

cooking is the most conspicuous department in a household and certainly comes before dressing in importance. King's College, London University, has, of late years, recognized the value of culinary and domestic science training for women graduates and has made it possible for women to take a degree in the subjects.

The question is undoubtedly worthy of the attention of the white and native school teachers. At any rate in all the existing Native Schools that attempt domestic training for girls; this may be found immediately practicable. Perhaps for the supervision of the department it might be found advisable to import specialists from Tuskegee, or better still, have a chosen number of local native teachers trained by Government and equipped with the necessary apparatus as well as an inexpensive five-roomed pisé structure for a Practice Cottage.

The object of a complete household training for girls, according to Mrs. B. T. Washington in an interview, is "to fit girls to make homes for themselves as well as for the communities to which they go. Though everything is taught in the line of Sewing and Millinery, emphasis is specially laid on Cooking and Housekeeping. The great cry among coloured communities is for girls who can cook scientifically, that is with efficiency, economy and commonsense; girls who can keep a house in proper order; keep rugs and mats in their proper places and proper sanitary condition; and girls who can see to keeping sheets, pillowcases, and table cloths always white-clean. In the Extension course the purpose is to teach the wives of farmers how to manage a home, and to inculcate ideas as well as ideals of home life. Black people everywhere in the world, I care not where, want to be taught cleanliness and neatness. These are virtues attainable only through training or inheritance; and this they either have not, or possess only in a small and negligible degree." These principles

are vitalised in the Practice Cottage. Every girl student is for these reasons compelled to take the Cooking course. The course in Child Nursing and Nurture is important, and in places like Lovedale and Butterworth where there is a well equipped hospital, facilities could be made for a complete adaptation of this Tuskegee idea, for the benefit of all girl students.

THE DEPARTMENT OF AGRICULTURE.

This Department has every imaginable advantage in the way of buildings, stock grounds, fields, gardens, and other appropriate appointments. The Principal has probably shown his interest and attention more to the development of this branch, than to any other. It is as much a practical lesson to South Africa as anything else Tuskegee can offer. The question, therefore, is not whether it be adopted or no, but how best to introduce it on the model of Tuskegee.

Either a complete staff of Tuskegee graduates might be imported, as has already been done by the German Government in West Africa, and stationed, say at Lovedale, as a Government experiment; or a selected number of Bantu students be sent at Government expense to take the full course at Tuskegee, with the express purpose of working it out in South Africa.

In fact the United States Government has for more than eight years educated and supported, as is still done, about twenty native Porto Rico students at a time in Tuskegee by a system of scholarships requiring these students, on qualifying, to teach and conduct agricultural and industrial work in Porto Rico under Government auspices.

The plan has answered splendidly, I am told. In the case of South Africa, the selection might

be arranged so as to include Native Farm Demonstrators of the type employed by the United States Government.

The Department of Agriculture is divided into the following divisions:

Farm crops; truck gardening; fruit growing; care and management of horses and mules; dairy husbandry; dairying; swine raising; beef production and slaughtering; canning; veterinary science and poultry raising.

The demand for men trained in these divisions has become great.

The school farm consists of 2,400 acres: 1,000 acres under cultivation. In the Farm Crops Division it is the plan to raise all foodstuffs as nearly as possible for the 1,200 head of livestock owned by the school. The young men in this division get a splendid opportunity in general farming and in the use of improved farm implements and intensive methods.

The full details would occupy many pages here.

The Two Week's School for farmers is possible in all schools having an Agricultural course. It is one of the means of making a school exert vital influence around its vicinity.

"It should be understood that at such institutions as Hampton Institute and Tuskegee Institute, industrial education is not emphasized because coloured people are to receive it, but because the ripest educational thought of the world approves it; because the undeveloped material resources of the South make it peculiarly important for both races; and because it should be given in a large measure to any race, regardless of colour, which is in the same state of development as the Negro." ["Tuskegee and its people." p. 9.]

DEPARTMENT OF RESEARCH,
CONSULTING CHEMIST AND EXPERIMENT STATION.

This Department seeks to give, in a technical and experimental way, scientific facts which will lead to a better knowledge of Agriculture in all its branches.

The laboratory work is made simple, clear and to the point. Both physical and chemical analysis of soils, fertilizers, forage plants, milk, butter, cheese, food adulterations, dietaries, etc., are given special attention.

In the Experiment Station numerous experiments are attempted in the improvement of the soil, cotton and corn breeding, inoculation of the soil, experiments with fertilizers, test of forage plants, various garden vegetables, etc.

In the poultry yard the student has an opportunity to see several kinds of incubators in operation and various experiments in feeding, breeding, etc., being conducted.

The soil around Tuskegee Institute happens to be poor, agriculturally speaking. The Institute, turning this disadvantage into an advantage has shown, by experiment and research, how it can be used with profit. In this connection there is an interesting passage from "Working with the Hands," by Booker T. Washington (page 135-137), which may be quoted: "As I have said many times, it is my conviction that the great body of the Negro population must live in the future as they have done in the past, by the cultivation of the soil; and the most hopeful service now to be done is to enable the race to follow agriculture with intelligence and diligence.

