyterian churches. Soon there was a distinct cleavage in the Presbyterian Church along theological lines. One party became known as the Old School and the other as the New School. In 1837 the Old School had a majority in the General Assembly which passed a resolution

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17. Jesse Barber: History of the Work of the Presbyterian Church among Negroes, p. 18.

that declared the cooperative union with the Congregational Church in 1801 unconstitutional.

The question of slavery now brought division among the Presbyterians. In 1857 the New School Presbyterian Assembly passed the Gardiner Spring resolution calling upon Presbyterians North and South to support the Federal Government in Washington in its conflict with the states that had seceded. These resolutions split the Old School Assembly into North and South. In 1837 there had been one Presbyterian Church; in 1861, there were four branches.¹⁸

The Presbyterians of the Old School North through their General Assembly appointed two committees for work in Indianapolis and Philadelphia. The Committees were to disburse funds, to appoint teachers and preachers, and to proceed independently of the work of the Board of Domestic Missions.¹⁹ The work of these committees was negligible. Therefore, the General Assembly appointed a committee of nine ministers and nine elders, called the General Assembly's Committee on Freedmen. This committee was located in Pittsburgh. It was assigned to care for the religious and educational interests of the freedmen. This committee, appointed in 1865, established the work that has continued to the present.²⁰

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19. Minutes of the General Assembly (Old South), 1864, pp. 321, 323.

20. Ibid., pp. 543-545.

2. Reconstruction Period.

The Freedmen's Committee of the New School North began to operate about 1868. This Committee took over a group of schools from another organization. These schools were scattered over nine states and the District of Columbia. The most active work was in the five centers in South Carolina.²¹

The Freedmen's Committee of the Old School reported seventy-six parochial schools and Biddle, Wallingford, and Freedmen's University of higher grades. The New School Church reported sixty-one schools with 185 teachers, a Normal School at Winchester, Virginia, with 400 pupils, and work at Chester and Winnsboro, South Carolina. In 1870 the Old School North and the New School North reunited. An invitation was extended at that time to the Presbyterians of the South to reunite with those of the North, but they declined. The Presbyterian Church in the South would not accept the invitation of the North because of its differing attitudes on the question of slavery. After the reunion, the Presbyterian Church in the U.S.A. went to work with great zeal.

The Presbyterian Church believed in a trained ministry. They adopted a high standard for their work among the freedmen. They established schools and churches, a school and church together always whenever possible, and at

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21. Barber, op. cit., p. 32.

times just schools were established where there were no churches. The Presbyterian Church sought to train the freedmen through her churches and schools to develop leaders for the Negro race. The emphasis in all the schools was upon the Bible and the Shorter Catechism.

D. Summary

This chapter has presented an historical review of Negro higher education in general from the early Colonial period through the period of the Reconstruction. It has also traced the development of higher education for Negroes sponsored by the Presbyterian Church.

CHAPTER III

THE HISTORIES OF THE NEGRO COLLEGES OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

A. Introduction

The Presbyterian Church in the U.S.A. has made a definite contribution to the Higher Education of the Negro through the founding and support of schools for Negroes in the United States. These schools, which are found mostly in the south, were started as elementary day schools.

Some of the schools established by the Presbyterian Church are no longer in existence. One of these is the Mary Allen Junior College in Texas. The Board of National Missions of the Church did not have sufficient finances to permit the school to expand its program at the college level to the full four year course which the state of Texas required. As a result the Board of National Missions authorized the transfer of the college property to the state of Texas, and approved the closing of the college at the end of the school year of 1942-43. The Board of National Missions has had to close other schools for the same reasons of finance because certain states required certain standards for the schools.²²

Several other mission schools have been taken over

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22. Board of National Missions, Unit of Work with colored People, Presbyterian Church in the U.S.A.

by private directors or have been closed when public school facilities in the area were satisfactory. In several instances when public education in the grades was made available to a community, the mission schools discontinued their lower grades and concentrated on education at the upper level in order to meet the need of the Negro for a college education.

It is the purpose of this thesis to study the development of the schools of higher education which are still in existence under the direction of the Board of National Missions of the Presbyterian Church in the U.S.A. The schools are as follows: Harbison Junior College, Mary Holmes Junior College, Swift Memorial Junior College, Barber Scotia College, Johnson C. Smith University, and Lincoln University.

B. The Junior Colleges

1. Harbison Junior College

After the Civil War many people became interested in the freed slaves and desired to help them. The Reverend and Mrs. Emory W. Williams, a Negro family from Washington D.C., settled in Abbeville, South Carolina, with the desire to work in the South to help elevate their race. Both the Reverend and Mrs. Williams had been educated in the North.

They decided to establish a school. In 1866 the

Williamses established an elementary and industrial school for boys and girls in Abbeville, South Carolina, on land given by Mr. Samuel Harbison. The work of the school continued with much success; thus gaining favor with friends and neighbors. One of the good friends of the school was the Rev. James A. Ferguson who became the school's first donor. The school was named Ferguson Academy in honor of the Rev. and Mrs. Ferguson, its first financial donors, because of their great interest and generosity.²³

The enrollment at the school grew and the pupils began to fill the one building that had been erected. Most of the students came from Abbeville and its suburbs. Through earnest prayers and hard work the dreams of the Rev. and Mrs. Williams began to come true. Then disaster struck the school. Their one building caught fire and was completely destroyed. This did not discourage the Williams family but it set the work back for several months; until materials were obtained for two new buildings which were completed and ready for use in 1890.²⁴

The school again began to grow rapidly, and along with its growth in student enrollment, more funds were received from generous friends. The work at Abbeville became too great a project for one family and it was decided to seek aid. In 1891 the Board of Missions for the Freedmen

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23. Board of Missions for Freedmen - Report, 1887.

24. Board of Missions for Freedmen - Report, 1891.

became interested and agreed to accept the responsibility; thus the school was transferred to them. The property was made over to the Board of Missions for the Freedmen who valued it at about ten thousand dollars.²⁵

The report of the Board of Missions for Freedmen which was made to the General Assembly in 1892 stated that progress was being made at Ferguson. The school now had five full time teachers and one hundred and thirty-four students. Also in this year there came a new principal to Ferguson, the Rev. Thomas M. Amos.²⁶

After nineteen years of service to the youth of the town of Abbeville, the school building became unsafe and was condemned in 1900. This building was remodeled in order that the work of the school might go on. The next year, 1901, a boys' dormitory was erected and used in the fall of that year. The cost of the building was four thousand dollars, which was contributed by Mr. Henry Phipps of Abbeville, South Carolina. The furnishings were donated by a group of women in the State of New Jersey who were friends of the school. Later in the same year a tract of land comprising forty-seven acres, which was suited for agriculture, was given by Mr. Samuel P. Harbison of Pittsburgh, Pennsylvania. This land adjoined the original gift of twenty acres

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25. Report of Board of Missions for Freedmen - 1892.

26. Report of Board of Missions for Freedmen - 1893.

given by Mr. Harbison on which the first building was erected.²⁷

In the report of the Board of Missions for Freedmen made to the General Assembly in May 1902, it was stated that the name was to be changed from Ferguson Academy to Harbison Academy in honor of its recent donor, Mr. Samuel P. Harbison. The next year found Harbison Academy the recipient of two hundred acres of farm land from their same friend and benefactor, Mr. Samuel P. Harbison. During this year two buildings were erected at the cost of five thousand dollars, also gifts from the Harbison family.²⁸

The rapid growth of Harbison raised the need for more buildings. In 1905 a new building was erected and named Harbison Hall, which housed a chapel, classrooms, and rooms for student religious activities carried on by the Y.M.C.A. This building cost over ten thousand dollars. It also was a gift of Mr. Samuel P. Harbison.²⁹

There arose an exciting political campaign in Abbeville in the summer of 1906. This campaign stirred up strong racial antagonism. As a result of this campaign, the president of the school, Mr. Amos, resigned after fourteen years of service and the school was then closed from September 1906 to February 1907. This delay in reopening was unavoidable because

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- 27. Board of Missions for Freedmen - May 1902, p. 8.
- 28. Board of Missions for Freedmen - May 1903, p. 7.
- 29. Board of Missions for Freedmen - May 1906.

in January of that year Ferguson Hall, the girls' dormitory, was burned to the ground. When the school reopened the student enrollment had fallen off considerably.³⁰

Three years later the school received another setback, for on March 17th of that year the administration building and the boys' dormitory were destroyed by fire. This fire was the work of an incendiary. Three students died as a result of the fire; also, three students and one teacher were injured.

