

Document Reader Six: Education, Religion, and Culture

This selection of primary sources documents is designed to provide context for K-12 educators who are participating in the Quest for Freedom workshop examining the Long Civil Rights movement with a focus on landmarks in Thomasville and the Red Hill region of southern Georgia and northern Florida. With minor exceptions we have strived to provide verbatim transcripts with only minor editorial revisions--added texts are placed in square brackets. As historical documents they reflect many of the biases and prejudices of the period in which they were written. In using them in classroom care must be used as to place them in the proper context.

Striving to capture of the Black voice is often problematic. For instance, through much of Thomasville's history there existed no African American newspaper for the period before 1954. Fortunately, Black newspapers in other parts of Georgia and nationally sometimes carried news regarding Thomasville. We also often have to rely on letters, diaries, and newspapers accounts of white residents, nonetheless the documents in this reader underscore the resilience of the African American community from the end of the Civil War in 1865 to the U.S. Supreme Court issuing the Brown vs. Board of Education decision in 1954.

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The Quest for Freedom: The African American Community and the Aftermath of Slavery, 1865-1954.

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Document One

COLORED

CHURCH.

For some time past an effort has been making, principally among the colored people, to build them a Church in Thomasville. This project has at last assumed a shape, and the site having been donated to them by S. ALEXANDER SMITH, collectors have been appointed to raise funds. The Church when built, is to be called the *First Colored Baptist Church of Thomasville*, and to be used also as a School House.

The Collectors lately appointed by the Colored Conference are, Giles Price and Robert Ponder, who were required to give bond for a faithful report of all funds paid into their hands for School and Church purposes, and Col. J. L. Seward and A. P. Wright, Esqrs., became their sureties on the bond.

This statement is made and requested to be published for the information of those who may desire to assist in the advancement of a race, it is our interest and duty to educate and enlighten.

GILES PRICE
ROBERT PONDER, COLLECTORS

JUNE 20. 1 m

Source; *Southern Enterprise* [Thomasville], July 4, 1866, page 3.

Document Two

A letter from Thomasville, Georgia, gives an account of a May-day celebration, at which some six or seven hundred colored persons were present, and not a sing dram was taken by any one present during the entire day; and one who was present adds, "Nor an oath uttered."

Among the colored people of this vicinity Temperance meetings are being held every week, at each meeting some twenty or thirty take the pledge, and as a general rule they keep it.

The Temperance Press, 7:29 (July 20, 1872), p. 5

Document Three

THOMASVILLE, 1870

THE CONTRAST

We have been here three years, and have worked against wind and tide, in the face of the opposition of whites, and largely without the cooperation of the blacks, who were too ignorant to comprehend the value of instruction. One difficulty after another has been surmounted. Now we would push ahead. There are stragglers yet, but the freedmen generally are coming into line, and eager to march. One, two, three years more work in these counties will be worth far more than what has already been done.

VALUE OF THE TEACHERS

Take away the railroads, and the telegraph, and cotton-gins and sugar mills, and improved plows, and guano,---take away the court-house from each county site, and every one of

the lawyers and all the doctors, but leave the teacher. Society, white and black, will go backward and downward without her.

TEACHERS BESOUGHT TO RETURN

The Freedmen have done much the past year. At this point they have raised about \$275.00 toward current expenses. They feel that they must have the “Yankee ladies” return this fall. They cannot think that they have just crossed the threshold of the temple of learning only to take a backward step and have the door closed upon them they know not for how long. The parents say,

“You uns may go home an’ rest, but we shall look for you early this fall. If you stay away every thing will go down. We can’t hold each other up, ‘cause we’re not strong enuf. We like de Yankees an’ can trust ‘um an’ we know dey works for de love of doing good. Is you uns coming back? We will send a petition Norf for you, we *must* have you an’ we’ll do de best we can to raise more money for you nex year.”

It would be such a shame to leave the whites too, who in spite of themselves are learning that Yankees are not so bad as they have painted by the daubing newspaper men of the South. They peer at the teachers through closed blinds, stare and occasionally laugh at them in church, but they do not despise them. Said a Georgia born dame the other day, “A Yankee girl has more sense than ten Southern women.” A gentleman also said, “the men respect the teachers, the women are the most bitter.”