I have just finished [1904] reading a little pamphlet written by Mr. W. Carver, Director of the Agricultural Department at Tuskegee, giving the results of some of his experiments in raising sweet potatoes for one year. This coloured man has shown in plain simple language,

based on scientific principles, how he has raised two hundred and sixty-six bushels of sweet potatoes on a single acre of common land, and made a net profit of one hundred and twenty-one dollars [£24 about]. The average yield of sweet potatoes to the acre, in the part of the South where this experiment was tried, is thirty-seven bushels per acre. This coloured man is now preparing to make this same land produce five hundred bushels of potatoes.

I have watched this experiment with a great deal of pleasure. The deep interest shown by the neighbouring white farmers has been most gratifying. I do not believe that a single white farmer who visited the field to see the unusual yield, ever thought of having any prejudice or feeling against this coloured man, because his education had enabled him to make a marked success of raising sweet potatoes. There were, on the other hand, many evidences of respect for this coloured man, and of gratitude for the information which he had furnished.

If we had a hundred such coloured men in each county in the South, we could make their education felt in meeting the world's needs; there would be no race problem. But in order to get such men, those interested in the education of the Negro must begin to look facts and conditions in the face.

Too great a gap has been left between the Negro's real condition and the position for which we have tried to fit him through the medium of our text-books. We have overlooked in many cases the fact that long years of experience and discipline are necessary for any race before it can get the greatest amount of good out of text-books.

Much that the Negro has studied presupposes conditions that do not, for him, exist.

The weak point in the past has been that no attempt has been made to bridge the gap between the Negro's

educated brain and his opportunity for supplying the wants of an awakened mind."

"There has been almost no thought of connecting the educated brain with the educated hand. It is almost a crime to take young men from the farm, or from farming districts, and educate them, as is too often done, in everything except agriculture, the one subject with which they should be most familiar. The result is that the young man, instead of being educated to love agriculture, is educated out of sympathy with it; and instead of returning to his father's farm after leaving college, to show him how to produce more with less labour, the young man is often tempted to go into the city or town to live by his wits."

The pithy, practical, and commonsense character of this book make me enthusiastic enough to suggest its wide circulation among white and black in South Africa. The above passage is only one among many others equally forceful. And if this report can do nothing else but bring that passage into due prominence, the writer will feel more than compensated for his Tuskegee mission.

Some society, some philanthropist, or Government might well consider a plan for placing it into the hands of all students completing the higher classes.

It is a characteristic statement of the Tuskegee Head, and in accordance with these motives every student of the B Middle class is now compelled to go through the short course in Elementary Agriculture.

"While purely literary or professional education was not opposed by the white population, it was something in which they found little or no interest, beyond a confused hope that it would result in producing a higher and better type of Negro manhood. The minute it was seen that through industrial education the Negro youth was not only studying chemistry, but also how to apply

the knowledge of chemistry to the enrichment of the soil, or to cooking, or to dairying, and that the student was being taught not only geometry and physics, but their application to blacksmithing, brickmaking, farming, and what not, then there began to appear for the first time a common bond between the two races and co-operation between the North and South.

"One of the most interesting and valuable instances of that kind that I know of is presented in the case of Mr. George W. Carver, one of our instructors in agriculture at the Tuskegee Institute. For some time it has been his custom to prepare articles containing information concerning the conditions of local crops, and warning the farmers against the ravages of certain insects and diseases. The local white papers are always glad to publish these articles, and they are read by white and coloured farmers.

Some months ago a white land-holder in Montgomery County asked Mr. Carver to go through his farm with him for the purpose of inspecting it. While doing so Mr. Carver discovered traces of what he thought was a valuable mineral deposite, used in making a certain kind of paint. The interest of the land-owner and the agricultural instructor at once became mutual. Specimens of the deposits were taken to the laboratories of the Tuskegee Institute and analysed by Mr. Carver. In due time the land-owner received a report of the analysis, together with a statement showing the commercial value and application of the mineral. I shall not go through the whole interesting story, except to say that a stock company composed of some of the best white people in Alabama, has been organized, and now is preparing to build a factory for the purpose of putting their product in the market. I hardly need to add that Mr. Carver has been freely consulted at every step, and his services generously recognized in the organization of the concern.

When the company was being formed, a testimonial was embodied in the printed copy of the circular to George W. Carver, Director of the Department of Agriculture, Tuskegee, Alabama. (From "The Fruits of Industrial Training." By Booker T. Washington, in the "Atlantic Monthly, November, 1903)."

Other branches of this department are: The Local Conferences; The Farmers' Institute; The Short Course of Agriculture to neighbouring farmers for two weeks yearly; Farm Demonstration Work; Mothers' Meetings; The Ministers' Association; The Town Night School.

The practical effects of the Extension Department are considered, by the Principal, to be as far-reaching as, if not more than, those of the actual school work. Anyway there is no gainsaying their value to the immediate vicinity of the institution. The general aim of the department has been (1) to change public opinion and turn the attention of the people in directions where there was hope for them. This has been the work of the Negro Conference and various agencies that have grown up to help to complete its work; (2) to educate the people on the soil, encourage better methods of farming and so induce Negro farmers' children to remain on the soil. This has been the work of the Farmers' Institute, the Demonstration Farming and the Jesup Agricultural Wagon.

