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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservations and plantation life, as well as information concerning Hampton graduates and ex-students. It also provides a forum for the discussion of race problems. Dr. Francis G. Peabody, Plummer Professor of Christian Morals, Emeritus, of Harvard University, says: "The Southern Workman is admirable, both in its report of news and in its literary form. It should have a real influence in the education of public opinion."

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed matter. Their aim is simply to place before readers statements by men and women of ability without regard to opinions held.

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EDITORIALS

Kellogg-Briand
Anti-War Treaty

In press, political, and forum discussions of the most recent war alarms, now disturbing the peace of the world, the phrase "Kellogg-Briand Treaty" constantly appears. Since it is not always convenient to consult public documents, the SOUTHERN WORKMAN is printing, on page 265, for reference by its readers, the full text of this treaty. It was signed in Paris, August 27, 1928; ratified by the United States Senate on January 15, 1929; signed by President Calvin Coolidge on the following day—January 16; and proclaimed by President Herbert Hoover to be in full force, July 24, 1929.

The Kellogg-Briand Pact had birth in the suggestion made by the French Minister for Foreign Affairs—Mr. Aristide Briand, to the Honorable Frank B. Kellogg, United States Secretary of State, that France and the United States renounce war as an instrument of national policy between them for the settlement of their disputes. Secretary Kellogg countered with the proposal that *all nations* renounce war as a means of settling international disputes. The treaty was drafted along these new lines, and all the nations of the world, except two, proclaimed adherence to it.

It is known by various names—the "Kellogg-Briand Treaty for the Renunciation of War," the "Kellogg Pact," the "Briand Pact," the "Pact of Paris," and the "General Treaty for the Renunciation of War."

In these days of anxiety and stress caused by "rumors of war," it will be well for all students of world affairs to turn back and read again what is contained in the treaty which seeks to outlaw war and make it hateful before the conscience of the world.

Free Negro
Health
Pamphlets

Persons interested in matters of health concerning the Negro will be interested to learn that the Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago, Illinois, will send free, on request, the

loyal citizens. The corps saluted, returned across the old bridge afterwards, marched to Beacon Hill, indulged in a skirmishing match, returned, and gave up their arms to the Hudson Bay Company.

These incidents happened to the little world of Fielding William Spotts at a time when he was too young to have an active part in the strivings or to keenly feel with the colony their disappointments or triumphs in establishing themselves as Britishers, with all that it implied.

Naturally enough, many of the colony turned to farming as a means of livelihood, and Fielding Williams, son of Fielding Spotts, cooper, turned farmer.

Mr. Spotts came to Vancouver 1902. He has never married but has a nephew, Percy Spotts, a barber in the Rogers Building of Vancouver. Mr. Spotts says that this first emigration of colored folk numbered about 600 persons in all of British Columbia. A report in Lovell's Gazetteer for British North America, Montreal, dated 1873, gives the Negro population for that year as 462, Whites, 8576, and Chinese, 1548. Total population 10,586.

It is rather of interest to record that the journey from New Caledonia, a "trackless" wilderness, to a British Columbia of 725,000 population and renown in world markets, was completed in the life span of a man.

Of this first colored colony in Victoria there are only seven families represented today, and Fielding William Spotts of Vancouver and Mrs. Silvia Stark of Ganges are the lone survivors of the original party.

:O:

OUR YOUNG PEOPLE! HOW TO DEAL WITH THEM

BY FRANCIS J. GRIMKE*

We hear a great deal in these days about our young people, and how to deal with them, as if under the program laid down by Jesus Christ they are not fully provided for. The Apostle Paul had no difficulty in dealing with young people and all that he ever did was to preach to them the gospel and to teach them the word of God, line upon line, precept upon precept, here a little and there a little, under the power of the Holy Spirit. And nothing more is needed now.

The mistake that we make is in thinking that something

*From a sermon in the 15th Street Presbyterian Church, Washington, D. C.

else is needed, as if the old gospel and the old Bible truth and standards are inadequate to meet their needs. It is a mistake, a serious blunder, the height of folly to go on any such assumption.

All that is necessary in dealing with them is to deal with them as Jesus did, as the Apostle Paul did. Preach to them the gospel, feed them on the sincere milk of the Word. And all this talk about catering to the young people will cease, and they will be held to the same high ideal of character as the older people are.

Because people are young is no reason why they should be excused from living a straightforward, upright, decent, honorable life.

Unfortunately there is afloat in the air the pernicious idea, morally unsound and biblically unsound, and, because of which the young people themselves have come to feel that because they are young they ought not be expected to live up to any very high standard. The very opposite of that ought to be true. They ought to be made to understand, and understand distinctly, that under the moral government of God there are no two standards. Whatever offends against the rules of decency, of propriety, in older people is also a proper ground of reproach in the young. It is under that standard that they should be trained, and if they are thus brought up they will know how to behave themselves, and not run riot as so many are doing.

To the young people who are here this morning I want to say to you, as one who is deeply interested in you and concerned only for your highest welfare and happiness:

The fact that you are young is no reason why you should not live your best; why you should not seek to measure up in every respect to the very highest standard of character and conduct. No one should expect you to do less; nor should you be content to live under any lower standard. It is what a proper self-respect demands of you; and you cannot be content with less and hope to win and hold the respect of others.

As young people you ought to be ashamed to conduct yourselves in a way that cannot be justified under the highest standard of excellence and of propriety. You should spurn the idea that you may do things which are reprehensible because of your age. You ought to exact of yourselves, and others ought to exact of you, that you acquit yourselves always and everywhere in a way that will need no apologies from any one.

Much of the talk that we hear about our young people today is to the effect that they are to be coddled, indulged, hu-

mored, their shortcomings overlooked or treated lightly. And what is the effect of that kind of teaching and that kind of treatment? Is it making them better? Is it developing a higher type of young people? Is it? You know, I know, we all know, the young people themselves know. Everywhere we hear the same note of complaint. What is going to become of our young people? Or, as a lady said to me only a little while ago: "Nothing can be done with them. Talking to them doesn't do any good."

Daniel was only about twelve years of age when he was taken away from his home, and found himself in a strange land among strangers, and in the midst of great temptations. Did he hide behind his age as an excuse for not living up to his best? Joseph was only a lad when he was sold away from his home into Egypt. Did he hide behind his age as an excuse for not behaving himself properly? And youth can never be made an excuse for not conducting oneself properly, for not trying to live up to the highest and best.

Nothing to me is more attractive, more beautiful, more inspiring, nothing more hopeful of the future than to see a group of ambitious, high-minded, aspiring young people, with a proper sense of the seriousness of life and bent on making the most of themselves and of their opportunities for service, for usefulness, for high endeavor. And such, I trust, may be true of each one of you here this morning. And it will be true of you if you surrender yourself to Jesus Christ, and make God's Word a lamp to your feet and a light to your path. In a word: So live that it will not be necessary for yourself or anyone to make excuses or apologies for you. Your conduct will be such that only praise will be upon the lips of all for you.

:O:

THE BANTU EDUCATIONAL KINEMA EXPERIMENT

BY WILLIAM PATON

FOLLOWING the enquiry into the effect of the Copper Mines of Central Africa upon native society, and the work of Christian Missions, the International Missionary Council's department of Social and Industrial Research has just embarked upon an experiment into the provision of good cinematograph films for Africa. The Carnegie Corporation of New York have generously made a grant to the Department of \$11,000 for the