Thank God that during these dark days since the close of the war, the benevolent societies of the North have been able to keep such a force in the conquered States. Their weakness has been their strength, and a single woman has accomplished more than could a regiment of soldiers. And shall these effectual workers be withdrawn? I wish the New England ministers, and the ministers of the Middle and Western States would answer. In churches that are not poor, I wish the pastor would take a Sunday vote upon the subject. Shall the A. M. A. [American Missionary Association] recall half its workers, shall *this* church maintain a teacher in the South?

Yours sincerely,

Source: *American Missionary* 14 (November 1870): 248-49.

Document Four

The closing exercises of Allen Normal Institute, 1895, began Sunday night, May 26th, when the annual sermon was preached by Rev. C. F. Sargent, pastor of Bethany Congregational church.

The church had been tastily decorated by willing hands under the direction of Miss Parmenter. At 8 p.m. the school, led by its teachers, slowly filed in and was seated amidst roses

and pomegranates. The Gloria, with its ever soul-inspiring strains, was sung by the congregation standing, who at his close united, in heart, with the past in a short invocation.

The anthem, "Mighty Jehovah," followed the invocation, was sung by the school standing. It was rendered in a way that indicated through training, and reflected much credit upon the musical director, Miss Dox.

A part of the 26th chapter of Job was read responsively by the school and then the hymn, "Holy, Holy" was sung, followed by prayer. The quartette which followed was sung by Messrs. James and Jeffers and Hattie E. Lofton; then followed the annual sermon by the pastor of the church, Rev. C. F. Sargent.

The class motto was "For the right" and the preacher selected for his text I Sam, 12:23, "And I will teach you the good and the right way."

After speaking of the class motto as suggestive of the aim and work of the Institution, which sends it forth, the preacher announced as his subject:

"The influence of a good life."

He spoke of every life as being an influence, either for good or evil, and how important that each individual should train himself for the greatest good in life, and that each one should live for a good and noble end in life. Character, some say, is will and we can make ourselves what we will by willing and that all must be sanctified by God and consecrated to His service.

The text taught that the influence of each individual life, trained and developed for service, was to be that of a teacher of righteousness. All christians are called to be prophets, and their work is prophetic in a two-fold sense, viz: That of teaching and foretelling what our future lives will be by the principles we stand for and live for; That we are to fulfill our fondest expectations by living as we pray and hope. Other lives are to be measured by our lives: it is not wealth or position, either socially, that makes the deepest impression, butt manhood and womanhood.

We influence others for good in two ways; first, by our characters, and second, by our work. Character building is slow but a continued process and lasts through life. Character is the surest wealth and within the reach of all, and is the best legacy we can leave others

Worth is the best discipline that can come to us, and is divinely ordained. It is the best remedy for many of the ills which afflict mankind. Idleness is a fruitful soil for crime and social disorder. Our real work is not necessarily our individual calling, which is God-given and must be done faithfully and unto the Lord, but our truest work is that that calls forth our sympathies and becomes a motive for every philanthropic work. We should be interested in every good work, we should volunteer every moment for reform, temperance, social purity and good citizenship.

The sermon was brought to a close by a few personal remarks, show them that it was the inspiration of work and hope that make "life" worth living.

Prayer and the closing hymn brought the exercise to a close and with the benediction the congregation was dismissed to their homes.

The examination on Monday and Tuesday were interesting and showed something of the year's work. Among other studies that of civil government is considered of much importance. Miss Dox, the teacher, has a happy way of interesting her pupils, who show much interest in the study.

Rhetoric and English literature are taught by Miss Sheldon, former of the state of Washington. Her pleasing and practical way of teaching has endeared her to pupils who all hope for her return.

Not the least important work of the school is the industrial department where the young women are given practical lessons in sewing and cooking, the former under the direction of Miss Williams, the latter under the care of the matron, Miss Kinney. With all of this, there is a special care given to the religious training of the students. Thus the education at Allen Normal is threefold, the heart, mind and hands, all of which develops and builds up character.

On Wednesday night the graduating exercises took place and the following program was carried out:

Anthem---Rejoice in the Lord.....Danks

Prayer.

Chorus---With Sheathed Swords.....Costa School

Source: *The Thomasville Times-Enterprise*, May 31, 1895, page 3

Document Five

HOG-EYE SCHOOL,

Public Opinion of the New Soul-Saving Station

Opinions Gathered Here and There

By a Reporter of the The Citizen

Solicited and Unsolicited

The following are expressions on the hog-eye Sunday school, solicited, unsolicited, voluntarily and otherwise. We have 127 opinions and would like to publish them all, but space

forbids and we give only a few. Out of that number 3 were favorable. If we misquote any one we will gladly make the correction.