It has been estimated that the Extension work yearly reaches at least a hundred thousand people, outside the students; and that it is owing largely to its influence that Negro property in Macon County has, during the last twenty years, increased by 600 per cent.

The Annual Negro Conference was started in February, 1891. In that year Principal Booker T. Washington sent out invitations to about seventy-five representative Negroes in Macon County, farmers, mechanics, school teachers and ministers. The majority of the men who

came to the conference were farmers. Instead of seventy-five, something like four hundred responded to this invitation. The success of the first conference has been repeated each year since, and the fame of its annual meetings has extended until Negro farmers come from all over the South to attend them.

A Conference Agent is employed by the school whose duty is to organise local conferences in different communities in the State and visit those conferences already established in order to encourage them in the work. At the last accounting 105 local organizations had been established.

A graphic account of these conferences was given some time ago, in "The Voice of the Negro," by Mr. Emmett J. Scott, the Institute Secretary, who apart from shrewd business and diplomatic qualities (for he has acted as a United States Government Commissioner to Liberia), possesses brilliant literary attainments.

Space forbids a quotation of more than one or two sentences from that article: "Eighty-five per cent. of the Negro people of the South live on plantations and farms and in the country districts. How to stimulate this all-too-inert mass, how to get at it, and quicken the necessary following without which leaders lead a forlorn hope—that were a question and a task. But these Conferences do it. They bring together annually men and women who are down and who know they are down, but desire to get up. Also they bring together educated men and women, white and black, interested in these first named, and together they confer. The point of acutest need is developed and remedies suggested; how some man or woman has succeeded is the token by which others may succeed. Influence and example wield their sceptre where froth and declamation backed not by tangible achievement, would fail; and so example has a

large place in the proceedings. Then, again, the Conferences are devoted, not to abstractions, but to concrete problems, and what is most important, the solution of these problems."

"As for the farmers and their wives, they unhesitatingly declare their faith in the efficacy of these Conferences; though unschooled, they possess an inborn eloquence that comes to the surface on this, their 'one day in school,' that cannot fail to convince all that heartily grateful are they for the chance to come once a year to the Tuskegee Mecca for a new baptism of thrift, industry and the kindred virtues of sober, contented and decent living."

One chapter, and one of the best, in "Working with the Hands," is devoted to the history of Mrs. B. T. Washington's organization work and her Tuskegee town coloured "Mothers' Meetings." The latter have now extended their influence to small communities in other parts of the State and beyond to other portions of the country.

More than twenty of such districts in Macon County and elsewhere maintain meetings of this kind.

About two thousand women on the farms are reached through the medium of these meetings.

The Farm Demonstration Work is possibly the one branch which can be adopted with least difficulty by the South African Government; because it is in vogue throughout the States and its application could be made with the consultation of some of the United States Government agricultural experts.

From the Report of the United States Commissioner, I select two examples of the Demonstration work among Negroes:

In 1912 there were 32 Negro Farm Demonstrators. In speaking of the work of these agents, Mr. Bradford Knapp said, in his report to the General Education

Board: 'I believe that it is safe to say that these, together with the Negro farmers and tenants who are receiving direct instruction through white agents, will bring the total of Negroes being instructed up to about 20,000!'

As an illustration of the work of the Negro demonstrations, Mr. Knapp describes the activities of one of them in the Wellville community in Virginia: 'The improvement in the Wellville community under the special superintendence of J. B. Pierce, is a source of great interest and presents a showing that is little short of remarkable. Some of these Negro farmers are making yields of corn from 50 to 200 per cent. larger than they did formerly, and are doing it at less cost per bushel.

GENERAL REMARKS ON THE SYLLABUS.

(a) Tuskegee students are paid for their labour on a graduated scale and by the day. They keep cards in which their instructors note the time spent and the value of the work done. These are sent to the office where bills are made up; and if the work done yield value exceeding the dues, then the money is placed to the credit of the student. But if the difference be against the student, then it has to be paid in cash; and if the debt remain unsettled for longer than a month, the student is suspended from academic classes until sufficient work is done to meet the adverse balance.

Students keep their money at the Institute Savings Bank, and it is fascinating to watch them at the Bank office, carrying on their banking transactions like London commercial men, signing cheques, withdrawing or making deposits from their labour earnings. To them, the Institute is no mere model but a living business centre where every man stands or falls by his work and keenness. They are thus taught, as is done in no South African school, to do work of a definite and

calculable commercial value to the school, proportionately earn money, bank it and dispense it like business men.

Indeed, the senior and post graduate students, especially in the Agricultural Department, not only pay for their education outright in this way but actually accumulate savings of their own.

The school therefore inculcates upon the boys and girls, in a practical manner, the idea of preparing to go out into a world of work, of work with the hands, and of looking forward to that world. They learn mathematics and grammar not with the purpose of shirking and escaping manual labour but so that these may come to their aid as weapons in a life struggle. Large numbers of them find it the most natural thing to spend the Summer Vacation in trade employment, amassing money.

