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# THE HOME MISSION MONTHLY

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## Freedmen Number

NEGRO CHILD LIFE

FOUR TYPES OF NEGRO  
EDUCATION

TEAM WORK BETWEEN  
BLACK AND WHITE

THE NEGRO AND FARMING

WOMAN'S BOARD OF HOME MISSIONS  
OF THE PRESBYTERIAN CHURCH



# THE HOME MISSION MONTHLY



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A  
CABIN  
HOME



AND  
UNTAUGHT  
CHILDREN

## Negro Child Life

By Mary C. Jackson

The writer is of the negro race, and a member of the faculty of Haines Institute, Augusta, Georgia.

THE woeful neglect of the negro child is one of the tragedies in the present history of the race. To some who think of the negro child as the picturesque black pickaninny with shining teeth and curly hair our subject presents only a sentimental side, but to those who look beneath the surface, he presents the stern actuality of human life full of possibilities, struggling against fearful odds.

Writes an observer: "In a negro camp where electricity was being developed from water, the negro workmen had their families with them, 1,400 blacks in all, herded like cattle there in God's clean mountains and living as untaught, helpless people will. Drinking, vice and immorality were rampant. The women knew nothing of home-

making; the children were born like flies and grew and died in moral and physical filth—a breeding place for criminals." Where they are segregated in every city in the South and in the larger cities of the North, at the very doors of Christian homes, this same condition, minus the camp life, obtains. Some of the facts concerning the causes of this condition, and from which the reader may make his own deductions, will be more convincing than any description I can give of needs.

### *Inadequate School Facilities*

A social study of the common schools made by the sociological department of Atlanta University, under the patronage of the Slater Fund, gives the following facts concerning Georgia which may well typify

# Tried by Fire

By S. J. Fisher, D. D.

WHEN, on November 18th, Rev. J. H. Hayswood, after trying to save some of his furniture in his home at Lumberton, North Carolina, his hair and beard singed in the struggle, saw that home and Redstone Academy, of which he was principal, a mass of ashes, he was greatly distressed. For twelve years he had conducted this school under the care of the Freedmen's Board and had seen it grow in numbers and influence. Though he had had his dark hours and trials this seemed the greatest. But the fire was trying his work, as Paul said, and it stood the test. The next morning, the white Chamber of Commerce met without his knowledge and passed a resolution which began with these words:

"For many years Rev. J. H. Hayswood has labored in this community and our people have had daily opportunity to observe the man and his work, and have been impressed with his high character and integrity, the excellent work he has done for the betterment and uplift of his race and the results accomplished in spite of difficulties and obstacles confronting him." After thus expressing highest confidence in the man and commendation of his work, they not only framed resolutions urging the Freedmen's Board to rebuild, if possible, upon an enlarged scale, but set themselves to work to collect a fund sufficient to reimburse Mr. Hayswood for his own losses. The newspaper of the town in an editorial upon unrecognized heroes said: "A hero may toil and sweat for years without recognition of his work from those around him and he may be fearfully discouraged, when something out of the ordinary occurs and men overwhelm him with appreciation. Rev. J. H. Hayswood, colored, thought perhaps that the white people of Lumberton cared little about what he was trying to do for the colored people of the county for the past twelve years, but now he has heard expression of

sympathy on every hand.\*\*\*The school is doing a work which cannot be done by the public school and as such the people of Lumberton feel that this school cannot be spared." "Let another praise thee" is a good maxim and certainly these words are valuable encomiums of Principal Hayswood and this school of our Church among the negroes.

The Board is anxious to meet this God-given opportunity. It regards this as a loud call not only to rebuild, but to rebuild on such a scale as shall make this school of greater good and to take advantage of these tests of character in Mr. Hayswood and the appreciation of his white neighbors. Then, too, this is an open door to increase the goodwill and sympathy of the white people of the South. When we find a community where the best and controlling element is so clear-voiced, out-spoken and generous in commendation, the Board feels it extremely desirable to make such a school more efficient and its influence complete. It wants to testify its hearty appreciation of such expressions of regard, and to emphasize the fact that it has no purpose beyond the good and uplift of both races in the South and the establishment of such education as shall permit white and black to live in Christian fellowship and mutual regard. It wants to meet the wishes of its friends in the South and it desires to make Redstone Academy more helpful and to give Principal Hayswood such a school as shall bless more of his race.

The insurance will not be sufficient. Several thousands of dollars are needed and the Board asks its friends, young and old, rich and limited in means, to help make this work, tested and revealed by fire, a precious stone, a jewel of blessing. A little sacrifice of luxury, a little consecration of God's gifts will be a far-reaching blessing to this race, whose burdens we, like Christ, must bear.

## IN MEMORIAM

"They rest from their labors—And their works do follow them."  
Rev. Graham C. Campbell, Ingleside Seminary, Burkeville, Va.  
Rev. W. P. Donnell, Yadkin Academy, Mebane, N. C.  
Mrs. H. M. Stinson, Cotton Plant Academy, Cotton Plant, Ark.