As a result of the political campaign and the fires at Harbison, the Board of Missions for the Freedmen began to consider the possibility of moving to another site. In 1911 four hundred and ninety-two acres of land were secured at Irmo, South Carolina which was about ten miles from Columbia, South Carolina. In this arrangement four hundred and forty-five acres were purchased and forty-seven acres of land were given as an inducement for Harbison to relocate its school at Irmo. When the school was relocated at Irmo, it was changed from an academic, co-educational school to an agricultural college for boys and young men. The students were to be thoroughly trained in modern scientific, and intensive farming. As the school grew other industrial courses were to be added, thus making possible an expansion of their program. The literary courses were not to be abandoned, nor neglected,

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30. Board of Missions for Freedmen - May 1908.

with this new program and change. "Above all the religious influence of the school was to be emphasized."³¹

With the relocation of Harbison, it became known as the Harbison Agricultural College. The administration building was made ready for occupancy when the school opened in September 1911. The total cost of the building was twenty thousand dollars, of which ten thousand was contributed by the Harbison estate. The building housed classrooms, dormitory rooms for boys, kitchen, dining room, and chapel. The top floor was left unfurnished until needed.

Harbison was located in a rural area similar to areas in which about 85 percent of the Negro population of America lived. Because this was a rural area, Harbison saw the need and the opportunity of helping the people of the community. The Trustees acquired teachers specially trained in agriculture to teach new courses in agriculture that would meet the needs of the community.³²

In 1913, seven hundred and sixty acres of land were secured through the Harbison estate for a housing development. This was to be a project of the school for the Negroes in the state of South Carolina. The land, which adjoined the college, was divided into small plots of twenty-five acres each to be purchased by the Negro families of that state. These families were to be the responsibility of

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31. Board of Missions for Freedmen - Report to General Assembly, May 1911, pp. 10,11.

32. Board of Missions for Freedmen - Report to General Assembly, May 1921, pp.12.

Harbison in a special sense.

Cognizant of the importance of religion in the life of a community, Harbison assumed the responsibility of providing a religious program for both the students of the school and the tenants of the housing development. In 1913, a suitable church building belonging formerly to the colored Baptist group of Irmo, was purchased and a Presbyterian church organized in connection with the college.³³

In the next few years the school grew steadily and many additions were made. In 1914 more land was purchased for the college and additional land sold for homes to the Negro people of South Carolina. Now equipment was purchased for the school, and the boys' dormitory was completed.

In 1921 the Samuel P. Harbison estate authorized the purchase of two thousand four hundred and two acres of land at Irmo, South Carolina. This was again sold in small tracts of twenty-five acres each. The money from the sale of this land was to become a permanent endowment fund for Harbison College. The college owned five hundred acres in a college farm and three thousand six hundred acres in "Farm Community Homes."³⁴

In 1929 the name of Harbison College was changed to Harbison Agricultural and Industrial Institute. During that same year the president, the Rev. James L. Hollowell,

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33. Board of Missions for Freedmen- Report for May 1913.p.11
34. Board of Missions for Freedmen- Report for May 1921

died. In 1930 the Rev. John G. Porter, D.D., became president of the College and remained until 1941.

At a special meeting of the Board in June 1932 the school was transferred to the administration of the Unit of schools and hospitals of the Presbyterian Church.

In 1933 the school was accredited by the State of South Carolina. In this same year Harbison added a course in home economics and changed the school to a co-educational institution. The Irmo Church Day School which was maintained by the Board of Missions on the Harbison property about one mile from the Industrial Boarding school merged with the Harbison Agricultural and Industrial Institute.

The school continued to grow steadily and other departments were added to meet the needs of the community and its students. The blacksmith shop was outmoded and in its stead a course in automobile mechanics was introduced. A gymnasium was built. Extension courses were offered to those students who could not attend the day school classes.

The growth of the school was continuous until 1941, when the main building which housed class rooms, the girls' dormitory, the dining room, and the kitchen was destroyed by fire. The school was closed for one year to permit an extensive program of reconstruction. The program was planned so that when the school reopened it would offer a more varied vocational training to promising Negro boys and girls from

all over the South.³⁵

Harbison reopened in September 1943 with Mr. T.B. Jones as president. Mr. Jones had been transferred from Mary Allen Junior College of Crockett, Texas, which had been closed.

From its beginning as an elementary and industrial school for boys and girls, with a staff of five teachers and one hundred and thirty-four students, Harbison grew and improved until 1947 when it became a junior college. The name was then changed to Harbison Junior College to fit its new standards.³⁶

Today Harbison is a fully accredited junior college serving the state of South Carolina in the best way that it can. Most of the students still come from the state of South Carolina. However the school has drawn students from other places such as: North Carolina, Ohio, Virginia, Georgia, Washington D.C., New York, Chicago, Connecticut, Pennsylvania and Florida, until it has a present enrollment of sixteen teachers and one hundred forty-four pupils.³⁷

During the years of its operation as a junior college, Harbison has faced many times its present conditions. All its facilities are badly overcrowded, yet despite all its difficulties, God has made possible the continuation of this

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35. Board of National Missions - Report to General Assembly, May 1945.

36. Board of National Missions - Report, May 1947.

37. Harbison Junior College Bulletin, 1949-1950.

work for Negroes in the state of South Carolina through Harbison Junior College.

2. Mary Holmes Junior College

The Board of Missions for Freedmen of the Presbyterian Church in the U.S.A. had been establishing schools throughout the South in Virginia, South Carolina, North Carolina and several other states with much success. The Board was asked to aid the Negroes in Mississippi. After an investigation, it decided to establish work in Jackson, Mississippi.

In 1892 a school was founded in Jackson as a seminary for girls. Its chief aim was "to train colored youth and to help them develop strong Christian character in order that they might go back to their own communities and train others." The school was named for one of its first donors, a Mrs. Mary Holmes, who did a great deal in raising funds to get the school started and also in raising funds to help in keeping it going. Mrs. Holmes was also instrumental in getting people who later made generous contributions interested in the Negro work in Mississippi.³⁸

The first principal was Dr. Edgar F. Johnson who was appointed in 1892. Mary Holmes Seminary began as a

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38. Board of Missions for Freedmen - Report, 1893.

girls' school with primary, elementary and high school departments for students of Jackson, Mississippi.³⁹

In January 1895 the school was totally destroyed by fire which forced the school to close for one year. After that year the Board of Missions for Freedmen secured a new location outside the city limits in West Point, Mississippi. The citizens of West Point became interested in the possibilities of the school and donated twenty acres of land upon which to build. The Board of Missions for Freedmen found this to be an ideal location as it was in the center of a large Negro population which had no school.⁴⁰

In 1897 the school was opened at West Point, Mississippi. It grew steadily in numbers and great enthusiasm was shown by the citizens of West Point for the new project. An epidemic of yellow fever broke out in 1898 which forced the school to close. After the yellow fever epidemic was brought under control, a fire destroyed all of the buildings at this school. This ended the work at Mary Holmes for that year.

A building project was started in 1899 and completed in January 1900. The school was reopened that year and it began to grow steadily and to expand its curriculum for the next three years. In 1907 a Nurses' Training course and in 1910 a Domestic Science course were added to the

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39. Board of Missions for Freedmen - Report, 1895.

40. Board of Missions for Freedmen - 1898.

curriculum. A new building was built to provide for such training.⁴¹

In 1926 the Rev. Graham F. Campbell became the principal of the school. During his administration the school was opened to day students. He also found it necessary to enlarge the curriculum. In 1932 the Board of Missions for Freedmen added a Normal School Training department for two years' work in teacher training. The registration for the first year of this new Normal School Training department of two years' work was eight students, seven girls and one boy.⁴²

At the present time Mary Holmes has a faculty of twenty teachers. The school is now co-educational and has a dormitory for the housing of 75 girls and a boys' dormitory which houses 25 boys.

Mary Holmes Junior College, West Point, Mississippi, is owned and operated by the Board of National Missions of the Presbyterian Church in the U.S.A. The Rev. Campbell is president of the school.

Mary Holmes was founded as a seminary for girls in 1892. Its aim was then and is now to train colored youth to help develop strong Christian character in order that they might go back to their own communities and share this training with others. Today, the school is operating three

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41. Board of Missions for Freedmen - 1901.

42. Board of National Missions - Report for May 1933.

departments; a practice school in which the college students may gain experience in teaching; a high school which stresses the upper two years of work; and a junior college division which offers teacher training in elementary school, business, and home economics.⁴³ The college department also makes it possible for students who are planning on finishing a four year course to get two years of college work near home at less expense. Courses are planned so that students may enter other colleges with advanced standing.

The college Bulletin indicates the place of religion in the life and curriculum of the school:

Since the school is operated under the church, the life and courses in the school are planned with Christian emphasis. The Bible is taught in every class and courses are required in all divisions of the college curriculum. All the students share in conducting the religious programs of the school. Special emphasis and experience is given in religious activities for the community.⁴⁴

3. Swift Memorial Junior College

In Rogersville, Tennessee there were very few educational facilities for Negroes. The Board of Missions for Freedmen had this condition brought to its attention by interested and sympathetic residents of the state of Tennessee and was asked to extend its work for the welfare of the Negro.

The Board of Missions for the Freedmen of the Pres-

.

