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Given at Berea, Kentucky, this twenty-second day of June, nineteen hundred forty-four.

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*written by Wilson Evans 30 June 1942
Alumnus 160 '43 pp. 34-35*

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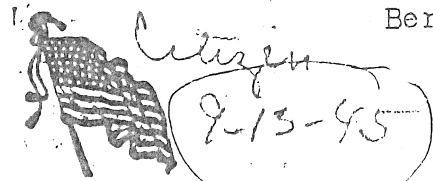
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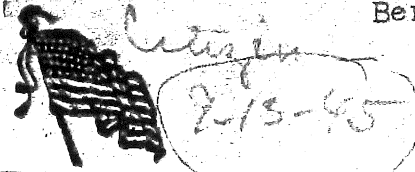
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Rites Held For Prof. John W. Bate, Educator

Gave 58 Years to Local School Named For Him; Was Berea Graduate

Funeral services were held at Bate auditorium for Professor John W. Bate, 91-year old educator and principal emeritus of Bate School, who died at his residence, Danville, Ky.

The oldest living graduate of Berea College at the time of his death, Prof. Bate was for 59 years connected with the city and county school systems of Danville and Boyd county. He retired in 1942 from the principalship of Bate high school which was built in 1912 and named for him.

Born in Louisville in 1854, Professor Bate attended Berea college, entering in 1872 and working his way through its academy and college classes until he received his bachelor of arts degree in 1881. Ten years later he was awarded his master of arts degree.

Prof. Bate's entire life thereafter was devoted exclusively to work in the education of Negroes in Danville and Boyle county, where he became outstandingly beloved and respected among the citizenry.

Tribute was paid to Prof. Bate's work and service by Dr. J. H. Biles, superintendent of the city schools system, who said the late principal of Bate high school made it "undoubtedly outstanding among schools anywhere."

Invited in 1941 to New York City to tell the story of his life on the well-known radio program, "We, the People," Prof. Bate lived to see his own story of the early life of Berea appear in the college magazine for February, 1941, under the title, "Flowers for the Living."

In 1944, he was honored by his Alma Mater as "its oldest living graduate." He was awarded a certificate which read, in part, "He treasured and practiced the finest teachings of the college."

Survivors include the widow, Mrs. Lettie Bate; three sons, Clarence W. Bate, Danville; Dr. John W. Bate, Cleveland, Ohio, and Dr. Langston F. Bate, Washington, D. C. and two daughters, Mrs. Helen B. Andrews, Cincinnati, Ohio, and Mrs. Vivian B. Peeler, Greensboro, North Carolina.

Burial was in Greenwood cemetery, Lexington.

In 1941, Mr. Goodloe became Principal. He was innovative and worked for the improvement of the school. Woodwork was restored and the Business Department was added. The Batesonian, the school annual, was his idea and the Chatterbox, the school paper was published.

In 1949, he accepted the Principalship of the Owensboro Colored High School. The teachers who served with him at Bate were Mrs. Melinda Doneghy, Mrs. Susie Fish, Miss Maggie Jones, Mrs. Margaret Helm, Mrs. Lillian Jones, Miss Zula Levingston, Mrs. Florine Ingram, Mrs. T. F. Lauderdale, Miss Ella Pryor, Mr. H. C. Warren, Mr. Thomas Green, Miss Mary Hudson, Mrs. Gertrude Sledd, Mr. William Summers, Miss Edna Jett, Miss Bertha Bowman, Miss Yvonne Wilson, Mrs. Dorothy Blackwell Travis, Mr. Thomas Camper, Mr. Grover Stevens, Miss Maxine Baughman, Mrs. Frances Richardson Truitt, Mrs. Elizabeth Mitchell Cunningham, Mr. Wilmer West, Mr. Sanford Roach, Miss Mary Black, Mr. William Davidson, Mrs. Mary Smothers Roach, Mr. Robert Baines, Miss Geneva Stanley, Mrs. Barbara Smothers Moody, Miss Cordelia Lockett.

Mr. William Summers succeeded Mr. Goodloe in 1949. His philosophy of education was to make good citizens. This was his guiding principle in the administration of the school programs.

In 1953, an addition consisting of about \$200,000 was completed, making Bate School one of the best in the State.

Bate High School was discontinued in 1964, as a result of the Integrations Act of 1954.

The teachers who served with Mr. Summers were Mrs. Margaret Helm, Mrs. Susie Fish, Mrs. Lola Dale, Mrs. Amelia Burton, Mrs. Lillian Jones, Mrs. Helen Fisher Frye, Mrs. Florine Ingram, Miss Zula Levingston, Mrs. Lucy Jones Stephens, Miss Ruby Riffe, Mr. Ozenia Hawkins, Miss Bertha Bowman, Mrs. Lindell Parr, Miss Birdie Edwards, Mr. Charles Dabney, Mr. William Cherry, Mrs. Jewell Lay, Mrs. Mary Pittman, Miss Mary Agnes Riffe, Mrs. Alene Marshall, Mr. Joe Gilliam, Mr. Thomas Camper, Rev. Henry Bevel, Mr. Emmett Broadus, Mrs. Mary Hanley, Mr. Clarence Sams, Mr. Erskine Frison, Miss Anna Riggs, Miss Mary Reid, Miss Ruby Riffe, Mrs. Helen Ross, Mrs. Edna Hogans, Mr. David Kimbell, Miss Geneva Stanley, Mrs. Eunice Caston, Mrs. Loretta Clark.

Superintendents during the existence of Bate School were Miss Lydia Lewis, Mr. O. E. Fallis, Mr. John W. Rawlings, Mr. L. C. Bosley, Mr. Birkhead, Mr. Marvin Glenn, Mr. John E. Robinson, Mr. John Biles and Mr. L. N. Taylor.

enterprise between the social studies and English departments.

Speakers and films highlighted the theme of appreciating our heritage.

DHS ENGLISH DEPT. MAKES PLANS FOR PHASE ELECTIVE PROGRAM

Danville High School's English Department has been working all year on developing a new phase elective program for DHS students. The program will be offered next year to juniors and seniors will be non-graded.