To the question, what do you think about the hog-eye Sunday School.

C. C. Goehring – Yes, I am [a] teacher in this school and proud of it.

-----? Reddey? County Judge ---? While I do not approve of sensational journalism, you are entirely right on this question. It is outrageous.

A lady, name withheld by request—I think its all tomfoolery, they don't care any more for the souls of couns than a dog; it's a low stoop for notoriety.

Robert Heeth---Don't approve of any such school.

T. M. Mitchell---It is wrong. There are plenty of white children that need attention.

Judge Massey---Kissing leads to graver crimes.

John Pollard---I think they should be made to eat and sleep with them.

J. Sturdivant---It may some people, but it wouldn't suit me.

Dr. Ramsey---You are entirely right. I don't approve of no such school.

Dr. Bruce---It is entirely wrong.

Dr. Cassady—If it is right why not consolidate the two schools? If it is for the sake of salvation there should be no difference; they should come together. I don't believe in it in the church, school or any where else.

Mose Buttler---That's all I want to find out.

M. A. Fleetwood, bookkeeper Times Enterprise—You are right on that question. I don't approve of any such school.

B.F. Kelly---Don't even mix them in the saloon business.

Policeman Brown---Yes, I believe it is a good thing. I believe that southern young ladies should teach the negroes.

H. J. Ashley---It's a great thing When you get a good thing push it along. Combination for the side pocket.

J. H. Hawthorne---If the preacher was an old married man he could not have secured his teachers so easily.

A prominent Northern lady and a member of the Presbyterian church, whose name is withheld by request, says that she was glad that *The Citizen* got after MacDougall and his crowd. She said that if she had asked young girls to assist her in such an undertaking they would have hooted the idea, but in the case of a good looking, single, waxed-moustached preacher things are different.

Jack Linton---They are after the preacher not the coons.

M. N. Wertz—I think each race has enough to elevate their own people, and it now looks to me like we need more elevation among the whites.

Leb Dekle---I do not approve of such a school.

Walter E. Smith---If they are going to turn the church into a negro institution, I'll get out.

Sam Stark---It looks to me like the colored people have preachers and teachers capable of teaching their own race.

J. E. Robison---I think there are enough teachers to teach their own race, but if Mr. MacDougall wants to teach such he should do so.

J. H. Davidson---If our people would look after the interests of our own people they would have all they could attend to.

Howard Harley---Mr. MacDougald is a good man. I would not want my sisters down there, but I guess the girls that are teaching think they are doing a good work.

Joe Goldberg---It is only to give the boys a chance to have a little talk with the girls. Would not mind teaching a class myself.

Dr. Dekle---Everyone to their own notion as the old woman said when she kissed the cow.

W. H. Burch---If my daughter was a teacher in this school and one of these young bucks were to ask to escort her home could she refuse?

R. E. Pringle—It is not right. I do not approve of it.

C. E. Capps---I do not approve of it. A sister of mine could not attend that school.

Dr. Culpepper, mayor of Thomasville---I have class from Sandy Bottom. I teach them every Monday morning.

Roy L. Heller—It is right.

Gus Whitehurst---Any Southern man or woman who would stoop so low should be hung up by their toes.

John Dodd---I was solicited to assist in teaching this school and promised to do so under the impression that it was to be a school for poor white children. When acquainted with its true character I declined. Have been in the South 18 years and know better.

Rev. Tom White---I do not approve of any such school.

Tom Davenport---He should be run out of town.

Teachers of Hog Eye

Rev. MacDougald, leader

Will Watt

C. G. Goehring

Mrs. James Watt

Mrs. S. A Jones

Miss Hallie Jones

Not True

One of the exponents of hog-eye Sunday school argues the necessity of that school being taught by white people on the grounds that the colored preachers were dishonest and immoral and could never elevate their race to the duties of good citizenship. We beg to differ with this gentlemen. Of course we can not speak for all the colored preachers, but since we have been in Thomasville we have had business dealings with a few colored preachers [line unreadable]

to be fairly educated, honest, prompt in the payment of their debt and courteous. Some of them are married men and they are respected by their neighbors. We might be wrong, but we believe that they are capable of instructing their people.

Source: ``*The Thomasville Citizen*, May 28, 1898, page 1.