43. Mary Holmes Junior College Bulletin, 1949-1950.

44. Ibid.

byterian Church commissioned and sent the Rev. William F. Franklin, a Negro, and a member of the Union Presbytery and a graduate of Maryville College, to Rogersville to preach and to establish a school for Negroes.

In 1883 a parochial day school was begun for the Negroes in Rogersville by the Rev. Franklin.⁴⁵ Ten years after the first classes were begun more room was needed and funds were secured for the building of a three story brick building which was completed in 1893.⁴⁶

A very conscientious citizen and a member of the legislature introduced a bill in the legislature which forbade the education of white and Negro students in the same institution. This bill was passed by the legislature forcing Maryville College to close its doors to Negroes in 1901.

As a result of the closing of the doors of Maryville to Negroes, one of its trustees, Mrs. Harry R. Thaw, insisted that the Board of Trustees of Maryville vote \$25,000 to the Negro school at Rogersville from the \$100,000 endowment her father had given to Maryville. Mrs. Thaw gave \$1,000 toward the purchase of land for a boys' dormitory.⁴⁷

In 1904 the school enlarged its curriculum and added a high school and college department. The Rev. W. H. Franklin became its first president and it was named

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45. Board of Missions for Freedmen - 1884

46. Board of Missions for Freedmen - 1894

47. Board of Missions for Freedmen - May 1901.

The Swift Memorial Institute in honor of the Rev. Elijah E. Swift, president of the Board of Missions for Freedmen of the Presbyterian Church in the U.S.A., and pastor of the First Presbyterian Church of Pittsburgh, Pennsylvania.⁴⁸

The coming of Swift to Rogersville did much for the Negroes. They became interested in their own development and in the welfare of their race. As the years passed by greater demands were made upon Swift for high school and college work. With these increasing demands from the students, the elementary department was dropped and the other departments developed to meet the standards of the State. The State Board of Education had allowed only one year credit for four years of study at Swift up to that time. This caused the Board of Missions and the faculty to concentrate upon the higher education for Negroes in that school. A faculty was secured to meet the standards of the state of Tennessee. These changes made it possible for the graduates from the junior college department to receive the State of Tennessee's permanent professional elementary certificate. After this change went into effect the name was changed to Swift Memorial Junior College.

During the years between 1939 and 1945, Swift underwent a vigorous reorganization program. In 1939 courses in commercial education were added to the curriculum. In 1941 the course in home economics was reorganized and developed.

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49. Board of National Missions - Report to General Assembly, May 1928.

Since that time the school has continued its work with great success and has been followed with great interest on the part of the Board of National Missions.⁵⁰

Numerous improvements have been made during the years with the latest addition of an industrial arts department and an enlarged library which contains many additional volumes of books. The school still maintains the slogan of its founders, "no step backward". And agrees that:

Since life consists of a series of problem-solving activities, and the fullness of life is dependent upon the satisfactory solution of these problems, then, we believe it to be our task to teach Christ's method of solution of all problems, since His life is the most abundant life. From this philosophy built upon rich experiences will come the development of the basic lives of the youth.⁵¹

C. The Senior Colleges

1. Barber Scotia College

In 1867 the Board of Missions for Freedmen commissioned Dr. Luke Dorland to establish an institution for the religious and intellectual development of Negro women of North Carolina.

A school was started in a small frame building by Dr. Dorland at Concord, North Carolina in 1867. The school was named in honor of Scotland, the birthplace of Matthew Scott of Muskingum, Ohio, who gave very liberal gifts.⁵²

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50. Board of National Missions - Report, May 1946.

51. Swift Memorial Junior College Bulletin, 1949-1950.

52. Board of Missions for Freedmen - May 1868.

In 1872 the school had sixty-four pupils and courses in home economics, in health, and in music. The school grew steadily until it enrolled one hundred and eighty-one pupils in 1881 under the leadership of the Rev. Luke Dorland, superintendent, aided by Mrs. Dorland and five other teachers.

An industrial department was added in 1884, and two Christian women were engaged to teach practical dressmaking. In 1886 Dr. Dorland retired and was succeeded by Dr. D.J. Satterfield, as principal.⁵³

During the following years more buildings were erected, which were gifts from various friends of the school. In 1892 a library was developed as a center of service for the entire school. In 1902 industrial arts was added to the curriculum including special cooking classes, sewing, and a hospital department.

In 1909 the Rev. Satterfield retired and the Rev. A.W. Verner, D.D., of Pittsburgh, Pennsylvania, succeeded as principal. During the administration of Dr. Verner, a Y.W.C.A. unit was organized, a laundry installed, and the way was paved for an expanded program.⁵⁴

In 1916 a four year college curriculum was offered and the name of the school changed to Scotia Women's College.

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53. Board of Missions for Freedmen - May 1888.

54. Board of Missions for Freedmen - Report, 1910.

Three years after the college department had been established the elementary department was disbanded.⁵⁵

In 1926, Teacher Training courses were added as a specialized curriculum. One staff member, a Normal School teacher was paid by the State in recognition of Scotia's contribution of teachers for the Negro schools of North Carolina.

The College department of Barber Memorial College of Annista, Alabama, was transferred to Scotia in 1931. The combined schools were reorganized on a junior college basis to meet the accreditation requirements of the college rating board of North Carolina. With this union and reorganization the name was changed to Barber-Scotia Junior College. Also in that same year an all Negro faculty was appointed to the newly organized school.⁵⁶

Three years later the high school department was dropped and the college was given a class "A" rating by the Southern Association of Colleges and Secondary Schools. It also became a member of the American Association of Junior Colleges.⁵⁷

One year after celebrating the seventy-fifth anniversary of the founding of the school, the four year college course offered for women was approved by the Board of National Missions at its Annual Meeting, April 1943. The

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55. Board of Missions for Freedmen - Report, 1917.

56. Board of National Missions - Report, 1932.

57. Board of National Missions - Report, May 1935.

junior year was to be added in 1943-44 and the senior year in 1944-45. In 1946 the North Carolina Board of Education granted the school a standard four year college rating. This rating made it possible for all graduates planning to teach to receive the class "A" certificate. In December 1949 the college was granted the class "A" rating by the Association of Colleges and Secondary Schools.⁵⁸

Barber Scotia still tries to uphold the same standard of its founders who planned that the school be "designed to make this seminary a real Mount Holyoke for colored girls. In it religion is first. The Bible and Catechism are constantly taught, both weekdays and on the Sabbath while at the same time the pupils are thoroughly trained in all the arts and sciences usually taught in seminaries of a high order, and in all of the domestic duties."⁵⁹

2. Johnson C. Smith University

In 1866 the Reverend Samuel C. Alexander was commissioned by the Presbyterian Church as a missionary to work among the Negroes in North Carolina. He was joined in the work by the Reverend W.L. Miller. Together they conceived the plan of a school for the education of preachers and teachers among the Negro people.

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58. Board of National Missions - Report, May 1946 and 1949.

59. Barber Scotia College Bulletin - 1949-1950.

In 1867 the Catawba Presbytery formally inaugurated a movement for the establishment of a school of which Alexander and Miller were to be teachers. Charlotte was selected as the site for the proposed school. A building formerly used to house Federal soldiers was given by the Freedmen's Bureau of the United States government for the use of both church and school.⁶⁰

The first session began May 1867 with an enrollment of eight students. These consisted of earnest and pious young men of average ability and possessing a knowledge of only the simple elementary branches of education.⁶¹

Mrs. Mary Biddle of Philadelphia, Pennsylvania, heard about the school and gave the first generous contribution to this work. Friends of the project requested of Mrs. Biddle the privilege of naming the school after her late husband, Major Henry Biddle. The school was then named Biddle Memorial Institute in 1867.

In 1877 the charter was changed by the legislature of North Carolina and the name of the school became Biddle University.

In 1921 Mrs. Jane Berry Smith of Pittsburgh, Pennsylvania, gave funds for a Theological Seminary, a Science Hall, a Teachers' cottage, and a Memorial gate, and also a generous

.

60. Johnson C. Smith University Bulletin - Historical Number, Vol. 1, No.4, May 30, 1935, p. 7.

61. Ibid., p. 9.

endowment in memory of her husband, Mr. Johnson C. Smith. In recognition of these gifts the Board of Trustees voted to change the name of the institution to Johnson C. Smith University.

In 1932 the institution was made co-educational by an amendment to the charter. From 1932 until 1941 women were admitted to the Senior college division only. However beginning in 1942 women were admitted to the freshmen and sophomore classes.⁶²

The purpose of the school at its beginning was to train colored men. The school was organized by its founders in two departments, a preparatory department in which pupils of primary studies were received from Charlotte and the surrounding country and a higher department to which those who were under training with a view of teaching and preaching were admitted.⁶³

Today a listing of the institution's aims include the statements: to help the student achieve Christian character; to prepare the student for effective leadership in church and state; to prepare the student for later professional work such as medicine, law, teaching and other specialized vocations; and to prepare students for the Gospel Ministry.

