

FEBRUARY 1922

THE SOUTHERN WORKMAN

Negro Literature for
Negro Pupils

ALICE DUNBAR-NELSON

Encouragement for the
Blackfeet

S. M. BROSIUS

Two Million Negro Women
at Work

ELIZABETH ROSS HAYNES

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

JAMES E. GREGG, Principal
G. P. PHENIX, Vice Principal

F. K. ROGERS, Treasurer
W. H. SCOVILLE, Secretary

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878

Object To train teachers and industrial leaders

Equipment Land, about 1001 acres; buildings, 140

Courses Academic-normal, trade, agriculture, business, home economics

Enrollment Including Normal, Practice, and Summer Schools, 1845
Graduates, 2207; ex-students, over 8000

Results Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

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\$5,000,000 Endowment Fund
Scholarships

Annual scholarship	-	-	-	-	-	\$100
Endowed scholarship	-	-	-	-	-	2500

Any contribution, however small, will be gratefully received and may be sent to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, payable

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VOL. LI

NO. 2

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THE SOUTHERN WORKMAN FOR 1922
WILL CONTAIN, AMONG OTHER ARTICLES,

Negro History for Negro Pupils

Ezra C. Roberts of Tuskegee Institute

Negro Literature for Negro Pupils

Alice Dunbar-Nelson

Negro Women in Industry (with illustrations)

Elizabeth Ross Haynes and others connected with the
United States Bureau of Labor

Negro Women Physicians (with illustrations)

Sara W. Brown, M. D., Washington, D. C.

The Negro Town of Mound Bayou (with illustrations)

William Anthony Aery

Life Stories of Successful Negroes

Clement Richardson, of Lincoln University, and others

Virginia's Health Work for Negroes

Roy K. Flannigan, M. D., State Board of Health

Educational Conditions in Virginia

W. D. Gresham and others

Educational Conditions in Africa and India

Indian Stories

William Justin Harsha and others

Choctaw and Apache Indians (with illustrations)

M. R. Sniffin, Indian Rights Association

Blackfeet Indians

S. M. Brosius, Indian Rights Association

Social Conditions among American Indians

Rev. Rodney W. Roundy, Home Mission Council; Rev. G. E. E.
Lindquist, Y. M. C. A.; and others

Missionary Agriculturists for Indians (with illustrations)

Edith M. Dabb, Y. W. C. A.

Hampton Institute's Methods and Plans (with illustrations)

Hampton Graduates: Their Life and Work

The Southern Workman

VOL. LI

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NO. 2

EDITORIALS

**Katrina Trask
Peabody**

A serenely beautiful spirit, marvelously triumphant over bodily ills, radiantly prophetic in a war-darkened world, heralding a new era of love and peace on earth, has passed beyond the pain and sorrow of our earthly bonds.

The life and writings of Katrina Trask Peabody will be an inspiration to thousands so long as war-weary mortals seek to make an end to war. Her prophetic writings will lead men to gain that world-wide peace of which she was the shining prophetess. Happier generations of those who practice "good will on earth to all men" will hail her as one who held aloft the serene light of peace throughout the darkness and the ghoulish horrors of a world at war.

The death of Mrs. Peabody last month at Yaddo, her estate near Saratoga Springs, where poets, artists, musicians, friends famous and friends humble, have found a veritable kingdom of inspiration, has darkened the world for all who ever felt the quickening influence of her vivid spirit.

Burdened with sorrows and stricken with griefs far beyond the endurance of most mortals, surviving only with broken health the death of children, husband, and other dear ones, yet accomplishing a life work of such imperishable writings as "In the Vanguard," "Within the Walls," "The Conquering Army," and

other books and poems, the serene spirit of Mrs. Peabody triumphed over human ills with a radiance of love and beauty so magnetic and impelling that all who felt her friendship were inspired by it.

Yaddo was famous for hospitality in the life of Mr. Spencer Trask, whose sudden death in a railway accident in 1909 left Mrs. Trask a semi-invalid; and the "Lady of Yaddo" maintained the traditions of the estate, with its marvelous rose gardens and lawns and hundreds of acres of park, woods, and lakes.

Speaking of her cherished plan to bequeath their estate for the advancement of the creative arts, Mrs. Trask said, "We felt that Yaddo must be dedicated to service. Writers have said that they could write here as they could write nowhere else; painters have said that they could paint here as they could nowhere else; and musicians have composed wonderful music here. We felt that we would like to make this a center of artistic work when we are gone. The plan does not involve a question of altruism. Yaddo is not dedicated to charity; it is dedicated to hospitality."

Because of the lifelong friendship of Mr. and Mrs. Trask with Mr. George Foster Peabody, his partner in business, Yaddo became a meeting place of those great educational statesmen who composed the Southern Education Board, of which Mr. Peabody was a member, in the days when the campaigns for better common schools throughout the South were carried on with the fervor of crusades. Among that fellowship of kindred souls who met at Yaddo were such leaders as Walter Page, Robert Ogden, Samuel C. Mitchell, Edwin Alderman, P. P. Claxton, and others active in the building of public education in the South to whom the gracious hostess of Yaddo was an unfailing inspiration. At meetings with the Southern Education Board and on frequent journeys to the North, the former principal of Hampton, Dr. Frissell, knew the hospitality of Yaddo and repeatedly drew strength and refreshment from his visits there.

With a keen interest in Hampton, Mrs. Peabody, like her husband, rendered the school generous repeated service, and within recent years she invited a company of Hampton students to pitch their tents and hold a pageant for the school among the lawns and gardens of Yaddo.

The culmination of the lifelong friendship of Mrs. Trask and Mr. Peabody in marriage was a cause for rejoicing among their many friends. The tragic news of Mrs. Peabody's death has grieved thousands of her readers and friends, and has brought sadness to the great family of Hampton where many hearts go out in sympathetic sorrow to Mr. Peabody in his immeasurable loss.

**Governor
Bickett's
Service**

Thomas Walter Bickett, though dead in the flesh, lives in the spirit, for he gave his life that the lowly, the ignorant, the imprisoned, the disadvantaged children of God might have some opportunity of lifting their heads into the sunlight of American democracy in North Carolina.

Not only as a "war governor," who "went alone into the mountains and unarmed, save for his persuasive eloquence, brought back into the service a great many ignorant and misguided, but essentially loyal, men, who had left the path of duty," will Thomas Bickett be remembered by his fellow-men. Not only as an office holder, "who went into politics and came out clean," will men honor this good man.

Thomas Bickett will long be remembered and revered, not only by North Carolinians and other Southerners, but also by students of social history, as "the friend who gave attentive and sympathetic ear to every form of human emotion, who was moved to action by the plea of the unfortunate, who ferreted out and helped to correct the undiscovered and sometimes unsuspected injustices, who heard the far call of the forgotten man behind prison walls."

Here was a man who dreamed dreams and still exercised common sense to make his dreams come true; a man who dared to open the prison doors to more than four hundred Negroes; a man who preached against lynching and personally walked into a mob and persuaded men to abandon their purpose; a man who struck at the Ku Klux Klan and drove it from North Carolina; and a man who candidly confessed that "whites in the South, and in the North as well, do not always deal justly by the Negro."

There are some facts in the life and work of Thomas Bickett, who was only fifty-two when he died, which are well worth serious attention: within fifteen years he rose from being "a country lawyer in a most rural county to be chief magistrate of the North Carolina Commonwealth"; for eight years he was attorney general for North Carolina; for four years he served as Governor, helping to transform tenants into landlords, securing important constitutional amendments, achieving a revaluation of North Carolina property, which is making possible the securing of taxes for extraordinary State improvements, striking successfully at the bond evil, and serving always those who needed his powers of body, mind, and heart.

Governor Bickett in his visits to Tuskegee and Hampton made clear his belief in the power of love to solve problems of race relations:—

"The God of your redemption will come," he said, in addressing large audiences of Negroes at these schools, "not in the mighty wind, not in the earthquake, and not in the fire, but in a 'still, small voice' that will trouble the white man's conscience and drive sleep from his eyes until he gives to your people the fullest measure of justice."

"The one safe path for the Negro to follow is the path that leads straight to the door of the white man's conscience. Some day every plea that is born of wisdom and justice will be allowed. While hate and wrath will lead to failure and destruction, love and faith will surely conquer. My message and prayer to both races is this: 'Love one another, and all these things will be added unto you.'"

Doctor Gregg's introduction of Governor Bickett to the 1921 Hampton Anniversary audience included these fittingly descriptive words, which should be recalled at this hour: "a conscientious, fearless public servant; a resolute champion of social justice and civic progress; a generous, uncompromising friend of the Negro; a man of good humor, good sense, and good will—the Honorable Thomas W. Bickett."