(b) A remarkable phenomenon about Tuskegee is that there is sufficient structural work in the plant regularly to provide labour enough for all students. It is doubtful if this can be said of any other institution. The expansion has reached such proportions that there is an ever increasing and continuous demand for elementary and rudimentary work of every sort keeping employment certain. This point is vividly worked out by Arthur M. Evans in "Working out the Race Problem," in a passage which runs as follows:

"Three or four years ago the University of Cincinnati started to educate the students in its technical courses by providing alternate days for theory and practice, one day being spent in the class room and the next day in a real factory, where the students would not only learn how to build things, but would have the inspiration coming from the building of things actually to be used. This idea created a furore in the educational world; it was acclaimed as the newest and the most advanced

idea in technical education. Booker Washington, however, has been applying that idea at Tuskegee for the last thirty years. The students spend one day in the class room, and one day on the farm or in the shops, where they turn out products that are to be used.

The great cry among the great technical colleges has been that in the practice work the students build things that are torn down as soon as they are constructed. The energizing force that comes from creating something that is to be utilized is lacking. What inspiration is there in building a model bridge when the student knows it is to be torn down as soon as the last bolt is in place? Educators in technical institutions have lamented this loudly.

At Tuskegee the boy in the tailor shop makes uniforms that are worn by the students. The head of the department still talks of the suit of clothes the boys made for Andrew Carnegie for £3, which the ironmaster pronounced as fine a fit as he had ever worn. In the harness and saddleryshop the boys manufacture things that are not torn to pieces as soon as they are finished. The head of the shop speaks proudly of the £60 double harness which the boys made for Colonel Roosevelt. In the wagonshop, the smithy, the broom-shop, the brick yard, the canning factory, the foundry, the mattress-shop, the shoemaking-shop, the printing office, the tinsmithing-shop, in all the forty different trades and industries, the boys are not only getting an occupational education but they are deriving the inspiration that comes from making something to be used. At Tuskegee it is deemed as important to turn out inspired cobblers and plumbers as inspired architects and landscape artists.

(c) The method of employing students instead of professional labour is without doubt expensive. For example the present Dining Hall building, estimated to cost £34,000, eventually cost £45,000 on account of the

alterations and mistakes that are inevitable in the process of masonic instruction.

On the contrary when it is reckoned that all this money went directly into the pockets of the students and in the cost of providing practice, it is easy to prove that this was the cheapest device for combining instruction with Institute expansion, consistently with practical results. And Tuskegee has been courageous enough to follow this method with almost all the school buildings, now numbering well over a hundred.

This scheme is applied to other industries too.

(d) The practicability of dovetailing industrial with academic education, is thus convincing. In this connection it may be well to call to mind that the Slavery Emancipation of 1865 has had unique results in America. In West Indies it was given only after several years of apprenticeship, during which time the slaves were consciously and suitably trained to prepare to support themselves for the approaching time of liberation. This is claimed to account for the satisfactory racial relations in those islands. In America the slaves were all unleashed into liberty with a suddenness that has proved harmful both to the owners and the freed.

The sudden and enforced material loss engendered a bitter resentment in the hearts of many owners.

The slaves were so helpless that some actually chose to remain with their former masters! Others developed a disdain for manual labour and committed mistakes. They did not understand that they were freed from being worked and not from working. Courses of education were philanthropically and otherwise devised, that had little relation to the immediate needs. It fell to the lot of Booker Washington, inspired by Hampton Institute methods, to possess both the psychological foresight and devoted courage to fabricate, in Tuskegee, an educational machine that fitted in with the circumstances.

The needs, the immediate needs, of the masses, became, in effect, the Tuskegee motto.

Not satisfied with mere generalities, the school, on its own initiative, carries out its principles in the town of Tuskegee itself by means of the Extension work, in the neighbourhood of the five mile radius, in its county of Macon, and in the whole State of Alabama.

(e) Statistics of the work of Tuskegee graduates go to show that the flourishing condition of Negro agriculture in Macon County is due to Tuskegee; and this influence is felt to a greater or less degree throughout the South. These results are justly claimed by the training in agriculture and industries on the basis of what has been called Correlation.* We have seen that Correlation, though almost a by-word in theoretical pedagogy, has had to wait for the Hampton and Tuskegee founders to receive a practical application.

It is evident that the choice of teachers requires supreme judgment because they, too, require to be "broken in" into the Tuskegee idea. Their work demands more energy, personal devotion and, indeed, self-denial, than that of the average teacher, to carry out the programme in its ideal form.

For these reasons it would seem that an experimental application of this curriculum in two or three willing institutions in South Africa could with Government support for necessary additions in the staff and working machinery prove practicable.

In South Africa there is room, yea, urgency, for the development of present institutions in such a way that they provide education which will (1) like Tuskegee deal with the immediate needs of the majority and

* For considerations of space an excellent paper on "Correlation at Tuskegee" by J. T. Williamson, B.Sc., is omitted at this point.

masses of the black races, and (2) like Howard University, enable native teachers to qualify themselves for administering it.

RECOMMENDATIONS.

An attempt has been made here to provide a reference list to the suggestions made.

