



United States Department of the Interior

NATIONAL PARK SERVICE

National Capital Parks - East
Mary McLeod Bethune Council House
National Historic Site
1318 Vermont Avenue, N.W.
Washington, D.C. 20005

Dear Teacher:

Enclosed, please find the following supplemental information to assist you in teaching about Mary McLeod Bethune. I hope you find this information helpful.

- A photograph of Mary McLeod Bethune at the U.S. Capitol, circa 1940;
- A biographical sketch on the life of Mary McLeod Bethune, with a bibliography that can be used to research her life in greater detail.
- A fact sheet on the National Council of Negro Women, the organization founded by Mary McLeod Bethune in 1935;
- A copy of the 86th Congress Congressional Record where the decision was made to erect a statue in honor of Mary McLeod Bethune in Lincoln Park, Washington, DC;
- A brief history about the Bethune memorial statue and its designer entitled: **A Monument To A Monument** with an attached photograph of the Bethune memorial statue;
- A copy of **A Week in the Life of Mary McLeod Bethune** and a copy of her **Last Will and Testament**. This exercise will allow your students to learn about the significance of Mary McLeod Bethune, and to imagine walking into her footsteps.
- Also, included is a copy of Helpful Hints for Teachers; this hand-out was developed by the renowned Educator Marva Collins. I hope you find it helpful in your teaching profession.

The Mary McLeod Bethune Council House National Historic Site is open seven day a week between the hours of 9:00 a.m. - 5:00 p.m., yet our last guided tour is at 4:00 p.m. The site is closed for the following Federal holidays, Thanksgiving Day, Christmas Day, and New Year's Day. Come and let our park rangers have the pleasure of giving you and your students a guided tour, see you soon.

Sincerely,

Margaret Miles
Park Ranger





MARY MCLEOD BETHUNE 1875-1955

Mary McLeod Bethune became the most celebrated African American figure of the New Deal era and extended her influence as an educator, civil rights activist, and advocate for women's equality into the 1950's. Born in Mayesville, South Carolina, she was a child of former slaves. Through the influence of her parents, Samuel and Patsy McLeod, as well as her own self-determination, Bethune raised herself from the position of a cotton farming family to become an internationally known figure. At a time when African Americans rarely attained advanced education due to discriminatory practices, she graduated from the Presbyterian Mission School and attended Scotia Seminary in North Carolina, graduating in 1893. Though she subsequently entered the Moody Bible Institute with plans to become a missionary, she was refused a commission to serve in Africa as a result of racial discrimination. Frustrated in this effort, she pursued a career as an educator, teaching, at the Haines Institute and the Kendall Institute in the mid-1890's. After marrying Albertus Bethune in 1898, she continued her zealous work as an educator, eventually moving to Daytona Beach, Florida, where she founded the Daytona Normal and Industrial School for Negro Girls. Due to her exemplary efforts and the largesse of white entrepreneurs vacationing in Florida, Bethune's school grew rapidly, eventually merging with the Cookman Institute to become the Bethune-Cookman College. During this time Bethune developed a national presence resulting from her work on the Child Welfare Commission as well as for her participation in the activities of African American women's organizations. Concurrently, she worked as president of the Florida Federation of Colored Women and in 1920 founded the Southeastern Federation of Colored Women. By 1924 Bethune had been elected president of the National Association of Colored Women, a position she held until 1928. It was during the 1930's that Bethune began to achieve her greatest impact as a tireless advocate for the rights of women and African Americans. In 1935 she obtained positions which allowed her to advance her interests in both causes. In this year she was appointed to the National Advisory Committee of the National Youth Administration. Also in 1935 she organized, and became president of, the National Council of Negro Women (NCNW) an umbrella organization for African American women's clubs. Through her strategic position as director of the Division of Negro Affairs for the National Youth Administration Bethune was instrumental in promoting New Deal policies regarding African American employment

within the federal government and the allocation of funds for programs affecting African. During the 1960's, the NCNW accelerated its civil rights activities beginning with the Wednesdays in Mississippi Project. Programs and activities greatly expanded in this period, as is reflected in some of the project titles: Community Services institutes, Migratory Workers Project, Project Homes, Project Womanpower, and Volunteers Unlimited. Typical of the NCNW's continued cooperation with other women's organizations was its involvement in the Women in Community Service (WICS) Program. In 1958, the NCNW began an effort to build a memorial to its founder, Bethune. Fund raising activities occupied most of the 1960's, and the memorial in Lincoln Park, Washington, D.C., a statue of Bethune and two children, was unveiled in 1974. The NCNW continued to expand its programs in the 1970's with initiatives relating to day care, employment, housing, hunger, immunization, and juvenile delinquency. As part of the NCNW's bicentennial activities, the NCNW spearheaded the Bethune Collection on Black Women's Organizations which attempted to document the history of Mary McLeod Bethune, the NCNW, and other African American women's organizations. The NCNW established its Center for Career Advancement, its Leadership, Development, and Training Program and its International Division in the 1970's. The Leadership, Development, and Training program organized the Black Women's Unity Drive, a membership campaign, and led training workshops. Through its International Division, the NCNW began working with African women to improve their lives through self-help programs and advocacy. The NCNW' continued its diverse programs in the 1980's. With added emphasis on the family and the elderly. One of the NCNW's most enduring projects, the Black Family Reunion, was launched in 1986.

