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AN EXPERIMENT IN NEGRO EDUCATION.
BEING A STORY OF A MISSION SCHOOL.

by
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(Submitted in partial fulfillment of the requirements for the degree of Master of Arts in the School of Education, New York University, May 1, 1929).

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AN EXPERIMENT IN NEGRO EDUCATION.

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FOREWORD.

The Experiment in Negro Education of which this account has been written is that carried on by the Reformed Presbyterian (Covenantor) Church. Most of the attention has been given to the present condition of the work at Selma, Alabama, but a brief history of the earlier attempts at negro education is also given.

Realizing that many of the activities carried on outside the school room are as truly educative as those in the school room, and that they are equally important in developing habits, skills, attitudes, knowledges, appreciations and ideals, a description has been given in some detail of the homes of the negroes, their recreation, work and many other non-school activities. In the second part, the part the Church and its Societies have in the education of the negro has been shown. The third part describes the work of the Mission School, Knox Academy. The last part tells of the work in negro education which preceded that already discussed.

All this is told as a conversation with my Mother who is visiting Selma for the first time. The conversational style was used in order to picture more vividly the life of the negro in his environment and with his background. The conversational style with the psychological order made it possible to give many details which show the real problems and needs of the negro and the way in which the teachers try to meet them.

It is hoped that those who read this will have a truer understanding of the negro, and a sympathetic, helpful attitude toward him in all phases of his life. It is also hoped that some will realize more than ever how insufficient Negro Education is in many part of our Country and that they will do all that they possible can to further it in the Churches, Communities and Schools. To those who have never realized it before, it is hoped that this will show them the important place the type of work done in the Mission Schools has had in negro education.

The facts for the material given here are all true and were obtained from three years (1924-1927) observation and experience with the negroes, visiting in their homes, churches and schools, being a teacher in the Sabbath School, helping with the Church Societies and activities and being Principal and a teacher in the High School of Knox Academy. Additional facts were obtained from:

Church Secretaries - Minutes of the Mission Board
of the Reformed Presbyterian
Church. 1863-1901.

Fowler, Mary E. - Report for the Ladies Missionary
Society of New York Presbytery
May 1928.

Glasgow - History of the Reformed Presbyterian
Church in America. 1888.

Minutes of Synod - 1862, 1863.

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Robb, Wm. (furnished by the Rev. Mr. Robb, but
written by a relative of his).
Report of the Selma Mission, for
the Illinois Presbyterial.

Fowler, Mary E. - Letter received July 1928.

McGee, Elsie - Letters received 1928.

McIsaac, R. J. - Letters received July 1928.

To those who may doubt the possibility of conveying the facts and information in this style, let me remind them that Plato wrote his great Dialogues in this style. The famous Bishop Berkeley of England, clothed his fine philosophical writings in the form of dialogues. The British Essayist, G. Lowes Dickinson used this style in 'The Meaning of Goodness'. And lastly I must mention Prof. Kilpatrick of Columbia University, who in our own day used this conversational style in his Foundations of Method. While it would be presumption to compare this writing with that of these great men, yet it is hoped that by noting their conversational style the reader will come to this story without prejudice, allowing the material and style to make its own impression.

Although the facts have been presented in the psychological rather than the logical order, the preceding outline may serve as a help in noting the chief things considered in this study.

PART I.

SOCIAL AND ECONOMIC FACTORS.

THE NATIONAL BUREAU OF ECONOMIC RESEARCH
INCORPORATED

SOCIAL AND ECONOMIC FACTORS.

"Isn't Selma a beautiful place with its wide streets and large trees! I had no idea it was like this. What kind of trees are they?"

"These are Magnolias and those over there are the Live Oaks that stay green all through the year, making Selma beautiful at all times. You should see Selma though in the spring when all the flowers are in bloom, then it is really beautiful! "

"Well, I shouldn't think a big place like this would need a mission, would you?"

"Perhaps you wouldn't think so from looking at this section, but come with me and I will show you where some of our pupils live. Ordinarily I would show you the school first, but since this is Saturday you couldn't see the children; and you couldn't get the right impression without seeing them, so we will wait and see the school Monday."

"How many children attend your school?"

"We have almost six hundred, but we could take in more if we had the room, but we have only the one three story building for the classes so can't accomodate any more."

"What are those other two brick buildings back of the big building?"

"They are the industrial buildings, one for the girls and the other for the boys. I'll show you through

them Monday. Shall we go now to see more of Selma?"

"Yes I should like to. How many people are there in Selma?"

"I don't know exactly how many there are, but approximately eighteen thousand. Over half of these are negroes."

"Where are we going now? There are no side walks down this way! And such little houses! Do people really live in those?"

"Yes, districts like this one are still often called 'the quarters'. It is where the negroes live. They couldn't afford to rent big, fine houses, if there were enough for them."

"But how can a family live in them? They seem so very small."

"They really are too small. These houses here are called 'endway' houses. You'll notice there are only two rooms, one back of the other, with a door in the front and back. These houses to which we are coming are a little larger, they have two rooms side by side with a porch in front, and a little 'lean to' kitchen in the back. One of my pupils lives here and we'll just stop a moment and call on them, then you can understand their living conditions."

"After seeing the house I still can't understand how so many can live there."

"That is the sad part about it, for living so crowded leads to many problems that they wouldn't have

otherwise. This is more crowded than some houses, because the seven children and the parents live here."

"Where do they all sleep? I saw only one bed and the baby basket in that one room, and the other room would be the same size."

"I don't know, but they must sleep, several in one bed. There is no such thing as single beds here. In this particular case, though, the father is on night duty at a hotel, so when the son gets up in the morning, the father takes his place in bed."

"The clothes basket was all painted so nicely for the baby, and everything seemed so clean and tidy. I noticed, too, how they had cut a design in crepe paper and used that for a runner for the mantel. They had good pictures pinned on the wall too. Did you notice that?"

"Yes, some of their children are in school and have studied some of the good pictures. They got some of them from magazine covers, others they ordered from the Perry Picture Company. You would notice a difference in some homes, for many are cluttered with a great many trinkets. It is more difficult than one would think, though, to make these dark rooms pretty, especially when the walls are not plastered nor papered, only ceiled."

"I wonder why, but I didn't notice the room being so dark?"

"The door was open, if you remember. They keep it that way, 'cracked' as they say, most of the time, even in cold weather, in order to get the light. There is one

advantage, for in that way they get a great deal of fresh air. There are few colds among the school children, and I often wonder if the fresh air isn't the reason. Of course, they need to dress warmly, when their houses are so cold."

"I wanted to ask you before, is the grate the only means they have of heating the house?"

"Oh yes, that is true of a great many houses in Selma. In our teachers home we still have grates in our bedrooms. You'd be surprised, though, how cold it does get here in the south. One notices it more than they do up north, because of the frequent changes in temperature, and because the houses are not built as warmly. Then too, they are set up on corner stones, so the wind whizzes back and forth under the floors, and keeps them very cold. That makes it hard on the little babies when they are old enough to crawl about. I don't understand how they live through as much as they do."

"I suppose there is a lot of ignorance and a great need of health education among the negroes, isn't there?"

"Yes indeed, there is so much to be done along that line! We do all we can through the children in school, and the Mother's Clubs, but the last few years the county has been trying to help in the situation by paying half of the salary of a very capable negro nurse. The colored people are to pay the rest of her salary and expenses. She vaccinates the children in all the County negro schools,

talks to the children, and when possible gathers the mothers together and addresses them. Besides this she does a great deal of nursing and relieving suffering in needy homes. Our mission tries to cooperate, and always contributes some to her salary, and some of the organizations, such as the Ladies Missionary Society, make bandages, layettes, and other things she needs. She, as County nurse, is doing a great deal in health education."

"I'm glad to hear that, because I consider that a very important part of mission work. I can't forget about those little children we saw back there. I wonder how that father can support them when he is only a hotel porter?"

"He couldn't unless they all helped too. The mother takes in washings when she can, and all the older girls take in their own washings. That is the way many of our school girls get the money for their clothes and school books. The little boys run errands, carry wood and coal, make fires, carry out ashes, and do other things for their 'white folks' and earn a little that way. The older boys are porters for stores, run elevators and such things. That is why some of our boys who have to work at stores, etc. in the morning are allowed to come to school a little late."

"What is that boy over there doing?"

"He's sweeping the live oak leaves from the yard and side walk. The live oaks do not drop their leaves in

the fall as do most trees, but gradually lose them all during the year, so it keeps the boys and girls busy with their brooms, or rather bundles of twigs, to keep the yards and walks clean."

"You said, 'Walks,' but I don't see anything but wide paths past their houses. It must be terribly hard to get around when it rains."

"If it doesn't rain a great deal, it isn't as difficult as one might imagine, because the soil here seems to be a mixture of red clay and sand, so packs down hard and doesn't get sticky and muddy as do some soils. But when there is more rain, as is often the case, you can scarcely get about here, not because of mud, but because the ground is low, and the drainage so poor. The water stands around and under the houses. I suppose that is the reason the houses are raised up on corner blocks."

"I should think that would be most unhealthful."

"Yes. I'm sure it is, but the country is far worse, as far as drainage is concerned. There are mosquitoes here every month of the year, and of course there are cases of Malaria that leave the patients weak, slow, and pepless for long periods of time. Two of our teachers had Malaria since coming here, but fortunately I've escaped, so far."

"Do many of the negroes own their homes?"

"Not many, but more are buying property now, than was true a few years ago. These houses here, however,

are just rented, probably from one land lord who isn't interested in making them either beautiful or comfortable. Of course, the rents aren't high, but in proportion to their wages, it is all they can afford to pay."

"These houses, to which we are now coming are owned by some of the negroes and you can see how they are an improvement over the others we have just seen. The houses are larger, often two storied. They are painted, the fences are kept up and there are more flowers and shrubs planted."

"You see that nice row of houses over there? That is where Mrs. Sledge had her house. They had worked hard, and saved their money, then bought their property and had their little home built, when the street was paved. Then the white people began moving out that way, and wanted the Sledge's home, so they were practically forced to sell. They now have a new bungalow near our school. You'll see it later. We'll have to be going back now, but I will show you more later. It's always best to take your walks in the early morning or evening, for it gets too hot in the middle of the day. Perhaps I can show you our teachers' homes before lunch."

"Where do you get your lunch?"

"I thought I had told you before. We, that is all the unmarried workers, eat together in one of the teachers cottages. Of course, that means only six of us, and we have only two cottages besides the superintendent's home."

"Do you do your own cooking?"

"No, we only plan the menu, and do the buying, and we have a very good cook who comes each day to prepare our meals. It isn't that we wouldn't cook or do our own work, as some might say, but there is so much school and church work to do, that we would have to neglect if we did, so of course we feel that we should not neglect our mission."

"How many of the teachers live here with you?"

"There are four of us who are living here this year, and the other two live in the cottage next to ours. I mean the one that faces on the other street, but whose backyard joins ours. We'll go over there now and see it."

"I know you don't object to being taken in at the backdoor. These rooms, are Mrs. Robb's and Mrs. French's, but we won't stop here, but will go to see the front rooms. This room, as you see has been changed into a library."