The English Department, in an attempt to individualize, broaden and vitalize the English curriculum, has visited other schools in the area in order to see the phase elective program in action. This type curriculum gives students a chance to choose courses on an interest and need basis without rigid requirements being made.

At this time the English department anticipates the use of nine week time segments with each student being expected to complete four nine courses during the year.

Preliminary course choices have already been submitted to all DHS sophomores and juniors. From the choices these students make the final program for next year will be organized.

MRS. STEPHENS HAS A SPECIAL PHILOSOPHY

Mrs. Lucy Stephens was born in Nogales, Arizona, and came to Danville at an early age. She finished Bate High School, where she would later teach, and went on to graduate from Kentucky State College in Frankfort. Mrs. Stephens has been engaged in graduate studies at Atlanta University, the Atlanta School of Social Work, and the University of Kentucky.

She taught in Georgia for four years and returned to Danville in 1951. A teacher at Bate High School, Mrs. Stephens joined the faculty of Danville High School in September of 1964.

Mrs. Stephens has held the positions of treasurer and secretary of the Danville PTA. She teaches American civics and world history, plus Adult Education American History.

Mrs. Stephens firmly believes that students can best learn "by doing", and she emphasizes that it is important to involve all students in the classroom learning process. She says, "In order to stimulate interest in civics and world history, and make the courses more meaningful, we use innovations in teaching and learning. Special projects, such as visiting City Hall and seeing government in action, are helpful."

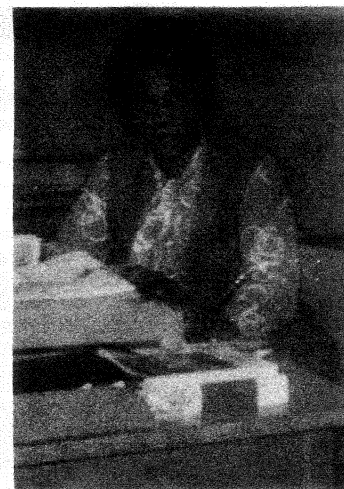
The Social Studies teacher wins the admiration of all her pupils because of her never ending efforts to involve all the students into the

"learning experience." Televiston usage and expert speakers are an integral part of her teaching philosophy. It is not uncommon for her classes to have religious leaders of the community, along with civic leaders and members of the academic community who are experts speak to them.

Mrs. Stephens, along with the help of Mr. Bootes for photography, has begun compiling information for a series of slides and tape dealing with black history. When completed, the series will deal with all aspects of the Negro contribution to America. The series will show achievements and the history of black Americans who have fought alongside white Americans in defense of their country. It will also portray notable Negro men and women who have attained greatness in American history.

As to her teaching philosophy, Mrs. Stephens states that "involvement is the key word." She allows students to discuss issues with their peers and do research projects, which increases students' interest in social studies. She plans for new texts next year, with supplements and new approaches with inquiry methods which will help students to learn more. Mrs. Stephens believes students today are "intelligent and more willing to express themselves on the issues."

Mrs. Stephens is a member of the St. James AME Church and resides with her husband in Danville.



Mrs. Stephens

Y-TEENS HOLD SALE

The ever-active Y-Teens of DHS began selling potato chips the end of February. Money earned from this project helps to finance the many and varied activities in which Y-Teens become involved. The sale ended March 8. During the two weeks of the sale each Y-Teen was asked to sell twelve 39c bags of chips before or after school. Merit points within the club were earned by selling various amounts, and a prize was given for the girl who sold fifty bags or more. Profits from the sale this year will be used to finance the trip Y-Teen officers make to their summer training conference.

-----Original Message-----

From: PTRISH@aol.com [mailto:PTRISH@aol.com]

Sent: Monday, December 15, 2003 12:49 PM

To: PTRISH@aol.com

Subject: Watch Night

Many of you who live or grew up in Black communities in the United States have probably heard of "Watch Night Services," the gathering of the faithful in church on New Year's Eve. The service usually begins any time between 7 p.m. to 10 p.m. and ends at midnight with the entrance of the New Year.

Some folks come to church first, before going out to celebrate. For others, church is the only New Year's event. Like many others, I always assumed that Watch Night was a fairly standard Christian religious service- made a bit more Afrocentric because that's where the focus was when elements of Christianity become linked with the Black Church. Still, it seemed that predominantly Black Christian churches did not include Watch Night services on their calendars, but focused instead on other programs. In fact, there were instances where clergy in Mainline denominations wondered aloud about the propriety of linking religious services with a secular holiday like New Year's Eve.

However, there is a reason for the importance of New Year's Eve services in African American congregations. Watch Night Services in Black communities that we celebrate today can be traced back to a gathering on January 1, 1862, also known as "Freedom's Eve." On that night, Blacks came together in churches and private homes all across the nation, anxiously awaiting news that the Emancipation Proclamation actually had become law.

Then, at the stroke of midnight, it was January 1, 1863, and all slaves in the Confederate States were legally free. When the news was received, there were prayers, shouts and songs of joy as people fell to the ground and thanked God. Black folks have gathered in churches annually on New Year's Eve ever since, praising God for bringing us safely through another year. It's 140 years since that first Freedom's Eve and many of us were never taught the African American history of Watch Night, but tradition still brings us together at this time every year to celebrate "how we got over."

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HISTORY OF THE CHATTER BOX

In the early years of the administration of Mr. H. E. Goodloe--1941 to be exact--the Bate School publicity organ, The Chatter Box, was begun. Under his supervision, with Miss Maxine Baughman as sponsor, a poll was taken of teachers to determine the advisability of having a paper. Most replies were affirmative and the paper began. A class contest was sponsored to select a name. The eleventh grade, Mrs. Gertrude Sledd homeroom teacher, offered the winning name--The Chatterer which was later changed to the Chatter Box.

After one year the paper was taken over by Mrs. Barbara Smothers Moody who replaced Miss Baughman in the system. In 1945 the sponsorship was passed on to Miss Fisher who supervised for six years. At the beginning of 1951-52 school year, Mrs. Hogan became sponsor.

For the first four years the Chatter Box was printed on the school duplicator. However, with an enormous increase in sales the volume of work out grew the capacity of the machine, and it became necessary to have the paper printed at a local firm.