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THE NATIONAL COUNCIL OF NEGRO WOMEN

The National Council of Negro Women is a nonprofit educational and social service organization which works to advance opportunities and improve the quality of life for African American women. The NCNW serves as a coordinating body of 34 other national women's organizations and there are 250 community based sections throughout the United States. The programs and projects of the NCNW address many issues: consumer rights, day care, education, employment, health, historical development, housing, international relations, poverty, and racism.

The NCNW was founded on December 5, 1935 by Mary McLeod Bethune and 20 other African American women representing 14 African American women's organizations. The group was organized to unite African American women in social planning and action on national and international levels. The NCNW was incorporated in 1936.

In the first few years, the NCNW was particularly concerned about employment. It held a conference on the participation of African American women in federal welfare programs, testified in Congress and acquired information on the status of African American workers in various industries. The NCNW also established an Archives Committee which initially cooperated with Mary Beard and the World Center for Women's Archives. Later, the Archives Committee worked to acquire documentation on African American women for the NCNW's National Archives of Negro Women.

During the 1940's, the NCNW focused on problems of African American women workers through a "Hold Your Job" campaign and worked for passage of a permanent Fair Employment Practice Committee. Among other projects, the NCNW worked for the admission of African American women into the WACS and WAVES, launched a liberty ship named for Harriet Tubman, participated in numerous conferences and cooperated with other African American and women's organizations in various activities. In 1940, the NCNW began the publication of the Aframerican Woman's Journal, later named Women United, which carried articles not only about the council, but about the many interests of African American women. A newsletter, Telefact, began publication in 1943.

The NCNW was the only African American women's organization involved in the creation of the United Nations and maintained an observer there. Other international activities included a study seminar in Cuba in 1940 and attendance at meetings abroad. The NCNW also held a number of receptions for representatives of foreign countries.

In the 1950's the NCNW continued to promote the issues of education, employment, health, and international relations. With the 1954 Supreme Court decision on segregation, the Council became more involved in civil rights activities. It held confer-

ences on the implementation of the decision and sponsored a voter registration drive. The NCNW's association and cooperation with other organizations on various topics also grew during this period.

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EXPERIENCE YOUR AMERICA



Congressional Record

United States
of America

PROCEEDINGS AND DEBATES OF THE 86th CONGRESS, FIRST SESSION

Mary McLeod Bethune

EXTENSION OF REMARKS

OF

HON. FRANCES P. BOLTON

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Monday, August 17, 1959

Mrs. BOLTON. Mr. Speaker, nearly 100 years have passed since President Abraham Lincoln signed the great Emancipation Proclamation into law. In commemoration of this "century of freedom," the National Council of Negro Women has voted unanimously to undertake in 1963 the project of memorializing their founder, the late Mary McLeod Bethune.

I have today introduced a House joint resolution authorizing the Secretary of the Interior to grant authority to the National Council of Negro Women to erect in the District of Columbia a memorial honoring Mary McLeod Bethune, the design and location of the memorial to be approved by the Secretary, the Commission of Fine Arts, and the National Capital Planning Commission.

Among the Negro people who have truly shared the American dream of freedom none stands higher than the late Mary McLeod Bethune. Rightly called the "first woman of her race," her life work stands as a testimonial to selfless dedication in behalf of her people.

Born of slave parents in South Carolina on July 10, 1875, Mary McLeod Bethune was educated in South Carolina, North Carolina, and Illinois. Consumed with a desire to help others, she set about finding a place to teach with only \$1.50 in her pocket. Through prayer, determination and unbounded faith, she was enabled to open a small school with only five girls as students. Today this little school has grown into the thriving institution of Bethune-Cookman College, in Daytona Beach, Fla.

During her 38 years as a college president, Mary McLeod Bethune participated in numerous constructive efforts of her time. Responding to the call of Government she occupied many important posts including service under Presidents Coolidge and Hoover as a member of the National Commission for Child Welfare. During the administration of Franklin D. Roosevelt, she was Director of the Office of Negro Affairs, National Youth Administration, Special Advisor to the President on Minority Affairs, and Special Assistant to the Secretary of War for selecting candidates to the first WAC Officers Candidate School. During her useful and active life she was the recipient of eight honorary degrees from leading American colleges and universities.

