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Compliments of
James H. Dillard

THE HUMAN WAY

ADDRESSES ON RACE PROBLEMS
AT THE
SOUTHERN SOCIOLOGICAL CONGRESS
ATLANTA, 1913

EDITED BY
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NASHVILLE
SOUTHERN SOCIOLOGICAL CONGRESS
1913

dition of the development of the negro race there will be no race problem to solve, but the great problem of every patriotic citizen to keep pace in our educational system with the rapidly enlarging demands of our great republic. To use a phrase of President Hibben's, of Princeton University, it is this "schooling for the responsibility of freedom" that will win true freedom for the negro race.

OPEN CHURCH WORK FOR THE NEGRO

REV. JOHN LITTLE, LOUISVILLE, KY.

THE work of the Presbyterian Colored Missions has been an effort on the part of the people of Louisville to give to the negroes of that community industrial training and instruction in religious truth. Its founders had no theory to put into practice, but rather sought to minister to the needs of the people as these needs appeared. In the fifteen years that this work has been carried on it has grown from a small Sunday school with six white teachers and twenty-three colored pupils to two large institutional churches with one thousand and eighty-one colored people attending its clubs, classes, and services which are carried on under the direction of seventy white teachers and instructors in two buildings open seven days in the week.

The first step was to organize a Sunday school where colored children would come for instruction by white teachers. Two colored girls asked for a sewing class, and the teachers at once saw that this was a needed supplement to the Sunday school. The boys, seeing the girls with extra classes, made application, and a class in basketry was organized for them. This later developed into a carpenters' shop. A cooking school was the next addition to the scheduled work, and has proved the most popular part of our force of instruction. Later boys' and girls' clubs were organized, and in them various lines of work have been undertaken for their moral improvement. During the summer months

playgrounds have been operated, and in them hundreds of children have been made healthier and happier. From the first the teachers visited the pupils regularly in their homes. The study of these homes and the condition of the people led us to call to our assistance able physicians and surgeons, and they have proved to be some of our most valuable helpers.

For the past two years no new line of work has been undertaken, but there has been a steady gradual enlargement of each of the departments mentioned, because each year a larger number have sought admission in these clubs and classes.

For twelve years the work was conducted in two dilapidated storerooms which were rented for the purpose. A few years ago the committee in charge purchased two substantial brick buildings, well lighted and well ventilated and in every way suitable for the work. These buildings increased the confidence of the colored people in our desire to help them, and since the purchase of this property the work has increased in the numbers reached and in efficiency of the service rendered.

There has been a remarkable increase in the past few years in the number of our pupils who have received treatment at the hands of our best physicians and surgeons. Literally hundreds who have been suffering with diseases of the eyes have been treated and practically every one cured. Many with defective vision have been fitted with glasses and in most instances the pupils themselves have paid for these glasses. In two instances we found girls in the sewing school who had lost one eye and were unconscious of their loss. The specialists who treated them told us that if their cases had been longer neglected they would have resulted in total blindness. One of these girls to-day stands at the head of our sewing school. A number of wonderful and successful surgical operations have been performed. The result of these operations has not been the physical relief alone, but has also given us new spiritual power. Many who have been treated by the physicians have later united with the Church, and in one or two instances the parents

of children thus treated have also been brought into the Church.

The most remarkable thing in connection with the whole work is the fact that white people of this community have volunteered as teachers. One by one, men and women from Presbyterian and other evangelical Churches in the city have volunteered their services. Our sewing classes and cooking classes are taught by white women who have volunteered to give one afternoon each week. Other men and women volunteered as instructors on Sunday afternoon in the Sunday school. Many of these people rarely see each other, because they come on different days, but their hearts and services are united in their ministry to the needy people. A nobler group than the seventy consecrated men and women who are cheerfully donating their services to this work could not be found in the whole land.