At its inception about seventy-five copies of the paper were sold. With its continued growth the sales reached a peak of one thousand copies each period.

The Chatter Box--a four page edition--is printed at the close of each six week period and sells at five cents each copy. However, at commencement, an eight page edition is issued which sells for ten cents.

The Chatter Box is financed through two channels of income:

- (1) Ads are sold to business firms for five dollars a year (six ads).
- (2) Student sales are the second source of finance. The papers are given to the teachers who distribute them to the pupils. The pupils are responsible to the homeroom teacher who reports them to the sponsor.

Copy material, by and large, is student.

The paper was originally begun with student participation as a major objective. Primarily, the paper serves as a connecting link between the school and the community--acquainting and familiarizing the community with the inside activities of its institution for education.

Thus the school publicity organ serves as another medium of student expression and an outlet and avenue of student participation and leadership development.

The Survey

As we stated in our introduction, we were trying to find out what Negroes are doing in Danville and the part the school is playing in preparing these Negroes for their vocations. We have placed these vocations under four classifications, - Professions, Business, Skilled, and Unskilled Labor. We have listed each vocation under the proper classification as interviewed: They are as follows:

<u>Profession</u>				<u>Business</u>			
Male	No.	Female	No.	Male	No	Female	No.
Doctors	2	Nurses	3	Morticians	2	Mortician	1
Ministers	12	Teachers	14	Miscellaneous	9	Beautician	3
Teachers	5			Contractors	2	Night Club	1
Total Male and Female		36		Total Male and Female			19
<u>Skilled Labor</u>				<u>Unskilled Labor</u>			
Mechanics	8	Pressers	8	General Laborers			132
Cooks	7	Blacksmiths	1	Domestic and Janitor-			
Shoemaker	1	Stone Mason	2	ial Service			22
Decorators	3	Baker	1	Porters			5
Carpenters	4	Butcher	1	Irregular Employment etc			58
Florists	2	Furrier	1				
Plasterers	4	Railroad Shop	19				
Chauffeurs	9	Plumbers	1				
Total Skilled Laborers		74		Total Unskilled Laborers			217

According to the information obtained we have thirty-six men and women listed in the professions. We consider this a fair ratio to the number of homes interviewed; but in business we have listed only nineteen. This number we consider a poor ratio to the number of homes interviewed. In order to be a strong racial group, it is necessary that more Negroes establish worthwhile business places. It not only furnishes employment to our group which is so essential to the welfare of any race or nation.

There are seventy-four men and women listed as skilled laborers. Our investigation has brought out the fact that in nearly every instance, these individuals learned their trades by working for someone else. While such methods have served well in the past, it seems to be a poor way to train men and women to fit into this present day civilization. In this day of modern invention and technical skill, the men and women that are mostly in demand, are those who have been trained in school and have gained their experience through apprenticeship.

We have listed two hundred and seventeen men and women in the unskilled group. we have come to the conclusion that the number of unskilled laborers are too large for the number of homes interviewed. We therefore urge Negroes of the community to seek that type of training that will gradually increase the skilled laborers and gradually decrease the unskilled workers. This is necessary if our group is to keep pace with the changing conditions.

Our interview took into consideration the hobbies of the individuals contacted. this phase of the work was very interesting in that the hobbies were so varied. They ranged from reading down to drinking and clowning. While we do not have all of these hobbies listed here, we have taken into consideration the ones we think important. They are as follows:

<u>Men</u>	<u>Number</u>	<u>Women</u>	<u>Number</u>
Reading	93	Reading	100
Outdoor Sports	85	Outdoor Sports	24
Church Activities	8	Church Activities	10
Card Playing	5	Card Playing	6
Car Riding	7	Sewing	96

Since education is supposed to fit individuals to live a more wholesome life, and since modern invention has made possible so much leisure, we believe that the school should play an important part in guiding individuals in the wise selection of hobbies.

The church is one of the oldest and most influential organizations in the world. In every age since the beginning of time, this institution has played its part for good or bad. At times it has caused blood shed and much suffering; but no institution has made a greater contribution to civilization. Our interest was to find out how many people in the homes contacted belonged to the church. Our findings were as follows:

<u>Church</u>	<u>Men</u>	<u>Women</u>	<u>Children</u>
Baptist	143	165	145
Methodist	75	93	48
Christian	19	19	14
Church of God	13	25	3
Catholic	7	2	8
Congregationalist	1		

This does not represent the total church membership in the city of Danville, but it does represent the membership on the basis of the number of homes contacted. Therefore we come to the conclusion that if the church is to keep pace with the very fine record it has made in the past, it is very essential for more citizens of Danville to take an active interest in this institution, and a more constructive program be presented by the leaders.

Education is very essential to the welfare of any community. Therefore we became interested in the education of the Negroes of Danville. The educational qualifications are grouped as follows:- Grade School, High School, College, and University. It does not mean that in every instance the individuals in the groups have successfully completed the grades in which they are, but it does mean that in their quest for education they have been exposed to that type of training.

<u>Type of School</u>	<u>Men</u>	<u>Women</u>
Grade School	244	237

Type of School Continued

	Men	Women
High School	33	44
College	16	23
University	3	5

We find that the women are more highly educated than the men. We do not believe that this condition should exist since men are supposed to be the breadwinners. We recommend that more men take advantage of education because they are the heads of the homes and should be in a position to play their part intelligently. In other words, all things being equal, the man should be in position to take care of the wife instead of the wife taking care of him.

Conclusion

The program of education is an old, old program. Shortly after the colonists came to America, they soon saw the need of an educational system. The first attempt at education came through private tutors. From this beginning came our private schools, and later the free public schools. Benjamin Franklin finally saw the need of establishing a high school. ##### As a result of his vision, the first high school in this country was established in Pennsylvania.

Strangely enough Franklin's philosophy of education was similar to the modern trends of today. That is, he wanted to teach boys the business of living. Today the demand is the same. If it is the aim of our community to teach future citizens the business of living, then we are wondering if our educational as constructed, is meeting that need? Here in Danville we have an elaborate public school system. Every year the taxpayers pay thousands of dollars to educate the men and women of tomorrow. Is this money spent wisely or is there a need for a revised program in the light of modern trends?