"Pardon me for interrupting, but why did not you keep this as a cozy living room? I think you need it, after working hard all day. I'd just let them get books from the Public Library."

"That is what we wish could be done, but at the time that is impossible, because the negroes are not allowed the use of the Public Library. There was no library in Selma for the colored people, and they didn't have money enough to collect books for libraries in their homes. They were just buying magazines, and as you might suppose, the magazines were of the exciting, thrilling type, like True Story and other similar ones, so you can see why we

wanted to make it possible for them to have better reading material, and to train them in the selection of stories, etc.

"Another reason for feeling the need of starting our little library, was to have a pleasant, cheerful place for the young people to come and spend their evenings. You saw their crowded homes, so can well understand why a great many of the Young People wouldn't like to stay at home, but would seek every opportunity to get away from them. There were just about two types of places for them to go, and they were the theatres, and cheap dance halls. Of course, we don't object to their having good times, but rather that we were eager to substitute good, wholesome pleasures for the other kind of recreation. This, supplying good books, and a pleasant place for reading them, is one of the steps we have taken to supply this need."

"How did you get the reading room started?"

"It was started before I came down about six years ago I believe. The workers told the churches of their plan, and they responded by sending books from their own libraries. Of course, they got some books, they couldn't use, such as college text books, etc., but they got many books that had been favorites of the boys and girls up north. Then boys from the industrial department of the school put up book shelves, at first only along one side of the room, then more were added as needed.

"Since the books weren't new, they ^{soon} needed to be replaced, and others needed to be added, but the Home

Mission Board had all it could support, and altho it was in sympathy with the starting of the library, could not aid financially. Some help was secured from the Church people, some of whom sent contributions, others subscriptions to magazines. We wanted the colored people themselves to have a part in establishing the library, so indirectly the teachers got the Mother's Clubs interested so they wanted to help their children have an opportunity to read good literature, even though they themselves couldn't read. Together with the teachers they conceived the idea of giving a bazaar each year before Christmas. The ones who could embroider made towels, scarfs and other articles. Others who could do plain sewing made large gingham kitchen aprons. Others who could only cook, made candy and cake to sell at the bazaar. The members of each Club pieced quilt patches, then when they had enough for a quilt, they had a meeting at the teacher's cottage, and had a quilting party. These quilts were sold at the bazaar.

"In order to insure the success of the bazaar so the negroes would be encouraged and enthusiastic, the teachers wrote to the Ladies Missionary Societies and they sent down boxes of articles which they made."

"How successful was the bazaar?"

"The bazaars, I should say have been very successful in two ways. First, they usually raise between one and two hundred dollars, and this helped accomplish the end, of getting books for the library and in this way encouraged the Mothers in their attempt and made them willing to have

their children come to use the library. The second reason why they were successful, was that it gave the Missionary Societies something definite to do for the Mission, and thus kept them interested in the negroes. They were then willing to help in other needed ways, both by their money and prayers."

"I think those secondary results, getting both the negro mothers and the Missionary societies interested were very important. The Mothers couldn't complain then that their children were spending too much time reading and not enough at their work. I was wondering if you spent all the money raised on books?"

"Yes, first we pay the subscriptions to the magazines, then buy books with the remainder. Even then the money doesn't go as far as we would like, for books and magazines cost considerably."

"What magazines do you take?"

"We take a number of different kinds. Some like Good Housekeeping and Ladies Home Journal are of special interest to the mothers. We also take some farm, mechanical, sport, nature, current event, religious and children's magazines. We have, of course, the important negro publications. We take over forty magazines. After they are kept on file for a short time, they are given out at the Club meetings to the Mothers to take home to keep. I should have said that all the magazines are given out except the National Geographic, Mentor, Nature Magazine or

others that the teachers might want to be kept on file for use with their classes in other years."

"Do many of the people take advantage of the library?"

"Yes, a great many do. Practically all in the school use it to some extent and there are others not in school who come. I can find out the exact number and tell you if you would like to know."

"Can the people not in school, take out books to their homes?"

"Oh yes, they can take books out for two weeks, just like one does at a public library, - after they have given suitable references. Many students from other schools come to get material from our library, for it is the only one in Selma open to negroes."

"Before I forget it, I want to ask about the Mother's Clubs you mentioned in connection with the reading room and bazaar. Tell me more about them."

"I didn't realize you didn't know about them. The need was felt of reaching the mothers more directly than through the School children, in order to get them to improve their homes, to create new interests for them and to secure their help and cooperation in many of the things the Mission wanted accomplished. The teachers had been visiting in the homes as much as was possible with all their other duties, but more time was needed with the Mothers, so four Clubs were organized among the Mothers, each in a different negro section. Mrs. Robb with the

help of Mrs. Senegal (colored) take charge of the work among the mothers."

"Isn't Mrs. Robb the one you said kept the library?"

"Yes she has charge of that too, but she does her calling when it isn't library hours, or when some one of the teachers can relieve her at the desk. She is very busy though. I forgot to tell you that one of our dependable High School girls helps Mrs. Robb with the library after school hours."

"What is done in the Club meetings?"

"They have varied programs. Sometimes the meeting is opened by devotionals, one of the Mothers leading, then they may have papers read on some vital subject, or a teacher is asked to address them, or it might take the form of a discussion. Other times the meetings are entirely social, and these are valuable too, to the tired Mothers, when they can forget their work and their family obligations and enter whole heartedly into the recreation. Occasionally they put on a program or play in order to raise money for something they want to undertake. The only difficulty with this, is getting time for them to practice."

"What kind of subjects do they discuss or study?"

"They follow no set list of subjects, but the Mothers themselves suggest the problems they wish to discuss. Some subjects they have discussed, are Sanitation in the Homes, Ways to Beautify the Homes, Negro Literature

and Poetry, Proper Recreation for Young People, etc. If any of them are having difficulties with their homes or children, they can bring that question to the meeting, and perhaps get valuable suggestions as to how to solve it.

"The mothers are helped in another way too. Some of them couldn't read, yet they wanted to take part in the meetings, so when they could, they came to Mrs. Robb and she would help them to learn to find and read certain portions of scripture or to memorize some Psalms. After having then been able to lead or take part in the Mother's Club meetings successfully, they had more assurance and could do the same in their Church meetings."

"You might say then it is a training school in Public speaking and leadership?"

"Yes, in a meager way it is, but it is the only opportunity that some of them have along that line.

"I really shouldn't tell you, but they are now planning a tea in your honor. They are always very eager to entertain, especially the mothers of the teachers. You might be thinking of a nice little speech to give, for they will probably call upon you to give one. They won't be the only ones either, for you will be called upon at Sabbath School, Church, the Christian Endeavor Societies, school and any other place we might visit. And if you don't respond, they will think you are not very well educated."

"I'm so glad you told me, now I will know what to expect."

"Now, I want you to see the play room, here on the other side. It is another thing we have done in our endeavor to provide a wholesome atmosphere for the young people. Those who like music can entertain themselves by the victrola. There are checkers and other game boards, puzzles and games for the children. More tables and chairs are brought in when needed. Over there is a basket where they can play with their rubber balls and bean bags."

"That is certainly fine for the children. Is it open all the time?"

"No, only in the afternoons after school, on Saturday and in the evenings. Our big difficulty is that there isn't room to accomodate all who want to come, so certain times have been assigned to the various groups. The little children come when they are dismissed from school, then they go home before the older boys and girls come. The girls come three afternoons a week and the boys the other afternoons. The Young People come in the evenings."

"pardon me, there's some one at the door."

"It was the express man bringing another box of clothing. Perhaps you don't know about our clothes sales?"

"No. What are they? I'd like to know."

"The people in many of our congregations have clothing which is no longer suitable to wear to office or school, yet is not worn out, so they send it to us and we sell it to the negroes at a very low price."

"After we have received several boxes, we tell all the country people we see, and have an announcement written on all blackboards at school, that there is to be a clothes sale the following Saturday morning at nine o'clock at the girl's industrial building.

"Friday evening we go over to the sewing room and sort the clothing, putting on one table the men's coats, on another children's dresses, on another shoes, on another hats, etc. At first we did place price tags on the clothing, but we later found it easier to price things as we sold them."

"Do very many people come to these sales?"

"Yes, a great many do. Many of the country people are waiting for the sale to begin, before we have our breakfast. Because we can't take charge of all the customers ourselves, we get some of the High School girls to help us with the selling. They enjoy helping too."

"Do the girls know what prices to charge for the clothing?"

"Yes they show very good judgment. They are alert too, in noting anyone who might try to pick up something and not pay for it. While most of the ones who come are honest, we find some who come to get all that they can for nothing."

"You spoke about the prices. About how much do you charge for the clothing?"

"It all depends on the worth of the garment. A

fairly good dress, silk or wool, would sell for seventy-five cents or a dollar, while some of the cotton ones would sell for only twenty-five or thirty cents. An overcoat would sell for two or three dollars, shoes for fifty or seventy-five cents and so on. Little things like ribbons and ties are just thrown in when they buy other articles. The rag dolls and toys that the Junior Missionary Societies send down are given to the little children that come with their parents. You should see their eyes sparkle when they receive them."

"Do you think the sales are worth while, when they take so much of your free time? I suppose too, you have to write back and thank all the societies for their boxes, don't you?"

"Yes, it does take a great deal of our time and energy, but I consider it very much worth while. It gives the Missionary Societies something concrete they can do, and like sending things to the bazaar, it keeps them interested in the negroes. It also helps the negroes in giving them warm, serviceable clothing at a much lower price than they could buy at the stores. I consider these the two most important values of the sales, then too it helps the mission for we are able to make a number of improvements with the proceeds. For instance, last year we got some new steps and a new porch for one of the cottages and three new sewing machines for the sewing room. This year we got the sidewalks in front of all our mission property. You noticed, didn't you, that we didn't have

the dirt walks like we saw this morning?

"I don't want you to get the wrong impression though about our charging for the clothing, for it is all done for the good of the negroes. We charge a little, because we think it makes them more independent and self respecting and prevents them from developing an attitude of pauperism that might result from the distribution of clothing as charity. Of course, if there are needy cases, we would supply their needs in a quiet way privately, or if there is a poor woman at the sale who needs clothing for many children, we just price the clothing so she can get all that her babies need. Mrs. Robb or Mrs. Fowler usually wait on such customers, because they have been here for over twenty years, so better understand the cases."

"Are most of them country people who buy at the sales?"

"I wouldn't say most of them are, but many of them are country people who buy clothing with their 'Butter, egg and fat pine' money. However there are many city people who need to and must economize for various reasons, so get clothing here. Often times they can make things over into very good looking clothes for themselves and their children.

"I think you have heard enough about the work for one day. Tomorrow I will tell you about the Church work, and Monday about the school. This evening we will take a ride out to the country to see some of the pine groves, the swampy ground, the hanging Spanish moss and

and other things."

"Do you get to the country very often?"

"Yes, since New Alexandria and Parnassus, Pennsylvania, gave us our new Ford, we often go out for a half hour or so, to get a complete change from our work, for even at home it is impossible to rest for we are so often interrupted. We enjoy the rides a great deal, and feel that they are necessary, for we can do so much better work, after having some recreation."

"I suppose that is your only recreation too?"