Mary McLeod Bethune was affiliated with numerous literary and religious societies and served as an active officer for dozens of professional and civic associa-

tions. Next to building Bethune-Cookman College into a million-dollar coeducational institution, her greatest interest was founding the National Council of Negro Women. She considered the vast potential of organizing into one unit the woman power of 800,000 Negro women, already organized into more than 20 national groups. Her dream was accomplished in 1935 and she became the council's first president, a position she held for 14 years, at which time she became president emeritus. Untimely though her passing on May 18, 1955, her memory is enriched by her works and her rare spirit.

It is the hope of the council that the statue of Mrs. Bethune can be erected in Lincoln Park on East Capitol Street where the dramatic figure of President Lincoln and the Negro slave, known as the emancipation group, was erected by the Western Sanitary Commission of St. Louis. Dedicated on April 14, 1876, the 11th anniversary of the assassination of President Lincoln, this memorial was built with funds contributed solely by emancipated citizens.

Mr. Speaker, this is a moment of great significance in the history of mankind's progress toward social justice. Adoption of this resolution will demonstrate that America is keeping faith with its destiny, and will provide renewed inspiration to free peoples throughout the world.

A MONUMENT TO A MONUMENT

The Memorial to Mary McLeod Bethune has been designed by Robert Berks, the Boston born sculptor now living at Orient Point, New York. Noted for his unique style, Mr. Berks has created over 300 portraits of public and private figures. Among his best known works are Abraham Lincoln in the Ford's Theatre, Washington, D.C., and those done posthumously of John F. Kennedy, Robert F. Kennedy and Martin Luther King. The portrait bust of President Kennedy is in the Performing Arts Center bearing his name.

The Bethune Memorial, situated at the East end of Lincoln Park, Washington, D.C., faces the United States Capitol. It is the only monument to a woman, and the first to a black American, in a public park in the nation's capital. It is on an axis which includes monuments to Presidents Washington, Jefferson, Lincoln and Kennedy. This artery stretches from Lincoln Park to the Potomac River. The Bethune Memorial represents the contributions of black Americans to community and national life. It symbolizes the pride and heritage of a people whose struggle for emancipation is documented in the statue of Abraham Lincoln with an unshackled slave at his feet. The Emancipation Group, located at the West end of Lincoln Park, has been turned so that it faces the Bethune Memorial.

The Memorial grouping of three figures depicts Mary McLeod Bethune with two young children. The profoundness of her philosophy of life has been dramatically captured by the artist who has shown Mrs. Bethune as looking into the distant future as she passes on her legacy to the male child as the little girl shares this moment in time with them.

The Bethune Memorial is of heroic proportions. The figure of Mrs. Bethune is twelve feet high and weighs approximately 2000 pounds. The children are about nine feet tall and weigh roughly 1000 pounds each. The almost lifelike figures are roughly textured. This technique gives the viewer a sense of movement, rhythm, and inner vitality. Mounted on a pedestal 20 feet wide, fourteen feet deep, six feet above ground level, and made of white concrete with an exposed aggregate of pinkish limestone, the monument gives a small neighborhood park on Capitol Hill—a new dimension.

Architectural work for the monument was done by J. Max Bond, Jr. of New York. Art consultant for the memorial, Sol Nodel, F.R.S.A., artist illuminator, designed the wording for the base of the memorial.



Mary McLeod Bethune Memorial

A Week in the Life of Mary McLeod Bethune

The Mary McLeod Bethune Council House National Historic Site presents this packet for use in your classroom or another appropriate educational setting which provides a brief look at one week in the life of Mary McLeod Bethune. This document can be approached from two different perspectives: either a discussion of Mary McLeod Bethune or of life for African Americans in the south during the 1940's. These topics are not mutually exclusive and can be done simultaneously. This packet should enhance your students appreciation for the accomplishments of Mary McLeod Bethune and their understanding of life for African Americans in the 1940's.

LEARNING OBJECTIVES

Students will have a better understanding of the significance of Mary McLeod Bethune and her accomplishments.

Students will have an appreciation of the difficulties African Americans encountered during the 1940's.

Pre Activities

Visit the Mary McLeod Bethune Council House National Historic Site.

Watch "Mary McLeod Bethune - Educator" Video.

Watch the parts relating to African Americans and the South from the video series "The Great Depression."

Post Activities

Visit the Bethune Memorial in Lincoln Park.

Discuss the benefits of using primary sources.

How do historians use these documents?

What types of questions doesn't this letter answer?

Pick a subject mentioned in the letter. How would you go about finding more information on this?

Read up on Mary McLeod Bethune.

Read Mary McLeod Bethune's "Last Will and Testament."

Can you find any evidence of what she is saying here in her letter?

Focus on one of the "I Leave You's" - Discuss its meaning and try to locate statements on this topic in the letter.

Approximately 10 years have elapsed between the writing of these two documents, can you find an example of where Bethune differs between the two documents?

