

FREEDMEN NUMBER

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EDITORIAL NOTES.



ONCE more the Mormon question comes to the front. Apostle Smoot, who stands next in ecclesiastical rank to the President of the Mormon Church, has been sent to the Senate by the Mormon vote of Utah. What can you do about it? is the question which the Mormons are asking with an audacity that is entirely characteristic.

"You can do nothing"—so say the faint-hearted and those who think that because Smoot claims to be the husband of but one wife they are excused from any attempt to prevent this virtual union of the Mormon Church and national legislation. What can you do? You can protest. The protest made by the citizens of Utah against Smoot, is that he avows a higher allegiance to the Mormon Church than to the State, hence is not a good citizen and unfit to occupy the position of United States Senator. You can protest on this same ground.

THE women of the Presbyterian Church must voice their objection against allowing Smoot to remain in Congress just as strongly as they did against the admission of Roberts. If we do not voice our objection on patriotic, as well as ethical grounds, Congress is led to believe that we have no objection. Write personal letters to the Senate's Committee on Privileges and Elections—Julius C. Burrows, chairman—before which committee will come the question of unseating Smoot, even though admitted to Congress at the extra session.

As to the claim Mormons make, that Smoot is not a polygamist; this claim is now declared to be false, in press dispatches and by the assertions of those who are looking closely into the matter. It is quite possible for one to be secretly a polygamist, in Utah, where such offenders are carefully shielded.

THE HOME MISSION MONTHLY made a large gain in December. In January the balance swung about even. February showed a slight loss. Now for one more effort, good friends, that March and April may each show as great a gain, in subscribers to this magazine, over the corresponding months of last year as did December and we shall go up to the Annual Meeting with jubilant hearts.

No wonder that the HOME MISSION MONTHLY prospers when it has such devoted women for Secretaries of Literature! Here is a letter which tells of long illness in the home, days and nights of anxiety and watching beside the fever stricken; yet the "list"—a long full one—was not allowed to lapse, and it came almost on time.

THE California women are making large preparation for the Annual Meeting of the Woman's Board of Home Missions, which convenes in Los Angeles at the same time as the General Assembly. The sessions of the Annual Meeting will begin with the all-day meeting on Friday, May 22nd. On Sunday afternoon will occur the great gathering which has become such a feature, when the missionaries from the field give ten-minute talks. Tuesday and Wednesday afternoons will be given to the ever popular "Conferences," while there will be the usual daily, morning prayer meetings. Arrangements will be made that as many of the delegates as possible shall be under the same roof.

For particulars as to rates of board and places of entertainment during the Annual Meeting, address Mrs. Samuel Minor, 1133 Ingraham Street, Los Angeles, California. Mrs. Minor writes: "The General Assembly will occupy Immanuel Presbyterian Church, corner of Figueroa and Tenth Streets. The First Presbyterian Church, corner of Figueroa and Twentieth

hand. No community can prosper or long hold together without morality. Many immoral beings may continue to exist in a community essentially moral, but no community can be permanent in which there are not a sufficient number of moral beings to exercise general control.

Out of morality springs self-respect. For no immoral man can highly respect himself, and self-respect produces self-reliance, and out of these elements is born that spirit of independence that leads one to push his own way toward success rather than to depend upon someone else to help him. When the individuals of a community are infused with this spirit and are ready always to take the initiative in plans calculated to benefit themselves and the communities in which they dwell, prosperity is inevitable and progress is a natural sequence. Industry asserts itself and idleness, which is the bane of true progress, disappears.

A community, however, with all these elements would not make permanent

progress in material things if there were a disposition to squander profits as fast as they were made. Frugality must come in as a handmaid to industry, and, even then, progress will not be rapid and success will not be attained at a bound. Patience, therefore, and perseverance must do their perfect work, exercising their inspiring and enduring qualities until the time comes when each race shall gradually have worked its way up to where it can command recognition and equal opportunity among the other races of the world.

It is along such lines that the Presbyterian Church is seeking to advance and develop that portion of the colored race in the South, that it is able to reach with the limited and scanty means placed at its command. The fruits of its efforts so far give abundant proof that its work is being done along safe, successful, and enduring lines.

EDWARD P. COWAN, D. D.

Corresponding Secretary of Freedmen's Board.

SEEN IN THE SOUTH DURING A RECENT VISIT.