"Yes except of course, reading, and the joy we get from our work."

PART II.

RELIGIOUS EDUCATIONAL FACTORS.

RELIGIOUS EDUCATIONAL FACTORS.

"Since this is Sabbath morning I suppose it will not be long until we shall be going to the Church? It doesn't seem like Sabbath, because the City is as noisy as it was yesterday."

"You are right there isn't a Sabbath's stillness here, but it won't be long now until we shall start to Church. There are the first bells now, so in a half hour the Sabbath School will begin. They usually start on time too."

"Do you have a class today, or do you have the day for a rest?"

"This is just the opposite of a day of rest, but we consider it a very happy day for it is so full of opportunities for service. Yes we teach today. Each of our week day school teachers has a class, composed, in most cases, of pupils from her grade in school. Some of the Church members teach the classes of the teachers of our school who do not belong to our Church denomination."

"I didn't know you had teachers at Knox Academy that were not Reformed Presbyterians?"

"Yes, we do have some teachers who belong to other Churches. There are two of them at the present time. We don't expect them to leave their own Church Schools to teach in our Sabbath school, so we have others to take their classes. They are very capable and are strong Christian characters so we consider them just as valuable faculty

members as any of our others.

"Along that same line of denominations, we are not trying to make Covenantors of the children, but we do try to encourage them to live good Christian lives and to have a strong faith in Christ. If they do not belong to any Church we try to get them to want to join some Church, and that the one they consider to be the best. If they do belong to churches such as the Methodist and Baptist as many of them do, we want them to serve Christ loyally in them. We never try to turn them away from their own Church.

"It isn't time for the Sabbath School to start yet, but wouldn't you like to go a little early so we could see the Church first, and meet a few of the people before the opening exercises?"

"Yes, that is quite all right with me. It is certainly very convenient to have the Church next door."

"Yes it is, especially in bad weather. Then it is convenient for another reason. If we want to talk to some one after the services about any matter, we can take them to ur home, so that gives us an opportunity we might not have otherwise. We'll go downstairs first. This is where all the scholars meet for the opening and closing exercises. The primary department meets upstairs. So do some of the Junior classes. Miss Sophies' (1) class of beginners meets downstairs here in front. As you see there

(1) Negro.

are only three rooms for classes, so all the rest of the Junior and Intermediate classes meet in various places of the auditorium. That of course, makes it more difficult than teaching in a separate class room."

"Who meet in those three rooms?"

"The pastor has the adult class in one, room, Miss Fowler has the Young Peoples class in another, and Miss Patton has a fine class of Intermediate girls in the other one."

"You are fortunate in having so much blackboard space in a Church school. Who made the large illustration of the lesson there?"

"Mr. Bottoms (1) is Superintendant of the Sabbath School and each week makes some illustration of the lesson. The large picture on the right side there was drawn by his son, Clifford who is about twelve years old."

"It is very well done. Did Clifford have any training?"

"No, none at all, but ever since he was a little boy he has practiced copying the picture on the primary card while his father prepares the other illustration. The children are especially interested in it because Clifford made it."

"How many people attend the Sabbath School?"

"The average attendance is between one hundred and twenty-five and one hundred and fifty. The school

(1) Negro.

could be much larger if better methods were used. The Church is under the Illinois Presbytery and not under the Home Mission Board, (although it does contribute to the upkeep of the Church), so the Superintendent of Knox Academy and the Missionaries cannot change things in the Sabbath School, but do the best we can with the Uniform Lessons and the organization that we have."

"Who is the minister of the Congregation?"

"Mr. Kingston, who you probably know is a negro, was the minister for a great many years, over thirty I believe, but he was getting very inefficient in his work in almost every line. He was careless in his preparation and delivery of sermons, he neglected his pastoral work and his personal work with the young people. Then too, his influence wasn't very good since the colored people themselves questioned his character. The Mission Board with the Illinois Presbytery wanted to do the right, fair and best thing for both the congregation and Mr. Kingston himself, so after considering the problem from every side, decided to ask him to resign and to give him the salary from the aged ministers fund."

"How did Mr. Kingston feel about it?"

"Oh, at first he was very indignant and refused to resign, but tried to stir up feeling against the Board. The Board had treated him fairly, for, for years they had talked with him and tried to get him to change and improve, but this all seemed of no avail. They then kindly and tactfully asked him to resign, (not mentioning his character

for they had no proof of the things being so, that were told them by reliable people) simply because of his age and his lack of efficiency in his work. He was not left without support, so the Board cannot justly be criticised unless it be for letting the matter go on so long unremedied. Well, to make a long story short, he finally saw that the plan of the Board was best for him as well as for the congregation, so resigned and welcomed the new minister."

"Whom did they get as a minister then?"

"For a time the pulpit was supplied by various ministers, then the Board appointed the Rev. Mr. W. J. Johnston to go not only as pastor, but also as Superintendent of Knox Academy." 1.

"Isn't Rev. Mr. McIsaac the Superintendent?"

"Yes, Mr. McIsaac had been in the work for many years and was waiting to be relieved of his position, so when the Board because of lack of funds could have only one in place of two take charge of the Church and school, he felt he could not accept that position, but would only stay on as Superintendent the rest of the year and by that time Mr. Johnston would have the Church work well under way."

"Do you think that the colored people will respond to a white minister as well as to a colored minister?"

"I think, everything being equal, a negro minister is to be preferred, but I think in this situation

1. Appointment took place after the time of the supposed conversation.

they would much rather have an efficient consecrated white minister, than a negro of the type they did have."

"That is true enough, but don't you have other negro ministers?"

"No we haven't. You see Selma is the only negro congregation in our denomination, so if some boys did go on to our theological Seminary there would be no openings for them except their home congregation, so that was not a very bright prospect. Then too, although some of our graduates have become ministers in other denominations, there have not been more ministers because they have not admired their own ministers enough to want to become like them. One time, after a white minister had visited the school and had talked individually to the pupils, one of the boys said, "If I could be a minister like Rev. Elliott, I'd be one!" Then he began to contrast the ministers that were in the Negro Churches of Selma. These ministers had had the influence of turning these young people from desiring an active part in the Church's work."

"I suppose there is a great need for good people to inspire them to better leadership of their own?"

"Yes, there is. Our church does not always expect to be here helping them, but we think at the present we are needed to help educate them along all lines, then they can better carry on their own work. It is really just helping them so that they can better help themselves."

"Do you have an evening preaching service too?"

"No, they haven't had, although I don't know

what changes Mr. Johnston's coming will make, but we do have Christian Endeavor Meetings. At three o'clock Miss Fowler and Miss Patton take charge of the Junior Meeting, then at five-thirty the young people have their meeting. We can visit them this afternoon if you would like to?"

"I would enjoy doing so, but I think I should rest this afternoon, so you tell me about them now and I will visit them later."

"I really think you are wise when you are going to be here several weeks, in not trying to see everything at once. Perhaps telling you so much will tire you too?"

"No, I am very eager to hear more about the Junior Meeting, so please go on."

"The Junior Meeting is held in the sewing room of the Girl's Industrial building. The chairs or the tables are grouped about the leaders desk. Sometimes one of the children and other times Miss Fowler leads. She lets the children select their own Psalms to sing, and their verses to recite, etc., so it will be their own meeting as much as possible. We call it a Junior meeting, but there are also many primary children who attend. You should hear the little, simple, sincere prayers they pray. Often times they start their own singing. They also take up their own offerings and decide how they shall use the money."

"The children do so much, I've been wondering what Miss Patton and Miss Fowler do?"

"Of course, they guide them in their memory

work, their devotionals and their activities, but they do it in such a tactful indirect way that the children scarcely realize they are doing it. Miss Fowler tells them the Bible stories and Miss Patton gives them an illustrated talk, using paper cutting, blackboard work or objects. The children are intensely interested and go to their homes and have a similar meeting with the children in the neighborhood, and of course, use Miss Patton's illustrations."

"You mentioned the Young People's Meeting. What is it like?"

"It is conducted a great deal like our meetings that we had at home. One of the young people leads, and others take part in giving references, talks, singing and prayers. The greatest difficulty they had before was in keeping them interested in attending when Mr. Kingston took so much of the time with his rambling talks. It wasn't that the young people objected to the older ones attending, for they appreciated their interest, and called on them for remarks too, but they wanted something worth while in their talks. We are hoping now that changes will be made so that there will be more interest among the young people. Miss McCracken is the one who guides them and assists when needed in the meetings, although we all helped some."

"What did you do?"

"The first year I was here I helped the Lookout Committee in meeting strangers, introducing them, making them feel at home, inviting them back again, getting others

interested in coming, looking up absent members and a number of other things.

"The next year Miss McGee who had helped on the Social Committee wasn't back, so I was asked to take her place. You know how important I think it is for young people to have good recreation, so when they wanted more socials we tried to have one every two weeks. It was valuable for them to plan their own games and ways of entertaining, and also in planning, preparing and serving the refreshments. Many of them later told us how they had had parties in their own homes and used the games they had learned, rather than dancing all evening."

"Where did they have their parties?"

"Usually in one of the teacher's homes, in the sewing room of the Girls Industrial Building because there was more room than they had in their own homes, and more people could be invited. They have a custom of charging ten or fifteen cents admission at their socials. From this they pay for refreshments and try to save some for other things."

"What did they do with the extra money they raised?"

"They put it in with the collections from their meetings and use it in sending delegates to the Christian Endeavor Conventions, in helping with Missions, hospital charity work, the poor at Thanksgiving time, the Church budget and other things. Year before last they sent Lawrence Bottoms to the National Covenanter Young Peoples

Convention at Winona Lake, Indiana. They hadn't raised enough money so the Presbytery and some individuals helped in paying all his expenses. I should have said they raise money in other ways than by parties for they give programs or plays at the Academy Auditorium and charge ten or fifteen cents admission. That is small compared to the charges up North, so you can see how it takes a lot of work to make a little money in this way. They learn a great deal while preparing to give a program, and have such good times. It also gives them a new interest, takes their thoughts away from undesirable things, and develops good attitudes and positive traits of character, so I think it is quite worth while aside from the money that is made. Others who are not in the play make posters advertising it, print tickets and sell them, fix the scenery and other things, so we can use almost all the members in some way and get them interested too. Another thing they have done to earn money was to paint Christmas greeting cards, and then sell them at a profit."

"No wonder you teachers are so busy when you help with so many things. When you are through with the Young People's Society are you through with your Sabbath day's work?"

"Yes and no. We have no more meetings so we are usually free to go home for lunch, and then go to some church for their evening service. After giving out all week, we think it is helpful to go to hear a good inspirational sermon, with which to start the next week. Other

times when we are so tired, we stay home and rest, then go to bed early, so as to be in good physical condition for our school work."

"You said you are usually free, aren't you always through after the Young People's Meeting?"

"What I meant was, that sometimes there are boys or girls who have some problem or something they want to talk over with us. We then take them to our living room, make them comfortable in a rocker and then try to understand their troubles and help them as best we can. And Mother, that is what takes the most of our consideration and time. It isn't the mere mechanical grading of papers or the preparation of lessons, altho' that does take time, but it is the trying to help them in every way to build the very best Christian characters ^{that demands so much.} We realize that we of ourselves cannot do anything, so we pray that we will be guided to say and do the things that will convince them that there is a better way and make them desire to accept it.