- 1) How would you describe Mary McLeod Bethune after reading this letter?
- 2) Discuss Mrs. Bethune's role in the south and nationally?
- 3) What does this letter tell you about schools for African American children in the south?
- 4) Discuss the role of schools in their local communities. What evidence does the letter give about this?
- 5) How easy was it to get around in the 1940's?
- 6) How many states did Mary McLeod Bethune visit on this trip?
- 7) Discuss examples in this letter of Bethune's views on Jim Crow and Racism.
- 8) What do you remember most from this letter?

THIS LETTER CAME FROM THE NATIONAL ARCHIVES FOR BLACK WOMEN'S HISTORY AT THE MARY MCLEOD BETHUNE COUNCIL HOUSE NHS. THE NABWH IS THE ONLY INSTITUTION IN THE U.S. WHICH IS SOLELY DEVOTED TO THE COLLECTION AND DISSEMINATION OF INFORMATION AND AFRICAN AMERICAN WOMEN. WITHOUT PLACES LIKE THE NABWH, DOCUMENTS WOULDN'T BE PRESERVED AND AND OUR HISTORY COULD NO LONGER BE WRITTEN.

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Suggested Questions

Have your students individually or in groups read over the document. The following questions provide you with a starting point for your discussion of this document.



DOCUMENTS

Bethune, Mary McLeod. "undated letter"
ca. 1940

Bethune, Mary McLeod. "Last Will & Testament"
August 1955

Source: Records of the National Council of Negro Women, Mary McLeod Bethune Council House National Historic Site, National Archives for Black Women's History, 1318 Vermont Avenue NW, Washington, DC 20005 (202) 673-2402

1940

This has been a gloriously exciting, informing, interesting week for me. After spending many days of rest and conferences and inspections with my children, my college family and friends at my earthly heaven - Bethune-Cookman College. Two of my old pals, Ada Lee and Eartha White, from Jacksonville came down and spent the last week end with me. Our hours were spent reminiscing over the past twenty, thirty, forty years. Great changes have taken place. We drove Sunday afternoon to Winter Park, where I spoke to a huge gathering of community people in their new modern, beautiful community center, built by themselves and the friends of Rollins College at a cost of \$20,000, all paid. The distinguished Hamilton Holt introduced me. The wife of John R. Mott and many others sat in the audience. As we thought together on the new doors that are being opened, they were all so eager for a message of hope. After this meeting, Dr. Grover took us over to Rollins College where I conversed for one hour with the students on interracial trends and civil rights. You know my philosophy on these questions is my philosophy, north, south, east or west. It was heartening to see the forward trend of the students.

Thursday was a historic day in Daytona Beach. George Engram, a young, well prepared Negro man, ran with five white men for commissioner of Daytona Beach. White Daytona Beach could not believe their ears or eyes. Intimidations through anonymous letters and Klan threats came. But Negroes have stopped running and are conquering fear. I gave two radio speeches for him. Negroes are weary of taxation without representation. They stood firmly together. No trouble arose at the polls. He lost by only 700. We are marching forward. At four-thirty P. M., I took my Pullman train out of Daytona Beach to Washington, arriving at 8:30 Tuesday morning. I was at my desk at 10 A. M. There was a conference with my staff, checked my mail and found I had been placed on the Inaugural Committee. I called the White House for full information; called Mr. Ewing, Congressman Dawson, Senator Pepper, Mr. Hildreth, the

[340]

Chairman of the committee. It is grand to be in Washington where the world clock is ticking to get your ^{finger} ~~finger~~ tips on things. I met the Committee at 3 P. M., returned to my desk for dictation and general office work. I like to stay up for 11 o'clock news but Dr. Ferebee said "It is 8 o'clock, go to bed now". I know whom to obey. I went to bed.

Wednesday morning at 9 I was at my desk feeling wonderful. My secretary, "Arabella" sticks with me. Conference with our executive secretary, Mrs. Brown - finishing touches, then hat, coat, cane and bags. I entered the limosine for Flight #7 ^{en route to} ~~for~~ Pine Bluff, Arkansas, to speak on Thursday night for the Pine Bluff Business League. It was a wonderful flight. Arrived at Little Rock at 4:32 P. M., met by Messrs. Peoples and ^{Chayney} ~~Yancy~~, one of my Delta girls and a photographer. We were ^{driven} ~~speeded~~ to Pine Bluff, met at the city limits by a Police escort, dashed through the Christmas lighted little city to the beautiful home of Mr. and Mrs. Doggett. We were met there by my dear friend, Mrs. Anna Strong of Marianna, Arkansas, the President and Dean of the Pine Bluff State College and others. We had a delightful hour of dining together. At 8 P. M., we were seated on the platform of the spacious auditorium of the ^{Merrell} ~~Mark Merrell~~ High School with a magnificent crowd of interesting community people awaiting us. "Ours is the Forward March" was my theme thought. Dr. Bryant presided, Mrs. Strong presented me. It was a glorious evening.