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62. Department of Education and Medicine of the Presbyterian Church, U.S.A.

63. Johnson C. Smith University Bulletin - Catalog Number 1948-49, p. 16.

The school is accredited by the Southern Association of Colleges and Secondary Schools as a class "A" college. It is also a member of the Association of American Colleges, American Theological Schools, Council of Theological Education of the Presbyterian Church in the U.S.A., and the Presbyterian College Union. The courses offered are in the Division of Humanities, Social Science, Education, Physical Education and Health, Psychology, Mathematics and Science, and Theology.

"Johnson C. Smith University is a co-educational institution operated under the auspices of the Presbyterian Church in the U.S.A. It was founded and is operated on the principles of Christian faith for education of the ministry, teaching, and other walks of life. Broad general education for life and thorough specialization for service, undergirded by Christian values, form the basic objectives of the curricula and activities of the university." 64

3. Lincoln University

It was back in 1852 when James Ralston Amos, a young Negro of Chester County, Pennsylvania, sought the help of the Rev. John Miller Dickey to get an education. Dr. Dickey, being unable to find a school where Amos would be welcome, began to instruct him in his own home. Young Amos,

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64. Johnson C. Smith University Bulletin, 1949-1950

made the journey of twenty-eight miles on foot each week to recite the lessons he had learned.⁶⁵

In 1853 the General Assembly approved the plan for the establishment of a school at Chester County, Pennsylvania, for the Christian training of Negro youth. On October 4th of that same year the Presbytery of New Castle met at Coatesville, Pennsylvania and authorized the establishment of a school which would come under its supervision. It was stated that "an institution to be called Ashmun Institute, for the scientific, classical, and theological education of Negro youth of the male sex," be established with its aim to train Negro ministers and teachers to work among their own race in this country and in Africa.⁶⁶

Ashmun Institute was opened to four students in 1857. During the first few years most of the students were former slaves. The Institute consisted of a small three story building including dormitory, chapel, recitation rooms, and a single residence for one instructor.

In 1859 the first three graduates were sent to Africa as missionaries of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.⁶⁷

During the Civil War the school was threatened with raids by intolerant neighbors in Maryland and by financial difficulties. Mr. Dickey mortgaged his own home to

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65. Board of Missions for Freedmen - Report, 1853

66. Board of Missions for Freedmen - Report, 1855

67. Board of Missions for Freedmen - Report, 1860

prevent the loss of the Institution.

In 1864 twenty-three students enrolled and the financial status was improved. In 1866 the Institution was expanded to provide thorough education in every department of a classical, scientific, theological, and professional training. In honor of the recently assassinated Abraham Lincoln, friend of the oppressed, the Legislature of Pennsylvania conferred upon the Institution the title of "The Lincoln University."⁶⁸

The Rev. Isaac Norton Rendall, D.D., was called to be president in 1865. He was later succeeded by his nephew the Rev. John B. Rendall, D.D. The latter rounded out the "Rendall Administration" from 1865 to 1924, during which time the institution progressed from its humble beginning to a full grown college.⁶⁹

In 1922 the college was fully accredited as a four year senior college by the Middle States Association of Colleges and Secondary Schools.

Lincoln University was founded, as Ashmun Institute in 1854, for the purpose of "giving the advantages of Christian education to colored youth of the male sex."

The university through the years has maintained this purpose. At the same time it has maintained the policy

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68. Board of Missions for Freedmen - 1867.

69. Board of National Missions - Report, 1925.

of making no distinction as to race or creed in admitting students. To the endowments given for the specific purpose of educating Negro youth have been added, in recent years, grants from the Commonwealth of Pennsylvania. These grants provide tuition scholarships available to Pennsylvania students with no distinction beyond prospective ability to do satisfactory college work.

The educational purpose is three-fold:

First, it is to encourage and develop the intellectual powers of the student in such manner as will help him acquire and use knowledge, in the broadest cultural sense.

Second, it is to give the student a command of such highly specialized training as will prepare him to enter upon graduate study for the major professions.

Third, it is to develop the student in character, self-reliance and genuine manhood, so that he may become a definite asset to his community, and to his country.⁷⁰

D. Summary

This study has traced the origin and development of each of the now existing schools of higher education for Negroes of the Presbyterian Church in the U.S.A.: Mary Holmes Junior College, Harbison Junior College, Swift Memorial Junior College and the senior colleges of Barber Scotia, Johnson C. Smith and Lincoln University. They came into being through the efforts of interested individuals and through the support of the Board of Missions for Freed-

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70. Lincoln University Bulletin, 1949-1950.

men after 1865. The generosity of individual members of this Church has been evident in their gifts to and endowments of the mission schools. In recognition of this generosity most of the institutions have been named for their respective early donors.

The schools were established to fill the need of the Negroes who during slavery had limited opportunities for education and after the emancipation were denied all assistance from the government for their advancement. Only the missionary effort of the Church supplied educational facilities for the Negro in the period after the emancipation. The curricula have developed along similar lines. As public education facilities have become available in various communities, the mission schools have discontinued the elementary grades. As state laws have established standards of accreditation, the Board of Missions has raised the standards in the mission schools to meet their requirements.

The Board of Missions has required that the teaching of Christian principles have chief emphasis in each school. The policy of the Presbyterian Church has been to prepare Negro students that they might return to help their own home communities. The higher education first offered was for the preparation of Negro ministers who might intelligently present the Gospel to members of their race. Variations in this policy of higher education came with the introduction of industrial education and teacher training

courses in some of the schools. The Presbyterian Church in the U.S.A. has at all times emphasized a trained Christian Negro leadership, and in this effort the schools of higher education have made significant contributions to the life of the United States of America.

CHAPTER IV
FACTORS AND TRENDS IN NEGRO HIGHER EDUCATION
AND THEIR ISSUES AS RELATED TO THE
PRESBYTERIAN CHURCH IN THE U.S.A.

A. Introduction

During the eighty years that have passed since the emancipation of the Negro slaves, there has grown up a system of education for Negroes that has a definite and peculiar character, shaped by certain developments in the social and the economic status of the Negro in the United States. It is the purpose of this chapter to trace the historical growth of the educational system for Negroes from the mission primary schools to the present-day schools of higher education. The effectiveness of the Negro education will be pointed up by examples of the contributions to the life in the United States by graduates of the schools of higher education of the Presbyterian Church in the U.S.A.

The development of such social and economic factors which brought about the migration of Negroes to the North and the segregation of Negroes and the whites will be discussed with respect to their effect on the educational system for Negroes.

The more recent trends in higher education, such as the emphasis on accreditation and the emphasis on the secular rather than the religious content of the curricula

will be described. The issues developing from the current trends will be considered in relation to the schools of higher education for Negroes of the Presbyterian Church in the U.S.A.

B. Historical Factors

1. Schools

In the years before the Civil War the South made no provision for Negro education. There were no public schools of any kind even for the poorer whites. Education was only for the landowners or the families who were able to obtain tutors for their children. For the Negro slaves there was only such education as private families might have had the interest to give to individual favored slaves.

a. Mission Schools

After the Emancipation, throughout the North and the states bordering the South many people who were lukewarm toward the Negro and education became interested and began to work with great zeal. Men and women who were not fighting in the war started schools for the freedmen. Churches began to raise funds and enlist workers. Toward the close of the war, by an act of Congress, the government established a Freedmen's Bureau to look after the freed Negroes. The government help, the interest of individuals, and the zeal of

the church all combined in one movement to provide education for the four and one half million Negroes as quickly as possible in order that they might become full citizens. ⁷¹

The Freedmen's Bureau set about establishing schools and lending assistance to schools already established. When the Bureau was abandoned by the Federal government in 1870, it had expended fifteen million dollars of federal funds and helped start many Negro schools in cooperation with some Church Boards. ⁷²

In 1865 graduates of several northern schools were brought together by the American Missionary Association to serve as teachers in schools in the state of Georgia. Along with the American Missionary Association many of the Boards of the churches supported the mission schools in the South. The Board of Education of the Methodist Episcopal Church established and helped to maintain a number of excellent schools. Some very important colleges were established by the Baptist Church. The Presbyterians have been responsible for several schools in the South, as well as the oldest college for Negroes in the country, Lincoln University, in Chester County, Pennsylvania. This school was first begun in 1854 as Ashmun Institute. ⁷³

These mission schools were a potent force in bring-

.

71. W.E.B. Dubois: Black Folks Then and Now, p.206

72. Edwin R. Embree: Brown Americans, p.81

73. Benjamin Brawley: A Short History of the American Negro, pp.135-136

ing the newly freed Negro in touch with the civilization of which he was to be a part. These mission schools have educated teachers and leaders of the race and set the standards for the public schools and colleges among Negroes. Many of these early schools were discontinued because of financial and other difficulties, yet others have become private schools and colleges. Some have been absorbed into the regular school system as the states and counties began to put tax money into Negro education.⁷⁴

b. The Public School.