We the members of the Senior Class are of the opinion that Bate School has served the community well over a long period of years. Of the three hundred and forty-six homes contacted, one hundred and ninety-nine families owned their homes, and two hundred and twenty-five were renting. This takes into consideration two families living together in a number of instances. No doubt but what the thrift and ingenuity on the part of a large majority of these citizens were gained through practices acquired in school.

But this is the dawn of a new day. Conditions have changed, and it is necessary for institutions to change to meet the ever changing demands. Since this is true, then we must confess that our school must change to meet these new demands. We believe the time has when Vocational Education should play an important part in the educational program of Bate School. In the last two years there have been twenty-five students to graduate from Bate High School. These students have completed a course that fitted them for college. A checkup shows that only six have gone to college. To be exact, twenty four percent have gone to college, while seventy-six percent of the Bate High School graduates are living in this and other communities with no particular preparation for life.

CUR COMMUNITY

Introduction

Danville is located in one of the most beautiful spots in Kentucky. It is the heart of the Blue Grass Region which has long been famous for its beautiful women and thorough bred horses.

The history of Danville is very interesting and dates back to 1718, when Walker Daniels first came to this section and located. In fact the city gets its name from him. Since that memorable date our community has played a very important part in the affairs of the state and nation.

Dr. Ephraim McDowell, one of the most famous physicians of his time, performed the first abdominal operation in a building now located on Second Street. So important was this operation to surgery, that the building where it was performed is now a state shrine. Another place of interest is the park which is now bounded by Walnut, First, Main and Second Streets. Two years ago the sight of this park was an old Seminary, which is said to be the site of the first court house in Danville. It was in this building that the Ninth Convention met to adopt the proposal of Virginia that Kentucky become an independent state.

Danville is the home of many noted characters; among them is Theodore O'Hara, the author of *Invocations of the Dead*. It is also a great agricultural center and an important market for the sale of tobacco and hemp.

For a number of years Danville was known as the Athens of Kentucky because of its fine schools which have caused an intellectual atmosphere to exist. Today it is known far and wide for its progressive trends in business and education. It is because of these trends that the Senior Class has made a survey to find out what Negroes are doing in this community, and to determine the part that the school is doing in preparing them for the vocations they are now following and are to follow in the future.

How The Survey Was Made

In the class we discussed how to make a survey, and the difficulties that might arise. When we felt that we had talked about it enough to start our work, we divided ourselves into four groups, each having a certain section of the town to cover. It required four days to canvass the city; after which we came back to the school and began the job of compiling our material.

In this survey we visited four hundred and thirty-six homes we were unable to get any information from seventy-one of these homes because no one was at home. Eight refused to give us any information, and one could not because of illness. Thus our findings are based on facts gotten from three hundred and forty-six homes in widely scattered sections of the city.

Larry W
Shinn

84

John William Bates was born into slavery on Dec 22 1854 on a farm outside of Louisville Ky. When he & his family were freed in 1863 his mother moved him, his sister & two brothers into the city. Freedom for the Bates was not without hardships. The family was very poor and had to endure extremely sparse & inadequate living conditions from which his sister eventually died. The mother worked hard to improve living conditions but the small-pox epidemic struck all but John & his mother, ^{who} was left an invalid. John worked at odd jobs & even salvaged food scraps from garbage pails for survival.

Meanwhile the arrival of Northern missionaries ~~came to~~ ⁱⁿ Louisville provided access to basic education for black children. In fact he liked school so much that he worked for two years in a tobacco factory so he could follow one of his teachers to Berea. John worked at a variety of jobs during his nine years at Berea schools, graduated with his B.A. from College in 1881 and received an honorary masters degree from the College a decade later.

Upon his graduation from Berea College and wishing to serve [his] people by teaching he accepted a position at a public one-room school in Louisville Ky. ~~John W. Bates~~, Kentucky's own Booker T Washington, He was known as

Larry W Shinn

SECOND Application Submitted By The BATE Alumni Association
Ms Emma Shannon



Professor John William Bate

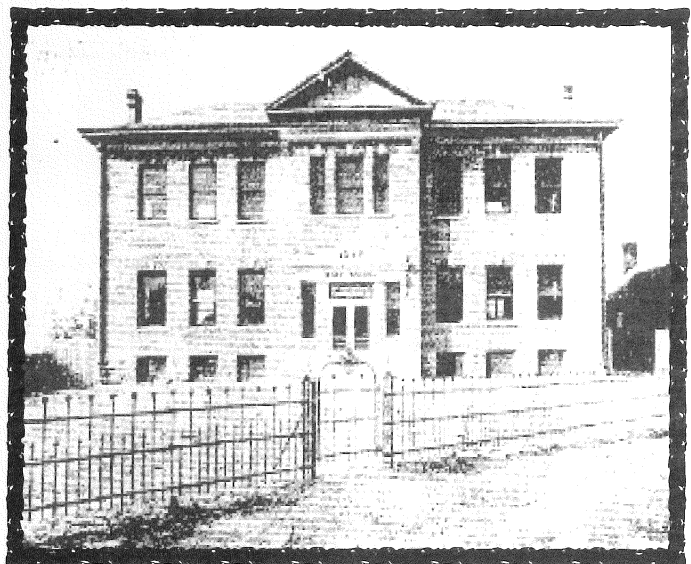
2003-2004 APPLICATION DOCUMENTATION

PRESENTED BY DANVILLE BOARD OF EDUCATION

MR. ROBERT ROWLAND, SUPERINTEDENT

THE BATE ALUMNI ASSOCIATION

MS. EMMA ROSE SHANNON--CHAIRPERSON



BATE HIGH SCHOOL
DANVILLE, KENTUCKY



Bate High School
Danville, Kentucky

Charles DeRoy Grey - 109A Lisa Court - Georgetown, Ky. 40324
Phone (502)863-2332 e-mail greyc1@Bellsouth.Net

BATE



BULL DOGS

Kentucky Historical Society:

Historical Highway Marker Application Form
Cover Sheet---Required For All Application

October 1, 2004 deadline

NAME: Danville Schools / Bate Alumni Association Inc.