1. Substitutes for Military Training (page 33).
2. Landscape Gardening and Home Ornamentation recommended (page 43).
3. The Extension in South African Schools of Hygiene and Bookkeeping (page 41).
4. Cooking and Housekeeping (page 43), and Child Nurture (page 45).
5. Dissemination of Washington's book "Working with the Hands" (page 50).
6. The Governmental training of Natives in agriculture.
7. Agricultural Students (pages 46, 54); Native Rural Supervisors.
8. Native Farm Demonstrators (page 54).
9. Ampler provision for Native Higher Education (page 59).
10. The payment system in Industrial Schools (pages 55, 56, 57).

GENERAL IMPRESSIONS OF TUSKEGEE.

The village of Tuskegee is in the heart of Alabama, in the Southern States, forty-four miles from the Capital town Montgomery, and 1015 miles from New York by the Pennsylvania, Southern Alabama and West Point and Tuskegee Railways.

Though far from any large town it is easy of access, the railroad reaching the grounds of the Institute.

It is in what is called the Black Belt, that is, where the Negro population predominates, and in one of the most picturesque districts of the Macon County.

Among the things that impressed me most on reaching Tuskegee were the magnificent buildings. The Dining Hall is a masonic triumph and outcome of Negro design. Its plan is boldly original, its aspect picturesque, even fanciful, and its objects have been more than successfully served. Facing it is the majestic White Memorial Building, dormitory for girls. The imposing Carnegie Library crowns the quadrangle formed by these and subsidiary structures. The Academic Building, called the Collis P. Huntington Memorial Building, is not as beautiful and solid as the quartz rock Education Building at Lovedale but is larger and more labyrinthine in scheme. A rough idea of the gigantic proportions of the plant may be made from the fact that apart from the above named, there are nearly ten other buildings which are only less impressive than these, and about a hundred others, the property of the Institution, to say nothing of the extent of 2,345 acres of land.

The absence of white men, the successful administration of a purely Negro faculty, in an intellectual village of this sort is not among the least significant phenomena of Tuskegee. The business discipline in evidence everywhere, to minutest detail, is almost wonderful. Hired labour is practically nil. It is the students who act as office boys, attend to the dormitories, act as engine foremen and the fire brigade, run the electric plant and steam pump room, sweep the avenues, water and mow the lawns, act as white capped waitresses at the dining halls; it is they who are the railway luggage porters, Post Office and Express Service men, milkmen, garden and farm-hands; most miraculous to tell, they engage in these and every kind of menial work

without loss of dignity, without feeling socially inferior to anyone else. The boy who comes with oily clothes and begrimed hands from the machine room is soon washed and gets into his clean clothes at the sound of the dinner bell, to shake hands with you and meet his fellows on terms of mutual respect.

The staff of the Institute is carefully and admirably selected. The men in power seem to understand, and what is more important, to be able to interpret the ideas, aims, and the temper of the Principal to a perfect degree. Lastly, there are fundamental conditions in American Negro life which form noticeable differences to those of the Bantu.

(1) The Slavery Emancipation produced a social and political revolution among the 4,000,000 who were suddenly and dramatically thrown loose from bondage. The consequence was that there arose a pressing necessity for organizations of all kinds to keep order. For generations a bold and brainy leader has been necessary to lead the Negro, who in his turn was always willing, even eager, to be led. The number of Negro organizations is amazing, particularly the secret societies. Now the Bantu have been practically free from such a political upheaval. Their traditional moral codes, their regard for family life, their idea of discipline under the tribal system, notwithstanding that labour-life and town influences have tended to deterioration, have remained undisturbed, notably in Basutoland and in the Transkei. On the contrary, slavery instilled a habit of industry, into the development of the South. Indeed, in the South the Negro need not seek labour, it has been said, but labour seeks him. The expansion of trade, rail road highways and land cultivation proffer him continuous opportunities.

(2) The American Negroes have been able to count largely upon the generosity of white citizens for their institutions. While Tuskegee has to raise £30,000 yearly from the public, it has taken a decade to raise half that sum for the South African Native College. And although the Scotch and English Churches and funds from the missionary bodies have been responsible for Lovedale, Healdtown, Morija, and so forth, they cannot be compared to the liberality of those Americans who have felt it their duty to educate the Negro.

(3) Nearly half of the American Negroes are enrolled as Church communicants. The number of those who do not attend, or come under the direct influences of religions and Churches is small. Indeed from my observation, the American Negro seems to feel it the most natural thing to go to Church whatever be the immediate motive. This religious nature has resulted in the establishment of countless churches and schools. The population is 10,000,000; they have 42,281 churches, and 4,788,521 communicants. These figures and others on philanthropy and missionary propaganda cannot be paralleled in South Africa.

The percentage of Negro illiteracy in America has dwindled at this rate: 1863, 95%; 1873, 79% 1883, 70%; 1893, 57%; 1903, 44%; 1913, 30%.

(4) In contrast to the implicit and slavish trust in ancestral customs resulting, among the Bantu, in inertia and apathy toward the white man's civilization, the American Negro, torn from his African tribal trammels, has a hearty readiness, to take up any and all new methods of business and education. This is exemplified by movements like the Negro Business Leagues, Women's Clubs, State, National, and Educational Associations and Conventions, Religious and Fraternal organizations of every description.

(5) The accident of having English as a mother tongue in an English speaking country, must mean a great deal to the American Negro.

All these circumstances are relevant and have a direct bearing upon Tuskegee; but however full be a description of Tuskegee, it cannot adequately convey the impression made by an actual visit to the spot.