Document Six

A Needed Work to be Inaugurated:

A number of good ladies are going to inaugurate a work here which should, as no doubt it will, receive the earnest cooperation of every citizen of Thomasville. It is home mission work, a

work which has been too long neglected. It is a home mission work, a work which has long been neglected. Year after year, liberal sums have been contributed for foreign missions. And foreign mission work is all right; but many think there is a wide and useful field for mission work right at our doors, and that this work should claim the attention of those who are trying to make the world better and to improve society. It is understood that all the churches in town will unite in this work. Not only will the church members cooperate, but it may be safely put down that everyone interested in good morals and in reclaiming the erring will gladly lend material aid to the movement. We have been requested to call a meeting of all interested in the work above outlined to meet at the rooms of the library association on Monday afternoon, at half past three o'clock. The rooms should be crowded. It is the purpose, we understand, to begin the work of reform in the disreputable section between the business portion of town and railway station, familiarly known as "Sandy Bottom." This section long been a reproach to Thomasville. It is traversed by every visitor and stranger coming into Thomasville, and must, in the very nature of things make a bad first impression upon all. These ladies do not expect to work miracles, but they do expect, by earnest, practical work, to do much toward improving the status of the delectable section mentioned, if do not, indeed, uproot and eradicate the evil so conspicuous down there. The work will commend itself to everybody.

It is going to take time, patience and rare good judgment, to carry out the plans of the ladies, but clear heads, and Christian hearts will be behind the movement, and whatever earnest and well directed efforts can accomplish will be brought to bear in the proposed work. It is to be no spasmodic effort. Time will be required, and the time will be taken, in carrying out the carefully considered plans of those who have determined to perform the work. That they may succeed is the earnest wish of everybody.

Source: *Thomasville Times-Enterprise*, October 27, 1900

Document Seven

Inaugurating a Good Work

A meeting was held by a number of ladies and a few gentlemen on Tuesday afternoon at the rooms of the library association to devise plans for inaugurating the work of purifying moral atmosphere in Sandy Bottom. Perfect harmony prevailed and all were pledged to do what in their power lay to bring about a reform in the locality mentioned. The ladies have decided to establish a "Womans' Civic Industrial School" in the bottom, and have secured a building suitable for the purpose. And, more, the rent for it has been paid for one year in advance. They have also assumed, through the liberality of Mr. B. H. Wright, the use of a large adjoining lot, which they propose to clean up and make attractive for a childrens' play ground. By this means they hope to win these waifs from the streets by giving them pleasant surroundings and attractive play grounds. This is practical reform and it is hoped some, if not all of these young idlers, may be reformed and converted into good children, and eventually into good men and women.

The ladies hope to have their industrial school in operation at an early day.

Surely, without a single exception, every citizen of the town, whether church member or not will give both moral and material aid to a work which means much good.

A Correction.

To the Editor:

It is necessary to leave out the word "woman" in your kindly mention of the Civic Industrial School. It was organized before the meeting, and the name "Civic Industrial School" was sufficient to justify. Captain McLean is making it the property of the citizens irrespective of sex. The churches will do their work in connection with it, but the School Board controls the educational branch of this great work [in the] heart of Thomasville. While all earnest women are ready to do their heart work, they feel assured with "Civic Control" that no obstacles can be put in their way. The people are all free to do this great mission and public spirited work to advance of the interests of Thomasville.

Citizen

Source: *Thomasville Times-Enterprise*, November 3, 1900, page 3.

Document Eight

The Colored Citizens of Thomasville to the Fore.

The following is a part of the press dispatch from Thomasville:

"Thomasville has been the scene of a very mild race war this week. The day of miracles is not over, for there has been a street carnival here all the week, and not a single negro has set foot on the grounds.

"The cause of the boycott by the negroes of Thomasville was an announcement that no colored people would be permitted on the grounds on Washington's birthday. In selecting Thursday the carnival management had no thought of it being a legal holiday. But the Negroes took it as an insult. They called a mass meeting, and leaders of the race made impassioned addresses. Then a circular was issued, advising all colored people to stay away from the carnival grounds all week. The hand-bills stated that the negroes were liberty-loving, thought as much of George Washington as any other race, and considered the action a discrimination.

"The circular caused a good deal of interest in Thomasville, but no one imagined that its advice would be carried into effect. It was supposed that race pride would evaporate under the seductive strains of the band, the bark of the spielers and the sight of the striped tents. But not so, and the experience is interesting on account of the showing of complete organization that the colored race has made.