The mission school served a real need until public education came upon the scene. The public school gave the freedman confidence in his ability to learn. The public school system did not progress rapidly at its beginning, but has made great strides in the last twenty years, and has in these later years included all people.⁷⁵

The South had made some progress in public education before the Civil War, but its facilities were scattered and very meager compared with the public school system in the North. The South felt that education was the responsibility of the family rather than the state, and that public schools were charity institutions. In the states of North

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74. Embree, op. cit., p. 87.

75. McKinney, op. cit., p. 10.

and South Carolina and Louisiana, free schools were called pauper schools. ⁷⁶

In 1868 the reconstruction government began to make changes in the school system. Legislation was proposed to extend the public school system in the South. A few of the white legislators who were not used to public services felt that the new taxes would ruin them. When the proposal was made that the public schools and colleges be opened to all, regardless of race, it was greatly opposed by the South. After South Carolina College opened its registration to Negroes and also invited Negroes as professors, the registration of the whites dropped off until the school became an all Negro school, now called the State College for Negroes. This question of admitting Negroes to schools and colleges brought violent opposition from the states of Alabama, Louisiana, and Mississippi. ⁷⁷

There was a law in Louisiana which permitted Negroes to attend the public schools along with the whites, but the Negroes were not expected to send their children to the white school. Besides many Negroes did not favor mixed schools any more than the white people. In South Carolina a Negro delegation protested against mixed schools at the constitutional convention. In Alabama, white democrats and Negro republicans

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76. John Hope Franklin: From Slavery to Freedom, p.377

77. Embree: op.cit., p.89

got together and defeated legislation which would permit mixed schools in that state. ⁷⁸

During the period of the Civil War and just after it, practically all of the state constitutions required that money should be spent for public education without discrimination between races. At that time the Negroes got a fair share of the public funds for education, and schools for Negroes were established in large numbers. These schools were on the same level as the white schools. The Negro teachers were put on a regular salary similiar to the white teachers. ⁷⁹

These new public schools caused taxes to increase and the public began to propose the cutting of funds for Negro schools. This it felt was the correct thing to do because the Negro paid very little in taxes, and the white politician felt that it was outrageous for one race to be taxed for the education for another. Others said the freed Negro did not need the same quality of education as the whites. On the other hand a great many Southern whites claimed the education of Negroes was a farce.

The question of public education for Negroes caused the politicians to use race hate and lower taxes as their slogans for election. In the years between 1890 and

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78. DuBois: op. cit., pp.177-218

79. D.D.W. Holmes: The Evolution of the Negro College, p.149

1910 the funds for Negro education decreased considerably; many of the Negro schools were closed. Some southern states adopted legislation to limit the funds for Negro public education.⁸⁰

c. Philanthropic Foundations

When Negro public education began to lose its state support, philanthropic foundations were established to aid the Negro in his plight. Funds were created by such people as Rockefeller, Rosenwald, Carnegie, Slater, Peabody, Jeanes, Stokes, DuPont, and Duke for the Negro who had been neglected by the southern states. These foundations have had a great influence in developing schools and providing funds for Negroes to continue their education.⁸¹

d. Colleges

The first Negro colleges equivalent to the early white colleges were established largely under church control. In 1940 the United States office of education reported that there were one hundred and eight Negro Colleges in the United States; thirty-one of these were state colleges, six were district or municipal, fourteen were private, and fifty-seven were church colleges.⁸² Few of the Negro col-

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80. Brawley, op. cit., pp. 135-136.

81. McKinney, op. cit., pp. 19-20.

82. Ibid., p. 21.

leges have become sufficiently standardized to receive the highest accreditation of their regional accrediting agency. Of eighty-eight institutions in eleven states reported by the Southern Association of Colleges and Secondary Schools in 1938, only nineteen, or twenty-two percent, had been given class A rating, although twenty-four others had been given class B. rating.⁸³

Despite many handicaps, there are more than one hundred Negro colleges in the United States and the contributions of Negro graduates to every field of life in the United States give evidence that Negro achievement will be higher as educational opportunities are made more available.

Certainly the schools of higher education of the Presbyterian Church in the U.S.A. have by their existence helped to equalize the educational opportunities for Negroes in the South with those for whites. For as long as inequalities of educational facilities exist in any of the states, there will remain a need for the church supported institution.

2. Selected Leaders

The schools of higher education for Negroes of the Presbyterian Church in the U.S.A. have made significant

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83. McKinney, op. cit., p. 25.

contributions to the life of the United States as indicated by the lives and work of some of the graduates from these schools. It would be difficult to trace the lives of the majority of the students of these schools who have unobtrusively taken their places in their local communities as teachers, homemakers, tradesmen, farmers, clergymen, and missionaries. The record of their lives does not reach the printed pages but their influence for good in the life of America is notable and is not to be discounted in any estimate of the worth of the education they received in the schools of the Church. There are, however, several persons whose lives are outstanding, whose training in Presbyterian schools of higher education has definitely influenced the direction and effectiveness of their careers.

a. Mr. Theodore DeLany

There is the story of Theodore DeLany, a not-so-apt student but one who is making his mark in his community. Recently the superintendent of schools in Hancock County, Tennessee, visited the president of Swift Memorial Junior College. He came with words of commendation for DeLany, a graduate of the institution. DeLany started teaching in the backwoods in a one room school. This school building was one of the worst. The teachers soon persuaded the pupils and their parents to remodel the building and clear away the surrounding timber. He started a library and made a

playground, organized Bible classes, a choir and a young people's league. Mr. DeLany became more than a teacher, he was a friend to his neighbors and through his efforts his neighbors were given a new vision. The county superintendent was interested to know what it was at Swift Junior College that had inspired this young teacher. In spite of his difficulty with books, DeLany had applied himself at the school for he had a purpose before him. DeLany dedicated himself to his purpose after hearing a sermon at the school, the theme of which was "Blessed is he who has found his work, who prepares and dedicates himself." So earnest was this young man that before he finished school he was an Elder in St. Mark's Presbyterian Church in Rogersville. He began work at the rural school in a fine Christian spirit and with the tools Swift Junior College had given him in his training in rural education, he was able to do "his work" and pass on to others what he had received at college.⁸⁴

b. Mrs. Pearl Headd.

Another outstanding Negro leader is Mrs. Pearl Headd, an alumna of Mary Holmes Junior College. In 1928 Mrs. Headd entered Mary Holmes as a shy girl whose confidence was won by her teachers. A lasting impression had been made upon her mind by a typing teacher who insisted on careful

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84. Presbyterian Church in the U.S.A., Board of National Missions: When Leaders are Trained, pp. 10-12.

practice and by her Bible teacher who often said, "It is important to do things right." Mrs. Headd graduated as a second honor student and first in the teacher training group.⁸⁵

In her first year as a rural teacher she realized the needs and saw the conditions in schools taught by untrained teachers. After further training at Mary Holmes and Rust College, she was given a position as principal of a demonstration school. This led her into supervisory work. In one county Mrs. Headd had thirty-two schools with thirty-three teachers. Mrs. Headd was a Jeannes Supervisor of Clay County, Tennessee, in which Mary Holmes is located. Her work was to train rural teachers in practical home arts and in the methods of teaching them. In the entire county of Clay, Tennessee, only one of the teachers was a high school graduate. Today there is a difference in this county. At least seventy-five percent of the teachers have had training at Mary Holmes Junior College, and for that reason the standards in rural education are being raised. Mrs. Headd's leadership is largely responsible for this gradual and important change. Today Mrs. Headd is going about her work with the same zeal but always looking forward to higher standards and better equipment for the Negro schools under her supervision.⁸⁶

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85. Presbyterian Church in the U.S.A., Board of National Missions: When Leaders are Trained, pp. 23-24.

86. Ibid., pp. 25-26.

c. Mr. Leland Cozart

Leland Cozart, now president of Barber Scotia College is himself a graduate of Presbyterian schools, first, Mary Potter High School, then, Johnson C. Smith University.

Barber Scotia is now a four-year college and President Cozart continues to emphasize the belief, "That the big business of building Christian character is the most important things in the world, we feel, and we are glad to have the opportunity to take part in it."⁸⁷ Mr. Cozart has studied at Columbia University and Harvard University. He was principal of Washington High School in Raleigh, North Carolina, for four years and for another four years was Executive Secretary of the North Carolina Teachers Association. Since 1932 Mr. Cozart has been an executive at Barber Scotia College and served during that decade in which the school finally developed into an accredited college, but has been president only since 1939.⁸⁸

d. Mrs. Mary McLeod Bethune

Probably the most distinguished graduate of Barber Scotia is Mary McLeod Bethune. She had to walk five miles to the Presbyterian school in Maryville, Tennessee, and at

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87. Barber Scotia College Bulletin, 1949-1950.