"You know what a splendid home life we had and how I was shielded from so much evil, so I didn't realize or even imagine into what depths of sin such young people could be, nor how immoral many of their homes were. Well, the first day of school some of the older teachers told me not to have the children register any but their mother's names in order not to embarrass those who didn't have legitimate fathers. This was a great surprise to me, but as the days went by they told me of many other things, and

of their suspicions of the conduct of various pupils. I'll have to confess I thought they were just 'down' on young people, so I ignored it until I could see something wrong in them for myself, so I treated them just as I had been treated when in school."

"Did you mean school? I thought we were talking about the Church."

"Yes we were, but I also meant school for we don't confine the teaching of religion and morals to the Church, but we use every possible opportunity that arises to influence and guide them in building good characters and substituting good qualities for others, so there is a blending of Church and school interests and problems."

"What effect did your attitude toward them have?"

"I can hardly say. In one way I wish I had been more alert at the first in order to have helped them more then, because I know know I must have missed many an opportunity for preventing certain undesirable situations, or of giving a word of encouragement, sympathy or warning. In another way I think that I gained. The negroes are a little slow in putting confidence in a white person, and are always a little suspicious of them, even of those who work in the mission, but when they saw I did trust them and have so much confidence in them, they in turn seemed to trust me. Then gradually they began to confide in me and it was then that I learned directly of their secret problems. Some of them were only small things, and others Mother were such that they almost broke my heart to hear

about."

"Lytle, I'm sure they would. How did you help them with their problems?"

"Mother, I didn't know what to do, for I had had no experience, nor training in dealing with such matters, especially the problems of immorality. I wished so much that you were here so you could advise me. I couldn't talk some things over with the other teachers for I couldn't betray their confidence, and then too, some of them couldn't have understood. I just prayed a great deal about it, and then tried to talk to them as you would to me. I didn't scold for that wasn't what they needed, and if I had, they would never come to me again for anything and I would not be able to help them at all. Sometimes I tried to explain things to them from a biological point of view, giving them simple illustrations from the animals, then relating it to themselves. At other times I felt that it was not knowledge they needed, but motive for changing bad habits. Then I tried to get them to see the present result of their action, and compare it with the Christian way of living. Often it was how their present conduct would effect their's and other's later health and happiness that was brought out. Sometimes I tried to describe an ideal home and encourage them to live so that at sometime they could have such a one. I tried to appeal to them to live right not only for their and their companions sake, but also for the sake of their parents. In cases where they didn't have the right kind of parents, we urged them

to live so their children could have a better heritage than they themselves had had."

"Are most of the pupils who need so much guidance in their moral life, illegitimate children?"

"No, not all of them, for oftentimes they are children of good parents, but parents who don't understand their children and do not talk things over with them. We try to help these pupils the best way we can, and at the same time get them to appreciate their parents more, and thus strengthen the influence the parents might have over them. The illegitimate children are often very pathetic, because by the time they get to High School, they begin to realize to a certain extent how much they miss. They often ask so many things about our home life and as I tell them I hope they will have such a home as their ideal. One of the boys said to me one time, "Miss Stormont, look what's back of you and what's back of me. You're the only one who has ever talked to me like this. My own Mother only kept me two weeks, then my Grandmother took me....." I can't tell you all of his story, but my heart went out to him in sympathy. I feel that he now is trying to get away from his bad companions and is trying to live 'straight' so I hope he will provide a better home life for his children than he has had. Of course, I realized he could not make the break with his old life without Christ, so of course, directed him to rely on Him in everything."

"Were most of the pupils you helped from the High

School?"

"At first they were, because by teaching in High School I knew them best, but later as we got acquainted with others through the Church, Sabbath School and Christian Endeavor Society, we were able to help others also. After I was in the Mission a little longer I saw that the habits which needed breaking had been formed when the pupils were in the early adolescent age, so I felt more should be done for them at that age. After talking it over with other teachers, we decided it would be well to organize an Intermediate Christian Endeavor Society for them, for they didn't belong either to the Junior or to the Young People's Society. This was done and we had an average attendance of twenty-five or thirty who showed a great deal of interest in their meetings, parties and service for others."

"I'm interested to know what they did for others."

"They were often things that seemed small, but things that were helpful in the home or school. They bought and carried wood to a very poor old lady, sent flowers and fruit to the sick, helped get a wooden leg for a small crippled boy, gave money to a little negro hospital that one of the Church members started, and conducted religious services for the old negroes at the County farm. (It might be of interest to you to know that it has only been a year or two since the negroes were provided for at the County home. Now they have one building and a small cottage or two for them.) They didn't do as much as we wished we might have done, but it gave a great deal of

satisfaction to them and gave them practice in the things they were studying and therefore made it much more interesting and valuable."

"Do they still have the Intermediate Christian Endeavor?"

"No, when I left last summer it was placed in charge of one of the Negro teachers, but she for some reason or another didn't continue it, then this year when there was one less white teacher on the field, they felt that something should be discontinued, so the last organized was the first to go. I was so sorry, but I think now we made a mistake in not letting one of the negro teachers work with us all year, and then after helping organize it, they might have been interested enough to continue it. The Young People themselves were very sorry to see it discontinued. It filled a great need, so I think sometime it, or something else will be started for the Intermediate group, for that is certainly a field ripe unto the harvest." 1.

"There is more work here than I had realized before, but I was wondering if there are any organizations for the older people?"

"Yes, you saw their Sabbath School Class, then they also have a Ladies Missionary Society that meets once a month at the teacher's home. For most of their meetings

1. Described as condition exists today rather than at the time of the supposed conversation.

they follow the Uniform Programs for the Ladies Missionary Societies.

"Each fall they give a reception to the white teachers. At this they have a program of music, readings and speeches. You would never recognize your daughter and the other teachers by hearing their descriptions of us there. They sing our praises so high and flatter us so much, but we are used to that, so take everything with 'a grain of salt' as we say. Of course, they also serve delicious refreshments. It is quite a fine affair. I wish you might be at one sometime.

"One very interesting meeting that they had last year was the meeting they held one Saturday afternoon, at which they made dresses to send to the children at the Jewish Mission. The women were so interested in making them attractive for the children. After they had them almost finished, we had a picnic supper there in the sewing room at the Girls' Industrial Building. The finished garments were brought to the next meeting, and the box packed and sent to the Mission. We like to see them with the spirit of giving and not just that of receiving.

"I think I forgot to tell you that the little Junior Society sent part of their collections to the Indian Mission to get needed things for the boys and girls there. Miss Patton's uncle had started the Mission work among the Indians in Oklahoma, so she knew many interesting stories to tell them and as a result they wanted to do something for them.

"Now, I think I have told you enough of the Church work, and I must let you rest now, so we can visit the school tomorrow. I'm sure it will be one of the most interesting phases of our work you have yet seen. I'll call you in time for lunch, so have a good rest."

PART III.

THE WORK OF THE ACADEMY.

THE WORK OF THE ACADEMY.

"Are you ready? We'll go then, for on Monday morning we have a short prayer meeting before school opens. We go this way, back of the Church and across the playground to the Girl's Industrial Building, for we hold the meeting in the sewing room there."

"That is a splendid plan to start the school week with prayer. How do you conduct the meeting?"

"Very informally, - the Superintendent has selected a leader who reads a short portion of Scripture or gives a verse or two from memory, then are mentioned any special problems that may be confronting the teachers. After this we go immediately to prayer, those leading in prayer who desire to do so. We close the meeting before the first bell rings, so we can all get to our rooms before the children come in."

"I'm surprised to think that there are any to come in so early. I supposed they would be more likely just to come in time for the eight-thirty bell."

"A great many do not come until that time, but some come early to look over their lessons, or others who live in the country catch rides and get here sooner than they would ordinarily. Especially in cold weather they like to come in and go to the back of the room by the stove, then when the bell rings they take their seats. I'll tell you more after prayer meeting."

"You've met most of the teachers now, but there were a few who weren't here in time for prayers today. You'll see them later when we visit their rooms."

"How many teachers are there in the School?"

"We have thirteen women teaching and then there is the Superintendent and the teacher of the Boy's Industrial work, so that makes fifteen in all. Come we'll go over to the main building now."

"We haven't any elevators here, so you'll have to walk up to the High School room on the second floor. We'll go there first because it is directly across from the Chapel and we can stay there until the Chapel exercises begin. - This is the High School room."

"Double seats! I never supposed they would have them these days. Doesn't it look strange!"

"It is far from ideal, I'll admit, but you remember as I said before we are too crowded to accommodate all who want to attend High School, but by having double seats we can more nearly do so. It does make teaching more difficult though for there is such a great temptation for the pupils to whisper and visit together, or to distract in other ways those who are studying. Then seating them was not an easy task for the teacher. At first boys and girls wanted to sit together but that simply wouldn't work. Chums wanted to sit with one another. With some this was all right, for they were more contented and would work better there, but others had to be separated in order to do

their best work. You can't imagine the firmness it took to get this and other things organized and carried out when first we came down."

"You said, 'when you first came down', is it not the same now?"

"No, it is much different now. You see before we came down there had been only one teacher in High School. The Superintendent and both the Girls and Boys Industrial teacher took as many High School classes as they could, yet she was all alone in this assembly room, teaching while others studied, keeping records, making out reports, handling the problems of discipline and anything else that was to be done. It was especially hard for her because she was older and had never attended a High School herself, (altho she had been to a Normal School), so, many things were new to her. She couldn't take things to the Superintendent either, for he was still older and you know how kind-hearted and overly sympathetic he is with the children, so his discipline didn't help matters at all. When some members of the Mission Board were down, they saw the situation so transferred this teacher to the first grade where she was better suited to work and asked two younger teachers to take charge of the High School. And when we got there we marvelled that she got along as well as she did, especially since she was all alone."

"Since there were two of you, I suppose you changed a great many things didn't you?"

"Yes, we did, and it wasn't what you would call

easy either. All the class schedules had to be changed, then an extra class room had to be fixed for recitations. We used this little room here, which is really an office. Since it was small we could have only two rows each with four double seats. That was all right for the two upper classes which were small, but it was very difficult for other groups which made it necessary to sit three in a seat. We couldn't blame them for being restless and ill at ease sometimes. Other things changed were as we said, definite seats were assigned the pupils and new rules were started and put into effect."

"What were some of them, for instance?"

"For instance? - Well, one was that only one pupil was to be excused from the room at a time, to be gone no longer than five minutes. Before, many were excused and would congregate in the play yard, or halls and have a fine time visiting while the lesson proceeded without them. Another thing, they were only to go to the Library at certain times set by the librarian and then only during their study periods and when they were 'up' in their lessons. Another thing we expected was that they be at school each day, unless they had a good excuse for their absence. They were also to be there on time, unless they had a "late-permit" because of their morning work. (I think I told you before about out pupils working their way through school.) We tried to prevent the writing of notes, reading of magazines of the type I mentioned before, such as 'True

Story', eating candy and peanuts, chewing gum and especially the low reading or mumbling of their lessons as they studied.