ADDRESS: Mr. Robert Rowland, Superintendent ----152 E. Martin Luther King Boulevard--Danville, Ky. 40422
Ms. Emma Rose Shannon, CHAIRPERSON-----533 South Second Street---Danville, Ky. 40422

CONTACT ADDRESS: Robert Rowland, Chuck Stallard and Melanie Ansorge (Same Address)

DAYTIME PHONE

(859)936-8512-----Mr. Chuck Stallard----152 E. Martin Luther King Boulevard--Danville, Ky. 40422
(859)936-8518-----Ms. Melanie Ansorge--152 E. Martin Luther King Boulevard--Danville, Ky. 40422
859-236-5574 -----E-mail address--emmarose@bellsouth.net (Chairperson)
859-576-2917 (Cell) -----E-mail address--greyc1@bellsouth.net (Historian)

Signature of application: _____ Mr. Robert Rowland ----Ms. Emma Rose Shannon

Local Newspaper: The Kentucky Advocate, _____ Danville Ky. 40422

State Representative Dist:--MIKE HARMAN--State Senate District:--TOM BUFORD--U.S. Congressional District:

Signature of County Marker Chairman: Dr. Richard Brown



PAGE 2

1. Subject of proposed marker: PROFESSOR JOHN WILLIAM BATE
2. Text different on each side
3. A historic person
4. Kentucky African American History

Brief significant to Ky. History

Professor John William Bate began teaching in Danville, Kentucky in 1879. He received his A.B. Degree from Berea College in 1881 and continued teaching in the one room school on Stanford Road. Professor Bate stated "Fifty-nine years are a long time to work in one place. I came to Danville at 26 and retired from teaching at 85. I found a one-room school and left a building of twenty rooms. I was the one teacher and now there are fifteen. I found six students and I left a school with 600." His foresight and dedication provided the opportunity for African American children in Danville, Kentucky to obtain an High School education.

5. On public grounds
6. Stanford Avenue, adjacent to Bate Middle School
7. Boyle
8. Danville
9. Within the city limits on U. S. _____
10. No date established.
11. Danville Board of Education

**KENTUCKY HISTORICAL SOCIETY
PAGE 3--TEXT PAGE**

Marker Side One and Two:

**The former site of the Bate High School Stanford Avenue, Danville, Kentucky,
established by Professor John W. Bate in 1912, Demolished 1978.**

**Professor John William Bate
December 22, 1854---September 8, 1945**

Born a slave in Jefferson County. Mr. Bate teaching began in the Danville summer school program in 1879. He received his B.A. Degree from Berea in 1881 and continued teaching in the one-room school on Stanford Road.

"Fifty-nine years are a long time to work in one place." I came to the school at 26 and retired from Bate at 85. I found a one-room school and I left a building of twenty rooms. I was the one teacher and now there are fifteen. I found six students and left a school with 600."

**KENTUCKY HISTORICAL SOCIETY
PAGE 4--TEXT PAGE**

MARKER SUBJECT: Professor John William Bate

PERSON COMPLETING DOCUMENTATION:

**Charles D. Grey 502-863-2332 Cell Phone. 859-576-2917----e-mail greyc1@bellsouth.net
(Bate Alumni Association HISTORIAN)**

DOCUMENTATIONS MATERIAL REFERENCES

- 1. FROM: THE DANVILLE MESSENGER 11-1-1939.**
- 2. FROM: COURIER JOURNAL--SUNDAY AUGUST 10, 1941**
- 3. NEWS PAPER ARTICLE CONFIRMING THE DEATH OF PROFESSOR JOHN W. BATE.**
- 4. THE TWO OTHER PRINCIPLES OF BATE HIGH SCHOOL ERROR.**

HISTORICAL HIGHWAY MARKER APPLICATION FORM
PAGE 4---DOCUMENTATION SHEET

Marker Subject: Professor John William Bate	Charles D. Grey (502)863-2332 e-mail greyc1@bellsouth.net
FACT ESTABLISHED IN 1912--DOMOLISHED IN 1978	Suggest the Board of Education Confirm The correct dates.
PROF. JOHN W. BATE Borned--DEC. 22, 1854 DIES---September 8, 1945	From The Danville Messenger, 11-1-1939 News Paper Artical 9-13-45
BORN A SLAVE IN JEFFERSON COUNTY, SIX MILES FROM LOUISVILLE ON THE RIVER ROAD.	From Courier Journal Sunday Aug. 10, 1941
MR. BATE TEACHING BEGAN IN DANVILLE SUMMER SCHOOL PROGRAM IN 1879. HE RECEIVED HIS A.B. DEGREE FROM BERE A IN 1881 AND CONTINUED TEACHING IN THE ONE ROOM SCHOOL ON STANFORD ROAD.	From The Danville Messenger 11-1-1939 Page (2)
"FIFTY-NINE YEARS ARE A LONG TIME TO WORK IN ONE PLACE." "I CAME TO THE SCHOOL AT 26 AND RETIRED FROM BATE SCHOOL AT 85." "I FOUND A ONE-ROOM SCHOOL AND I LEFT A BUILDING OF TWENTY ROOMS." "I WAS THE ONE TEACHER AND NOW THERE ARE FIFTEEN." "I FOUND SIX STUDENTS AND I LEFT A SCHOOL WITH 600."	From The Courier Journal Aug. 10, 1941 Page (3)

NOTE:
ALL DOCUMENTATION WAS ACQUIRED FROM THE BERE A COLLEGE ARCHIVES.
Mr. Shannon Wilson
Archivist
Berea College
Berea, Ky. 40404

**HISTORICAL HIGHWAY MARKER APPLICATION FORM
PAGE 4---DOCUMENTATION SHEET**

Mr. John William Bate was always referred to respectfully as "Professor" Bate in the African American community. We do not have records stating that Mr. Bate received a Doctoral Degree.

MR. H. E. GOODLOE WAS PRINCIPAL AT BATE HIGH SCHOOL FROM 1941 TO 1950

MR. WILLIAMS SUMMERS WAS PRINCIPAL AT BATE HIGH SCHOOL FROM 1950 TO 1967.

