

# The Southern Workman

December 1934



"We have tried nearly every-  
thing else in an attempt to  
solve our problems and  
have not gotten very  
far. Why not, then,  
try a little real re-  
ligion? Why not  
do more than  
mere lip  
serv-

ice  
to the  
teachings of  
the Prince of  
Peace . . . ? Why  
not, for a change,  
translate the Golden  
Rule into action? . . . .  
Never in the history of the  
world has religion been given  
a fair trial."

—Editorial, DAILY PRESS, Newport  
News, Va., October 26, 1934

A Golden Rule Suggestion for the Month of His Nativity

# The Southern Workman

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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

A simple  
unfinished  
tribute to  
Dr. Moton

Dr. Robert Russa Moton is a son of Hampton Institute who has reflected distinguished honor upon his alma mater. In the early blush of regret caused by the definite news of his forthcoming retirement from the presidency of Tuskegee Institute, it is not fitting that the SOUTHERN WORKMAN should be among the first to express unseemly elation because of the great services which he has rendered to his country and his race. At a more fitting time, this journal will pay to him the unstinted tribute of appreciation which he has justly earned as a servant of the public good. For the present, it must suffice to express Hampton's satisfaction for the unstinted words of praise with which so many of his countrymen are setting forth the worthy place he has won in the activities of these times.

But there is a tribute due to him which must not wait on the proprieties. That tribute is not concerned with an inventory of physical successes at or away from Tuskegee, but is bound up in a triumph of the spirit. Dr. Moton has given to the world a new emphasis to the words of the Apostle Paul: "having done all, to stand." He has taught men who have studied his course how to "hold the line" against all kinds of assaults; and to "carry on" when one is sick at heart.

Dr. Moton was elected to be the head of Tuskegee Intitute when the shadows of the great World War were falling athwart the earth; and when one-half of the world was engaged in the Christian (?) task of teaching its members to hate the other half with a hatred that became madness, murder and ruthless destruction. Very soon we had taken the relatively unused word *propaganda* and made it the most cruel and unfair, and the most damaging and dangerous word in the language. When the war was over, we carried this new instrument of hatred into the practices of peace times. No reputation was safe. No long life of probity availed very much if the dart of *propaganda* was directed against it. Institutions were assailed. Sound principles were at-

account for the change? The following are typical answers: 1. "This course has been revelation to me. Any one with intellectual honesty must appreciate the work of scientists like Dr. George W. Carver and Dr. E. E. Just." Candidly, I believe that study of the individual made from the point of view of science was the first determining factor in my changed viewpoint. Dr. Carver's ideals, his talent, his industry, his modesty and accomplishments might well be envied and emulated by any member of the white race. A better understanding of the economic handicaps, the legal and other unfair discriminations — all have caused a very different feeling now." 3. "The greatest single value of this course to me has been the presenting of the actual facts in regard to the situation. In the light of the truth, prejudice and suppositions cannot remain. I was especially glad to hear Negroes speak themselves and get their attitudes. One can not help having her outlook modified after sharing the thoughts of people like Dr. Hancock and Mrs. Booker. I believe I can say with honesty that this course has been beneficial to me in crystalizing my unbiased opinion in regard to the entire question. This has not been brought about by sentimentalizing or the other extreme, but rather by a conclusion reached as the result of fair consideration of the whole truth."

To repeat, the above typical quotations may be regarded as a fair estimate of the success of such a course as this in a teachers college.