Friday morning at 10 A. M. I spoke to the 600 students of Merrell High School, the faculty and friends who came. Principal ^{Chayney} ~~Yancy~~ and his faculty are doing a grand job. Their music was beautiful, their building and grounds clean and orderly. They drank in every thought I gave them. At 12 noon I was guest speaker for Pine Bluff College to 1600 young men and women. This was inspiring. I thought of the grand old educator, Watson, who gave the best of his life there. Who made so firmly the permanency of that college, not only in stone and brick, but in men and women. It is well kept and alligned to the educational

needs of the hour. President Davis has his feet on the ground and stands for all that is best in education for every child. He has great courage. It was heartwarming to see Mrs. Watson looking so well and standing by. We had a lovely luncheon in a well appointed cafeteria at 2 P. M. Mr. Peoples, the outstanding business man of Pine Bluff and Mrs. Strong, drove me to Little Rock, the appointment that took me to Arkansas, to speak to the citizens under the auspices of the Daughter Elks, led by Daughter Porter, whose beautiful, restful home was mine while there. We arrived at 3:45 P. M. Many of the Daughter Elks and sorors were there to greet me. A beautiful dinner was served. I went to bed and rested until 7 P. M. At 8 o'clock, I was ushered into the First Baptist Church filled with a wonderful mixed audience. The Mayor of the city, representatives of City departments, churches, sororities, fraternities, clubs, colleges, Elks, came from the surrounding towns and rural areas. It was thrilling. I gave my best. A most successful meeting. Daughter Porter and her committee did a real job.

Saturday morning, at 11 A. M., Harry Bass, Urban League secretary, drove me through the grounds of Philander Smith College. This college has made wonderful advancement. ~~It has~~ It has a real future. I also drove through Shorter College grounds. It has advanced since my last visit to Little Rock. At 1 P. M. thirty women met me at the Y. W. C. A. where we organized a Little Rock Metropolitan Council of the National Council of Negro Women. This was a great accomplishment. At 3 P. M., Mr. Williams ^{Barbarin} Barbin drove me in his beautiful car one hundred miles to Marianna. At 7 P. M. we drove up to the Robert Moten High School, conducted by one of the most outstanding women of Arkansas, Mrs. Anna Strong. Like her name, she is a woman of great vision, creative ability and strong character. The school is more than a school. It is a moving, guiding spirit in all that Eastern section. It is a school of personality. No student can go there without getting that something ^{which} that you cannot describe in words.

There
~~She~~ is a quiet, spiritual undergirding that will stay with them. It has an atmosphere of cleanliness and efficiency that goes beneath the surface. After being affectionately received by faculty and students, I had a most delicious dinner. A wonderful bed for rest and sleep was awaiting me. I would not say I was tired, my task was not yet finished. I fell asleep like a babe in its mother's arms.

Sunday morning, a late breakfast at 11 A. M., read my lesson, indulged in laxness, meditated. Two o'clock came. I dressed myself and at 2:50, Anna Strong called out, "Let's go". A great car was at the door. I entered. We whirled two blocks away to enter a packed church of Negroes and white people who had come - some of them - ^{from} forty or fifty miles away. The people from the plantations were there. I found myself wanting to cry. They wanted to see me, hear me, touch me. I never felt more humble. I never relied on God more for a message. They wanted hope and courage. Their ears, their minds, their hearts were opened. It was an unusual occasion and opportunity. The meeting over, I was driven to the beautiful, cultural home of the Kennedys, undertakers for thirty years standing. Great business lightholders. The father passed on but the wonderful Mrs. Kennedy and her oldest son go forward in a wonderful way. Here I had three hours of rest and recreation and feasting. A charming daughter in law was dinner hostess. Her two darling little boys - Butch and Bill - 18 months and three years, gave me great pleasure. It was a great privilege. Dinner over, I was then taken for one hour to the distinguished residence of Mr. and Mrs. Claybrook. Mr. Claybrook, in his field, is what George Carver was in his, - a genius Claybrook. Never having attended school, he became a millionaire. He owns great plantations and forests of ~~timber~~ timberland. He is modest, well groomed and has little to say. It was wonderful to meet him and confer with him. A trip through the little town demonstrated that Negroes are marching upward. They have a cotton gin, owned

and controlled by Negroes. They have ginned this year more than 3000 bales of cotton. It is a great section. They are begging for a good medical doctor and a good dentist. Eighteen thousand people without a doctor or dentist.

Sunday night at 11 o'clock found me falling ⁱⁿ my bed - sleep, rest.