"The Superintendent thought it impossible to accomplish some of these things, but by many trials and much patience and perseverance we finally succeeded in cutting down tardiness to almost none, and in securing quite regular attendance. Even the low murmuring of the students when reading was stopped! After confiscating several of their magazines, they realized we meant what we said and that too was stopped. Of course, the note writing and eating is still indulged in by some, but we think to not as great an extent. At first I didn't understand why the Superintendent suggested we take up all notes, for I didn't see that they were any worse than merely whispering to their neighbor, but after reading a few that we took up I could see the reason. They didn't write about the things they would whisper about to their seat mate, but were usually making plans for things which neither we nor the best of their parents would approve, and were having their classmates deliver them for them. By taking them up it made it more difficult and perhaps prevented some things happening. In some notes we found out about their interests and habits we didn't know about before, so were given opportunity to talk it over with them, and give them the help which they needed and hadn't been getting."

"Now I can see how hard your first year here must have been, especially when you had never taught negroes be-

fore."

"Yes, it was difficult. And as you say, teaching negroes is different than teaching white children. You have to understand them and know best how to appeal to them before you can be really successful. One thing that made it harder was that many of them had not been accustomed to obeying at home, so at school they questioned authority, disobeyed, answered back and were very impudent. They were trying us out at first to see how far they could go. For example, at noon the girls planned something to do when they were in school, then they would all do it at the same time. You may well imagine how startled we were and how perplexed we were as to what was best to do. We tried not to let them see this, and always did something, often the thing they didn't expect us to do, then they were the amazed ones. At the end of the first two weeks they were beginning to know what we expected and were getting a much better spirit. At the time it was much harder to demand good order and the other things, than it would have been to let them go on in their old ways, but the trouble was worth while going through, for later it not only made our work easier, but was much better for them."

"What did you do? I can't imagine how you could punish so large a group."

"About the only way we knew to do with a large group was to keep them after school and tell them since they had wasted so much of their school time, now they could quietly study, then be dismissed. At first they only

laughed and thought they wouldn't but when they saw I didn't start the period until they started studying, they started their work, for they hate to stay after school worse than almost anything else. We didn't do that always, for sometimes we could simply talk it over with them and let them see how foolish their conduct was, then we could dismiss them and the next time their conduct would be improved."

"Did you 'keep in' all the children?"

"No, it was the strangest thing, but the boys never took any part in these disturbances, but they stood behind us in everything. There were small groups of girls who did this too, but as a whole it was the girls who were unruly and disobedient. I wondered what was the reason for this and decided it must have been in the type of 'gang' leaders' which the boys and girls had. After we knew them as individuals, we tried to deal with them separately and of course, were successful to a large extent, than was possible with a group. We tried to get them to see the effect their action had on themselves, other pupils, the teachers, the school, their race and their country. Sometimes we appealed to them on their honor, because of honesty, etc. With others more severe measures had to be used. We kept them after school, deprived them of some privilege, required them to do what they had refused to do or to apologize to those whom they had offended. This last was never forced on them but in some cases where they showed disrespect on the school ground to their grade teachers, simply because they were not their High School teachers,

we required it before we would let them continue in our classes. In some few cases we had to have some suspended (with the Superintendent's permission) for a week or so and in one case a boy was expelled. As I look back I see that we made some mistakes but we tried to do the thing which was best for the individual and the school. Most of them realized why we were doing it and later if not then have appreciated it. Many have thanked us for our firmness and have said that their difficulty had been that they had been allowed their own way too much at home and at school, without due consideration of others."

"I suppose you have a big problem with their stealing too?"

"That is what so many people ask and seem to expect from negroes, but I have not found any more, if as much, as I found in white schools. There is some untruthfulness, yet I am often amazed at their frank truthfulness, even when it looks as if being truthful will be to their disadvantage. Of course, now I am speaking of my own pupils, when they are old enough to be in the High School. Some have a high sense of honor too. When they would see a thing in the right light and have a desire to change they would express their purpose, and I would not need to make them promise or use any discipline, for I knew I could depend on their doing it.

"They are a friendly, likable folk too. After they get to trust you and know that you are their friend, they will do almost anything for you. One doesn't have to

command now, but a suggestion is all that is needed. Kindness and love is the 'best policy' with them. They are very appreciative of all you do for them and show it not only by their conduct in school and classes, but by bringing and giving you their best - flowers, nuts, vegetables, canned fruit, or with the boys their gift is likely to be some animal they have captured with which to delight their Biology teacher. They are really lovely children, (but I'll admit you must have love in your heart for them before you can see them thus), yet many people truly pity me because my mission work is among those of the Black Race!"

"That's all very true and I'm glad you see things this way, but you know they do have characteristics that are not admirable and that is what some folks judge by. The cases you told me about before, for instance."

"Yes, I know, and many people do the injustice to the negro and other races as well, by judging all by the few individuals whom they know, and yet if we do admit their faults, for they do have many of them, we cannot fairly judge until we first know some of the conditions which produced them. Take the cases you mentioned. Immorality does seem to be a besetting sin of the negroes, and is one of our most difficult problems to handle, but we must look back and see the conditions out of which these children came. Many of their parents are children of slaves who were not allowed to establish the homes they desired, but lovers were separated and married to others for whom they cared not. Their children were kept with the other

plantation children by one Mammy while their own mothers had to work in the house or on the Plantation. When these children grew up, how well prepared could you expect them to be for the responsibility of parenthood and child training? And even if they should be well qualified to be parents, they have to work to help out with the family finances, so the children are left to run the streets and learn evil from older shiftless boys and girls. After seeing their life and background, and considering that they are an Equatorial race and consequently emotionally unstable one cannot condemn, but like our Master only say, 'go and sin no more', and then do what we can to help make that possible.

"Don't get the wrong impression, for all of our pupils are not like the ones whom we have been talking about. You will be surprised and delighted to see some of our pupils who come from better homes and have high ideals and ambitions. Some of these come from the Country schools, which last only three or four months, so when they come to town they can't possibly do the work of that grade. Yet it is so discouraging and humiliating to put the large pupils back in a lower grade with smaller children, so when it is at all possible we try to help them all we can by tutoring them in the morning before school, at noon or in the evenings after school, until they can do the work. Sometimes we see they are so far behind they can't possibly keep up, then we put them back to their appropriate grade."

"Are they rather stupid and slow in their learn-

ing?"

"Everybody seems to expect them to be, but I don't think they are any different than any children would be with their background. Some are slow, but there are others who are at the opposite extreme and many more who are just medium in their ability. They are exceedingly poor in their English, but that is to be expected when you consider their homes. They are very good in all memory work, but some subjects such as Geometry and Physics are difficult for them. They have a tendency to memorize the statements, rather than reasoning it out, but if I remember correctly students in our white schools have difficulties in that line too. They are very good in their General Science and Biology and like them immensely. We go on hikes in the Spring and study nature and collect and classify flowers and leaves. After that, they always see more of the things about them and can appreciate and enjoy them more."

"Do you have good equipment for teaching Science?"

"No, we haven't very much. You can see here some of the Physic's apparatus we have, then here is our Microscope. We didn't have any slides, but I brought these that I made while in College, then brother gave me these twenty-five that he had made in medical school, so together we have a much better collection than you find in most High Schools. You notice these jars of specimens of plants and animals. They were collected by the pupils in the school and I am quite sure they are far more interested

in them than they would have been if the school had ordered them and had them here for them. It would be an advantage if we had a laboratory, but we get along very nicely with what we have. Sometimes we keep the animals for a while to observe them, then other times we dissect them. At first they only observed me as I dissected, then they became so interested they all wanted to do it, then I had to divide them into groups and let them take turns at it. We didn't wait until we got to a certain subject in the text before we would consider it, but whenever they brought in anything, we would study it while they were interested in it. I wish you could see too, how well they knew their science when they were through. We didn't stop with these experiments and dissections, and observation hikes, but we studied our own bodies and with that background they could better understand a great many things, then we stressed the health rules that individuals as well as the community needed to observe. We bring this in as many times as is possible, for they do so need it. It comes in in relation to Bible, Biology, General Science, Civics and Home Economics. I am thinking of starting a course for the girls in home nursing and care of the sick, for I think that would be of more value to them than, say, more Mathematics or Latin."

"Do you have the same course of study as they have in the public schools?"

"We try to have our courses as nearly like the state schools as possible, but, after you pass the grades, it is harder to do this, for with our limited staff of

teachers we cannot have as many courses in High School, so we do not have elective courses. All in the same class take the same courses. We do have Pedagogy in the Senior year, and that isn't often given in High School, but we know that they need it, since many of them will be teaching the next year and will only have a six or twelve weeks course in Normal School in the summer. Even if they shouldn't teach, I think this is very valuable for them, for part of the course is a brief review of some of the things learned in the grades, and it gives them a new and better view of many things. Perhaps I should say that we do not offer the courses in languages which they have in public schools (white schools I mean, for there is no Negro Public High School) but have only two years of Latin. We have two years of Algebra and one of Geometry, but I often wonder if it wouldn't be more practical for them, to have at least one year less of Mathematics or Latin, and have more time for their English classes, for that is where they are so very weak. Since they have just finished United States History in the Grades, they have only English and European History in the High School.

"Its just about time for the second bell now so we'll go out in the hall so we can see the pupils as they march in. I suppose you have already noticed their dresses, how do you like them?"

"I think the blue dresses with the white collars and cuffs are very becoming to their brown complexions. It is a school uniform, isn't it?"

" "Yes it is now, but this is the first year that we have had them. Before they wore so many different styles, colors and materials, and some were not at all suitable for school. The girls felt that they should have a variety of dresses, so although they did get some clothes second hand it was becoming a burden to them. A faculty committee decided on this color, style and material, and now it is very economical for the girls for they can have only two dresses which they keep fresh and clean and be as nicely dressed and as neat looking as anyone. There is one girl who is making all her way through School who has only one blue dress, but she takes good care of it, taking it off when she gets home, laundering it and having it always pretty to wear the next day. You will notice our big boys too, how much pride they take in their personal appearance. The little ones of course, come in poorer clothes and go barefoot most of the year, even when it is quite cold outside."

"See the boys with their instruments! Are we going to have music this morning?"

"Yes, we always have some music for them to march in by. Sometimes it is just the piano and the triangle, but at other times the High School Orchestra plays.

"Now you see the little children marching in. Aren't they sweet as they swing around making their corners square! They, from the primary through the fourth grade, all stay downstairs. Now these coming up the stairs will go to the fourth through the seventh grade rooms on the

third floor."

"These that are coming now are the High School boys and girls, aren't they?"

"Yes, stand around here and you can see both lines. You see the Girls come up the back stairs from their play ground, and the boys pass from theirs to the front door and come up the front stairs."

"They have separate play grounds, do they?"

"Yes, they think it is much better to have them separate because of the Games, then too they don't think it advisable to leave the boys and girls together alone. Even with the separate play grounds, we try to always to have two teachers there. Prof. Bottoms or the Superintendent stays on the boys yard to help settle disputes, stop fights, etc. We take turns watching the girls during the noon hour. Sometimes we help the little children start new games, see that they get a section of the play ground where the older children will not interfere with them, etc. We need a larger play ground for so many children."