"Journal of
Rural
Education"

Eleven million American children—over one-half of America's public-school population—attend one- and two-room rural schools. Of the 300,000 rural teachers, there are 150,000 who have not completed the four-year high-school course and 100,000 who have had no professional training for their serious work. Only one-tenth of all the rural-school teachers have had special rural training and only one-fiftieth of them have had the advantage of normal-school training. If it be true that any school is a teacher at one end of a log and a pupil at the other, then there are many children being taught on weak and crumbling logs by ill-prepared and ill-adapted teachers. What can be done to help remedy this educational wastage of time, effort, and money? Obviously men and women can pool their ideas and experiences through a Nation-wide clearing-house; they can assemble and interpret the facts of life as these facts relate to the education of rural men, women, and children, upon whom everybody seems to urge the advantages of life in the country; and they can co-operate to discover better methods of teaching people who live in the country those things which will bring them a satisfying life.

The *Journal of Rural Education*, which has already published, under the aegis of the Department of Rural Education of the National Education Association, two interesting, attractive,

and worth-while monthly issues, should prove a most useful instrument for helping to acquaint the vast American public with the vital facts of our rural educational deficiencies, as well as with some of our eminently successful ventures into community-building. This forty-eight-page magazine will be published every month except July and August at three dollars a year. Single copies cost forty cents each.

The staff of the new journal includes the following: business manager, Harold W. Foght, president of the Normal School at Aberdeen, S. D., and formerly a rural-education specialist in the U. S. Bureau of Education, and the editor-in-chief, Fannie W. Dunn, Teachers College, Columbia University. Associated with these are other men and women who have won conspicuous success in their special lines of educational activity. This journal will express, so far as it is humanely possible to do so, the best all-round experiences of those who know at first hand the problems and possibilities of our American rural schools.

The journal "will attempt to get in touch with the practical experimentation and scientific investigation that is going on in all phases of rural education and will report constructive programs and policies developed in all parts of the country." The Southern Workman wishes the editors of the *Journal of Rural Education* a large measure of success and pledges them its heartiest co-operation.

Conditions Among Indians

The Report of the Board of Indian Commissioners to the Secretary of the Interior, for the fiscal year ending June 30, 1921, has recently been published, and as usual is full of interest. During the period covered, visits to twenty-six reservations, agencies, and schools were made by members of the Board. Detailed reports are given of conditions on the reservations visited, and also a general summary of observations and conclusions.

The question of the releasing of Indians from Federal supervision naturally takes first place. Between 1917 and 1920 about twenty thousand patents in fee simple were issued, and in order to obtain accurate information as to what use the Indians made of their freedom, letters of inquiry were sent by the Board to a number of superintendents and field officials. Of the eighty-seven replies received, seventy-one report that the majority of the Indians dispose of their land shortly after receiving their patents, while only ten say that in the majority of such cases have the Indians been successful. The result of the work, the report adds, has naturally divided those interested in Indian welfare into four

classes: "Those who insist that all Indians shall be 'turned loose' immediately; those who believe that no more Indians of this generation, at least, should be released from Government supervision; those who want all Indians of certain blood or educational status released from Federal guardianship at once; and those who want none released until a careful examination has determined his or her competency."

The need of better and more schools is dwelt upon, especially among the Navahos whose need has been so persistently stressed for years by all organizations interested in Indian welfare, and in spite of which nearly seven thousand children of this one tribe alone are still without *any* school.

Other important recommendations are made, but lack of space forbids the mention of more than two, which would seem especially easy of accomplishment. The first, for a department headed by a woman, and with women assistants, to handle the problems of the Indian woman and her children—problems which at present are handled entirely by men; the second, that the Indian Service should make use of such local "social-service" organizations as the Red Cross, Visiting Nurses' Association, and others in the towns near reservations. Both of these recommendations seem entirely practicable, and, if followed, might solve many of the problems which so vitally affect home and family life.

The Negro in Drama

One sign of the race consciousness so rapidly developing among Negroes is the interest its members are now manifesting in dramatic art. The remarkable achievement of Charles Gilpin in the title role of "The Emperor Jones" doubtless has been an incentive to greater effort on the part of other Negro actors, as their success, even on Broadway, where competition is a strong factor to be reckoned with, abundantly illustrates.

That the dramatic instinct of the Negro race is strong and warrants education is clearly evident from the prominence now being given to the dramatic arts in Negro schools and colleges. At Howard University a Department of Dramatic Art has been established with Montgomery Gregory, a Negro graduate of Harvard, in charge, assisted by Mrs. Marie Moore-Forrest, widely known as a leader in community drama, and by Cleon Throckmartin of the Provincetown Players.

The Howard Players recently gave a remarkably good presentation before a number of the distinguished foreign delegates to the Arms Conference, of the drama "Simon, the Cyrenian" written by Ridgely Torrence for the Negro Theatre.

It is especially noteworthy that the effort of the Howard Players is not to be imitators of white actors but to produce plays by their own writers, to encourage dramatic talent in their own race, to make their own scenery and costumes, and to act plays in which men and women of their own color have leading parts. Their ambition is to establish a National Negro Theatre in Washington, and definite efforts toward this worthy goal are already being made.

Negro pageantry also is gaining a large place for itself. One of the most notable pageants of recent date was "The Open Door," given in a number of large cities in aid of Atlanta University. This called for a cast of two hundred persons who described in pantomime and song the progress of the Negro race from the jungle to the present day. Dr. Francis G. Peabody of Harvard writes of the performance of this pageant in Boston as follows:—

"What the audience saw was a scene which can only be described as overwhelming in its artistic and emotional appeal, a plan admirably conceived, a dignified and touching symbolism, a harmony of song with act, and a participation of hundreds in processions, tableaux, dances, and music, without self-consciousness or inadequacy at a single point. It was an occasion, not for condescending sympathy, but rather for the unqualified admiration of the dramatic instinct, rhythmic movement, and statuesque dignity which are among the peculiar gifts of the colored race."

The Berliner Concert

An interesting contribution was made to Hampton Institute a few weeks ago when Miss Dorothy Berliner, the American concert pianist, gave her art, and Mr. Henry Miller gave his theatre, for a Hampton benefit recital.

Miss Berliner became interested in Hampton last year while visiting friends in Norfolk. She happened to hear the students sing grace in their dining-room. The singing moved Miss Berliner so much that she straightway resolved to help the cause of Negro education, to do something for Hampton—to give of her very best. Early this winter Miss Berliner spent some time at the Institute, when she presented a complete concert program for the benefit of the students; but giving once made her want to give again, and she began planning a New York recital.

The program consisted of several Chopin numbers, a prelude by Cæsar Franck, a Bach-Busoni chaconne, a gavotte by Sgambati, and a group of modern Spanish compositions. All

these numbers were brilliantly played by the artist and were received with real appreciation by the audience.

The concert was a big success despite bad weather and the fact that several eminent pianists were also presenting programs on that afternoon. Mr. Alexander B. Trowbridge, a Hampton trustee, in a short speech of appreciation during the intermission, said that it was peculiarly fitting for musicians to give their best for the Negro because the Negro had given so much to American music; and that theatre managers should loan their theatres for such concerts because the Negro was doing so much now and will do so much more in the future for dramatic art.

An Never before has a Hampton program been re-
Enthusiastic ceived in the city of Richmond, Virginia, with
Hampton greater enthusiasm than on the evening of Jan-
Meeting uary 12, when a folk-song concert was given in the First Baptist Church (colored) by a chorus of eighteen voices representing the Choir and Girls' Glee Club, assisted by the Quartet and the teachers of vocal music of Hampton Institute.

The loyal interest of many Hampton friends in the city and the excellent newspaper articles announcing the concert resulted in a gathering many times too large for the church. By eight o'clock every seat was occupied, with two or three hundred people standing and several hundred more outside eagerly waiting admittance. Dr. W. T. Johnson, the able pastor of the church met the situation by announcing an overflow meeting. In a few minutes twelve hundred people had filled the lecture room, making nearly three thousand of both races who heard the concert, while three or four hundred unfortunately had to return home disappointed.