BOOKER T. WASHINGTON.—A CHARACTER SKETCH.

The limited character of my acquaintance with the Principal of Tuskegee has not deterred me from attempting a little, certainly incomplete, sketch of his personality and influence; these, though almost platitudes in America, may be fresh to some in South Africa. The life of Booker T. Washington cannot be written, says J. L. M. Curry, the famous South educationist. "Incidents of birth, parentage, schooling, early struggles, later triumphs, may be detailed with accuracy, but the life has been so incorporated, transfused, into such a multitude of other lives,—broadening views, exalting ideals, moulding character,—that no human being can know its deep and beneficent influence, and no pen can describe it."

His personality like that of other illustrious figures eludes analysis. It is esoteric. He is best known by his achievements, by his oratory, and by his publications, all of which are nearly synonymous with his Tuskegee work. In person, his firm and massive lips bespeak unconquerable determination; his sinewy neck, strength and doggedness; his bull-like eyes, piercing penetration. An inflexible earnestness of purpose, overcoming all obstacles, has galvanized his career. Fundamentally he believed in his work, and believed it to be worthy beyond estimation. All his interests have been subordinated to this belief, not in a philanthropic way

but as a bounden duty of life. He set out to do something; and he has always remained constructive. From friend and foe he has learnt, and has always been willing to learn. Far from devoting much of his time to retaliation he has used adverse criticism for bettering himself and his work.

Profound has been the lesson impressed on him by General Armstrong, the late Hampton Institution Principal, who "was never heard to utter a single bitter word against the Southern white man notwithstanding that he had fought against him in the war." Booker Washington is more than magnanimous in his love for the Southern White man; he possesses the large and rare virtue of loving those regarded as one's enemies.

He lives in a world of realities, often stern realities, not one of dreams, idealisms, or vague impalpable abstractions. Like Lloyd George he has a personal and direct attitude, not an impersonal and detached one, toward men and things,—an attitude that preserves him from faulty generalizations about these. For example his books—with the exception of "The Life of Frederick Douglass"—teem with the use of the first personal pronoun: "I believe I am safe when I say that I.".....; and the conclusions from his observations rarely fail him. Hence his reliable perspective of things and conditions. Early in life he understood more clearly than others that there was a genuine, nay, pathetic, desire on the part of his countrymen for education, for civilized conveniences and machinery. With his knowledge of their needs he sought to furnish these, and has done so with subtle diplomacy. The Negroes have again and again, and in multifarious ways shown their appreciation of his service and its tangible nature. He has taught them what it is necessary to know; he has taught them the dignity of labour and the importance of material development. Indeed so

much stress has he laid on the acquisition of chickens and pigs, bank accounts and property, that he has lent himself to the misinterpretation of being materialistic and, if not irreligious, morally indifferent to the claims of religious propaganda. No greater mistake was ever made. He is as religious as a man can be; and his regard for the Bible and its meaning to man's life is fully given in "Up From Slavery." To him it has been a real guide. On the other hand it may be possible to misconstrue some of his statements on this subject. And many religious ministers have not been satisfied with his attitude.

The explanation of his enjoining clergymen to preach more on the tangible things of the present life, and less on the future bliss of heaven is that he wants them to devise a correlation between religious ideals and practical life. Because it is difficult, he has said, for a hungry man to be religious and good.

As a leader he is admitted to be the most influential Negro anywhere. In the Southern States he is certainly unrivalled and is the right man in the peculiar conditions that obtain there. In the North, however, the unanimity is less complete. The social problems there are different; and the questions which agitate the more advanced coloured people are not capable of being magically settled by the gospel of work and money alone. A number of Negroes like Kelly Miller,* W. E. B. Du Bois,** feel that he does not represent their particular positions and that his politics are too compromising and harmful for their Northern circumstances, unreservedly as they admire his philosophy and achievement for the masses. The fact is that Mr. Washington really

* Prof. of Mathematics in the Howard University.

** One of the few American negroes who have gained the final degree of Ph. D. at one (Howard University) or other of the foremost American University.

stands outside the conflicts of the political arena. He speaks on political matters and refers to them only in so far as they touch his mission and a few outstanding general questions like lynching and "Jim Crowing." So that from the circumstances of the case, men of purely political pursuits can hardly look for his active guidance and concentration. With this exception his leadership is undisputed.

So far as oratory is concerned he is the most conspicuous Negro in and outside the States. Whether he is actually the most eloquent it is not easy to judge. But if results alone be made the criterion—and here merely academic rhetoric is discounted—then he has no peer among coloured people ever since the days of Frederick Douglass. Some of his most notable speeches, like the epoch-making Atlanta Exposition Address, are recorded in his books and elsewhere, but the great bulk are not fully published. Some of his important writings, like "Is the Negro Having a Fair Chance?" perhaps his masterpiece, appear as magazine contributions and pamphlets. [Since this sketch was written in 1913, Washington died in 1916 and his life and work have been done by Dr. Scott and Stowe in an excellent book, "Booker T. Washington, Builder of a Civilisation."]