Monday morning at 11 o'clock, ushered by four fine senior boys with their sweaters of gold and green to the platform of Moton High School where Mrs. Strong, a fine group of interracial community people and 600 students were awaiting me. It was thrilling, it was filling. My eyes welded up with tears again. They sang with great earnestness, "Lift Every Voice and Sing". They got from my mind and heart the best I had. The order, the sense of appreciation were extraordinary. A great hour. I bade them good-bye at 1:15. My car was at the door to drive me eighteen miles away to Forest City. On entering the city limits we were met by an escort and taken to the very interesting Lincoln High School. Student escorts met our car and escorted us into the school. We were taken to the four class rooms where students were assembled who could not get into the assembly. We greeted them and passed into the auditorium where 1800 students and friends had assembled. Principal Carter directs this school. It was a great, great occasion. They served a delightful luncheon in the beautiful home economic department. Finishing our luncheon our car was waiting to take me to Memphis, seventy-five miles away for my 4:32 plane. I thanked God as I entered the car and marvelled at my strength. I spoke to more than 10,000 people; left them with a spirit of courage and determination to march forward. Eastern Arkansas is a great country. On my way out, I was privileged to visit the magnificent dental office of Dr. Burke in Crescent City. The last word in equipment with more ~~ix~~ white patients than colored. No segregation. It is wonderful. In his technical laboratory, there are both white and colored. Dr. Burke, his attendants, every nook and corner were ~~immaculate~~ ^{immaculate}. It

was worth going miles and miles to see . We drove into Memphis, stopped for a moment at one of my sorors, sped on to the airport, caught my 4:55 plane to Washington. As I bade Mrs. Strong, Mrs. Kennedy, Bush and Barabin good-bye, ⁹ and began to realize the marvelous contacts we have been making and the seeds we have been sowing. As I took my seat on the plane, I again ~~entrusted~~ ^{entrusted} myself to His keeping and fell asleep. At 10:25 P. M., I alighted in Washington. Thank God.

I LEAVE YOU A DESIRE TO LIVE HARMONIOUSLY WITH YOUR FELLOW MEN.

The problem of color is world-wide. It is found in Africa and Asia, Europe and South America. I appeal to American Negroes - both North-and, South, East and West-to recognize their common problems and unite to solve them. I pray that we will begin to live harmoniously with the white race. So often, our difficulties have made us super-sensitive and truculent. I want to see my people conduct themselves naturally in all relationships, fully conscious of their manly responsibilities and deeply aware of their heritage. I want them to learn to understand whites and influence them for good, for it is advisable for us to do so. We are a minority of fifteen millions living side by side with a white majority. We must learn to deal with people positively and on an individual basis.

I LEAVE YOU, FINALLY, A RESPONSIBILITY TO OUR YOUNG PEOPLE.

The world around us really belongs to youth, for youth will take over its future management. Our children must never, lose their zeal for building a better world. They must not be discouraged from aspiring toward greatness, for they are to be the leaders of tomorrow. Nor must they forget that the masses of our people are still underprivileged, ill-housed, impoverished and victimized by discrimination. We have a powerful potential in our youth, and we must have the courage to change old ideas and practices so that we may direct their power toward good ends. Faith, courage, brotherhood, dignity, ambition, responsibility - these are needed today as never before. We must cultivate them and use them as tools for our task of completing the establishment of equality for the Negro. We must sharpen these tools in the struggle that faces us and find new ways of using them. The Freedom Gates are half a-jar. We must pry them fully open. If I have a legacy to leave my people, it is my philosophy of living and serving. As I face tomorrow, I am content, for I think I have spent my life well. I pray now that my philosophy may be helpful to those who share my vision of a world of Peace.

EDITOR'S NOTE:

There is a certain amount of inspiration that must come to stimulate us on to new and higher heights. There are no words that can be more strengthening than the words of one of the greatest personalities in the twentieth century, who in her last literary pronouncement left a legacy that will become one of the greatest historical documents of our time.

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My Last Will And Testament

By DR. MARY McLEOD BETHUNE

Sometimes as I sit communing in my study I feel that death is not far off. I am aware that it will overtake me before the greatest of my dreams - full equality for the Negro in our time - is realized. Yet, I face the reality without fear or regrets. I am resigned to death, as all humans must be at the proper time. Death neither alarms nor frightens one who has had a long career of fruitful toil. The knowledge that my work has been helpful to many fills me with joy and great satisfaction.

Since my retirement from an active role in educational work and from the affairs of the National Council of Negro Women, I have been living quietly and working at my desk at my home here in Florida. The years have directed a change of pace for me. I am now 76 years old and my activities are no longer so strenuous as they once were. I feel that I must conserve my strength to finish the work at hand.

Already I have begun working on my autobiography which will record my life journey in detail, together with the innumerable -side trips which have carried me abroad, into every corner of our country, into homes, both lowly and luxurious, and even into the White House to confer with the Presidents. I have also deeded my home and its contents to the Mary McLeod Bethune Foundation, organized in 1953, for research, interracial activity and sponsorship of wider educational opportunities.