"How many did you say you had in school?"

"Between five hundred and fifty and six hundred pupils. More of them are girls than boys, for the boys drop out to work sooner than do the girls. That then makes the girls play yard more crowded."

"We'll go back into the High School room now, You'll excuse me while I take the roll? It will then be time to go to Chapel."

"We'll wait in the hall now so we can see the children as they march into Chapel."

"By looking at the Chapel I don't see how all the pupils can be seated."

"There isn't room for them all, so the two rooms of youngest children have their own devotional period in their own room. I think that is best any way for then it can be adapted to their needs and understanding. Even then we have to use those benches along the side of the platform in order to seat all the pupils. Knox Academy couldn't accomodate any more pupils in this present building. That is the last class, so we will now go in and sit on that bench along the side at the back of the room."

"Your speech was fine, Mother. Just the kind that would appeal to the children! How did you like the Chapel exercises?"

"It did my heart good to see how they sang the Psalms. I only wished we could have sung more. I was delighted too, to see how well they could get up and recite their Bible verses. Do they do that each morning?"

"No, only three times a week after we have had the singing, Bible reading and prayer, the classes recite their verses. Dividing the classes into three groups we then have three classes reciting each of the three days, the three Senior High School Classes, reciting together as one class."

"Is that because the High School is smaller than

the other classes?"

"No it isn't that for we have over one hundred and fifteen in the High School, but by sitting together in study hall and saying their verses together, we always assign them the same passage to memorize. Those sitting in this little recitation room adjoining the High School room, also belong to that group, but since there wasn't room for them all in our room, we gave these permission to stay in this room by themselves. They think it quite an honor, so are very good by themselves."

"The negro spirituals they sang were beautiful, I could have listened to them all day!"

"Yes, they do sing them well because they love them and put their whole soul into the singing of them. When you stop to think of the way in which they originated and the part they had in their lives, then you appreciate them even more. Doesn't their National Anthem have a sad, yet beautiful, note throughout it all? I wish we could sing this way every day, but it is because of the time I suppose, that we don't sing their spirituals and melodies regularly, but of course, we always do when we have guests."

"I just wish the Chapel could be more beautiful. A beautiful room has such an important part in creating an atmosphere appropriate to worship."

"Yes, I agree with you, and I think by summer they will have enough money so they can put in a new ceiling, repaint the walls, fix up the appearance of the stoves and I'm hoping they will be able to have some beautiful

pictures for Chapel, or at least for their class rooms. Pictures often teach as much as the teachers, and exert a big influence over the children."

"Now, that you have seen the High School room, the little recitation room and the Chapel, I'll show you around the rest of the building."

"Are you sure you have time? Don't you have a class?"

"No, not this period. We specially arranged it so all would have this first period for study. It relieves me to see about the roll, absences, tardy pupils, conferences with pupils or to attend to any of the many odd details that call for attention. Then it is very convenient to have a time when students from any of the classes are free to get together for rehearsals, song practices, etc. This morning I can postpone some things, so I am glad to show you our school.

"This room you are about to see, is where Mrs. Brooks teaches the eight grade and keeps the ninth grade in study periods. When it is time for the ninth grade to recite, they pass into Chapel and one of us goes in there to teach them."

"That must give you a great many classes to teach?"

"Yes, we have from five to seven classes a piece, each day, and since they are all different classes, it means quite a lot of work preparing for them in addition to the teaching itself."

"Mrs. Brooks certainly has a pleasant way of dealing with the pupils, hasn't she?"

"Yes, she has that quiet, refreshing way that the pupils like. She knows how to bring out their very best and they will do anything she suggests."

"I liked the flowers she had about the room."

"Yes, they take great pride in making their room attractive. Both her room and our High School room planned how they wanted their room painted, and decorated, and decided on the arrangement of the Coat racks and bookcases. (We have some of the books needed for reference here instead of at the Library). The pupils themselves helped get the money for this, brought flowers, helped with the painting of the walls, woodwork and stoves, so when they got through it seemed that it was their own room and they take great pride in keeping it looking the best in the school."

"The blackboards are very poor though, aren't they?"

"Yes, they are really just a coating of very smooth plaster which is painted black. Or I should say, it was black at one time, but is quite dingy and grey now. That is another thing I'm hoping we can get - new blackboards. Some of our friends have already given us enough for the little recitation room and half the High School room. You should have see how excited and happy they were when we first got them."

"I, noticed they had single seats there."

"Yes, they do have in most of the rooms besides the High School. They only have a few in some of the grades where they are very crowded. We'll go up now to the third floor and see those grades. They are a great deal like these rooms we have seen, except the ceiling are lower, and that makes them dreadfully hot in the fall and spring days. That in turn makes the children more restless and difficult to manage. When the days get so hot, I often take the smaller High School Classes out under the big live oak trees back of the Girl's Industrial Building and conduct the classes there. The change, the air, the exercise going there, all puts them in good spirits and they learn much more than they would otherwise."

"What do you have for them in the line of physical education?"

"I'm sorry to say we haven't any regular work for them along that line, but it would be very helpful, especially for the boys. Each teacher could give them what she thinks is necessary, but when the teacher has so many other obligations, this is often neglected or done very irregularly. The boys play ball at noon, and the girls seem just as interested in that too. We'll go down at noon and watch them play."

"Do they have time to get their lunch and play at noon too?"

"Yes, but probably you didn't know that they don't go home at noon. Some live in the country, and others at

distant parts of the city, so it is much better for them to be here, than that we do not have as much trouble with absences and tardiness in the afternoon then, and that is quite an advantage. We have only forty minutes, the time of a regular study period, for our noon hour."

"Since they don't go home at noon, I suppose they all have to carry lunches."

"No, it is arranged so they can get hot lunches at the Girl's Industrial Building. Miss Fowler together with several of the girls who are working for their tuition go to school early in the morning and prepare the pies, cake and sandwiches, then at noon the pupils can buy them or hot soup, cocoa or vegetables at a nickle each. They eat very little at noon, usually only five cents worth, or the stick of sugar cane or bag of peanuts they have brought from home. But their Mothers say when they get home the first thing they want to do is to eat."

"What do you do at noon on rainy days?"

"Those days are most difficult. They neither want to stay in their rooms, nor go through the rain to the Girl's Industrial Building. They would like to crowd in the halls, if a teacher wasn't there to see that the stairways and doorways were left open. The noon hour is shortened, and then they are dismissed early from school. The noon hour isn't the only difficult time during the rainy day, for they come in the morning without being properly protected from the rain, so have to get dry before they start their work. The attendance, especially among

the little tots, is much poorer on rainy days, but I think it is wise that some of them are kept at home, when it rains as hard as it does sometimes here. It is amusing at school sometimes when it is only sprinkling to see how afraid the girls are of getting their hair damp for fear the kink will come back. You noticed, didn't you how nicely their hair is straightened?"

"Yes, I did. It looks much neater and I know it must be much cleaner since they can comb it much oftener,"

"We had better go down now to the first floor and see the little children. We must see Miss Sophie's primary room. She has been here over forty years, you know, and has an attendance of over sixty in her room. You'll be surprised at how well she gets along with such a large number. I'm sure I could never teach so many little children! We'll also visit the other rooms on the first floor and you will notice the lack of supplies and equipment for children's work.

"Weren't they interesting! I think I liked the primary room best. To see all those little children reciting their verses and singing their songs was just too dear for anything! Who teaches them music?"

"We haven't a special teacher for music, but how I wish we did, for they love music and would make good progress in it I'm sure. We would have a music teacher if we could afford it, but as it is, each teacher must help her own pupils as best she can. Miss Martin helps them for

special concerts or programs. She has the fifth grade, so while she is teaching music, one of our High School girls will take her room. One year we had one more teacher in High School so she, Miss McCracken, had time to teach music to the High School students. They made good progress and were able with their knowledge to help their Church choirs. Perhaps some day we can have a special teacher for music."

"You spoke of Concerts. Tell me more about them."

"There is a custom here at Knox Academy of giving a series of concerts the last week of School. Several grades are grouped together, then one group gives its program the first night, another the next, etc., until Friday night when the High School has its commencement exercises. Those are busy days, not only that week, but a week or so in advance too. The Chapel is in great demand by those wanting to practice their songs, readings, dialogues, or short plays. At last the night arrives and you should be there then to see the crowds of people! All the parents and friends of the performers are there, and they make quite a number, since all the pupils in those grades are on the program in a chorus or something of the kind. They are not at all bashful like some children, but practically all of them are eager to perform and take the most conspicuous place possible. They are trying days for the teachers with trying to complete their school work, correcting examination papers, making reports, going to concerts at night and there helping with the collecting of

tickets or money, keeping order among the children, helping them with their costumes, etc. We are all glad when they are over. I wish sometimes that they were distributed throughout the year, but that wouldn't mean the same, at least for the present, as having one big celebration at commencement time."

"Then you don't have any programs thru out the year?"

"Yes, we have some. We always have a Christmas program. This year instead of having a variety of disconnected numbers given by the grades, we had a pageant which was prepared by three of our teachers, in which each of the grades had part in either the Scripture passages, used or the choruses. The costumes (of the leading characters), while simple, added greatly to the delight of the performers and helped make the pageant really beautiful. By having all the parts of the program correlated to stress one idea, it was much more impressive than other programs.

Each Friday afternoon we have a special program the last hour of school. Sometimes we have a speaker come to address the seventh through the twelveth grades, at other times we have a literary program given by our students. Two times each month the program is almost like a Christian Endeavor Meeting. One of the Students leads the meeting, others take part in the Bible reading, singing, talks on the topic and prayer. We help them plan the meetings and help them prepare for the part they are to have.

"Each year the Junior Class in High School gives

a play, in order to make money for the Senior's Reception. Later the Seniors give a play to help them with their graduating expenses. They spend a great deal of time in preparation for giving them, but when practically all of their practicing comes after school it doesn't take much time away from their lessons. And really it might be considered a lesson itself, when you think of how much more they learn about public speaking and dramatization, in addition to the value of learning to work together in a project in which each one's part effects the other. A good class spirit results. There might be jealousies if the parts were simply assigned, but I let the class be responsible for choosing the committee, who together with the class sponsor choose the play, makes out the cast of characters, etc. It is then all of their own choosing and they are content. I have never received any more courteous treatment than I did from the Seniors while helping them with their play. They were very grateful for my help in coaching them, in helping them with the making of posters and tickets, and in caring for their money for them. And after the play was over they were ready to help return the properties, etc. They didn't allow me to do one thing, except simply suggest things yet to be done. It was a joy to work with them."

"That is what makes your work seem lighter doesn't it? You spoke about their class money, - how much money would they make on their plays?"

"Since they only charge ten or fifteen cents ad-

mission (for that is all the people can afford to pay) they can't make very much. This class of which I was just now speaking, knew they wouldn't make all they needed, so in their Junior year they each saved ten cents a week and brought to their class president, who then with the secretary and myself kept a record of it. I then put the money in the bank for them, then their Senior year, together with their play money, they had enough to order their rings and invitations without delay."

"Tell me more about the Seniors, their commencement, etc."

"All right, but while we are talking let us be seeing the Girl's Industrial building.