The books are as follows:—

1. *The Future of the American Negro* (1899), which forms the best summary, perhaps, of his views on Industrial Education. Indeed the appeal for tangible aims in education becomes emotional and impassioned. That he is qualified to speak on the subject there can be no doubt. "For years I have had something of an opportunity to study the Negro at first hand; and I feel that I know him pretty well,—him and his needs, his failures and his successes, his desires and the likelihood of their fulfilment. I have studied him and his relations with his white neighbours, and striven to find how these relations

may be made more conducive to the general peace and welfare both of the South and of the country at large." (p. 16.)

"It seems to me that there never was a time in the history of the country when those interested in education should the more earnestly consider to what extent the mere acquiring of the ability to read and write, the mere acquisition of a knowledge of literature and science, makes men producers, lovers of labour, independent, honest, unselfish, and, above all, good. Call education by what name you please, if it fails to bring about these results among the masses, it falls short of its highest end. The science, the art, the literature, that fails to reach down and bring the humblest up to the enjoyment of the fullest blessings of our government, is weak, no matter how costly the buildings or apparatus used, or how modern the methods of instruction employed. The study of arithmetic that does not result in making men conscientious in receiving and counting the ballots [votes] of their fellow men is faulty. The study of art that does not result in making the strong less willing to oppress the weak means little. How I wish that from the most cultured and highly endowed university in the Great North to the humblest log cabin school-house in Alabama, we could burn, as it were, into the hearts and heads of all, that usefulness, that service to our brother, is the supreme end of education." (pp. 18-19).

2. *Up from Slavery* (1900) has been called a "a better Uncle Tom's Cabin," for its optimism. It is as thrilling a romance of actual life as a realistic novel, and it appeals by its uncoloured, natural, and plain style. It is the most widely known of the author's books, and contains the genesis of the Tuskegee Institute.

3. *The Story of my Life* (1901) is a re-arrangement of "Up from Slavery," with copious additions like the

account of the degree day at the Harvard University when Mr. Washington was recognised with an Honorary Degree of LL.D.

4. *Character Building* (1902) is a volume of selected sermonettes which Mr. Washington had been in the custom of giving to the students on Sunday evenings ever since the inception of the school. They are couched in homely, familiar, and conversational language with the frankness and benignant severity of a father speaking to his children. It is impossible to calculate the good they have been to the listeners, this being freely confessed by the writers in "Tuskegee and its People." The personal note and moral sincerity produce a tone that renders this the most charming of the series of books.

5. *Working with the Hands* (1904) is in some ways a refutation to the charges that the author preached labour education to the neglect, if not exclusion, of higher education. The principles of industrial education are, after "The Future of the American Negro," further developed, rendering this volume superlatively educative.

6. *Tuskegee and its People* (1905) is a collaboration of the Principal with several writers, including Emmett J. Scott (Secretary), and Warren Logan (Treasurer), who have sketched out the scope of the Institute. The contributions are supplemented by a compendium of brief autobiographies by some of the successful people trained at Tuskegee. This book, on account of the variety of authorship, is extremely interesting, and even entertaining.

7. *The Negro in Business* (1907) is a singular record of the energy and patience of men who have acquired material wealth starting from poverty and, often, indebtedness. Although this book is monotonous to an outsider, from a literary point of view (for its inartistic succession of biographies), it is a living thing to those

who know the Negro conditions in the States, and it is more than a convenient and profitable reference guide to American natives. It serves among other things, to illustrate the commercial value to a country of the industrial activity of every section of the population.

8. *The Life of Frederick Douglass* (1907), is strikingly unlike the other books, preceding and following, on account of its lofty and grandiose literary style. As a biography it is alive, racy, adequate and fascinating, for its size.

9, 10. *The Story of the American Negro* (1909), occupies two volumes. The literary aim has been rather to encourage and inspire the Negro everywhere than to accomplish historical uniformity and completeness. The first volume has much romantic thrill, pain and joy.—The second deals with the modern Negro, and its interest is largely statistical.

11. *My Larger Education* (1911), practically continues the author's autobiography. It shows how his working theories and conclusions have been mathematically reached from his direct observation of men and things (especially the Denmark chapter), and not from second-hand knowledge.

12. *The Man Farthest Down* (1912), is at once as fresh as a novel and solid as a Civic Report, in its treatment of the conditions of the lower classes in Europe. The differences between American and European conditions are carefully worked out so as vividly to bring out the facts of the favourable lot of the Southern Negro, by comparison, and his great opportunities despite his social asperities and political disadvantages,—opportunities which, on account of the lack of this comparative outlook, the Negro himself does not realise.

THE NATIVE TEACHER OUT OF SCHOOL.

FOREWORD.

"Of the addresses delivered at the Natal Native Teachers' Conference, July, 1918, that by Mr. D. D. T. Jabavu of the South African Native College aroused the greatest interest among the large and representative audience. This was probably due first to the fact that Mr. Jabavu is himself a Native, and secondly to the familiarity of the audience with the situations dealt with. Mr. Jabavu spoke with Cape conditions in his mind, but very similar conditions exist in Natal and other parts of South Africa. Too often an environment of indifference, sloth, intemperance and worse overcomes the young teacher; a promising career is shattered and another name added to our already far too extensive 'black list.' For the most part the deterioration in character results from the absence of interest outside school, for even teachers are not exempt from the operation of the rule that Satan finds mischief for idle hands to do. In the hope that this address may serve the double purpose of a warning and a guide it has been printed and circulated by the Natal Provincial Administration among the Native Teachers of Natal."