The speakers at the meeting were Dr. S. C. Mitchell of Richmond College, a Hampton trustee; Mrs. Beverly B. Munford, also a strong friend of Hampton, who gave an intensely interesting account of the early days of the church in which she was speaking; Dr. Gregg, who spoke of the value of the Negro plantation melodies, especially as establishing a spiritual link between the races; Major Washington, Hampton's Commandant; and Mr. R. O. Purves, Hampton's Field Secretary. The speakers and the singers alternated in the two meetings and were received with enthusiasm. In the words of Dr. Mitchell: "The strains of the Hampton Singers stir the soul, stir it in sympathy, in appreciation, and in understanding of the right relations of the two races in the South." There is

every reason to believe that this meeting in Richmond will long be remembered and will do much to further interest there in Hampton's work.

NEGRO LITERATURE FOR NEGRO PUPILS

BY ALICE DUNBAR-NELSON

THE ancient Greeks, wishing to impress upon their children the greatness of Hellas, made the schoolboys memorize Homer, particularly those passages dealing with wars and conquests. The Romans saturated their youth with Roman literature, history, and law. The Hebrew children of all ages are versed, grounded, and crammed with the Mosaic and Rabbinical law. The Chinese child learns volumes of Confucius. The French child recites La Fontaine, even before he can read. Spain drives home the epic of the Cid to the youth of her land—and so on, through all history, ancient and modern; each land, each nation, impresses most painstakingly upon the rising generation the fact that it possesses a history and a literature, and that it must live up to the traditions of its history, and make that literature a part of its life.

The reason for this is obvious. If a people are to be proud and self-respecting they must believe in themselves. Destroy a man's belief in his own powers, and you destroy his usefulness—render him a worthless object, helpless and hopeless. Tell a people over and over again that they have done nothing, can do nothing, set a limitation for their achievement; impress upon them that all they have or can hope to have is the product of the minds of other peoples; force them to believe that they are pensioners on the mental bounty of another race,—and they will lose what little faith they may have had in themselves, and become stultified non-producers. Any parent or teacher knows how disastrous is the result of telling a child how splendidly some other child has done, and asking why he does not go and do likewise. The one so adjured usually does the exact opposite, in a bitterness of resentment and gloom, it being one of the vagaries of human nature to act contrariwise.

All this is by way of reminding ourselves that for two generations we have given brown and black children a blonde ideal of beauty to worship, a milk-white literature to assimilate, and a pearly Paradise to anticipate, in which their dark faces would be hopelessly out of place. That there has not been a complete and absolute stultification of the efforts of the race toward self-

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expression is due only to the fact that we are a people of peculiar resiliency and combativeness. The effect of this kind of teaching is shown in the facts that the beautiful brown dolls, which resemble their tiny play-mothers, still have some difficulty in making their way into the homes of our people; that some older religionists still fondly hope that at death, and before St. Peter admits them into Paradise, they will be washed physically white; that Negro business enterprises are still regarded with a doubtful eye; and that Negro literature is frequently mentioned in whispers as a dubious quantity.

There is a manifest remedy for this condition, a remedy which the teachers of the race are applying gradually, wherever the need has been brought to their attention. We must begin everywhere to instill race pride into our pupils; not by dull statistics, nor yet by tedious iterations that we are a great people, and "if you do not believe it, look at this table of figures, or at the life of so-and-so." Idle boasting of past achievements always leaves a suspicion in the mind of the listener that the braggart is not sure of his ground and is bolstering up his opinion of himself. But we will give the children the poems and stories and folk lore and songs of their own people. We do not teach literature; we are taught by literature. The subtlest, most delicate, and lasting impressions of childhood are those gained by the chance poem, the eagerly absorbed fable, the lesson in the reader, the story told in the Sunday-school lesson. The fairy prince and the delectable princess have their charm, as opening up a vista into an enchanted land, but the poem that touches closely the heart of a child, and belongs to it because of its very nearness to his own life, is the bit of literature that lifts him above the dull brown earth and makes him akin to all that is truly great in the universe.

Three pictures project themselves upon the screen of memory, deeply suggestive of the futility of some of our efforts to reach child-life. One is that of a plaintive child, to whom the world of books was the real world, hugging to her thin little breast a big book of poetry, and passionately praying, "Oh, please, dear Lord, let me grow up and write things, because none of us have ever written anything, and we ought to, dear Lord, because it's *awful* that we don't write stories or things." Now this was a Southern child in a Southern city in a school taught by colored teachers, and her eager little soul was convulsed with shame that her own people had never accomplished anything in the realm of the books she loved.

The second picture shows a young girl teaching in a Southern city before it was supplied with modern sewerage, when to dig even eighteen inches in the ground brought one to water. The

Second-Reader lesson cheerfully told of the joys of storing red apples in the cellar to eat when the snow was on the ground. To explain snow to these children in a semi-tropical clime was a feat requiring Herculean efforts, and the modicum of impression made was tempered by open skepticism on the faces of the boys. But when the cellar problem was attacked all faith in the teacher's omniscience was blown to the four winds. What, a room underground? Why, everyone knew that you couldn't even dig a grave without its filling with water, much less have a whole room under ground! Prudence and decorum went to the winds, and the little teacher mopped her agitated forehead and prayed for Second Readers with Southern stories in them.

Third: a splendidly equipped school in a sea-side town. The windows of all the rooms on one side of the building overlooked the Atlantic Ocean, and every pane of glass framed a perfect vignette of cloud and wave and white-winged fishing smack, driving before the wind, or lying at anchor with graceful spars silhouetted against a myriad-hued sky. Yet every child in the art classes was busily painting apple orchards in full bloom, it being spring, and time for the apple orchards of New England and inland places to flower into whiteness and pinkness. There are no apple trees anywhere near this sandy strip of white coast that is pounded by the great waves, and spring for that section means the shy wild flowers that bloom in heaped sand dunes, or brilliant marsh-mallows flushing amidst swaying reeds. It means little saucy-frocked fishing smacks running through white-capped ultramarine waves. Yet in all that school not a child had been told to look out of the window and see the beauties of his own environment. They were copying the reputed beauties of a land miles inland.

These three pictures stand out in my mind because it seems to me that they symbolize the kind of teaching that we do so much of in some of our schools—the colored child, hungry for information, and yet ignorant of the history and achievements of its own race; pupils forced to insult their budding intelligence with an unnecessary situation; youthful artists turning their backs on the beauties about them and copying the counterfeit landscapes which they have never seen. It is high time that we throw off the shackles which convention binds around our educational methods and "let down our buckets where we are."

Every teacher in a colored school is a missionary. More than the mere instilling of so much knowledge in the heads of the pupils must he or she teach many other things, character through pride of race being one of the greatest. For the youth who is proud of his race and will endeavor to live up to its

traditions, and will hesitate to do mean things lest they sully the escutcheon. As we have said before, the sentiment of pride and honor fostered in the Negro youth will fire his ambition, his desire to accomplish, even as others of his race have done before him. It is only the exceptional case, the overmastering genius who is thrilled with the desire to conquer because no other has done so. The ordinary one—and there are so many more of him than there are of any other kind—needs encouragement from the deeds of others.

But statistics mean nothing to children; they are colorless things, savoring too much of tables in arithmetic to be deeply intriguing. The child mind must have concrete examples, for it is essentially poetic and deals in images. It is not enough to say that black men fought in the Revolutionary War to the extent of so many in so many regiments. But there are a number of well-told, crisply narrated stories of Crispus Attucks, and even some narrative poems celebrate the first blood shed in the Revolutionary War. It is not enough to say that black slaves, from Massachusetts to Maryland, stood by the Nation when red-coated Tories overran the land. Dunbar's spirited ballad of "Black Samson of Brandywine" will fix the idea in the youthful mind, even as "Paul Revere's Ride" has fixed the date of the battle of Concord and Lexington in the minds of generations of young Americans, white and black, from Maine to California.

It is well for Negro children to know that the delightful fables of Æsop are the satires of a black slave, and that the author of the incomparable "Three Musketeers," which rejoices the swashbuckling instincts of the adolescent, was of Negro descent. There are exquisite little nature lyrics particularly snow scenes, by Pushkin (obtainable in translation) as perfect in their picturization, in a way, as those of Bryant, or that of Lowell's "First Snowfall"; and it would make the young chests swell with pride to know that these are the work of one of the greatest of Russian poets—an acknowledged Negro.

Apart from these exotic instances, the children might well be taught the folk tales of the race, as rich in content and moral lesson as can be found in any folk tales, from Æsop and Reynard the Fox to Uncle Remus. There is a mine of suggestion in Alphonso Stafford's "African Folk Stories." That classic, "The Seedling," by Dunbar, has delighted the little folks of a generation, with its botanical lesson encouched in delicate verse, and the inevitable moral admonition, which all children secretly love, at the end.