Sometimes I ask myself if I have any other legacy to leave. Truly, my worldly possessions are few. Yet, my experiences have been rich. From them I have distilled principles and policies in which I believe firmly, for they represent the meaning of my life's work. They are the products of much sweat and sorrow. Perhaps, in them there is something of value. So, as my life draws to a close, I will pass them on to Negroes everywhere in the hope that an old woman's philosophy may give them inspiration. Here, then, is my legacy.

I LEAVE YOU LOVE. Love builds. It is positive and helpful. It is more beneficial than hate. Injuries quickly forgotten quickly pass away. Personally and racially, our enemies must be forgiven. Our aim must be to create, a world of fellowship and justice where no man's skin, color or religion, is held against him. "Love thy neighbor" is a precept which could transform the world if it were universally practiced. It connotes brotherhood and to me, brotherhood of man is the noblest concept in human relations. Loving your neighbor means being interracial, interreligious, and international.

In America must be ever vigilant lest his forces be marshalled behind wrong causes and undemocratic movements. He must not lend his support to any group that seeks to subvert democracy. That is why we must select leaders who are wise and courageous, and of great moral stature and ability. We have great leaders among us today: Ralph Bunche, Channing Tobias, Mordecai Johnson and Walter White. (The latter now deceased). We have had other great men and women in the past: Frederick Douglass, Booker T. Washington, Harriett Tubman, Sojourner Truth, and Mary Church Terrell. We must produce more qualified people like them, who will work not for themselves, but for others.

I LEAVE YOU FAITH. Faith is the first factor in a life devoted to service. Without faith nothing is possible. With it, nothing is impossible. Faith in God is the greatest power, but great too, is faith in oneself. In 50 years the faith of the American Negro in himself has grown immensely, and is still increasing. The measure of our progress as a race is in precise relation to the depth of the faith in our people held by our leaders. Frederick Douglass, genius though he was, was spurred by a deep conviction that his people would heed his counsel and follow him to freedom. Our greatest Negro figures have been imbued with faith. Their perseverance paid rich dividends. We must never forget their sufferings and their sacrifices, for they were the foundations of the progress of our people.

I LEAVE YOU RACIAL DIGNITY. I want Negroes to maintain their human dignity at all costs. We, as Negroes, must recognize that we are the custodians as well as the heirs of a great civilization. We have given something to the world as a race and for this we are proud and fully conscious of our place in the total picture of mankind's development. We must learn also to share and mix with all men. We must make an effort to be less race conscious and more conscious of individual and human values. I have never been sensitive about my complexion. My color has never destroyed my self respect nor as it ever caused me to conduct myself in such a manner as to merit the disrespect of any person. I have not let my color handicap me. Despite many crushing burdens and handicaps, I have risen from the cotton fields of South Carolina to found a college, administer it during the years of growth, become a public servant in the government and country, and a leader of women. I would not exchange my color for all the wealth in the world, for had I been born white, I might not have been able to do all I have done or yet hope to do.

I LEAVE YOU HOPE. The Negro's growth will be great in the years to come. Yesterday, our ancestors endured the degradation of slavery, yet they retained their dignity. Today, we direct our economic and political strength toward winning a more abundant and secure life. Tomorrow, a new Negro, unhindered by race taboos and shackles, will benefit from more than 330 years of ceaseless striving and struggle. Theirs will be a better world. This I believe with all my heart.

I LEAVE YOU THE CHALLENGE OF DEVELOPING CONFIDENCE IN ONE ANOTHER. As long as Negroes are hemmed into racial blocs of prejudice and pressure, it will, be necessary for them to band together for economic betterment. Negro banks, insurance companies and other businesses are examples of successful racial economic enterprises. These institutions were made possible by vision and mutual aid. Confidence was vital in getting them started and keeping them going. Negroes have got to demonstrate still more confidence in each other in business. This kind of confidence will aid the economic rise of the race by bringing together the pennies and dollars of our people and ploughing them into useful channels. Economic separatism cannot be tolerated in this enlightened age, and it is not practicable. We must spread out as far and as fast as we can, but we must also help each other as we go.

I LEAVE YOU A THIRST FOR EDUCATION. Knowledge is the prime need of the hour. More and more, Negroes are taking full advantage of hard-won opportunities for learning, and the educational level of the Negro population is at its highest point in history. We are making greater use of the privileges inherent in living in democracy. If we continue in this trend, we will be able to rear increasing numbers of strong purposeful men and women, equipped with vision, mental clarity, health and education.

I LEAVE YOU A RESPECT FOR THE USE OF POWER. We live in a world which respects power above all things. Power, intelligently directed, can lead to more freedom. Unwisely directed, it can be a dreadful destructive force. During my lifetime I have seen the power of the Negro grow enormously. It has always been my first concern that this power should be placed on the side of human justice. Now that the barriers are crumbling everywhere, the Negro in

Some Helpful Hints for Teachers, or Things Our Teacher Training Programs Never Taught Us.