"The shows arrived Monday. On the Sunday before their coming the matter was dealt with in all the colored churches.

“Still the carnival folks were not alarmed Monday morning came and with it came difficulty in getting colored help to erect the tents. Then the shows opened in all their blaze of glory. But the Negro was conspicuous by his absence. The management tried to compromise, but there was nothing doing. It offered to admit both races on the holiday and to allow a special day for white people and another for colored. On the black day 5 per cent of the receipts were to go to the colored charities. The Negroes spurned the offers with contempt. Then the carnival people refused to let any Negroes on the ground. This was a useless prohibition as none had evidenced any desire to go.

“The organization was perfect. Pickets were stationed just outside the ground with pencil and notebook, ready to write down the names of all who transgressed the immutable boycott. Saturday was the country Negroes’ day in town, but the boycotters were prepared. They had sent messengers throughout the country and church meetings had been held in every militia district. A committee from each church was on hand to spot offenders. But there were none. Everybody seems satisfied. The colored folks showed their spirit by staying away. The white people were pleased at having the show grounds to themselves. The carnival management says that the patronage of the whites has compensated for the absence of the black.

“If any one is inclined to think that the day of miracles is o’er, he should be referred to the example of the Ethiopian at Thomasville. He stood firm on the rock of racial pride, untempted by the stains of the hurdygurdy jenny, untouched by the pained wonders on canvas signs. He would not spend his dimes to see them. More than that, he would not even accept free passes to the shows. He would have none of them.”

And no one believes that the show was a financial success. But all honor to the colored citizens of Thomasville. They have set a pace that our people in other localities should accept. Their action shows how much can be done to cut down discrimination and prejudice if there was concerted action on our part. Similar insults are offered the colored citizens here by the dirty apartment in the loft of the theatre, yet it is always crowded with the jim crow contingent of our race. They should take incentive from the action of the colored people of Thomasville and become too proud to accept the inferior accommodation.

Source: *Savannah Tribune*, March 3, 1906

Document Nine

EDITOR H. H. THWEATT

Successful Artisan---School Teacher—Principal of Industrial School---Delegate to Business League.

Probably no graduate of Tuskegee is more proud of the fact than the subject of this sketch, and probably that school has not sent out a graduate, who has done and is doing more effective work [.] Mr. H. H. Thweatt is a successful man, because he has worked for success; he

is an effective worker because he labors for results. His work as a teacher near twenty years has been seen and felt for the better part in Alabama, Georgia and Virginia. At each point he has brought good results out of seeming ruins.

His good work as an editor, who sought to teach the people purity, morality and common sense combined is a good part of his industrious career as well. The Black Belt was one of the great agencies that led to the betterment of Mr. Thewatt's people in that part of Alabama, which is known too as the Black Belt. Educated for an artisan and having that uppermost in his mind, is hardly the reason you can assign for his present position. The result of continuous accidents, which hindered and beset him, led the young man to devote himself to teaching.

Mr. Thweatt work today in Thomasville, Georgia is felt "along the line," and of the numerous industrial schools, his stands out pre-eminently as one deserving of praising and lift—because his work is one sincere, and his time—every inch it of it—is exerted in carrying on what he has undertaken. The school at Christianburg, Virginia, is succeeding today and more credit is due Mr. Thweatt for that success, than probably any one else.

He was born June 11th, 1864. He was born of one of the most respectable colored families in Tuskegee, Ala., the home of the great Tuskegee school, Raymond and Lucinda Thweatt. At five years old Hiram was sent to private school which were taught by Yankee teachers. The teachers at this time, the Yankees, being an exception were very inferior, hence Hiram's early education was necessarily poor. His father was a contractor and builder of carpenters work and when Hiram was not in school his father had him on the house laying shingles or doing other such work as his ability would allow. While working with his father at 14 years old a house fell on the little carpenter and broke his right thigh about 4 inches above the knee. At 17 years when Tuskegee opened her doors he was one of the first students to register in the great school of which Booker T. Washington is principal. In 1882 while assisting his father to erect Porter Hall, the first building erected for Mr. Washington's school. Young Thweatt fell from the building 46 feet to the ground and broke the same leg, with other minor bruises, that he had broken 6 years before, this time however, the bone was broken in two places above the knee. This time his injuries maimed him for life. Previous to the last misfortune Hiram intended to follow his fathers trade, but this last accident made him believe that the Lord intended that he do something else. In 1885 after four years of hard study at the age of a little less than 21 years Mr. Thweatt graduated out of a class of ten with the first honors of the institution. This was the best class of Tuskegee.