By the side of Maggie Tulliver we may place Zora, of

"The Quest of the Silver Fleece (DuBois)"; against Spartacus and his address to the gladiators, is Dessalines and his defiant reminiscences; thrilling rescue stories might be matched by the rescue of the lad in Durham's "Diane"; or by the round-up scene from "The Love of Landry" (Dunbar), to give the proper Western flavor to the boy or girl in love with the Bill Hart type. In company with "The Charge of the Light Brigade" is the "Second Louisiana," and the "Finish of Patsy Barnes," (Dunbar), for those who love the small boy who overcomes obstacles for the sake of the mother ill at home. Thanksgiving is commemorated by Braithwaite as delightfully as ever Stevenson "gave thanks for many things" not to mention "Christmas," by Dunbar or similar poems by those others who have followed in his tread.

And the winged words of Booker Washington and Frederick Douglass! The biographies of those who have accomplished great things in the face of heavy odds! Romances of lives as thrilling as the romances which have grown up around Lincoln and Daniel Boone! The girl, Phyllis, and the lad, Paul! How much finer for the Negro boy and girl to know of these lives, and of the work they did; to read the burning, living words that are the work of their own blood and kin; to feel that the lowly ones of the cabins in the country, or the tenements and alleys in the city, may yet give to the world some gift, albeit small, that will inspire and ennoble countless dark-faced children struggling up towards the light.

Assuredly we will teach our boys and girls, not only their own history and literature, but works by their own authors. We will, ourselves, first achieve a sense of pride in our own productions, with a fine sense of literary values which will not allow us to confuse trivialities and trash with literature. We will learn to judge a thing as good, because of its intrinsic value and not because it is a Negro's! We will be as quick to throw away valueless stuff written by a black man or woman, as if it were written by a white man or woman. In other words we will recognize but one absolute standard, and we will preserve for our children all that approximates that standard, and teach them to reverence the good that is in their own because it is good.

And by so doing, we shall impress most deeply upon the young people of our race, by our own literature, that most valuable of all lessons:—

"Be proud, my race, in mind and soul:
Thy name is writ on glory's scroll
In characters of fire;
High, midst the clouds of Fame's bright sky,
Thy banner's blazoned folds now fly,
And Truth shall lift them higher."

TWO MILLION NEGRO WOMEN AT WORK

BY ELIZABETH ROSS HAYNES

Examiner, United States Employment Service, Department of Labor

THE thought realm in which the two million Negro women in the United States, gainfully employed, live and work, vibrates with pathos and humor, determination and true heroism, belief and expectation that with the coming years, they too, as a group, with training and larger opportunities, will come into their own as real women.

The three types of occupations in which the majority of these women are engaged are (1) domestic and personal service, (2) agriculture, (3) manufacturing and mechanical industries.

To-day they are found in domestic service, nearly a million strong, with all their shortcomings—their lack of training in efficiency, in cleanliness of person, in honesty and truthfulness, and with all of the shortcomings of ordinary domestic service; namely, basement living quarters, poor working conditions, too long hours, no Sundays off, no standards of efficiency, and the servant "brand." In spite of migration during the World War they are found on the farms, with all of the inconveniences and health hazards of Southern plantation life, in larger numbers than in domestic service. Before the World War there were over 67,000 of them in the unskilled processes of the manufacturing and mechanical industries and 3000 in the semi-skilled processes. These numbers were greatly increased during the war. In 152 plants visited in 1918-19, by Department of Labor representatives, more than 20,000 were found employed.

DOMESTIC SERVICE

During the past twelve months some decided changes affecting Negro women have taken place in domestic and personal service. For instance, in Detroit, Michigan, to-day, from eighty to ninety per cent of the calls for domestic workers are for white girls. The average wage in that city for general houseworkers is from \$ 8 to \$12 a week as against \$15 to \$20 a year ago. Women working by the day receive from \$.40 to \$.50 an hour as against \$.60 to \$.70 one year ago. The calls for office, elevator, and stock girls are no longer for Negro girls.

In Washington, D. C., with the fixing of the minimum wage in the hotels, restaurants, etc., at \$16.50 for a forty-eight-hour week, and the increasing number of available white women, Negro women were to a very large extent displaced. Wages for

TWO MILLION NEGRO WOMEN AT WORK

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domestic service for the rank and file have fallen in the past twelve months from \$10 a week without any laundry work to \$7 and \$8 with laundry work. In the parlance of the women, "general housework" now means "cook, wash, and ine (iron)." The numbers driven into domestic work are very large. At one employment agency in this city there are often as many as 200 Negro women a day applying for work. A large majority of them are untrained, inefficient, and poorly equipped with the one thing needful—a good reference.



IN A PITTSBURG LAUNDRY

Only two of the Washington laundries are to-day paying the minimum wage. The average wage in the other laundries is \$9 per week, and a few workers get as little as \$6. Ninety per cent of these laundry workers are Negro women. As soon as some of the laundries began to fear that they would be forced to pay the minimum wage they began to ask the employment bureaus about the possibility of obtaining white girls. Now that they are not paying the minimum wage they are perfectly satisfied with Negro women. A few of these have been in the laundries from fourteen to thirty-eight years, working through from the flat-work department until they are now "finishing" shirt-bosoms—which one who understands must term really artistic work. In Los Angeles, California, Negro women cooks get from

\$60 to \$100 per month, chambermaids from \$40 to \$75, nurses from \$50 to \$75, mothers' helpers from \$20 to \$40. Day workers receive from \$.45 to \$.50 an hour. These women are, however, through the unions, excluded from even the laundries.

Some very evident changes have come about in personal and domestic service during the past twelve months, and yet there is much the same restlessness and change from one employer to another; much the same wear and tear on households and housewives; many of the same old customs and conventions. The bond between mistress and maid in many cases is not sufficiently strong for the mistress to learn her maid's surname or her address. Neither seems personally interested in the other and often neither knows, even when they separate, just what the other has been thinking. When one deeply interested in the whole problem analyzes the conditions and sympathizes with mistress and maid sufficiently to get the whole truth, she must conclude that in too many cases the feeling of each borders on real dislike for the other. Neither has for the other that priceless possession—confidence.

Recently a gentleman applied to an employment agency for a maid or, more correctly speaking, a general houseworker. Upon being asked how many there were in his family, he said, in a somewhat hesitating manner, "Just two in the family, except two boys who don't amount to much—one is six years old and the other is eight." No idea of taking advantage of anyone entered his mind, for his were the thoughts of a man! but the women domestics who heard him at once came to the conclusion that he was trying to "slip something over." On the other hand, a lady advertised for a maid and fifteen came at different times during the day to see her. She engaged every one of them to begin work the next morning and not one of them "showed up." When maids wish a holiday or Sunday off, death in their families, falls by which they are seriously injured, automobile accidents, faked special-delivery letters (especially when they live with the employer's family) annual meetings of lodges in distant cities, and all sorts of other make-believe excuses are given. The night they are paid off they often arrange everything for breakfast, saying they will be back in the morning, but they never return. Often, on the other hand, when a maid applies for a place, if she is not suitable, she is told by the lady of the house that her former maid has just come back.

Letters, cards, telephone calls, the people themselves, bespeak the pathos, the restlessness, the ignorance, the inefficiency, the absolute need of the standardization of domestic



LUNCH ROOM IN A DETROIT GARMENT FACTORY
This factory is owned by white people but run entirely by Negroes.

service as an occupation or industry, and also the absolute need of domestic-training schools in connection with public employment agencies

AGRICULTURE

A woman owning over a thousand acres of land in the Black Belt of Alabama wrote me, saying:—

"Farm conditions are as bad as we have ever seen them. The cotton crop is very poor. Women can pick on an average of from 85 to 110 pounds of cotton per day, for which they get 40 cents a hundred. The peanut farms also furnish some work for women at the rate of 50 cents a day. They pull up the peanut bushes and let them dry. The bushes are then taken to a steam peanut picker which picks off the peanuts; these are then sacked and sent to the factory.

"Down here women do almost any kind of work on the farm from handling a two-horse plow, and hoeing and pulling fodder, to cleaning new ground. Women in domestic service here get from \$7 to \$8 per month.

Allowing much for migration and giving due credit to the General Education Board, the Slater and Rosenwald Funds, the Jeanes supervisors, and the farm-demonstration agents, who are doing a great work in rural districts of the South, there are many thousand Negro women on the farms to-day eking out such a bare existence as is described in the above letter. They are out early in the morning afoot and on horseback going to near-by fields and, in many instances, on wagons going to fields four and five miles distant. If the fields are near by, they hurry home in the heat of the broiling sun to cook their families'

dinners, often over a blazing fire on the hearth, and after dinner they return to the fields in what seems to city people sweltering heat. They tarry late in the fields because, as they say, they can work better "in the cool of the evenin'."