BY A MEMBER OF THE FREEDMEN'S BOARD.

The tourist through the Southland is often oppressed with the visions of the negro population which he hurriedly obtains. At the railroad stations he sees the ragged, half-clothed children, the shiftless, slouching men and women. Near the hotels and great resorts he meets the lazier characters, interesting from their good humor but worse than the Micawbers of the North. He is too apt to regard these as true examples of the character possibilities of this race; in half despair he asks: "Can these dry bones live?" But such places or vicinities are not the best circumstances in which to study the race. The larger part of this population, busy and industrious, is not to be thus judged any more than Ireland by her beggars or Naples by her filthy tenements.

When we return, for example, to the schools and seminaries of our Board, we see these people in a new and encouraging light. It is remarkable how eager many of the boys and girls are—through toil and exertion—to gain an education of mind and hand. And when the result of all the patient and loving care of these teachers is seen direct- ing and inspiring these rude and ignorant

natures, nothing is more cheering. I was struck by such a result, recently, in meeting a minister and his wife who are now settled in the far South. A few years ago he was a boy on a little farm in the middle South, and by toil and exertion passed up through our school and out into the ministry. Close your eyes as you hear him preach and you would not know him to be other than a cultivated Southerner. His wife came out from a home where vice was more than tolerated, and, as a girl, was under the care of one of our seminaries and became an educated, capable, refined woman; and now, in their parish, this couple are doing much to win their people to every Christian grace.

Another significant fact: in places where a few years ago most of our schools were regarded by the surrounding white population with suspicion, if not disfavor and hostility, they have steadily and quietly won the respect and sympathy of these neighbors. By quiet, earnest and tactful conduct our teachers have conquered the larger antagonism.

Drs. Satterfield, Sanders, Smith, Payne and others are regarded with the utmost



MISS MARY C. JACKSON.

favor by the communities around them. An illustration of this growing interest may be seen in the kindness shown by the editor of the leading white newspaper of North Carolina to President Sanders of Biddle, when he told him of the harrassing actions of some white hoodlums toward the students of Biddle. When an editorial appeared commending the work of Biddle and the general bearing and good conduct of the students, and warning those white rowdies that further interference should be surely punished by the police, the trouble ceased. So, too, the churches and their pastors are increasingly respected by the whites. In Charlotte, the First Church—long fostered by our Board—has now become self-supporting and possesses an attractive edifice. It is located in one of the best districts and not far from handsome white churches; but none of the whites object to it, and all speak of the pastor and congregation as doing a most satisfactory work.

The most prominent professional and business men of Charlotte regard our schools and colleges as commendable, and it is not improbable that it is such institutions which have inspired a number of the

most intelligent citizens of North Carolina to plan a great state system of moral and industrial education for the negroes and the poor whites. Another encouraging sign, discovered in contact with our workers on the field, is the realization by the colored workers of their own responsibility. Many of our colored teachers are constantly impressing their pupils with the necessity of patience, self-reliance and the working out of their own physical salvation. There is developed a spirit of self-denial and consecration which is most efficient. One of our higher teachers was urged by his friends, at graduation, to go North for the greater ease and lessened racial friction. But he felt that his life work must be for his own people and, though he feels it must be a slow advance, he is content to live where he can do the most good. As a result, he is creating a worthy ambition in these once ignorant souls, but it is by his own hearty, patient and devoted spirit.

One of these negro pastors said that as a result of the girls attending our seminaries, on their return, they persuaded their fathers to add a room to their little one-room cabins, because the white teachers had taught them the need of privacy, something impossible in a cabin where a large family—old and young—slept and ate in a single room.

Expensive as it may seem, it is remarkable how cheaply these boarding-schools are carried on. This taking of boys and girls away from home for a while and subjecting them to the training and hourly influence of refined and educated men and women, is a great factor in their education. I doubt if the day school can do all this yet; and it is impossible to estimate what such schools as Scotia, Harbison, Barber and others just as worthy are doing for the boys' and girls' habits and moral training, by the hourly touch of earnest men and women.

The Secretary of War has recently said in an address to the Union League in New York, that this country must give earnest thought to the development of the colored race, since so much of its legislation has failed. Meanwhile our church and others are quietly doing much to solve this problem, and a visit to any of our schools will encourage the doubting and will deepen the interest of those who have already done much for these souls for whom Christ died.

S. J. FISHER, D. D.