After leaving school his ambition was to be a lawyer, but the outlook for a colored lawyer being as he thought, so poor, he relinquished the idea and began his career as a teacher in La Fayette, Ala, where he did efficient work. In 1887 he became editor of the "Black Belt," while it was running was the special enemy to the vicious who led our people wrongly and which excited the wrath of then black usurpers, so much so that a notice was served on the young editor: "The editor of the Black Belt need not be surprised should his head come in contact with some hard substance." Mr. Thweatt did not stop the good work, because of his threat but treated it with more than silent contempt. His consistent life finally won over his enemies and they were his most ardent admirers and supporters. The paper business got him greatly in debt to the normal school where it was published, so he suspended it and took up the saw and plane and worked for

the school till every cent of the debt was paid. This is only one incident of the man's life. In '88, '89 and '90 he taught alternately at Shelby Springs and Cusseta, Ala., doing effective work. In the fall '90 '91 and '92 he taught the boys carpentry in Clay Street school, Thomasville, Ga. of which he is at present. In '91 Mr. Thweatt married Miss Janice E. Hunter of Opelika, Ala., the daughter of Rev. Glenn Hunter of the A.M.E. Church. Three promising children, Lillian Chace, Desdemonia Osgood, and McKinley Hobart have blessed their union. Mrs. Thweatt has been Mr. Thweatt's working right hand partner in his school work ever since their union. Much of his success in his school work has been due to "my wife's never [failing?] assistance.

In October 1893 he took charge of Brewton Academy, Brewton, Ala. In 1893 he was asked by Prof. Washington to take charge of Christianburg, Institute, Christian, Va., which position he held till 1896 when on account of the severe climate, resigned to take charge of his present work at Thomasville, Ga/. Mr. Thweatt has held many positions of honor during his career as a leader. He was once nominated as a candidate for the legislature of Alabama but declined the honor; appointed as one of the Virginia Commissioners to the Atlanta Exposition in 1896; is at present trustee of Wilberforce University, superintendent of the largest Sunday school colored, in Thomasville; delegate from southwest Georgia to the International Sunday school Convention which met in Atlanta in 1899; appointed as a commissioner for the State fair of Georgia, but declined the honor on account of his school work, and has had many other recognitions tendered him. All of these duties he executed with credit to himself and race. Indeed his career has been full of sacrifice for the uplifting of his fellow man. He is now trying to build up a creditble moral, industrial and literary school at Thomasville, Ga., for his people.

Mr. Thweatt naturally expects all lovers of humanity, who are able, to aid him in his undertaking, to assist him. He believes that the salvation of the Negro is the same that has saved other races, namely: moral, religious, industrial, and literary training. "There is nothing outside of these four developments peculiar to the Negro any more than to other races that have become powerful." July 6, 1900, Mr. Thweatt left Thomasville to go North in the interest of his school. Before leaving he was asked by the business men of Thomasville to represent them in the Negro Business League that met in Boston August 23 and 24, which he did. Mr. Thweatt is an active member of the National Educational Association. His present efforts at Thomasville have the endorsement of both white and black.

Mr. Thweatt never tires when laboring for his people. His work is an evidence of the man's fitness for his great task. Booker T. Washington pronounces him one of the most "tireless workers in the vineyard," and often to his thousands of students at Tuskegee assembled, point to Mr. Thweatt with selfish pride. The possibility has never been a question with him, but the discharge of the duty is unquestionably a trait of the man. The people, white and black of Thomasville are justly proud of him and his work, and recommend him to passing visitors as well as to the outside world. Mr. Thweatt is a christian man, ambitious, though in its broadest sense, and is among the host who must eventually solve this perplexing, troublesome problem, which is alike a part of the North and part of the South.

Document Ten

[n.d.]

Judge H. W. Hopkins

I enclose answer from cards that I sent out to parents. I had not seen last night when night when I met Board. Notice the pro and con replies on opposite side of cards. Possibly there would have been no cons had I seen them personally and explained.

Your gratefully H. H Thweatt

[Front of Card]

Mrs. Jemil? Thomas? , Are you willing to trust me and my daughter to teach your child? Please answer on the other side of this card. & oblige.