In many sections almost the only recreational or social contacts enjoyed by such women come through the monthly church meeting, the occasional burial of a friend, or the annual trip to town at cotton-seed time. Better prepared ministers, more missionary school-teachers and welfare workers, and many district nurses would make the life of the average agricultural woman worker more endurable.

MANUFACTURING AND MECHANICAL PURSUITS

Many well-informed persons are apt to think that there were no Negro women in manufacturing or mechanical industries until the World War. On the contrary there were and are still some thousands of Negro women in the cigar and tobacco factories of the country. They are poorly paid, of course, their wages ranging from \$6 to \$10 for a sixty-hour week. The work is dirty, and most of the factories are poorly ventilated, being without an air shaft for the expulsion of the dust; the result is that the tobacco fumes and dust almost suffocate new workers. Then, the work being more or less seasonal, women are sometimes out of employment for weeks at a time. In most tobacco factories the only seats for the women are boxes or stools without backs; and in a few factories women stemming



MAKING UNIFORMS AT THE CHARLESTON NAVY YARD



IN A TOBACCO FACTORY

tobacco sit flat on the floor, humming a tune while they work. Even fairly respectable lunch rooms and decent toilet facilities are lacking.

Before the World War unskilled Negro women workers in small numbers were in the clothing, food, and metal industries. They were to be found especially in slaughtering and meat-packing houses, crab and peanut factories, and iron, steel and automobile industries. They were also working in furniture and shoe factories, printing and publishing establishments, and in cotton and silk mills. There were semi-skilled workers in electrical-supply, paper-box, and rubber factories, and in the textile industries. Finally there were a few skilled tailoresses, tinsmiths, coppersmiths, and upholsterers. The story of their entrance into industry in large numbers during the World War is too familiar to warrant repetition here. The

part they played in winning the war will probably not be told for many years to come.

Just before the beginning of the unemployment crisis the Women's Bureau of the Department of Labor made a survey of Negro women employed in 150 plants in 17 localities of 9 States. In those plants, covering food, furniture, glass, leather, metal, and paper products, tobacco, and textiles, there were 11,812 Negro women employed. Some of these were even making and decorating lamp-shades; some were making cores in foundries; and others were competing successfully (according to their employers) with girls of many years' experience



COILING WIRE
Note the backless stool.

in the textile industries. Still others were serving as stenographers, typists, etc., in two large mail-order houses in the Middle West.

The questions in the minds of us all are these: How many of these industries still employ Negro women in appreciable number in the skilled and unskilled processes? Are there many Negro women in other industries? And how will Negro women bread-winners, unused to domestic service, weather the storm of the unemployment depression? Information to date from industrial plants in the East, West, North, and South indicates that a large number of Negro women have lost their places within the last twelve months. One large garment factory in the Middle West, one of the first to take on Negro women and



OPERATING A PUNCH PRESS

The machine is three times too heavy for a woman. She has to stand continuously and must lift heavy pieces of iron.

one that seemed proud of its experiment, says now, "We have discontinued the use of Negro women." A Southern mill that used some Negro women before the war says, "We use Negro women only occasionally now for odd jobs."

In spite of such reports, at least some Negro women are still employed in factories. For instance, the Virginia and Maryland crab factories employ 5000 to 8000 of these women. Some of them, now forty or fifty years of age, have been in the same factory since they were twelve years old. Crabs are brought in barrels placed in large, iron, crate-like kettles, which are set down into steam for the purpose of cooking the crabs. A newer method is to use cars with seven barrels of

crabs to a car. The cars are run on tracks into a steam chest which cooks the crabs in a few minutes. When they are cold each woman receives a certain number of shovelfuls at a long wooden table, or, in a more up-to-date factory, at a better arranged table for two workers. The woman sits on a box, or a "backless" stool, strikes a crab one blow with the handle of a small knife with curved blade, taking off a part of the shell, and, often without even looking at the crab, cuts out what is called "the dead man" and then the white meat, which falls into a pan, and the dark meat, which falls into another. The work is done so rapidly that women pick from forty to seventy-five pounds a day, thus earning \$3 or more a day. The crab factories are built over the water, many of them having cement floors. A woman who has worked in such a factory for many years, upon being asked about the healthfulness of such an arrangement, said, "Yes, ma'am, the floors gen'ally fills you full o' rheumatism. Some mo'nin's I kin hardly git out o'bed, I'se so stiff and painful." In spite of the lack of any arrangement that might be called sanitary, except in a very few factories, one never saw a happier group of workers anywhere than the Negro women in the crab factories.

Women who have never worked out and whose husbands have lost their jobs after ten or twenty years' service on the railroads or in other places, and others who have worked out but have not been inside of an employment agency for twenty-five or more years, are now trying, through such agencies or through friends, to find a day's work—cleaning or washing or sewing; hair-dressing or manicuring; acting as agents for selling goods; assisting undertakers; or doing anything else whereby they can earn a living. Struggling against lack of training and against inefficiency, restricted in opportunities to get and hold jobs, more than two million Negro women and girls are to-day laboring in domestic service, in agriculture, and in manufacturing pursuits with the hope of an economic independence that will some day enable them to take their places in the ranks with other working women.

SUBTRACT hard work from life and in a few months it has all gone to pieces. Labor, next to grace of God in the heart, is the greatest promoter of morality, the greatest power of civilization.

—Armstrong



FISK MEMORIAL CHAPEL

THE JUBILEE OF JUBILEES

AT FISK UNIVERSITY

BY MARY E. SPENCE

Teacher of Greek at Fisk University

FOR many years "Jubilee Day" has been celebrated at Fisk as the anniversary of the going out of the first company of singers on the sixth of October, 1871. The name is explained by the following quotation from Mrs. Ella Sheppard Moore, pianist for the singers and assistant to Professor George L. White, the originator and leader of the movement. The time referred to was in the fall of 1871.

"Realizing that we must have a name, we held a prayer meeting at Columbus, Ohio. Our Fisk pastor, Rev. H. S. Bennett, was present. Next morning Mr. White met us with a glowing face. He had remained in prayer all night alone with God. 'Children,' he said, 'It shall be Jubilee Singers in memory of the Jewish year of Jubilee.' The dignity of the name appealed to us. At our usual family worship that morning, there was great rejoicing."

Since now "the fiftieth year from that one" had come, the

thought came to President F. A. McKenzie to make this the "Jubilee of Jubilees." And so he planned an anniversary day, remarkable from the standpoint of a fine program of exercises; the presence of a number of trustees of the University, alumni, and friends; and, most important of all, the home-coming if possible, of the four remaining members of the original Jubilee Singers.

Almost at the beginning of the Jubilee Chapel Exercises in the morning, enthusiasm caught the hearts of students, teachers, and friends as they thought of the great events and people that



JUBILEE HALL

had made the past, and felt the significance of the presence of many distinguished visitors. Only one of the original singers had at that time come in, a beautiful, refined little woman who had almost to be compelled by others to sit in the front row on the platform—Mrs. Mabel Lewis Imes, of Cleveland, Ohio, contralto singer in the original company. She had sung the songs of God into the hearts of kings and queens and other "great ones" of the earth. The entrance of Mr. Hinton B. Alexander of Chattanooga, Tennessee, tenor of the original company, brought the attention of the audience to both of them and they were given hearty applause. Then, as Dr. McKenzie introduced each one, the entire assembly arose and greeted them with enthusiastic cheering. Later, when Mrs. Eliza Walker Crump of Chicago entered, she was accorded the same warm reception. The serious illness of Mrs. Maggie Porter Cole, of Detroit, which prevented her from coming, was greatly regretted.

LIVINGSTONE HALL
Boys' dormitory and administration building

There were many more prominent features of the day, but, second only to the singers themselves, were the exquisite songs which they were the first to bring before the world. These were like a golden thread running through the exercises. Spontaneously, throughout the program, these songs were selected by Professor Work, who, with almost unerring insight and taste, discerned the song that best expressed, or brought to mind, the

CHASE HALL
The science building

thought needed. They were sung by the audience, splendidly led, as always, by Professor Work, who has himself been for many years a well-known Jubilee Singer and a student of this music. "Rise, shine, for thy light is a-coming" ushered in the program for the whole day and was sung with much of the old-time enthusiasm. Among other numbers were "Steal away to Jesus"; probably the greatest of all, "Swing low, sweet chariot"; of the newer type, the truly spiritual song, "Every time I feel the spirit moving in my heart, I will pray"; and another which always produces a deep impression upon an audience, "Ain't goin' to study war no more."