88. Report to the Department of Education and Medicine, 1933.

fifteen years as she worked in the field she prayed, "O God, please let me win the scholarship to Scotia, I've earned it, Lord. I need it terribly. I'll use it, if I get it, to help my people. Please, dear Lord. Oh, please!"⁸⁹

Mrs. Bethune won the scholarship and went to Scotia. She became a teacher. Several years later with vision and an indomitable spirit she established a school of her own with only \$1.65, a borrowed cottage, and six pupils. The school was called the Daytona Normal and Industrial Institute for Negro Girls.

In 1923 the school was taken under the auspices of the Board of Education for Negroes of the Methodist Church, and Cookman Institute merged with it. Henceforth the name was Bethune-Cookman College, at Daytona Beach, Florida.⁹⁰

Mrs. Bethune is a famous woman with half a dozen honorary degrees, winner of the Spingarn Award, founder of and president of a college, president of one regional and two national women's associations. In 1945 she became one of the Negro consultants at the first meeting of the United Nations Organization. She is listed by Ida Tarbell as "One of the Fifty Greatest Women in American History."⁹¹ On the occasion of the seventy-fifth anniversary of the founding of Barber Scotia College, Mrs. Bethune paid tribute to the

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89. Presbyterian Church in the U.S.A., Board of National Missions: When Leaders are Trained, pp. 34,35.

90. Ibid., p. 36.

91. Benjamin Brawley: Negro Builders and Heroes, pp.284-287.

nineteen hundred women who had graduated from the school and lauded the inspiration, vision and consecration which had come to the students who were privileged to study at the school. "Think of the multitude of girls who were groping in darkness and ignorance until somebody had compassion and turned them this way . . . deciding to build an institution where women would be taught head, hand, and heart."⁹²

e. Mr. Edward R. Dudley.

Another leader of note is thirty-nine year old Edward R. Dudley. He was educated at Johnson C. Smith University and later at St. John's University School of Law and Howard University. He served as assistant attorney general for New York State, special counsel for the National Association for the Advancement of Colored People, and legal counsel to the governor of the Virgin Islands. Prior to March 1949 all United States Ambassadors to foreign countries were white but since that date Mr. Dudley has served as ambassador to Liberia. Mr. Dudley is a statesman whose higher education began in an institution of the Presbyterian Church in the U.S.A.⁹³

f. The Rev. James H. Robinson.

An outstanding churchman is James H. Robinson who

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92. Ibid.

93. Afro-American Newspaper, Magazine section, December 23, 1930, p. 2.

graduated from Lincoln University in 1935. His education was made possible by the financial help of Miss F. Lorraine Miller, a Presbyterian laywoman.⁹⁴

Robinson graduated from Union Theological Seminary in 1938, and in his senior year was offered the leadership of a church in a community where white residents were fast giving place to Negroes. Through his efforts, the Rev. Robinson opened the church in May 1938 and has since organized a community center which has an extensive program including recreation, nursery school, day-care center for working mothers, and a psychiatric clinic. The Rev. Robinson is one of the founders of the Sydenham Interracial Hospital and a member of the Board of National Missions of the Presbyterian Church in the U.S.A. He received his Doctor of Humane Letters degree from Lincoln University in 1948. He is the author of the book, Road Without Turning, an autobiography.⁹⁵

In his autobiography, Dr. Robinson describes his life from his birth in a shack in a southern shanty-town to the present time when he holds a place of distinguished and influential Christian leadership. He was recently voted one of the ten most popular and useful leaders in Harlem.⁹⁶

3. Summary.

The system of education for Negroes in the United

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94. James H. Robinson: Road Without Turning, p. 169.

95. Robinson, op. cit.

96. Englewood Press Journal, February 1951, p. 3.

States began with mission schools that provided elementary education. When the public education system was introduced the church school discontinued the elementary grades. The church maintained secondary education for Negroes until such time as public education invaded that field. The first colleges were church-supported institutions. In the field of higher education there are not enough government supported schools to fill the needs of the Negroes seeking a higher education; therefore, the majority of Negro schools of higher education are private or church-supported institutions.

The Presbyterian Church in the U.S.A. through its schools of higher education for Negroes has made a very worthy contribution to the life of the United States. This fact is made evident by the brief record of achievement of a selected group of graduates from the schools of this denomination.

C. Present Trends

The higher education of the Negro in the United States has been influenced by trends which are peculiar to the race, namely the Negro migration in the United States and segregation. Negro education has been influenced also by trends which affected education in general, such as the growing emphasis on accreditation and the growing predominance of the secular over the religious emphasis in school curricula.

1. Migration to the North.

The movement of large numbers of Negroes from the rural areas to urban areas began during the late nineties and the first decade of the twentieth century. Many Negroes would no longer endure the humiliation of conditions in the South and moved to the North. They continued to come North steadily until the period between 1916 and 1918 when some cities received increases in Negro population of from ten percent to three hundred percent.⁹⁷

These migrants definitely increased existing problems of race tension and brought ne problems of adjustment and assimilation. Southern Negroes with southern manners, habits and traditions, mostly from rural districts, now became part of the Northern urban community.⁹⁸

The Negro came North because of economic conditions as well as for educational and emotional reasons. The South was paying wages to the Negroes which ranged from seventy-five cents per day on the farm to \$ 1.75 per day in city jobs. The boll weevil had been destroying crops, ruining thousands of farms and putting thousands of Negroes out of work. There was a lack of capital to carry the Negro worker through the period of poor crops and over the normal intervals between

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97. Johnson, op.cit., p.538

98. Brawley, A Short History of the American Negro, pp. 129, 130, 185.

planting and harvesting. This was largely responsible for an increase in Negro unemployment. School facilities for Negro children were poor and the appropriations for Negro education were very small. The appropriation for education in some states was \$10.32 for each white child and \$2.89 for each Negro child, showing a wide discrepancy.⁹⁹

The war drew workers into military service. This created a great demand for labor. New industries were opened; others were extended to meet the demands of the war; greater opportunities for the Negroes were provided. The North offered better living accommodations, although below standard for city dwellers. These were a vast improvement over most of the plantation cabins and the frame dwellings of the South. There were no segregated schools in the North, and the Negro children were offered identical school privileges with the whites.¹⁰⁰

Other causes for the Negro's leaving the South were: lack of protection from mob violence, injustice in courts, inferior transportation facilities, deprivation of the right to vote, rough-handed and unfair competition of poor whites, persecution by law enforcement officers, and persecution by the press.¹⁰¹

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99. Horace Mann Bond: Education of the Negro in the American Social Order, p. 215.

100. Buel G. Gallagher: American Caste and the Negro College, p. 179.

101. Ibid.

In 1916 hard-pressed industries in the East imported Negroes from Georgia and Florida. Negroes wrote back to their families and friends reporting the high wages and good treatment. This caused more people to come North. The officials of southern industries made special pleas to the Negroes to return to the South and tried to encourage them by offering to them free transportation back home. This plea did not impress the Negroes. Very few have returned to the South, even in response to the insistent invitations and offers of transportation and better home conditions made by the southern states which were in need of laborers.¹⁰²

The result of the migration to urban areas in the North and South was a striking redistribution of the Negro population. The Presbyterian Church met this new situation with the organization of a Department of City and Industrial Work. This department established churches, neighborhood houses, and Sunday Schools in the North. In the South the Department of Work for Colored People established day schools, parishes, and community centers. The tension caused by the shift in population served only to increase the trend in segregation. In the South especially the need for church-supported schools of higher education continued as public funds were withheld or only inadequately supplied.

102. Brawley, A Short History of the American Negro, p. 185.

2. Segregation.

With the overthrow of the Reconstruction governments in the South from 1865 to 1875, the freed Negroes lost their franchise, and many other rights which the whites chose to retract by legislation. The whites were resolved to keep the races completely separate. Laws were enacted against intermarriage of the races; Jim Crow laws separated Negroes and whites in trains, in depots, and on wharves. The Supreme Court outlawed the Civil Rights Act of 1875. By 1885 most Southern states had laws requiring separate schools. The new state constitutions firmly established segregation. The expense of maintaining a double system of schools and other public institutions was high but not too high for the advocates of white supremacy.¹⁰³

The idea that the Negro is innately inferior to the white in intellectual capacity was held by the advocates of white supremacy and this idea was reflected in the unequal distribution of funds to the schools for Negroes and for whites. Although improvement has been made, the attitude of the public toward the education of Negroes is still too generally unfavorable. These attitudes are expressed in State laws, policies of public administrations, and the press. The financial support of Negro public schools in the

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103. Journal of Negro Education, April 1933, p. 121.