"The tables upstairs here are where the girls do their cutting, and you see what a fine lot of sewing machines we have. The children start their sewing in the sixth grade, so by the time they are Seniors they cannot only make the clothes for their little brothers and sisters, but can also make their own clothes. The Juniors make simple white dresses to wear when they usher at the Senior commencement. The Seniors make their white blouses and black skirts which they wear for the baccalaureate sermon, and also their pretty white commencement dresses. They are usually made of voile, but while inexpensive are very dainty and pretty.

"Downstairs here you see the tables where they prepare the food for cooking and the big range there where

all the food is cooked. The cooking classes are different than the ones you have seen in other schools, for here each child brings the quantity of food needed for their own family, and also their own cooking vessel, then when the food has been prepared and cooked they can take it home for their dinner. The families are always glad when it is cooking day.

"One of the High School cooking classes will probably invite you over for dinner, for they like to entertain their visitors. They will serve you and the other guests in this little dining room adjoining the kitchen. It gives them good experience in planning menus, setting the table, serving, etc. They will probably also be observing a different manner of eating than they have at home. In some of their homes they eat when they are hungry and never all sit down to eat at the same time. In the spring one half of the Senior class prepares a dinner for the other half, then later they change and have the dinner for the section who were cooks the first time."

"Didn't you say too, that the Seniors were given a reception?"

"Yes, but let's go see the Boy's Industrial Building first, then we will have been completely around, then we can come back and sit down and I will tell you about it. No, I'll not forget about I was going to tell you."

"The first floor of the Boy's Building is all

that is used for the industrial work. I don't know much about the equipment they should have, but I know that some of the men who have visited our school have said that it is very meager and not at all up to date. I know there is not much money expended on it, and they use the same equipment year after year. Here are some of the chairs, stands, tables, porch swings and benches which they have made. The boys also keep the fences, steps and other things about the Mission property in repair. This practical knowledge is very helpful for as you saw the other day many of their homes are in a very run down condition, and they can fix some of the things, making them more comfortable or tidy.

"Each year the girls and boys have an exhibit of the things made in the industrial department. They have it the same afternoon as the May day exercises, for then the parents can see both on the same trip."

"You didn't tell me about the May day exercises."

"The one having the best record in department is selected as the May Queen, and the girls of the Senior Class are her attendants. Groups from the Grades put on the May dances and the winding of the May pole. They have it out in the yard between the Church and the School. It is very pretty and I hope you may see it sometime.

"You won't need to go upstairs here, for it is not used for anything, but band practice. I didn't tell you about our band? Well, Prof. Bottoms (the Negroes call all men teachers, professors) who teaches the boys industrial work and who also takes one High School class, helps

the boys with their music during his vacant periods, at noon or after school. Each Monday evening they have band practice, then sometime during the year they give a concert or two, to get money to repair the school instruments or buy new music and instruments."

"The school then owns the instruments?"

"Yes, most of them, then they are loaned to the boys, but if they fall down in their practice they must give them up to some student who will make good use of them.

"It is the only band in Selma, so it is asked to play at football games or on other occasions when a band is needed. It plays at the Emancipation Day program that is given at Selma University. That is quite a holiday for the negroes. Representatives from all the negro schools give readings, essays, and orations, then they have out of town speakers, talks by the old slaves, etc. In order to get money for the expenses of this celebration, a literary contest is held a few weeks before. Tickets are sold by all the schools, and since this is the time of greatest excitement and rivalry between the schools, large crowds attend. Last year there were two thousand in the auditorium and more were wanting to come in, so they held it on the University campus.

"We've seen about everything now, I believe, so we may go back and I'll tell you about the other things you asked about. About the Junior Senior Reception. Sometimes the Juniors give it in the Girl's Industrial Building. When it is there, they remove the machines and tables

from the sewing room, decorate it and have the entertainment, music and games there, then serve refreshments downstairs in the small dining room. One time they had a very pretty reception in our teachers cottage. The house was decorated with the delicate, clear colors of spring and huge bowls of roses. Small tables decorated with streamers and candles filled our long dining room. The colors, decorations and lights together with their pretty dresses, made a very beautiful scene. The refreshments were novel and more elaborate than they had had before, so to them it was more than a banquet is for us. Yes, they ate by candle light and had toasts and music too, so you can understand when they have nothing else like it what a big place it has in their lives. It always remains with them as one of the pleasant memories of school days. I think they appreciate beautiful things more than many do who have so much that is beautiful, without it coming from any effort of their own.

"The Seniors also have a picnic, usually at the time of the year when the first berries are ripe and hedges of wild roses are in bloom. After they have hiked there they all gather wood, make a fire, roast their weenies or bacon, and eat the food with a hearty appetite. They sing about the fire, play games and then start home, tired but happy, - yet not too tired to gather some flowers to take to those who didn't go. I feel that these plays, receptions, picnics and parties that we help them give during the year are as vital a part of our mission work as

any other. I told you before about the Christian Endeavor parties, and these school parties are similar. We try to plan them so all will have such a jolly time that they will be convinced that it is possible to enjoy oneself without going to the 'tough' parties and dances that are so common here. We only wish we could have more time to put on a more adequate program of recreation for them. Just while I was talking to you I suddenly realized that most of the parties are sponsored by the white teachers, and I was wondering why?"

"Could it be that most of them are living at home and have more home obligations, or is it that they have not had as much experience in that line and cannot do it easily, or do you suppose it might be that they can't realize fully the need of the young people and cannot if they do, see how wholesome recreation would alleviate it?"

"This has started me thinking and I am going to try to determine why the negro teachers aren't more active along this line. There is one thing about our mission work that I think could be improved (it isn't the only thing you've noticed). The Mission Board is a little careless about the requirements or qualifications of the teachers for teaching. Once they are hired they continue to teach year after year, unless their conduct is such that they have to be dismissed. I think they should require a certain educational standing, and if they haven't that, require summer normal training until they have. It isn't entirely the teachers fault, but nevertheless when the pupils come

to High School they are deficient in some of the so called fundamental subjects and need a review in that before they can go on. Since our Church is having a School here and not simply a Church, our School should be superior even to the public schools, so they would not only be getting a religious interpretation of the lessons, but a much better presentation of the subject matter itself. I think raising the educational standards for the teachers and limiting the number of pupils in each room so that they could get individual help would remedy the situation to a large extent."

"Just how does your work differ from that in the public schools? You teach about the same subjects."

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"Yes, we do teach the same subjects and in many subjects we use the same texts, but we have Bible study in addition. I just took it for granted you knew about that and hadn't told you. In the lower grades they have Bible stories and simple verses to learn. From the third through the sixth grades they learn the Westminster Catechism as well as Bible verses. From that grade on through High School five to ten Bible verses are memorized each week. You heard them recite them in Chapel, you remember."

"What courses in Bible do you study here?"

"I'm sorry to say we haven't any regular Bible courses for study. Each teacher teaches what she thinks is important and what the children need. I do think that any course of study would have to be adapted to the situation, yet by not having any system, many stories and pas-

sages are duplicated while others probably of equal importance are omitted. In the High School we planned a course of study for the four years. The Life of Christ was studied the first year, the Apostolic Age (The Book of Acts supplemented with Epistles) the second year, and the third year Early Old Testament History followed by Later Old Testament History in the fourth year."

"Why didn't you teach the Old Testament before the New?"

"We knew that many of our pupils would be in High School only the first two years, so we wanted them to be sure to have that knowledge - only we hoped it would be more than knowledge and be carried over into a transforming of their lives and conduct."

"Are most of the pupils Christian?"

"It's just according to what you call Christian. If you mean children from homes where the parents are church members, and who are enrolled in a Sabbath School. Yes, most of them are. They can recite Bible verses, tell Bible Stories, etc., but, if you mean more than this, there are many who are not Christian for they show little evidence of Christian living in their little daily tasks and in their social relationships. So although they believe in the fact of Christ's being a Savior, we want them to dedicate their entire life to Him and to so realize His power in their lives that their lives may be transformed so that all who know them would know that they had been with Christ."

"How do you suppose you could get such a result, for that is surely what the Mission is here for, not simply to get names on the Church roll?"

"We try in several ways, through the Friday Christian Endeavor meetings I told you about, through letting them study and meditate on the Bible itself, then in the Bible periods trying to get them to think through to the underlying principles and apply them to the present day problems and relationships. We do not separate religion from the other subjects, but at any time in any class where something arises where Christian principles are not being applied, we try to get them to see it in it's true light and then change it in accord with Christ's example. Often we see something objectionable in a pupil's conduct, and although it does not directly concern the school perhaps, we ask them to come talk to us sometime when it will be convenient with them. We talk if over in a friendly way and encourage them to change, - if we have judged correctly. If on the other hand we have misjudged, it is far more fair to the pupil to have our idea corrected, for then we can understand the pupil better. These personal conferences take a great deal of time, but they are one of the most effective ways of dealing with the students for in them we meet each individual's particular need in a way especially suited to him."

"The pupils are also helped by the ministers who are sent down by the board to visit the Mission. They conduct the Chapel exercises at school each day for the

two weeks, then have a service at the Church at night. During the school day they have conferences with those desiring them. They by their example and inspiration, together with our daily teaching help them in their Christian living."

"Do many of the students attend the Church service at night?"

"Oh yes, many do. They bring their parents too, so the Church is full. They appreciate good preaching, and contrary to the belief of some, like services even if they are not of the highly emotional type when they are given spiritual food. Oh, how they need more spiritual leaders, educated ones - to be over their Churches, schools, and Sabbath Schools! We hope our students will help fill this need when they return to their Churches."

"Do most of your pupils become leaders of their race?"

"No, probably not what you are thinking about as leaders, but, in another sense they do, for most of them become teachers, and although not leaders of large racial groups, they have a great influence over the children in the school, and the community in which they teach.

"When graduation time comes oftentimes we wonder how some of the pupils ever got to be Seniors, knowing as little as they do. We hate to sign their diploma when we know how incomplete and insufficient their education has been. Yet when these very same people go out to their own communities, especially the rural ones, they are better

educated than anyone else, including their ministers, church officers, and Sabbath School teachers, so are looked up to as the educated ones - just like people do the Ph.D. in our circles. They try to pass on to them what we give them in school. A few years ago a graduate came and was asked what she was teaching.

"She replied, "I teaches them just like you all taught me. That's the only way I know."

"Two other students who got through Physics and some other subjects, as it were, by the 'skin of their teeth', went with a Lutheran minister and his family into a rural community away from villages and schools. There they started a school and had about one hundred and fifty children. They visited as much as they could in the community and found the people living very much as they did in the days of slavery. The moral conditions were dreadful. The little children said to the minister's children, "How's come you got a poppy, when we ain't got none?" They couldn't conceive of homes as we know them. The girls did what they could during the few school months, then in the summer months went about from plantation to plantation talking to the mothers and helping them all they could. Then in the time when the children weren't needed in the cotton field, - just before cotton picking time, they started a Daily Vacation Bible School for the children. It is impossible to estimate all the good that they are doing there.