CONFIRM MR. GOODLOE AND MR. SUMMERS DATES OF SERVICE WITH THE DANVILLE BOARD OF EDUCATION.

American Missionary Association

From Wikipedia, the free encyclopedia

The **American Missionary Association** (AMA) was a Protestant-based abolitionist group founded on September 3, 1846 in Albany, New York. The main purpose of this organization was to abolish slavery, to educate African Americans, to promote racial equality, and to promote Christian values. Its members and leaders were of both races and chiefly affiliated with Congregationalist, Methodist and Presbyterian churches.

History

The American Missionary Association was started by members of the American Home Missionary Society (AHMS) and the American Board of Commissioners for Foreign Missions (ABCFM), who were disappointed that their first organizations refused to take stands against slavery and accepted contributions from slaveholders. From the beginning the leadership was integrated: the first board was made up of 12 men, four of them black.^[1]



The organization started the *American Missionary* magazine, which published from 1846 through 1934. (Cornell University Library has editions accessible online in its *Making of America* digital library.^[2]) Among its efforts was the founding of anti-slavery churches. For instance, the abolitionist Owen Lovejoy was among the Congregational ministers of the AMA who helped plant 115 anti-slavery churches in Illinois before the American Civil War, aided by the strong westward migration of population from the East.^{[3][4]}

Members of the AMA started their support of education for blacks before the Civil War, and it recruited teachers for the numerous contraband camps that developed in the South during the war. By war's end, there were 100 contraband camps, and many had AMA teachers. The AMA also served the Roanoke Island Freedmen's Colony (1863–1867). Located on an island occupied by Union troops, the colony was intended to be self-sustaining. It was supervised by Horace James, a Congregational chaplain appointed by the Army as "Superintendent for Negro Affairs in the North Carolina District". The first of 27 teachers who volunteered through the AMA was his cousin, Elizabeth James.^[5] By 1864 the colony had more than 2200 residents, and both children and adults filled the classrooms in the several one-room schools, as they were eager for learning. The missionary teachers also evangelized and helped provide the limited medical care of the time.^[5]

The AMA's pace of founding schools and colleges increased during and after the war. Freedmen, historically free blacks, and white sympathizers alike believed that education was a priority for the newly freed slaves. Altogether, "the AMA founded more than five hundred schools and colleges for the freedmen of the South during and after the Civil War, spending more money for that purpose than the Freedmen's Bureau of the federal government."^[1] Among the eleven colleges they founded were Berea College and Atlanta University, (1865); Fisk University, (1866); Hampton Institute (1868) and Tougaloo College, (1869); Dillard University, Talladega College, LeMoyne/LeMoyne-Owen College, Tillotson/Huston-Tillotson University, and Avery Normal Institute (1867) (now part of the College of Charleston). Together with the Freedmen's Bureau, the AMA founded Howard University in Washington, D.C. in 1867. In addition, the AMA organized the Freedmen's Aid Society, which recruited northern teachers for the schools and arranged to find housing for them in the South.

By the 1870s, the AMA national office had relocated to New York City. Its magazine *American Missionary* had a circulation of 20,000 in the 19th century, ten times that of the abolitionist William Garrison's magazine.^[1] The Cornell University Library has editions from 1878-1901 accessible online in its *Making of America* digital library.^[2]

While the AMA became notable in the United States with its work in opposition to slavery and in support of education for freedmen, it also worked in missions in numerous nations overseas. The 19th-century missionary effort was strong in China and east Asia.

Over time, the association became most closely aligned with the Congregational Christian Churches. Most of those congregations have become members of the United Church of Christ (UCC). The AMA maintained its distinct identity until 1999, when a restructuring of the UCC merged it into the Justice and Witness Ministries division.

The records of the American Missionary Association are housed at the Amistad Research Center, located at Tulane University in New Orleans.

References

- ^{a b c} Clara Merritt DeBoer, "Blacks and the American Missionary Association" (<http://www.ucc.org/about-us/hidden-histories/blacks-and-the-american.html>) , United Church of Christ, 1973, accessed 12 Jan 2009

2. [^] ^a ^b "The Missionary Magazine" (1878-1901) (<http://ebooks.library.cornell.edu/a/amis>) , *Making of America*, Cornell University Library, accessed 3 Mar 2009
3. [^] Clifton H. Johnson, "The Amistad Incident and the Formation of the American Missionary Association", *New Conversations*, Vol. XI (Winter/Spring 1989), pp. 3-6
4. [^] Paul Simon, "Preface", Owen Lovejoy, *His Brother's Blood: Speeches and Writings, 1838-1864* (<http://books.google.com/books?id=qMEv8DNXVbIC&printsec=frontcover#v=onepage&q&f=false>) , edited by William Frederick Moore and Jane Anne Moore, University of Illinois Press, 2004, accessed 27 January 2011
5. [^] ^a ^b "The Roanoke Island Freedmen's Colony" (<http://www.learnnc.org/lp/editions/nchist-civilwar/4590>) , provided by National Park Service, at North Carolina Digital History: LEARN NC, accessed 11 November 2010

External links

- "Constitution of the American Missionary Association" (<http://www.roanokefreedmenscolony.com/amaconst.pdf>) , *The American Missionary*, Roanoke Island Freedmen's Colony (1863–1867) Website
- "American Missionary Association" (<http://northbysouth.kenyon.edu/1998/edu/charleston/ama.htm>) , *North by South*, Kenyon University, 1998
- *The American Missionary* magazine (<http://onlinebooks.library.upenn.edu/webbin/gutbook/serial?name=The%20American%20Missionary>) , Project Gutenberg, most issues from 1888–1900
- "Guide to the Records of the American Missionary Association" (<http://www.amistadresearchcenter.org/ama-research.htm>) , Amistad Research Center

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Categories: United Church of Christ | Abolitionism | African American history | Social history of the United States | Social history of the American Civil War | Reconstruction | History of education in the United States | Religious organizations | Religious organizations established in 1846