South is more inadequate than the support of schools for whites. In 1935-1936, Negroes in seventeen states and in the District of Columbia were forced by law to attend separate schools. Segregation in the school system makes possible discrimination in the provision of school facilities, so that Negroes have poorer schools than whites in the same community. Negroes have little or no voice in the administration of school funds, and do not have an opportunity for election to school boards which regulate the policies of the schools. The faculty members of the separate schools are not paid equal salaries. Negro teachers on lower salaries find it difficult to pursue further study on limited finances.¹⁰⁴

"In 1935-36 the current expenditures per white pupil in ten southern states averaged \$37.87, while each expenditure per Negro pupil averaged \$13.09."¹⁰⁵

There is a trend toward equalization of facilities. In Kentucky those interested in education for Negroes made a study of the existing legislation and the educational needs of the Negroes in that state. These educators with the cooperation of the Kentucky Negro Educational Association, and the Kentucky Educational Association and the State authorities were able to secure passage of a school code of marked improvement.¹⁰⁶

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104. Johnson, op. cit., p. 538.
105. Franklin, op. cit., p. 535.
106. Holmes, op. cit., p. 121

In two states, Kansas and Arizona, only separate education on the elementary level is mandatory but several communities have separate schools on the secondary level.

In such large cities as Gary and Indianapolis, Indiana, where separate high schools have been established, the schools that have been constructed for Negroes' use were modern and adequate in almost every detail.

Although the trend is toward equalizing facilities segregation remains and in recent years was increased as white students have engaged in strikes to prevent Negro students from attending schools open to all and as white parents have kept their children away from school in the effort to force the authorities to set aside separate facilities for Negro pupils. 107

Thus the trend is not so much towards non-segregation but towards equalization of facilities for Negro and white students. Where communities change, school districts are, at times, the cause of segregated schools. There is little effort placed on non-segregation when a large group of Negroes have come into a community.

3. Emphasis on Accreditation.

In 1935 a report showed about one hundred and twenty Negro institutions of which twenty-five percent were publicly supported by twenty southern states and border states including the District of Columbia. There are sixteen colleges

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107. J.H. Franklin, From Slavery to Freedom, p. 537

and universities fully accredited and twenty-two others placed in class B by their respective regional accrediting associations, and one university has been approved by the Association of American Universities.¹⁰⁸

In 1945 there was a total of one hundred and eight schools of higher education among Negroes. Fifteen state colleges, two municipal colleges, six private colleges, and thirty-eight church colleges, making a total of sixty-one colleges and universities. In this report it also stated that there was one state professional school for Negroes, four private, and two church professional schools. There were listed also nine teachers colleges operated by the state, three of them operated by the district or municipality. There were three church operated Normal Schools and one privately operated Normal School. The state operated twenty-four junior colleges, and one junior college is operated by a district or municipality; three are operated by private individuals and fourteen by the church.¹⁰⁹

In 1938, of eighty-eight Negro institutions in eleven states reported by the Southern Association of Colleges and Secondary Schools twenty-two per cent had class A ratings and twenty-three per cent had class B ratings. As time goes on

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108. United States Office of Education Bulletin, Educational Directory Bulletin No. 1, 1946, p. 3.

109. Ibid.

each Negro school and college is striving to increase its rating and standards to meet the demand and the need of the community and the world.¹¹⁰

4. Religious to Secular.

There are many factors which have caused the Church to lose ground in higher education. Beside the broadening area of the state control of education, there has been growth in the size of the schools of higher education with respect to plant and curriculum and in all this the religious emphasis has been reduced. The new importance of vocational and of scientific courses has overshadowed the "liberal arts" courses which are concerned with education for "living".¹¹¹ For funds needed to support the expanded curriculum, the Church has had to go outside of its normal group of supporters. These supporters gain representation on the trustee boards and soon outnumber the Church representatives. Before long the policies of the school are no longer that of the Church. The Church has lacked the funds needed to support its institutions and the schools have often been forced to turn to outsiders. This process is at work in many schools in the United States today. Many colleges are severing their ties with the Church. If the trend continues, in a few years

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110. McKinney, op. cit., p. 25.

111. Cf. Howard Lowry, *The Mind's Adventure*, chapter 3.

the Church will have retired from the field of higher education as it already has from primary and secondary education, to a large measure.¹¹²

At present, higher education in the United States does not encourage the development of the religious life of its students. In a series of faculty consultations on religion in higher education in 1945-46, it was indicated that in many institutions the majority of the faculty was either hostile to or indifferent toward religion.¹¹³

Educators are concerned about this trend toward secularism in higher education. A report published in 1945 under the title of "General Education in a Free Society", by a committee at Harvard University holds that "the supreme need of American education is for a unifying purpose and idea."¹¹⁴ Religion as such is not named in the report to be the solution, but religion might well be that unifying purpose for all education.

If it is desirous to have more Christianity in higher education, there must be more college teachers who look upon their profession as a Christian vocation. The teacher of science who is Christian will see to it that his students learn that wisdom is more than knowledge. If our civilization is to be saved from catastrophe the spiritual

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112. Ibid., p. 46 ff.

113. Ibid., p. 60.

114. Ibid., p. 51.

consciousness of each individual must be strengthened and improved. This consciousness can be developed in colleges and universities with Christian teachers.¹¹⁵

D. Issues arising from these trends as related to the Presbyterian Colleges.

The trends in Negro life, namely the migration from the rural to urban centers, and the problem of segregation have given rise to issues which are influencing the policies of the Presbyterian Church with respect to its schools of higher education for Negroes. The trends toward accreditation and secularization have given rise to other issues which the Presbyterian Church must also face in dealing with its schools of higher education for Negroes.

1. The issues arising from migration

Are the Presbyterian Colleges strategically located? Are the Presbyterian Colleges still needed?

When the Negro in the rural South found that he was unable to earn a living wage and was unable to get an adequate education, he began to migrate both to the North and to the cities of the South. This increase in Negro population in the cities called for educational facilities.

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115. Kirtley F. Mather: "Christian Higher Education",
Christian Century

The Presbyterian Church, one among several denominations, had established schools to provide an education for Negroes in the cities of the South.

As conditions and demands changed, the schools have adjusted to meet the growing need for students by enlarging their facilities and changing their curricula, but with the increase in students and the modern inventions and discoveries, many more changes must be made. The schools and the Board of Christian Education will have to re-examine the entire program to find out if it is meeting the need today. Along with these changes the Board of Christian Education will have to re-evaluate its program to find out if it is really meeting the demands of the particular community each school is serving.

The Negro has also migrated to the North and the West, but so far this has not affected the Presbyterian Colleges. In the North and West most states have non-segregated school systems where all may obtain an education up through college. The Presbyterian Church has not felt the need to expand its program in the North because of this factor. If migration of the Negro to the North increases, the Presbyterian Church may be called upon to meet the needs and provide educational opportunities for Negroes either by permitting them to go to their now established colleges or by establishing new ones.

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When the 1950 U.S. census "break downs" are released, the Negro population shift therein indicated should be considered by the Presbyterian Church. The adequacy of the church's educational service to Negroes must be viewed in the light of the distribution of the Negro populace.

Increased migration may create problems and give rise to segregation in new areas of the country. If this be the case, provision will have to be made for the outcast group.

If the majority of the Negroes remain in the South it seems that the Presbyterian schools are strategically situated to meet the need of the increase in migration from the rural to the urban areas.

2. Issues arising from the problem of segregation.

Is the Presbyterian Board of Christian Education aware of the danger of the segregated college? Are Presbyterian colleges aware of and trying to meet the psychological factors involved in both non-segregated and segregated society and also the problems arising in the transition from one to the other ?

From this study and recent reports of the Presbyterian Board of Christian Education and the Board of National Missions, it seems that the Presbyterian Church is aware of the danger of the segregated college.

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Only one of the six schools studied is located in the North. The other five are located in the South where the states have laws preventing Negro and white students from studying in the same institution. The Northern Negro College, Lincoln University, has this statement in its bulletin:

The University, through the years, has maintained the purpose of the founders, that of giving the advantages of Christian Education to colored youth of the male sex. At the same time it has maintained policy of making no distinction as to race or creed in admitting students.¹¹⁶

The colleges have cooperated with the Board of Christian Education in setting up conferences and institutes inviting Negro and white students to study, live and eat together for several weeks at a time in order that each may gain an insight into the other race. Such a school was set up at Johnson C. Smith University by the Board in the summer of 1950. About 200 Negroes and whites worked, played and studied together for a two week period. The group was not assembled primarily to discuss race but to learn about God and the things of the Kingdom, regardless of race. White teachers taught Negro and white students. Negro teachers taught white and Negro students. Those who participated testified to the richness of the experience.

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116. Lincoln University Bulletin, 1949-1950, p. 9

Other institutes were conducted and more are to be conducted in 1951. Not only were these institutes organized but the church has been promoting summer conferences and encouraging Negro churches and college students to attend each year.

From these institutes and conferences it has been shown that Negro and white students can get along together. The question arises; Has the church realized the real import of these results? Has the Board taken any steps to put into practice its findings from the conferences and institutes?

The 1948 General Assembly established a committee on Racial and Cultural Relations which met at Lincoln University for three years. This committee invited Negroes and whites from all over the country to attend. These meetings were well attended by both races and felt to be worth while. The results and findings of the three years work are now in the process of being compiled. These findings are expected to be published some time in 1951. The committee recommendations must be considered and resulting problems faced. For example, if the recommendations are for non-segregated schools and society, will the church take practical steps to eliminate segregation?