1. Do not use a hatchet to remove a fly from a student's forehead. In other words, do not use negative, punitive measurements for simple misbehavior. Eg., do not have children write 100 times or more as to why they will not chew gum, instead, have children find the etymology of gum, or write a compendium as to why they are too bright to waste their time chewing gum.
2. Praise children every day for something, if only to say, "What a wonderful smile you have, etc.," in this manner, you will establish rapport with the child before there is a problem. When criticizing children, always say, "I love you very much, and I will not let you fail".
3. Do not publicly ridicule children. Remember, would you as a teacher, want to be ridiculed before the entire class?
4. Remember the kind of teaching you provide your students is not to make them all alike; only nuts and bolts are alike, a true education makes every child different, and it is these differences that makes for a wonderful world.
5. Remember that every young child in your class have the potential to become a leader of tomorrow, will you, the teacher make certain that they will be those that we can follow rather than being chased by those that we did not teach.
7. Remember we, as teachers are never in the Land of the Done, but always in the stress of doing, and this means that we too, must learn along with our students for we cannot lead someone else to the light if we are standing in the dark.
8. Every child can't possibly be a leader, but it can teach us to follow wisely. For a true education makes citizens easy to lead; difficult to drive; impossible to enslave.
9. Every good teacher makes themselves necessary to every child in their classrooms.
10. The mediocre teacher tells and yells; the good teacher explains; the superior teacher demonstrates, and the great teacher inspires.
11. Fall in love with that which you have created. This means create students that you would love to have as your neighbor, your attorney, your doctor,; in other words, love your students to success. Once our students fall in love with us, they learn to please us, and before they realize it, they have become addicted to learning.

Helpful Hints for Teachers

12. Allow children to voice their opinions, for unexpressed ideas are of no more value than kernels in a nut before it has been cracked. Just as we cannot eat the nutrients inside a shelled nut, neither can children become lifters of society if we do not allow them to develop lofty thoughts.
13. A true test of a good teacher is not what they do when being watched, but that which they do in the light. In other words, the great teacher teaches every day as if their lives depended on it.
14. Give every student a good landing gear for their ideas. Give every student wings for their ideas, and they will never become broken-winged birds that cannot fly.
15. Do not spend so much time being a perfect adult that you forget what it was like to be an imperfect child.
16. Replace your own negative tapes so that you do not record the same negative tape for your students. Write a list of things that you do not like said to you, it is almost certain that your students too, do not like these words said to them.
17. There is no future in any teaching job; the future lies in the teacher who refuses to let any student fail.
18. A gentle word from you, the teacher soothes the hesitancy of any child and banishes pain and hesitancy. It is the simple things that we neglect that often makes the biggest difference in our students.
19. Respect every child as you, the teacher would want to be respected.
20. Believe in the self-worth of every child. Remember, math, science, geography, literature, and reading comes naturally when a child believes that you, the teacher are the wings beneath their attempted sailing. In other words, let children know that we learn more from our failures than our successes; and if they cannot make a mistake, they cannot make anything.
21. See every child in your classroom as a roomful of live wires that becomes your responsibility to see to it that they are grounded. All live wires need to be grounded.
22. The ultimate teacher learns very early that only unconditional love works with all students. Never become fearful of saying, "I love you all the time; but I disagree with your actions right now".
23. Dare to believe that what others have not been able to do with your students will become your "Can -Do". Superior teachers makes the poor student good; the good student superior, and they do not practice the word, "can't", in fact, they remove the "t" from 'can't' and they make it, "can". You are a good, and daring teacher.

24. Take the 'rain' that comes with each student and make 'rainbow'; take every "lemon" in your classroom, and make it "lemonade".

25. Correction is fine, but encouragement does more. Encourage often, praise daily, smile frequently, and instill in each child their own will to win.

26. Remember the most lasting education comes from learning from our mistakes. Make school a practice ground where children can make mistakes, and learn from those mistakes.

27. The good teacher plans purposefully, prepares prayerfully, proceeds positively, and pursues persistently.

28. The teacher finds true happiness when they realize that our greatest task is to serve our students heaping doses of "You-Can-Do-It" responses.

29. The successes that the good teacher experience are those who can get students to perform tasks that others declared impossible. What others declare cannot be done can be done by you; you are a master teacher.

30. Develop a superior attitude to your previous negative self. This is nobility. When we can conquer the negativity in ourselves, we then have become superior.

31. Children need guidance, compassion, patience and sympathy as well as the finest instruction.

32. What sculpture is to a block of marble, the teacher is to a human soul in the classroom. Sculpt well, or once that child comes to us as adults, we have either formed well, or we can form no more.

33. Teachers, in teaching others, learn themselves. Teach great thoughts and you become great; teach mediocrity and you, the teacher becomes mediocre.

Helpful Hints for Teachers