Fisk was most fortunate to have in its midst on this day Dr. Thomas Jesse Jones, respected for his great work and loved for his great heart. Two days earlier he had told at chapel exercises something about his recent wonderful tour through Africa, his love for that great continent, and his longing for her redemption. An especial tribute of appreciation was given by the students to Mrs. Arch Trawick, of Nashville, a trustee and a Southern woman, whose deeds have shown her Christian love toward all men. Dr. George L. Cady, secretary of the American Missionary Association, and a Fisk trustee, spoke of the courage and principle of early workers who came South at the close of the Civil War. Mr. L. Hollingsworth Wood, of New York, also a trustee, won his audience by his sincerity, sense of fun, and kindness of heart. The former Register of the United States Treasury, Mr. J. C. Napier, another trustee, expressed his constant interest in Fisk and his desire to be of further service. At the close of this meeting most of the audience came to the platform to clasp the hands of the Jubilee Singers and give them a word of friendship.

These exercises, which began at nine o'clock, were called the Jubilee Chapel Exercises. There were still to follow the Jubilee Address at 3:30 in the afternoon, and the Jubilee Commemorative Exercises at eight, both in Fisk Memorial Chapel.

The afternoon service was given almost wholly to Dr. Jones, whose eloquent, earnest words went deep into the hearts of his hearers. He told of the needs of Africa, described in rare language the beauty of her natural scenery, and pleaded for help so that she may, as soon as possible, "take her rightful place by the side of the great nations of the world." After this address, Mr. Wood, who was the presiding officer, read a resolution of the trustees that "we express our unbounded confidence in President McKenzie, and we most heartily approve his wise administration and the high ideals he has set and maintained." At the beginning of this service, the University band, under the fine direction of

Mr. Isaac Fisher, played a Welsh national air, in honor of Dr. Jones. At its close the Mozart Society, conducted by Miss Mary E. Helman, head of the Department of Music, rendered the "Hallelujah Chorus" from Handel's "Messiah."

In the evening many guests from the city, both white and colored, came to see, hear, and greet once more, the three Jubilee Singers who were present. Dr. Cady, who presided during the first part of this meeting, told the story of the *Amistad*, bearing native African slaves, and "blown by the winds of God to the shores of New England," and the resulting establishment of the American Missionary Association, a society which would oppose, "caste, slavery, and polygamy." He expressed the belief that it is illogical to carry the Christian religion to heathen in distant lands and not practice it toward Japanese, Negroes, or other disadvantaged groups in this country.

Something of the situation of Fisk before the first singers went out was told by Mrs. Crosthwaite, Registrar of Fisk, and Miss Spence of the Faculty. Among the facts mentioned were the desperate condition of the finances of the institution: the buildings, former soldiers' barracks, "going into decay"; the imminent decision of the American Missionary Association to abandon the school; and the resolution of Professor George L. White that this should not be. He was treasurer, and also, being gifted musically, had trained a number of the students in singing. He had taken his choir to give concerts in some of the towns in Tennessee, and now he felt that he could take them to the North and raise money to save the school. Such a venture at that time seemed wholly unreasonable; almost no one approved of it. But Mr. White was a man of courage, great faith in God, and indomitable will. He believed that God was guiding him and started out with his "children," as he called them. His methods of training were remarkable and the results marvelous. One name in that wonderful company stands second only to Mr. White's—that of Ella Sheppard, in whose hands he placed the entire training of the voices and the general care of the singing, when he was attending to the management of the enterprise. Miss Sheppard, who afterwards became Mrs. George N. Moore, had that discernment of tone which is called "absolute pitch." In intellect, in spirit, and in musical attainment she was one of the gifted women of the world. A brief word was said of the early hardships of these singers and their later glorious success, bringing to the University a total of \$150,000 besides many valuable gifts, and winning friends not simply for Fisk but for all the colored people. The relation of Professor Adam Knight Spence to the school and to

the Jubilee enterprise was explained, he having been called to be head of the institution and to develop it into a college.

At last came the moment to which all the exercises of the day had pointed, and toward which all minds were looking. The three original singers—Mrs. Imes, Mrs. Crump, and Mr. Alexander—were called to the platform by Dr. McKenzie. As they stood there, simple and unaffected, just as they had stood with that same simple manner in years gone by before thousands of people and before some of the great ones of the earth, the audience rose to their feet and cheered until they could cheer no more. Each singer was called on in turn to speak. Mrs. Crump



FISK JUBILEE SINGERS (1871)

said that this was a "home-coming" to her and then spoke of her early life and the going out of the singers. In closing she said: "As a race we love all, hate none, wishing all men up, with none to pull them down; and here again we launch our bark to aid struggling humanity whenever and wherever opportunity comes to us, out on the sea of time." Mr. Alexander's talk was indescribable, entertaining in the highest degree. To hear him one would suppose that in Europe he had hobnobbed with kings and princes, dukes, great statesmen, "and all those fellows." His memory was apparently perfect, and his hearers wished that they might have heard a description from him of the singers' whole campaign. With her characteristic retiring disposition Mrs. Imes wished to be excused from giving an address. She had during the day talked and shaken hands with many students, teachers, and friends, old and new.



THE THREE ORIGINAL JUBILEE SINGERS PRESENT
AT THE ANNIVERSARY

When the three stood together to sing after being separated for years and with hardly a moment to "blend" their voices, as was their custom formerly, their harmony was practically perfect, the tones sweet and clear. The audience was delighted, not only because of the association with the marvelous singing of the past, but because of the beautiful and expressive music to which they were listening. First they gave "Stand the storm, it won't be long; we'll anchor by and by." In response to insistent applause they sang "My Lord, what a morning, when the stars begin to fall!"

Afterwards a number of persons were called on to speak, conspicuous among whom were Professor J. D. Burrus, a member of the first college class, which graduated in 1875; and Miss Harriet Kimbro and Mrs. Susan Lowe, who represented the first

normal class. Mrs. Booker T. Washington, an alumna of Fisk, urged the students to take the lessons of the past and "go forward" to build a great future. Telegrams were read from a number of friends who could not be present. At last the benediction was pronounced, and while many pressed forward to meet the singers, the University band played "Auld Lang Syne." Thus passed one of Fisk's greatest days. Among the decorations which had been arranged about the platform, was a beautiful Dutch flag presented to the Singers while they were abroad; a large advertising poster such as was used by them on their tour; and pictures of the group and of Mr. White. The Lincoln Bible was used for the devotional service. This remarkable Day of Commemoration gave inspiration and satisfaction to everyone.

A NEWER SACRIFICE

At Arlington—Armistice Day, 1921

BY SARAH C. FERNANDIS

GOD of all nations, by this hallowed price—
This treasured emblem of a Nation's dead
Offered for peace—we bow the reverent head.
For a moment in this silence held,
As if the strife of all the world were quelled,
Our vision shapes a newer sacrifice:
Cleansed from what hinders cruel war's surcease—
Ambition's barter for unrighteous gain,
Pride's might, unheeding weaker human pain,
Hate's venomous retard of coming good
That stays our dream of human brotherhood—
LIFE, purged and sweet, our newer gift to peace!

ENCOURAGEMENT FOR THE BLACKFEET

BY S. M. BROSIUS

Agent of the Indian Rights Association

DURING the past year frequent statements have appeared in the public press relating to the serious conditions existing among the Blackfeet Indians in Montana. We were informed that they had been neglected, and this no doubt was true to some extent. Investigation developed that the Commissioner of Indian Affairs had not been advised, by those charged with the immediate care of the Indians, until the extreme cold of a Montana winter was upon them. When so advised, he made, we understand, proper efforts to supply necessary articles of clothing and food. Notwithstanding these efforts, condemnation of the Indian Bureau has continued.

At the peak of the aid afforded by the Bureau during the past winter, 1700 members of the tribe, out of a total population of slightly over 3000 Indians, were issued rations. During all the time since then rations have been issued to fully 500 members. The writer was recently privileged to sojourn several days among the Blackfeet and was impressed by the wisdom of their present management by the Government.

The Blackfeet Reservation is included within the area of western Montana which has been impoverished by three successive years of drouth. The vast grazing areas have become so barren that the large herds of cattle purchased at war-time prices were necessarily shipped out of the district at great expense. This, added to the unprecedented decline in prices, has bankrupted the stockmen of the country. We are informed that eighty per cent of the "dry-landers"—those farmers not depending upon irrigation—have been forced to abandon their homes in quest of opportunity for labor to support themselves and families. The condition among the Blackfeet was relieved by aid extended by the Government, as already noted, and by private donations.