The Presbyterian Church will prove its awareness of the danger of the segregated college and may better

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meet the psychological factors involved in both a non-segregated and a segregated society and educational program, by putting into practice the recommendations made by the committee that made the study.

3. Issues arising from the trend toward accreditation ✓

How do Presbyterian colleges rate in relation to the total picture of Negro college education? How do they rate in relation to college education in general? Is the Presbyterian Church aware of this trend? Is it willing to work for even higher accreditation?

Of all the Negro colleges in the United States, only 19 % have a Class A rating. The Presbyterian colleges maintain a higher rating than do other Negro schools of higher education. All three Presbyterian Negro senior colleges are accredited by the regional association and the district association. Barber Scotia College is accredited as a four year Class A college by the Southern Association of Colleges and Secondary Schools. Johnson C. Smith University is accredited as a four year Class A college by the Southern Association of Colleges and Secondary Schools, American Council of Education, and the American Medical Association. Lincoln University is approved by the College and University Council of the

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State of Pennsylvania, the American Medical Association, and since December 1, 1922, as a fully accredited four year senior college by the Middle States Association of Colleges and Secondary Schools.¹¹⁷

The colleges and the Board of Christian Education have shown their awareness of the trends in higher education by the standards which these colleges have reached. The colleges and the Board of Christian Education will really prove that they are aware of the continued trends if they continue to meet the required standards for the colleges.

The Board of National Missions and the junior colleges indicate that they are aware of the trend toward accreditation and are taking steps in that direction.

Harbison Junior College, Irmo, South Carolina; Mary Holmes Junior College, West Point, Mississippi; and Swift Memorial Junior College, Rogersville, Tennessee, show from their histories as cited in Chapter III that they are working steadily to raise ¹¹⁸their professional level to meet the required standards for junior colleges. This is being done through curricula and library improvement and also by the faculty in personal improvement in advanced studies.

The Presbyterian Board of Christian Education has shown its awareness, in the past, of the trends in accreditation

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117. Lincoln University Bulletin, 1949-1950, p.21

118. cf. ante, pp. 20-35

by the standards reached by its senior colleges and by the efforts being made by its junior colleges. If the Presbyterian Church is really aware of the trends and issues in education, it will strive to have its Negro colleges reach the same high standards as its colleges for white students.

4. Issues arising from the trend toward secularization.

Is the Presbyterian Board of Christian Education aware of the threat of secularization and does it have any positive approach to meet it? Are the Presbyterian Negro colleges maintaining their original purpose of providing higher education in a Christian framework; by curricula, faculty, and student activities? Is there an adequate integration of the academic and the religious emphasis?

The Board of Christian Education has shown its awareness of the threat to its religious emphasis in higher education by its efforts to stem the rising tide of secularization in its institutions by the positive approach of encouraging the increase of religious activities and study. On the college campuses there are college pastors, Bible study and prayer groups, Westminster Fellowships (a religious youth organization of the Presbyterian Church), all working to make Christ felt by as many as possible.

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The policy of the Board through its Department of Educational and Medical Work states that:

Workers in every station, whatever their specific task, may be considered responsible for advancing the total missionary program of the Board.¹¹⁹

The Presbyterian colleges show an awareness of the trend toward secularization by the curricula. In the three senior colleges studied, they each have a department of religious education and courses in religion are required for graduation. These courses are in Bible, philosophy of religion, religion and psychology, Christian leadership, worship, method and material, and the church.

The question must be considered, are these courses offered because of the founders' purpose or are they offered to meet the need of today? The schools are established to train Christian workers to spread the Gospel of Jesus Christ wherever needed. The Bulletins examined state the colleges' objectives to be that of Christian training. The colleges are aware of the trends toward secularization as shown by the demand for college pastors and leaders of youth who are consecrated men and women. The colleges also show an awareness by their accepting and promoting the programs of the church's youth organizations on their campuses.

Although the church and college are going hand in

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119. Presbyterian Church in U.S.A., General Assembly Minutes, May, 1950, p. 21.

hand in promoting religious activities on each campus, the problem still remains as to their meeting the need of preventing secularization in education. If the church is aware of the trend toward secularization, it will see the need to put into practice the teachings of Jesus Christ as well as to teach Bible and courses in religion. The fact remains that an awareness of the threat of secularization calls forth every effort to combat it with the practice of true Christ-likeness. The curricula, the faculty, and the students must be Christ-centered.

E. Summary

This chapter has considered the trends and issues in Presbyterian Negro higher education. The present trends in Negro higher education are related to the migration of the Negro from the rural areas to the cities. This migration led to segregation which posed a great problem for the Negro in all areas of his life. One of the major problems was that of segregation in education.

Emphasis on accreditation has forced changes to be made in educational systems. Therefore, great consideration must be taken in regard to the Presbyterian Negro schools in order that they may meet the same academic standards as all other colleges.

The Negro schools studied began as Christian schools organized by Christian leaders and the church. The present

trend is towards secularism in our educational set up. Therefore, it is evident that the church must do something definite to keep its schools Christian. There is a great danger that our Christian colleges are falling into the pattern of the secular. This is a great challenge that faces the church today. This chapter has attempted to consider the challenge to the Negro Presbyterian colleges and the church. Can the church meet this challenge? And will the Presbyterian Church not only meet the challenge presented but also do something definite about it in order to keep the school on the correct academic and spiritual standards for today?

SUMMARY AND CONCLUSION

This thesis has been a study of Negro higher education of the Presbyterian Church in the U.S.A. It has traced the historical development and considered the current issues, as related to the colleges of the Presbyterian Church in the U.S.A.

Histories of general education, histories of the Negro, reports from the Board of National Missions of the Presbyterian Church in the U.S.A., reports from the Board of Christian Education of the same church, and bulletins and catalogues from the six Negro colleges of the Presbyterian Church were consulted in this study.

The second chapter gave an historical survey of general Negro education and the problems, social, political and economic, which determined its development from the Colonial period to the period of Reconstruction. It also attempted to present the origin and growth of the Presbyterian educational program for the Negro.

The third chapter presented the history of the six Presbyterian Negro schools of higher education studied in this thesis. A study included the three junior colleges: Harbison Junior College, Irmo, South Carolina; Mary Holmes Junior College, West Point, Mississippi; and Swift Memorial Junior College, Rogersville, Tennessee. The three senior

colleges studied were: Barber Scotia College, Concord, North Carolina; Johnson C. Smith University, Charlotte, North Carolina; and Lincoln University, Chester County, Pennsylvania.

The study of these schools has revealed that the Presbyterian Church in the U.S.A. has at all times emphasized a trained Christian Negro leadership, and in this effort, the schools of higher education have made significant contributions to the life of the United States of America.

The fourth chapter has presented the historical factors and current trends in the Negro higher education and the resulting issues as related to the Presbyterian Church in the U.S.A. and its continuing program. A study was made of the development of the mission schools, public schools and the colleges. Outstanding graduates were selected and a short review of their lives was given to point up some of the contributions being made by graduates of the Presbyterian schools of higher education.

Finally, the study presents certain current trends and their issues in Negro higher education. The trends considered are migration, segregation, accreditation and secularization.

The increase in migration gives rise to the problem of the need for the location of colleges. Therefore the Presbyterian Church should re-examine its college

locations periodically to ascertain whether they are still strategically located and meeting the present need.

Segregation gives rise to the problem of separate schools. The Presbyterian Church should, therefore, re-examine and re-evaluate its policies in the light of its Christian principles to see whether or not they are aware of the danger before them in segregation. The church should re-examine its program to see if segregation in its schools can be ended and what would be involved in this step.

The trend toward accreditation gives rise to the problem of the rating of the colleges and the standing of the church schools with other schools of higher education. The Presbyterian Church should re-examine the curricula of its colleges, their facilities and the qualifications of their faculties so that the Negro schools of higher education will be recognized by the accrediting associations and be on a par with the non-segregated accredited institutions of higher education.

The trend toward secularization gives rise to the problem of the future role of religion in education. The Presbyterian Church should re-examine and also re-evaluate the curricula of its colleges to see whether they are truly Christian. The church should be aware that the faculty and the student religious activities of each college should provide a positive answer to the threatened secularization of the church college. Thus the Presbyterian

Church must be conscious of the problem and also be willing to take steps to counteract the increase in secularization and make its colleges fulfil their original purpose.

The challenge of this situation faces the church today. Can the Presbyterian Church in the U.S.A. meet this challenge with a constructive program for its colleges? Will Negro higher education continue to be handicapped by segregation? Or will the church begin to integrate its program for Negro and white students and institutions? Those concerned with Negro higher education look forward to the 1951 Report of the Committee on Racial and Cultural Relations to be presented to the church for its recommendations. This report will no doubt lead to some definite suggestions to guide the church in its future program as it seeks to forward its work in the field of Negro higher education.

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