H. H. Thweatt

[Back of Card]

Mr. Thweatt I am willing to trust you and yr daughter to teach my childrens.

Mrs Jermil Thomas

[Front of Card]

Mrs. Esther Dudley, Are you willing to trust me and my daughter to teach your child? Please answer on the other side of this card & oblige.

H. W. Thweatt

[Back of Card]

Mr. Thweet, I don't mine you and your daughter teaching my child but I don't want her to whip her, or have her whip about what some one else say, Only by what she see her self.

Esther Dudley

Document Eleven

Thomasville, Ga. 4-26-07

Judge Hopkins,

Please do all that you can to get the Board to donate us the freight of our new piano. The freight will be about \$16.00. I have already mentioned Mattie, to Prof. Davis.

H. W. Thweatt, Princ.

Source: MacIntryre Papers, Legal #7, Box 1, Thomasville History Center.

Document Twelve

LETTER FROM A YOUNG WOMAN IN TALLADEGA COLLEGE

THERE were five girls of us in our family and it was my father's and mother's desire that all should receive an education.

I was born in a small town where educational facilities were very meager indeed. My father's work, that of a carpenter, was diminishing, and in search for something to do he came to the town of Thomasville, Ga. There he found Allen Normal School of the American Missionary Association, and at once sought admission for his three daughters who were then of school age, I being one of them. Only a few years had passed when I found myself entering the normal department.

The living expenses of the family were now increasing, but my father's wages remained the same. I would often say to my father, "I want a college education." He would say, "I want all my girls to receive a good education, but the way seems very dark now. You are too young to teach, but you can make for yourself your way if you only try through the strength of the Lord." With this last thought he would end the conversation. I was taught from childhood to pray and to trust God for everything. ...With these thoughts instilled in me from childhood, I now at a more advanced age began to investigate matters.

First I wanted a college education. I asked the Lord for an education just I would a personal friend. I wanted to finish the normal course at "Allen Normal," and teach, so as to earn money to enter some college. I prayed earnestly for a whole year, but the way seemed just as dark at its close.

I wanted to use my education in true service for God. I wanted to be a missionary to China or Turkey. I had read about the heathen in those countries.

At the beginning of the next school year there came down from the North a young woman to take charge of the seventh grade in the school. I was then a grade or two above. She was very much interested in missionary work, and was elected chairman of the Missionary Committee of the Christian Endeavor Society. By some means I was chosen as one of her co-workers. It was the first time I had ever held an office of any kind in the society.

One day we were making out a programme for the society, the subject being based on the missionary work in Turkey. I said to her I wanted to be a missionary some day if I could receive a sufficient education. She answered, "I shall pray for you that you may make a good missionary." From her I learned for the first time the condition of my people in Africa and their needs. On returning North the following spring this young woman wrote me that she made the way clear for me to enter Talladega College. Was the way really open for me to enter college, and I had not taught any school? The letter read like a dream. These two great imaginations of my childhood have grown into a consuming desire and now they are almost realized. I shall complete my college course at Talladega next June, and the prospect of entering upon missionary work in Africa is very hopeful.

Source: *American Missionary*, 62:6 (June 1908): 175

Document Thirteen

Thomasville, Ga.
Seph' 16, 1908

Judge H. W. Hopkins Chrm.

My Dear Friend: -

Do not pay any attention to opposition from certain quarters on account of my daughter teaching in the public schools. They represent no one but their own prejudice. You yourself know this is no innovation or many of our great men and women taught school at early ages. Daniel Webstr taught at 14. Mrs. Mary Livermore taught n Mt. Holyoke at 15. Age does not count these rapid days as much as then. As I have said an investigation will prove that they represent no one but themselves. I hope you will at least make them show whom they represent in writing before you take any kind of action.

Your Sincerely

H W. Theweatt

I'll guarantee that she will do the work equal to any one who has preceeded her.

Source: MacIntryre Papers, Legal #7, Box 1, Thomasville History Center.

Document Fourteen

How the Meaning of Freedom Came To Me

By Rev. William H. Holloway, Thomasville, Ga.

Rev. William H. Holloway is a native of Alabama, a graduate of Talladega College and of the Divinity School of Yale University. He is now pastor of the Bethany Congregational church in Thomasville, Ga.

I was thirteen years of age, he was fifteen; he was white, I was black. More than once suiting the action to the word he had sent me home with a black eye and bleeding face, leaving my Webster's blue-black speller in the road covered with the dust of the tustle. Weary of appealing to his parents, my mother said to me one day: "Don't you let him beat you any more; fight him back."