SPECIAL POINTS OF INTEREST

1. It is a local work done according to the ideas of the people of Louisville. Many institutions for negroes have failed to attain the highest standard of usefulness because they have not the indorsement of the community in which they have been established, but are maintained according to the ideas of a board which resides in some distant State. The policy of this work is determined by the teachers, who are residents in Louisville, and it is conducted in such a way as not to offend the white people. The proof that it is reaching the colored people lies in the fact that it has grown from a Sunday school of twenty-three pupils to two large institutional churches reaching one thousand and eighty-one colored people.

2. It is supported largely by money contributed in Louisville. The most perplexing question in regard to the whole work is its financial support. At no period in its history has there been in the treasury a sum sufficient to pay one month's expenses. The Presbyterian Churches in Louisville have from time to time taken collections, but the total amount received from Churches is only a small part of the amount necessary for its maintenance. Most of the money comes

from individuals, and the larger part of it in very small sums. Several individuals contribute five cents a month. Occasionally a gift comes from another State and brings with it an inspiration which is always more valuable than the gift itself.

3. It has been clearly demonstrated that our industrial work, our clubs, and playgrounds have a strong spiritual influence. The first member to come forward to apply for baptism and admission to the Church came from a class in cooking. In this cooking class I saw the sterling character of this girl and saw an opportunity to speak to her of her personal salvation. That night she came forward to unite with the Church. Many children have drifted into the playground and have there become personally acquainted with our teachers and have been led into the Sunday school, into the church services, and later to the foot of the cross. One summer I suggested to a theological student that he direct our playground. He objected, saying that he thought he could do more good by visiting in the homes of the community and reading the Bible and talking to them personally. I said to him then: "Leave the moral responsibility with me and take the playground and use it." At the close of the summer he was frank enough to admit that the playground had given him a wonderful influence over the pupils in the Sunday school, and also when he preached in the church. Most of the boys who have united with the Church have come from our classes in carpentry and our boys' clubs.

What has been done in Louisville could be done in a number of other communities in the South, and I am anxious to see the day when our force of Christian workers will be more zealous in their efforts for the salvation of the negro, who needs our help, our sympathy, and our instruction. In Atlanta a similar work has been organized by the Central Presbyterian Church. They have purchased a suitable building, are conducting a Sunday school and sewing school, boys' and girls' clubs, and last summer conducted a vacation Bible school, where hundreds of colored children were given religious instruction and industrial training. In Richmond,

Va., a student of a theological seminary has organized another similar work. I saw a picture of his Sunday school when it started and another picture six months later. In the meantime he had visited in the homes, had opened a playground, organized boys' and girls' clubs, and a sewing school. May the day soon come when we shall have these institutions established in hundreds of other cities in the South!

RACIAL SELF-RESPECT AND RACIAL ANTAGONISM

C. V. ROMAN, M.A., M.D., NASHVILLE, TENN.

WHAT we need in the South is racial self-respect without racial antagonism.

Some knowledge of the messenger often illuminates the message. I was born and reared among white people. The playmates and associates of my childhood were white. My moral and religious instructions came from the same source. I have received upon a sick bed the kindly ministrations of sympathetic white companions. I have sunk into the death-like sleep of surgical narcosis amid the earnest prayers of Christian white women mingled with those of my mother. I have felt the blessed benediction from the soothing words of a pious minister in the presence of death. I have seen him cheer the last hours of the dying and bind up the wounds of the broken-hearted. So, I *know* that some white people have the true religion of Jesus Christ, who "was manifest in the flesh, justified in the Spirit, preached unto the Gentiles, believed on in the world, received up into glory."

From such experiences I came forth nearly thirty years ago to dwell among my own people. Among the farewells was the benediction of a pious old Scotchman who had been for two years my "philosopher, guide, and friend," and who presciently assured me that I would prosper in the land if I would but trust God and do right. "Remember," said he as the train pulled out of the station, "'He that walketh uprightly walketh surely.'"