The exigency in the Blackfeet situation within the past year called for the very wisest effort of the Government in the selection of a superintendent of wide experience, well equipped for the work. With this requirement in mind, Mr. Fred C. Campbell was selected for the task. Superintendent Campbell took charge of the Agency too late to obtain the fullest results during the growing season of 1921. Fully realizing the need,

he very soon adopted the plan of visiting each individual Indian family, often accompanied by a physician and other employes, so that each family's needs could be ascertained, and proper action determined for its future support.

Special efforts had been made in the house-to-house survey by the superintendent to induce the family to plant at least a small acreage to wheat and to provide a generous garden, and, when a root cellar was not already built, to secure the promise that one would be supplied in time for safely housing potatoes, rutabagas, turnips, carrots, and other vegetables, to protect them from the winter's frost. Although the season was well advanced encouragement was thus given to many who entered with zeal upon the work, as indicated by the results disclosed in a recent survey of the Reservation.

For convenience of administration the Reservation is divided into three districts: Heart Butte, Old Agency, and Agency. After the planting season had passed a further survey of the three districts disclosed the remarkable results of the effort at self-support. In Heart Butte district, consisting of 118 families, 100 families had planted a garden, and 76 had wheat fields. Old Agency district, with 124 families, had 90 garden and 30 fields of wheat. In Agency district (which includes the town of Browning), with 300 families, 125 had planted gardens, and 30 had fields of wheat. An analysis of this tabulation shows that out of a total of 542 families, 315 had planted gardens and 137 had from one to five or more acres of wheat. The gardens promise so bountiful a yield that several of the families will probably have a surplus over the yearly needs, so that an income will be derived from this source. In nearly every case the wheat promises to be sufficient for the family.

These are the results of the limited first season of effort throughout the Reservation, where last year there was not a single field planted to wheat, and but very few gardens. There is every reason to be encouraged, and with the continuance of the policy of showing a personal interest in the needs and resources of each family, almost every family unit within the Reservation should produce sufficient from garden and field to place it upon a self-supporting basis so far as table needs are concerned. These results in growing garden and field products were obtained during 1921, the third successive year of extreme drouth. In average years even a better showing could no doubt be recorded.

Buffalo Body, a full-blood Indian living in the Heart Butte district, plowed his present crop with the same plow he had

used for thirty years, each year raising a crop of potatoes. He sold a surplus of potatoes last year and expects to have more the present season than will be needed for home consumption. What Buffalo Body has done is a striking example of what may be accomplished, through care and industry, by each family on the Reservation.

A small up-to-date flour mill has been purchased and will soon be installed for the use of the Indians. This will further stimulate the sowing of wheat. A carload of winter wheat for immediate planting has been purchased. This is by way of experiment, since the usual seed wheat has been of the spring variety.

The request of the superintendent for sufficient barbed wire to enclose forty acres adjacent to each home has been granted by the Indian Bureau. The cost of the wire is to be reimbursed on lenient terms, and is to be furnished only where request is made and after the posts are set by the allottee without expense to the Government. This will tend to further protect the cultivated lands from trespass and will afford an enclosure for domestic animals. It is also recommended that the Government advance to each family, where warranted by the habits and ability of the family to care for them, twenty ewes and a ram, upon a small partial payment, the deferred payments to be reimbursable. Two hundred dozen chickens have also been estimated for, to supply families making requests for them.

The tabulation showing the gardens and fields of wheat disclose that in Heart Butte district, which is populated almost wholly by full-bloods, 85 per cent of the families have gardens and 64 per cent have planted wheat this season; while in the Agency district, where mixed-bloods probably predominate, only 42 per cent planted gardens and 10 per cent have sown wheat. This showing is significant and emphasizes the statements made that the mixed-blood members of the tribe during the past winter were the most insistent upon securing rations from the Government for their support.

It is estimated that approximately fifty per cent of the tribe made slight or no provision for the present winter. Possibly not over five per cent have sufficient credit at any of the stores to secure the necessary provisions to carry them over the winter months. The improvident, without reference to age or physical ability, seem to have made no provision for the future and rely upon the Government to dispense charity to them.

Wood is plentiful and free to all who wish to cut and haul it to their homes, yet it is stated that but few families are

provided with the necessary supply. During the past winter the American Red Cross supplied a number of families with fuel. This condition indicates a deliberate improvidence, or a plan to enforce charity. Some applicants last winter, it is reported, insisted that the wood which was donated to them be delivered and cut into stove lengths ready for use! One plan proposed, in the effort to impress upon the Indians the necessity of becoming more forehanded is to secure a large supply of cord-wood delivered where required, at the agency or school; and upon application by an able-bodied Indian for a donation of wood, or rations, to require that he earn a portion, at least, of the value of the donation by the use of the bucksaw at the wood pile.

It is related that the ancient pride of the Indians is not in evidence on occasion when rations are being issued to those supposed to be unable to provide sufficient food for themselves. All classes form in line on issue-day, the petitioner in his automobile by the side of the old and feeble whom the Government feels it a duty to support.

The Blackfeet, in common with other tribes, are prone to follow their ancient custom of dancing. The dances often are continued over a period of ten days or two weeks. The superintendent induced them to curtail the last Fourth-of-July dance to four days' duration, with the added agreement that they should not neglect their homes, but that some member of the family would visit the home each day of the dance to see that the crops were properly protected from the ravages of pests and from trespass of stock. This promise to visit their homes was not strictly kept, so that the gophers and insects seriously damaged their gardens and fields. The superintendent gently reminded them of the loss of their crops. The reply of Chief All Over was frank and amusing. He stated that he had become hoarse through urging the Indians to get up early in the morning to go to their homes as agreed, but that they were too lazy, and consequently lost their crops. In council soon after this incident, the tribe unanimously agreed that next year they would postpone the dance until after all the crops had been garnered. These incidents forcibly illustrate that friendly counsel is more potent than harsh methods in the relations between the superintendent and this naturally proud people. Full-blood Indians of the Heart Butte district have been appointed members of a committee to visit the homes and fields in their district, jointly with the superintendent, to report upon the progress of the Indians in farming and home making. By thus taking them into his confidence the superintendent will exert an increasing influence for good with the tribe.

The Blackfeet have agreed to stop horse racing on the

Sabbath since Superintendent Campbell has assumed charge. This is, possibly, not so much for a better religious observance of the day as to afford a day of rest for man and beast in preparation for the duties of the week to come. The constructive program of the superintendent will go a long way in lifting this people out of the slough of despondency into which they seem to have drifted by a series of unfortunate circumstances, and in re-establishing them in their former position of self-support, independence, and pride.

This improvement of the Blackfeet cannot be attained by the efforts of the superintendent single handed. The friends of the Indians must join in this movement for the rehabilitation of a race. Whatever of charity is bestowed through private munificence should be discreetly distributed. To permit indiscriminate donations will be to thwart the wise counsel and management of the Government through its accredited superintendent in charge of the work. Persons of good intentions have donated funds in the past to be distributed to such alleged needy persons as were indicated by one or more members of the tribe. Indeed it is reliably stated that large sums will be forthcoming during the present winter from these charitably inclined people, the inference being that the proposed distribution will be based upon the recommendation of individual tribesmen who, too often, are liable to be influenced by personal interests.

Miss Henrietta J. Lund, representing the American Red Cross, made a special study of Blackfeet conditions by a house-to-house canvass during the trying period of last winter and spring. Following a long training with Mary Richmond in New York City, Miss Lund spent four years in social service work with Frank J. Burns in Minneapolis. She was in charge of family-welfare work in the Northern Division of the American Red Cross during the war, in the States of Montana, Minnesota, and North and South Dakota. More recently, during 1920, Miss Lund was in charge of drouth relief work in North Dakota and Montana, when \$175,000 was expended. It is well established through long experience that indiscriminate bestowal of charity tends to pauperism. Hence the American Red Cross and kindred organizations have been formed to have charge of charities, and to extend aid only after proper investigation by experienced representatives.

We earnestly appeal to those inclined to give aid to the Blackfeet Indians to forward their contributions to the American Red Cross, with the assurance that the funds will be properly and wisely expended in relief of the Indian need.

CO-OPERATION*

BY ROBERT T. KERLIN

LAST summer I visited in Philadelphia the National Negro Business League and learned much from its sessions of what your race is doing in the world of finance, trade, and business generally. Your record in material progress is one of which any group of people might be justly and greatly proud. Such achievements are winning from all thoughtful people respect and commendation. I had hoped during the sessions of your State Federation in my home town to learn much about what the women of your race are doing not only in Virginia but throughout the land, not merely in material ways but in moral and spiritual ways for the uplift and advancement of your people. Missing this opportunity, I can only leave for you an expression of good wishes and a word of encouragement and perhaps present some ideas of co-operation in your commendable endeavors.