It wasn't many days before we met again, and there rang in my ears the advice my mother had reluctantly given, "Fight him back." And I did. Liberty drives out fear and the little wrestling trick which would never work before worked this time, and I fell on top and forthwith began the experiment of making his face bleed.

Oh! how exciting, how exhilarating it was to get the better of him in an uneven struggle; my cup of joy was brimming full, but alas! at that moment there hobbled around the corner an old slavery-time man. He was "struck speechful" at the sight: "Lawd A'mighty, look at dat n--- [N-word], 'beatin' a' dat white boy! Boy, don't you know you musn't fight a white child? Lawd, ain't you got no sense? Dat boy white, and you'se a n---[N World]," and the old man pulled me off and held me, while the white boy took his chance and gave me two awful swipes on my countenance.

God forgive me, I then fought the old man, and in that moment there flashed through my mind the meaning of all the talk I had been hearing at home and in school about Lincoln and his freeing the Negroes.

To me the old man was the veritable embodiment of the slavery spirit, because he was under the bondage of fear. The new spirit which came to me through my mother's instruction, "Don't let him beat you any more, fight him back," and the rankling unfairness of my last bloody face was a different spirit from the old man's. Back in my head somewhere there began to take shape the conception of freedom as the right to stand up and not be beaten without a struggle, and the injustice of having one's hands held while somebody else pounded him on the head; in other words, the Emancipation Proclamation gave to the Negro a *fighting chance for justice*.

For seventeen years I have seen the "Passing of the Old Time Darkey," and the "Rise of the New Negro." I have noted the decline of the old spirit of servility and dependence, and the steady progression of the new spirit which asks only for a fighting chance for manhood. Lincoln's edict gave nothing save the chance "to make good"; and the post-bellum Negro is learning that he must rise by his intrinsic worth, or remain low down.

I have seen the passing of the old Southern master with his strange affection for "his darkies," making allowance for their shortcomings, demanding nothing, and expecting nothing of them save unquestioned obedience. I have heard of his wail about the "uppishness of the new Negro." But I haven't blamed him, because he was a part of the old school. The spirit of the new

education which makes men and not slave---and the new South says it wants no more slaves---- puts as its foremost principle the development of character that is at once right, robust, and reliable. But this kind comes only through the grasp of the great fundamentals through the mould of universal principles of righteousness and justice and “fair play” which turns out men regardless of color or previous condition.

I have been an onlooker at the passing of the old order. I have come up side by side with the second generation of whites, and wherever the younger generation of colored men have proven themselves thoroughly honest, worth of reliance, straightforward and intelligent I have witnessed the growing disposition at least to accord them a fair chance in the race of life, which is to say I have found that character counts in the progress of my race.

I no longer measure the progress of my race and our privileges under freedom in dollars and cents, nor by houses and lands, but I ask how general is our acceptance of the great fundamental truths which go to the building of strong and upright character. To me the brightest sign of the times and the best evidence of our progress is the growing consciousness among us of that law which says, we shall rise only as we are fitted to rise and we shall certainly rise as we are prepared. This is worth more than many house, much land or numerous trades.

Lincoln’s Proclamation gave opportunity for the application of this doctrine to a class of men for whom it was once thought not to apply, but under it we are willing to work on and will work our way upward inspired by the confidence of the peasant bard who sang:

Then let us pray that come what may,
As come it will for a’ that;
That sense and worth, o’er a’ the earth,
May bear the gree, and a’ that.

For a’ that and a’ that,
It’s coming yet, for a’ that,
That man to man, the world o’er
Shall brothers be for a’ that.

Source: *American Missionary* 63:3 (February 1909): 45-47;

Document Fifteen

A. J. MACINTYRE
Attorney-at-Law
THOMASVILLE, GA.

Apr. 13th, 1923

To whom it may concern:

This is the give permission to any colored minister or missionary to hold religious meetings on the streets of Thomasville Georgia, provided they do not block the sidewalks and streets and provided further that the person or persons holding such meeting shall have their work O.K'd by ReV. or Mrs. Wm. H. Harris or any other white minister or his wife who has a regular charge in the City of Thomasville, Georgia.

Respectfully,

Mayor City of Thomasville.

Source: MacIntryre Papers, Legal #7, Box 1, Thomasville History Center.

June 23, 2023