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Freedmen's Bureau

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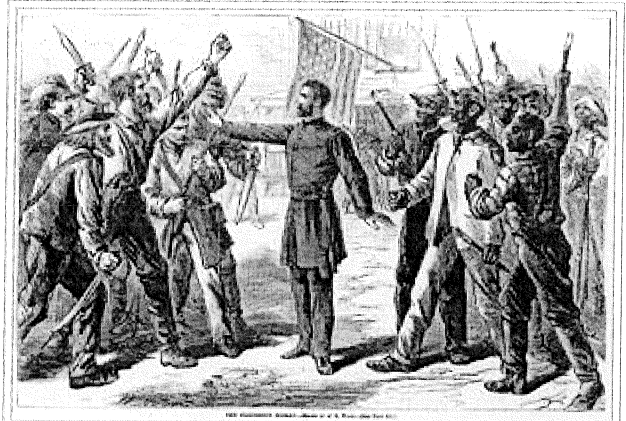
(Redirected from Bureau of Refugees, Freedmen and Abandoned Lands)

The **Bureau of Refugees, Freedmen, and Abandoned Lands**, usually referred to as simply the **Freedmen's Bureau**, was a U.S. federal government agency that aided distressed freedmen (freed slaves) in 1865–1869, during the Reconstruction era of the United States.

The Freedmen's Bureau Bill, which created the Freedmen's Bureau, was initiated by President Abraham Lincoln and was intended to last for one year after the end of the Civil War. It was passed on March 3, 1865, by Congress to aid former slaves through legal food and housing, oversight, education, health care, and employment contracts with private landowners. It became a key agency during Reconstruction, assisting freedmen (freed ex-slaves) in the South. The Bureau was part of the United States Department of War. Headed by Union Army General Oliver O. Howard, the Bureau was operational from 1865 to 1871. It was disbanded under President Ulysses S. Grant.

At the end of the war, the Bureau's main role was providing emergency food, housing, and medical aid to refugees, though it also helped reunite families. Later, it focused its work on helping the freedmen adjust to their conditions of freedom. Its main job was setting up work opportunities and supervising labor contracts. It soon became, in effect, a military court that handled legal issues. By 1866, it was attacked by Southern whites for organizing blacks against their former masters. Although some of their subordinate agents were unscrupulous or incompetent, the majority of local Bureau agents were hindered in carrying out their duties by the opposition of former Confederates, the lack of a military presence to enforce their authority, and an excessive amount of paperwork.^[1]

President Andrew Johnson vetoed a bill for an increase of power of the Bureau, supported by Radical Republicans, on February 19, 1866.



A Bureau agent stands between armed groups of Southern whites and Freedmen in this 1868 picture from *Harper's Weekly*.

Contents

- 1 Achievements
 - 1.1 Day-to-day duties
 - 1.2 Gender roles
 - 1.3 Education
 - 1.3.1 Teachers
 - 1.4 Colleges
 - 1.5 Educational legacy
 - 1.6 Church establishment
- 2 Continuing insurgency
- 3 Bibliography
 - 3.1 General
 - 3.2 Education
 - 3.3 Specialized studies
 - 3.4 Primary sources
- 4 See also
- 5 References
- 6 External links

Achievements

Day-to-day duties

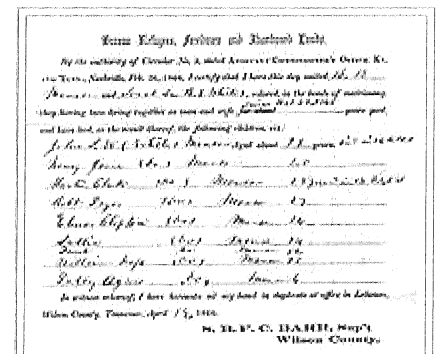
The Bureau helped solve everyday problems of the newly freed slaves, such as clothing, food, water, health care, communication with family members, and jobs. The Bureau distributed 15 million rations of food to African Americans.^[2] The Bureau set up a system where planters could borrow rations in order to feed freedmen they employed. Though the Bureau set aside \$350,000 for this service, only \$35,000 (10%) was borrowed.^[citation needed]

Despite the good intentions, efforts, and limited success of the Bureau, medical treatment of the freedmen was severely deficient.^[3]

Gender roles

Freedmen's Bureau agents, at first, complained that freed women were refusing to contract their labor. They attempted to make freed women work by insisting that their husbands sign contracts obligating the whole family to work in the cotton industry, and by declaring that unemployed freed women should be treated as vagrants just as men were. The Bureau did allow some exceptions such as married women with employed husbands and some "worthy" women who had been widowed or abandoned and had large families of small children and thus could not work. "Unworthy" women, meaning the unruly and prostitutes, were the ones usually subjected to punishment for vagrancy.^[4]

Under slavery, some marriages were informal, though there are many documented accounts of slave owners presiding over marriage ceremonies for their slaves. Others were separated during wartime chaos. The Bureau agents helped many families in their attempts to reunite after the war. The Bureau had an informal regional communications system that allowed agents to send inquiries and provide answers. It sometimes provided transportation to reunite families. Freedmen and freed women turned to the Bureau for assistance in resolving issues of abandonment and divorce.



Marriage certificate issued by the Bureau of Refugees, Freedmen and Abandoned Lands, Wilson County, Tennessee, 1866

Education

The most widely recognized among the achievements of the Freedmen's Bureau are its accomplishments in the field of education. Prior to the Civil War, no southern state had a system of universal, state-supported public education. Former slaves wanted such a system while the wealthier whites opposed the idea. Freedmen had a strong desire to learn to read and write and worked hard to establish schools in their communities prior to the advent of the Freedmen's Bureau.

Oliver Otis Howard was the first Freedmen's Bureau Commissioner. Through his leadership the bureau was divided into four divisions: Government-Controlled Lands, Records, Financial Affairs, and Medical Affairs. Education was considered part of the Records division. Howard turned over confiscated property, government buildings, books, and furniture to superintendents to be used in the education of freedmen and provided transportation and room and board for teachers.

By 1866, missionary and aid societies worked in conjunction with the Freedmen's Bureau to provide education for former slaves. The American Missionary Association was particularly active, establishing eleven colleges in southern states for the education of freedmen. The primary focus of these groups was to raise funds to pay teachers and manage schools, while the secondary focus was the day-to-day operation of individual schools. After 1866, Congress appropriated some funds to use in the freedmen's schools. The main source of educational revenue for these schools came through a Congressional Act that gave the Freedmen's Bureau the power to seize Confederate property for educational use.