## DR. GRIMKE WRITES CONSTRUCTIVE WARNING REGARDING THE NE- GRO'S ATTITUDE TOWARD CHRISTIANITY

I HAVE read Rev. Roland T. Heacock's article in the August number of THE SOUTHERN WORKMAN, entitled, "Jim Crow Christianity." By Jim Crow Christianity—he means, of course that brand of Christianity that Jim Crows the Negro, that does not recognize him as brother that often doesn't accord him even the common civilities of life. Unfortunately, there is such a brand of Christianity in the world, and especially, in this land in which we live. Too much cannot be said in condemnation of it. It is a thing hateful in the sight of God and of all

right thinking men and women. It is little less than blasphemy to call a spurious thing like that Christianity. Jesus said (Lk. 6:46) : "And why call ye me, Lord, Lord, and do not the things that I say?" And His solemn and emphatic declaration was: "I never knew you. Depart from me, ye that work iniquity." Never mind who may be allied with a brand of Christianity like that, it cannot be made respectable in the sight of God and ought to be repudiated by all His true followers everywhere.

But, after the worse has been said about that brand of Christianity; about the glaring inconsistency of so many white Christians in their treatment of the Negro and their professions, it can never be made an excuse or justification why the Negro should turn his back upon Christianity, refuse to accept it and order his life according to its teachings.

The shortcomings of some white Christians prove nothing against Christianity. It only shows that they are not true to its ideals and principles. Certain white men treat the Negro as they do, not because they, the men are Christians, but because they are not. And, Negro leaders ought to have sense enough to see that, and not impute to Christianity what they know does not belong to it, or in any sense grows out of it. The unjust and unfriendly attitude of some white men towards the Negro will change in proportion as they become Christians. The fault is not in Christianity, but in certain white men. In Christianity, or in the spirit and teaching of Jesus there is nothing that furnishes the slightest excuse or justification of race prejudice. His treatment of the Samaritan woman at Jacob's well, and His commendation of the good Samaritan who befriended a man of another race, and a race that hated his own, show how little place prejudice had in His heart and mind. He, not the white man stands as the representative of Christianity, and by whom it is to be judged.

So let us hear no more about the shortcomings of white Christians as a reason or excuse for people of color holding aloof from it, or renouncing it. We need, and need badly as individuals and as a race, the Christian religion, if we are to properly develop and be saved from the darkness and debasing influence of paganism and secularism. And by Christianity I mean the acceptance of Jesus Christ, of His loving spirit, and of His noble ideals and principles as the rule of life. No kindlier spirit, no nobler ideals and principles have ever been presented to the world. And to have these ideals and principles incorporated into the life and character of the Negro,—the new Negro and the old Negro, the Negro high or low, educated or uneducated, digging in the ditch, plowing in the field



or as students and teachers in college and universities, is what is needed. And we, who claim to be leaders should hold that fact up and make it so plain that the wayfaring man though a fool need not err. Whether the white man accepts Christianity or not, it is what the Negro needs. There is nothing better to offer him; nothing near so good. Where is there to be found such lofty conceptions of God? such noble ideals of living? such pure and just principles of conduct? One thing I know, and no inconsistency on the part of white professors can make it otherwise: Where Christianity is accepted, and its noble ideals and principles control the life, it produces the very highest type of men and women.

This poor, struggling Negro race, in face of all the difficulties that confront it, needs, and needs as it needs nothing else, religion, the Christian religion,—faith in Jesus Christ and obedience to His commands and precepts. And no greater injury can come to it from any source, than to try to turn it away from it, to send it adrift amidst the conflicting opinions and isms of a restless, unstable world? In spite of Jim Crow Christianity, in the midst of which we are living, let us keep our heads level; let us hold fast to the old verities. Jesus said in closing His great sermon on the mount: "Every one that heareth these sayings of mine and doeth them, I will liken unto a wise man who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon the rock." With a living faith in Jesus Christ, as leader, individuals as well as races, need have no fear as to the ultimate result. The gates of hell will not be able to prevail against it.

*Francis J. Grimke*

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Resolutions by the Virginia Education Association—

Ask the state to increase its responsibility to education by raising the state appropriation from \$463 to \$650 per teacher;

Ask that the state provide free text books;

Ask the localities to "continue to assume their just share of the burden of school support;

Recommend federal aid for schools;

Recommend that efficiency rather than marital status be the determining factor in the employment of teachers;

Recommend more well trained men of outstanding ability and personality for the profession;