"Another one of our students, who is a Senior

now, went with an older negro teacher who is, I believe, a supervisor of the County negro schools, last summer to any rural home where they were asked. They went in a Ford, carried kettles, jars, rubbers, etc. with them, then would show them how to prepare fruit and vegetables, then how to can them so they could have a greater variety of food for the winter. They would stay and help them with their canning until they saw that they understood perfectly how to do it. Oftentimes they would get larger groups together and explain other things to them, help them with their financial problems, etc.

"Most of our girls teach for a while, then are married. Some of the homes established are beautiful in spirit, even though the furnishings may be humble. There are some of course, who marry worthless people and go on very much the same as their parents. We must expect some of this, but we think as a whole the homes are improved and the children given better advantages.

"Our graduates are always desired as maids and cooks in the white homes, because after having the Home Economics Course they are much more sanitary and better cooks than the other negroes."

"What do your boys do?"

"Some of our boys have gone on to College and are now heads of schools, or teachers in colleges, but most of them go out to work as mail carriers, storekeepers, farmers, day laborers, etc. While their education probably doesn't help them to make higher wages, we think it is

worth while for they have a much broader outlook on life and can enjoy their leisure time reading, etc.

"Sometimes the work could be very discouraging, yet we know that the Mission has done much for these people, that the city was not able to provide. Even now the city schools cannot accomodate all the negroes, and the five mission schools have all the children they can accomodate. Just the other day (1929) the Superintendent of the Public schools came to talk the situation over with our Superintendent, and decided that another negro school should be built. Our Superintendent suggested that they take our work and buildings over too, but he said they were not able to do that yet and that the type of education they got in a mission school was greatly needed by them, and that place could not be filled by a public school. Several times our Board has asked the city if they were ready to take over our work, but in every case they have wanted us to continue. Of course, we think the work is valuable, for knowledge alone isn't what the negroes need, for that often does them more harm than good, but it is knowledge plus Christ that will help them in all their many problems."

"This has been most interesting to me, and now that I see it all, I am so glad you took up this work. I would like to know about the history of the Mission when you have time to tell me."

"I will gladly tell you after dinner this evening."

PART IV.

A BRIEF SKETCH OF EARLY EXPERIMENTS IN
NEGRO EDUCATION.

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EDUCATION.

"I too, was interested to know more of the beginnings of our negro mission work, so I looked through the early copies of the Church papers, the Minutes of Synod, and was specially permitted to examine the Secretary's books of the Home Mission Board. There I found so many interesting items and incidents, but it would be impossible to tell you all of them. I have written some down so you may see them sometime if you choose.

"I found the first reference to the Mission work among the negroes in Minutes of Synod 1862, which called special attention to the spiritual necessity of the large and increasing class of freedmen in the south. That year in March, N. R. Johnston went to South Carolina and looked over the field and selected Beaufort as the center for Mission work. A day school was opened with about sixty pupils from the age of seven years up to seventy. A night school was also held for the men who were working for the government during the day. He was assisted in the teaching by two ladies from the North who were waiting for an opportunity to help establish an industrial school, and by two pious soldiers. It was said that they taught the alphabet, spelling and reading. A few took lessons in penmanship. And to these of course, was added oral religion and general instruction. When the school was only fairly organized, in the fall they were compelled by the

soldiers to give up the Mission work there."

"What did they do then?"

"Mr. Johnston with another minister went to the Island of Port Royal and as he wrote in his report, 'While I laboured among the contrabands of Port Royal for their educational and religious interests, I also laboured much to relieve them from their great physical destitution. My otherwise unoccupied time was spent in giving counsel to the fugitives and the friendless, in protecting them from the abuses, the cruelties and the brutality of the soldiers, in clothing the naked and in visiting the sick. In this same report he urges the Church to do greater missionary work among the negroes. He described the two groups of negroes, those left behind by their masters when in flight and those who had fled from their masters in the interior. In speaking of their need he says the first in importance and the most indicative, is the appalling physical and moral destitution of the people. He also speaks of the need for teachers because of their 'anxiety', as he said, to receive an education, their need then being a primary education. He also points out their pressing need for the Gospel and the ineffectiveness of the government agencies, including the ministers, to fill the need. The negroes were eager to hear the Gospel and attend the school started. It was not long, however, until on account of the disturbed conditions, the work there too had to be abandoned.

"That same year (1862) two missionaries were

taken free of expense on a Government transport to Hilton Head, but after only a short period of working there they moved to Fernandine, Florida. The work there was made easier by the good will of a Christian General (Saxton). A night school of one hundred and sixty was held, and a day school with an attendance of one hundred and thirty. Mention was made of the generous contributions for the work and of large gifts of clothing for the destitute. Another missionary came the next year to aid in the work. Mention was made here of teaching the alphabet and Brown's shorter catechism, but I suppose they taught other things also. The next year because of ravages of small pox the authorities closed the mission and church.

"This General I mentioned advised one of the missionaries to work at St. Augustine, since the field was but partially occupied there, so in 1862-1863, one missionary of the three labored there, then that station was abandoned.

"In the report of the Illinois Presbytery we find a record of their giving Synod nine hundred dollars to establish a mission among the freedmen of the Mississippi valley and of four congregations granting their ministers permission to give one fourth of their time, or the full time of one minister to minister to the sick and wounded in the hospital.

"In this same year 1863-1864 two ministers worked in Little Rock, Arkansas. They established a mission in the penitentiary and taught there for several months until

the contrabands were removed to the farms, then that station was abandoned. One of these ministers then went to Duvall's Bluff where he erected a log school house and did mission work among the troops for a while then went north again.

"The Domestic Mission Board established more extensive work at Natchez, Mississippi, in January 1864. The City hall was granted them for a school and a church was loaned them for services. Eleven teachers worked in the school and on the plantations on either side of the river. The next year the use of the buildings was taken from them, so a new building had to be erected. Some money was borrowed, and that, together with donations, enabled them to build at a cost of eight hundred dollars. In October of 1866 the Home Mission Board decided that the lack of funds made it impossible to carry on the work both there and at Washington, so the Natchez Mission work was discontinued."

"Did they start a Mission at Washington, too?"

"Yes, the very same year that the work was started at Natchez, but in April (1864), a Mission was started one mile south of the Capitol. They erected buildings for a school and for tenements for the contrabands. The school attendance was about four hundred and the number of teachers four. Imagine the size of the classes! I couldn't find a record of what they taught here, but the Secretary's book showed that many Psalm books and Brown's shorter catechisms had been sent. During the next summer a large

building was built and the next year (1866) nine teachers worked in the school. The school could then be graded and divided into departments as the City schools. In 1869 John F. Quarles, a colored man who was educated at Geneva College, became a teacher there. This then was the beginning of turning the work over to the negroes themselves, which we are increasingly doing yet."

"It is interesting, isn't it, how much stress they seemed to place on those ignorant people learning the catechism. You would think they would have needed much more simple religious teaching, which they could comprehend."

"Yes, but the church stressed it and thought it was what they needed too. In 1867 a minister was even sent down to examine the negroes to see if the Superintendent had been faithful in teaching them the distinctive principles of the Church!"

"How long did they continue the work at Washington?"

"Only until May 1870, then because of failure of the Church to support it, it was also dropped. I should have told you that when they started the work in both Washington and Natchez the same year, they had gotten donations from the British Isles and Europe for the work, but this was not a steady income, and the home church did not keep up their initial enthusiastic giving, so it had to be dropped.

"There was another Mission Station started in Alabama, at Camden six years later (1876) at the recommen-

dation of one of the citizens there. The first year they had a school of eighty, taught by two teachers. But in 1878 a new political party came into power and refused them a share of the school fund, so the Mission was abandoned."

"I've been waiting to hear you mention Selma. When did your work start there?"

"It started the same time the Church was having their other mission stations operating in 1874. The Board sent Lewis Johnston, a colored licentiate, through the south to select a site for the Mission and he selected the City of Selma, Alabama. He and an assistant started the school in May 1874 with only fourteen scholars. In September another teacher was added and in December this Mission property was purchased for fifteen hundred dollars. The next spring, May 1875 a congregation was organized with Rev. Mr. Lewis Johnston, Pastor and a session of two members. By the next year three more teachers had been added. There is an interesting item here telling that they urged the people not to mingle in politics due to the excitement. This same year due to improper conduct Mr. Johnston's connection with the Mission ceased and the assistant Rev. Mr. G. M. Elliott became principal. In 1878 the Church was erected and in two more years the school building was built which came to be known as Knox Academy. Within five years the congregation had grown so much that it demanded the whole time of the pastor, so Mr. Elliott resigned as principal of the school in order to give his

entire time to the congregation. The Rev. Mr. H. W. Reed was chosen principal and in two years was succeeded by the Rev. Mr. J. W. Dill (1888). By this time the school had grown until there were five hundred scholars and ten teachers. The Mission also owned twenty-five acres of land six miles from Selma where there was a one teacher school (Pleasant Grove), with over seventy-five pupils. On Sabbath there were classes in Bible for them there, and often church services. In 1894 a school building was erected at Pleasant Grove. It was only been within a few years that this school has been given up. Some of the High School pupils in school now got their early education there. It was given up simply because of lack of funds, for there were over one hundred pupils there. There is no school to take its place now, so unless they attend the City school, they do not go at all. Efforts were also made to extend the mission work to Sunny South, Valley Creek and Brierfield. Through contributions from the Ladies Missionary Society of Iowa the work was started at Brierfield and put in charge of an elder from Selma. Later when Mr. Elliott resigned at Selma (1890) he was appointed to Brierfield and Mr. Kingston was appointed for Selma. Mr. Kingston is the one who has been there ever since (until 1927).

"There was also mission work carried on at Birmingham, Ala, for several years. They had a school of over sixty and a Sabbath School taught not only by our missionaries, but by volunteer workers from the other negro schools and churches there. After a while (1890) the field

was taken care of sufficiently well by the negro churches of other denominations, so we withdrew.

"The Mission also had a City Missionary for Selma, who went about reading and teaching in the homes, leaving tracts and Testaments for those who could read, encouraging them to come to Church and Sabbath School, organizing clubs and temperance societies.

"During the years 1894 and 1895 an industrial school was started for the boys and girls. Later Pittsburg Presbyterial built the Girls the building which they now have.

"A school, Little Knox, was opened in another part of Selma, in which elementary grade work was given. In 1920-21 this was leased to the city and is now known as Little Clark. (Clark is the public negro school).

"Many things of interest have happened at Selma and many teachers and ministers have given their lives faithfully to the work there and deserve to be mentioned. The wives of the principals and ministers helped a great deal with the home work and the Sabbath School. So much did they help that in one of the Mission reports they were given special recognition as being responsible for the growth of the Sabbath School and Church. I will only now tell you of the other principals who have been at Knox Academy, but you understand that many teachers deserve just as much honor as they. They were Principals, T. J. Speer, R. J. McIssac, J. K. Reed, Sanderson, G. A. Edgar and then Rev. R. J. McIssac who came back again after

having his children in college.

"To fully appreciate the great changes that the Mission has brought about, Mother, you must get Miss Kingston or Miss Fowler who have been here for so many years, to describe the conditions in their homes and the pupils themselves, their personal appearance, habits, ideals, etc. as they were in the early days of Knox Academy, then contrast them to what you have just been seeing. Then you will realize how immeasurable valuable has been our Mission work."

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(See Foreword)