George Ruby, an African American, served as teacher and school administrator and as a traveling inspector for the bureau, observing local conditions, aiding in the establishment of black schools, and evaluating the performance of Bureau field officers. Blacks supported him, but planters and other whites opposed him.^[5]

Overall, the Bureau spent \$5 million to set up schools for blacks. By the end of 1865, more than 90,000 former slaves were enrolled as students in public schools. Attendance rates at the new schools for freedmen were between 79 and 82 percent. Brigadier General Samuel Chapman Armstrong created and led Hampton Normal and Agricultural Institute in 1868.

The Freedmen's Bureau published their own freedmen's textbook. They emphasized the bootstrap philosophy, meaning that everyone had the ability to work hard and pull themselves up by their bootstraps and do better in life. These readers had some traditional literacy lessons and others on the life and works of Abraham Lincoln, excerpts from the Bible focused on forgiveness, biographies of famous African Americans with emphasis on their piety, humbleness and industry; and essays on humility, the work ethic, temperance, loving your enemies, and avoiding bitterness.^[6]

By 1870, there were more than 1,000 schools for freedmen in the South.^[7] J. W. Alvord, an inspector for the Bureau, wrote that the freedmen "have the natural thirst for knowledge," aspire to "power and influence ... coupled with learning," and are excited by "the special study of books." Among the former slaves, children and adults sought this new opportunity to learn. After the Bureau was

abolished, some of its achievements collapsed under the weight of white violence against schools and teachers for blacks. After the 1870s, when white Democrats regained power of southern governments, they reduced funds available to fund public education. In the 1890s they passed Jim Crow laws establishing legal segregation of public places. Segregated schools and other services for blacks were consistently underfunded.^[2]

By 1871, northerners' interest in reconstructing the South with military power had waned. Northerners were beginning to tire of the effort that Reconstruction required, were discouraged at the high rate of continuing violence around elections, and were ready for the South to take care of itself. All of the southern states had created new constitutions that established universal, publicly funded education. Groups based in the North began to redirect their money toward universities and colleges founded to educate African-American leaders.

Teachers

Until recently historians believed that most Bureau teachers were well-educated Yankee women motivated by religion and abolitionism. New research finds that half the teachers were southern whites; one-third were blacks, and one-sixth were northern whites.^[8] Few were abolitionists; few came from New England. Men outnumbered women. The salary was the strongest motivation except for the northerners, who were typically funded by northern organizations and had a humanitarian motivation. As a group, only the black cohort showed a commitment to racial equality; they were the ones most likely to remain teachers. The school curriculum resembled that of schools in the north.^[9]

Colleges

The building and opening of schools of higher learning for African Americans coincided with the shift in focus for the Freedmen's Aid Societies from an elementary education for all African Americans to a high school and college education for African-American leaders. Both of these events worked in concert with concern on the part of white officials working with African Americans in the South. These officials were concerned about the lack of a moral or financial foundation seen in the African-American community and traced that lack of foundation back to slavery.

Generally, they believed that blacks needed help to enter a free labor market and reconstruct family life. Heads of local American Missionary Associations sponsored various educational and religious efforts for African Americans. Samuel Chapman Armstrong of the Hampton Institute and Booker T. Washington began the call for institutions of higher learning so black students could leave home and "live in an atmosphere conducive not only to scholarship but to culture and refinement".^[10]

Most of these colleges, universities and normal schools combined what they believed were the best fundamentals of a college with that of the home. At the majority of these schools, students were expected to bathe a prescribed number of times per week, maintain an orderly living space, and present a particular appearance. At many of these institutions, Christian principles and practices were also part of the daily regime.

Educational legacy

Despite the untimely dissolution of the Freedman's Bureau, its legacy still lives on through historically black colleges and universities (HBCUs). Under the direction and sponsorship of the Bureau, together with the American Missionary Association in many cases, from approximately 1866 until its termination in 1872, an estimated 25 institutions of higher learning for black youth were established,^[11] many of which remain in operation today (for example, St. Augustine's College, Fisk University, Johnson C. Smith University, Clark Atlanta University, Dillard University, Shaw University, Virginia Union University, and Tougaloo College).

As of 2009, there exist approximately 105 United Negro College Fund HBCUs that range in scope, size, organization and orientation. Under the Education Act of 1965, Congress officially defined an HBCU as "an institution whose principal missions were and are the education of Black Americans". HBCUs graduate over 50% of African-American professionals, 50% of African-American public school teachers, and 70% of African-American dentists. In addition, 50% of African Americans who graduate from HBCUs go on to pursue graduate or professional degrees. One in three degrees held by African Americans in the natural sciences, and half the degrees held by African Americans in mathematics were earned at HBCUs.^[12]

Perhaps the best known of these institutions is Howard University, founded in Washington, D.C., in 1867, with the aid of the Freedmen's Bureau. It was named for the commissioner of the Freedmen's Bureau, General Oliver Otis Howard.^[13]

Church establishment

After the Civil War, control over existing churches was a contentious issue. The Methodist denomination had split into regional associations prior to the war. In some cities, Northern Methodists seized control of Southern Methodist buildings. Numerous northern denominations, including the independent black denominations of the African Methodist Episcopal (AME) and African Methodist

Northern mission societies raised funds for land, buildings, teachers' salaries, and basic necessities such as books and furniture. For years they used networks throughout their churches to raise money for freedmen's education and worship.^[15]

Perhaps the most difficult region was Louisiana's Caddo-Bossier district. It had not experienced wartime devastation or Union occupation. Understaffed and weakly supported by federal troops, well-meaning Bureau agents found their investigations blocked and authority undermined at every turn by recalcitrant plantation owners. Murders of freedmen were common, and suspects in these cases went unprosecuted. Bureau agents did manage to negotiate labor contracts, build schools and hospitals, and provide the freedmen a sense of their own humanity through the agents' willingness to help.^[17]



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See also

- Race and health
- Freedmen's Savings Bank
- Forty acres and a mule

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