C. T. LORAM,

Chief Inspector of Native Education, Natal.

Mr. Chairman, Ladies and Gentlemen,—

When I had the privilege of addressing you three years ago at Ladysmith, I spoke on "Educational Psychology," and endeavoured to show you how and why you should aim at establishing a relationship between yourselves and your pupils which should be of the best, truest and most profitable kind, as a result of a study of the instincts, sentiments, emotions, ways, habits, of the children under your care. Like other lecturers, I

propose on this occasion to link up my last talk with to-day's—that on "The Native Teacher and the Village,"—a title which is intended to cover the relation of the teacher to his village, location, town, Native community, parents of pupils, and the Church (in the widest sense of the term "Church").

In such conferences we frequently listen to oratorical speeches that idealise and idolise the profession of teaching as the noblest on earth, from European speakers who have never realised from first-hand acquaintance the actual difficulties of a native teacher's surroundings. Let us consider a few of the difficulties most common to Native teachers in this Province, for I presume that the conditions I have met in the Cape are much the same as those of Natal, and I shall assume that, as they hold good down at the Cape Province, they are true in your case too.

Firstly, there is loneliness, for the teacher is often the best educated, and indeed the only educated person in our Native areas and locations, surrounded by an ignorant and squalid population; secondly, the want of suitable companions, for most young men and women in our villages are not edifying companions for teachers; thirdly, beer-drinking, or the alcohol demon, to which many male teachers, I regret to state, have succumbed; fourthly, impurity or immorality which, among town and town-adjointing habitations is much more rampant than is generally known; fifthly, the want of interest in studies, lack of aim, lack of aspiration or ambition to obtain higher teaching qualifications by means of further studies; sixthly, the lack of uplifting literature for reading; seventhly, the need of a study or private room; eighthly, the lack of occupation, exercise or healthy hobbies wherewith to while away the time outside school hours, for the available form of bodily exercise—that of gardening or using the hands and wielding the axe, spade, pick, saw, hammer for the thousand and one little

things constantly wanting doing around one's dwelling—is despised as “manual labour,” beneath a teacher's dignity; ninthly, the sting of want, hunger and despair due to the absurdly small salaries that are still reckoned as good enough for a Native teacher.

There are indeed other incidental troubles haunting the Native teacher in the village, but these I have just recited are painfully real ones in all conscience, and they are hardly discussed in Teachers' conferences, where these teachers are generally lectured upon the ideals of Christian life, and Froebel, and Montessori, and the Zulu language, and music and so on—anything on earth but the grim hardships of life in Native areas. Yet worries have to be faced, fought and overcome by our teachers if we as an African race are to attain to the intellectual and moral requirements of true civilisation. And in the knowledge that this is so I venture to make the following suggestions :

1. *Loneliness.* Loneliness is largely due to the fact that the teacher is too apt to work as an isolated unit, and to have no corporate feeling as a member of a large organisation to which he may look for inspiration and solace. If you teachers would join some efficient Association, say the Teachers' Christian Association, which is meant for all Native teachers in South Africa, then you will probably obtain literature that will dispel much, if not all, of this sense of isolation; and you will have yearly or other meetings to look forward to, the very anticipation of which will spell life to the teachers in remote solitudes.

2. *Companions.* As for companions one cannot make them but has to choose from one's neighbourhood, and sometimes there is not much material for choice. From my personal experience, a hard experience, I may tell you that it pays best to have no companions at all when

only those of the wrong sort are at hand. You are better off without them, unless you can secure those that, having the same aims in life as you, will bring you helpful and uplifting comradeship. Of course I do not mean that you should be proud and disdain to speak to other people. Nothing is further from my mind. Do by all means speak to people, but use judgment, be careful of those whom you select as regular and permanent friends, lest they drag you down to the mire, by their talk and suggestions.

3. *Intemperance.* The curse of beer-drinking and the white man's alcohol are the greatest causes of physical and moral ruination to South African Natives; and I am grieved to affirm that there are teachers in our elementary schools and even in training Institutions who, behind the scenes and unknown to their authorities, have made a secret compact with the Devil of Drink. This is indeed deplorable. I have been informed that here in Natal too there is a large percentage of teachers who “drink.” If there be any present amongst you—let me trust there is not a single one—however, if perchance there be any here whose minds are not made up on the subject I pray that you will decide from this very minute, this evening, to give up alcoholic drinks unreservedly. Read that most convincing and scientific volume on the subject “Alcohol and the Human Body,” by Sir Victor Horsley, M.B., B.S. (Lond.), M.D., F.R.C.S., and Miss Mary D. Sturge, M.D. (Lond.), published at 1s. by Mac-Millan and Co., London. I could talk to you a very long time on that book which graphically pictures and analyses the harmful effects that alcohol even in its smallest doses inflicts on the human body; but I hope that this passing reference to it will move you to order it and read it, and lead you to abandon drink for ever and ever. Let us therefore have a brotherhood and sisterhood of sober teachers. Have nothing to do with