In your newspapers I have read much regarding the work of your women's clubs. They are a far greater factor in the promotion of all the interests of your people than has been imagined by the rest of the world. They have been a great training school for you with regard to the duties that our civilization and state of society press upon you in this day of new and larger things. With new responsibilities to womanhood have come new perils, calling for greater vigilance, greater intelligence, and surer safeguards. Your clubs, co-operating with your churches and your various charitable societies, will find, indeed have found, their field of opportunity, their special mission, as I think, in making this new freedom and larger opportunity minister to your advancement.

Peculiar problems, not always appreciated by the white race, beset colored women in every community. Many of them, working out in white families, are obliged to be absent from their homes almost the entire day. Their children thus miss the motherly oversight so essential to their moral safety as well as to their physical welfare. This, I say, has not been sufficiently thought upon. The home for any race is the basis of happiness and prosperity and civilization for that race. If the home is unguarded, neglected, the inroads of evil are certain. The same laws operate here for white and colored people alike. The same standards should prevail. We should all co-operate to make them prevail—to make the home of the colored mother as safe as the

* This paper was read by Mrs. Kerlin before the State Federation of Colored Women's Clubs in Lexington, Va., June 1921

home of the white mother; for the home is the supreme sanctity on earth. I say that the home of colored people, father and mother both frequently absent at work, is peculiarly exposed to peril. Women's clubs may be able to work out ways and provide facilities for diminishing these dangers. But above all it seems to me that a closer and friendlier relation, a more understanding co-operation, between the women of the two races is essential.

The colored people of America are a home-loving and a home-making people. The evidence is abundant. Their unparalleled acquisition of homes in their half-century of freedom is an evidence that speaks distinctly to all the world. But there are other evidences less statistical but not less conspicuous to the observant, and quite as convincing. Observe in almost any colored community the beauty of the dooryards of the people. I noted in Canada how the poorest people there of French descent had flower-boxes in their cottage windows. All travelers in Europe have commented upon the little plots of flowers cultivated in the dooryards of the peasants. All this is true. But neither the French Canadians nor any people I know of in Europe beautify their homes more lovingly and more tastefully than do many of the colored people of our country. This is an indication of what home means to them. It is a sacred place, a cherished place. I am therefore strongly in sympathy with any effort that may be put forth to improve the environment, physical and moral, of the colored home. Cleaner streets, better pavements, better sewerage and sanitary conditions, better lighting in the colored residential sections,—these things should receive more attention, in the interests both of the colored people and of the community as a whole.

There is a close relation between morality and physical environment, between clean streets and clean lives. I do not think I can be mistaken in believing that your women's clubs are to be larger and larger factors in securing the improvements which are so greatly needed in your living conditions, and in furthering that co-operation of the two races which is so essential to the welfare of both—co-operation in council and in action, co-operation in things material and things moral and spiritual—for rightly understood our ends and interests are one and inseparable.

RETURNS FROM STUDENT PROJECTS

BY ALLEN B. DOGETT, JR.

Instructor in Farm Management, Hampton Institute

EVERY student who began a crop-growing project at Hampton a year ago finished his work with a credit balance. With equal opportunity—similar soil, equipment, weather, markets, and access to capital—the profits ran from \$19.33 to \$116.35 taken from one-half an acre of land.

The crops grown ranged from an intensive market-garden assortment on the plot showing the highest returns, to Irish potatoes followed by sweet corn on the acreage showing the poorest results. Good choice of crop for the market situation, low cost of production, and yields above the average, characterized the money-maker.

The best project, although the actual acreage was the same for all, grew the equivalent of $5\frac{1}{2}$ acres of corn when husked from the shock and put in the crib, to use a standard measure of efficiency. The poorest project grew the equivalent of $2\frac{3}{4}$ acres of corn. A larger business with lower production costs would have helped the smaller enterprise to a bigger profit. The returns for each hour spent on the enterprises furnish an accurate measure of each student's skill as a laborer, sense as a manager, and keenness as a salesman. The returns of each man per hour ran from 32 cents to \$1.34 earned by the operator of the best project. Good or poor use of man and horse labor, technical knowledge, demand for the crops grown and their quality, and ability to follow the market, are shown in these returns.

Aside from the fatter pocket books, what are some definite accomplishments of the project work just completed? Each student planned and carried out to a finish his own job; he kept cost accounts of his own work; he found and used the necessary technical information from books, bulletins, and personal inquiry; he made the necessary financial arrangements; he marketed what he had to sell; he surmounted the many difficulties that come only with complete responsibility; he coupled knowledge, judgment, and action with varying success; he worked with an actual problem in farm management; and he had the benefit of immediate contact with the project work of his fellows on adjoining plots. The round-table discussion at the close of the work brought out individual points of importance, emphasizing what otherwise

might have been overlooked, or was seemingly unrelated to the success of the work.

The students themselves are strong advocates of the agricultural project. Four second-year collegiate students, after completing the crop project, have assumed obligations, properly secured and insured up to \$200 each, in starting live-stock enterprises. With the instructor in animal husbandry supervising, the work carefully planned and considered by the student, and the enterprises closely related to the classroom instruction, the greater size and risks of these projects should bear proportionate benefits.

HAMPTON INCIDENTS

CHRISTMAS CONCERT

THE first event of the Holiday season occurred on the evening of Friday, December 22, when the Christmas concert was held in Ogden Hall. Besides the usual familiar carols, and the less-well-known ones from foreign countries, there were this year three interesting additions to the program. One was the full rendition of Hawley's cantata of "The Christ Child" by Whittier children and Institute students. Many of the solo parts were surprisingly well sung. Another innovation was the singing of three charming carols by an octet of Academic teachers. The third novelty was the singing, on a darkened stage, by the "carol singers" carrying a lantern, of some of the greatly loved carols always sung by a group of young men who go singing from house to house before dawn on Christmas morning at Hampton—a delightful custom which it is hoped will never be discontinued.

The entire concert, including the enthusiastic singing of the large school chorus, was greatly enjoyed by the audience. Miss Patterson, who had entire charge of the program, deserves much credit for its success.

CHRISTMAS HOLIDAYS

THE Christmas Holidays included the Saturday before Christmas and extended through the following Tuesday. A number of teachers and students went to their homes, but the large majority spent most of the four days on the campus enjoying the brief vacation in various ways.

On Saturday morning the dinners to the poor people of the vicinity were carried out by different groups. Fourteen families and over fifty people were thus made happy. On Monday another group carried a deliciously cooked dinner to the old people in the poorhouse, and on Tuesday still another group cooked and served a dinner for the children of the Weaver Orphanage, and helped in other ways to bring Christmas cheer to forty little children.

As Christmas came on Sunday, the voices of the carol singers pealed forth the Christmas message on that morning, with a cheer none the less hearty because of the heavy rain which began to fall before they had made their rounds. All day Sunday the rain continued but the beautiful Christmas services in church and chapel were well attended. Ogden Hall, where evening prayers are

held every night of the week, was attractively decorated with two Christmas trees on either side and a small one in the center of the platform, which were lighted every evening.

Monday and Tuesday, days of real "Hampton weather," were given over to the festivities of the season. The Indian students invited a few of their friends to their Christmas-tree program and distribution of gifts in the Museum on Monday evening, while in other places calling parties were held and the students enjoyed a pleasant social evening. On the last evening of the short vacation an entertaining moving picture, "Red Hot Dollars," was thoroughly enjoyed by all.

SENIOR MOTTO

ON New Year's morning, in accordance with a time-honored custom, students, teachers, and friends of the Senior Class gathered in Ogden Hall to witness the unveiling of their motto, to hear the Class Song, and to listen to the address of the president. The motto—"Service the Aim of Our Education"—was made the subject of a strong address by William M. Hubbard, of Richmond, Va., president of the Class of 1922. Dr. Gregg added his words of greeting and further emphasized the thought of the motto. The exercises were characterized by the usual impressive dignity and simplicity, and, with the prayer service which followed, helped to start the New Year in the right way.

EMANCIPATION DAY EXERCISES

THE afternoon was given over to the celebration of the fifty-ninth anniversary of the signing of the Emancipation Proclamation, and public exercises in Ogden Hall under the auspices of the Elizabeth City Emancipation Association attracted a large gathering of colored people

from the vicinity. Dr. Gregg warmly welcomed them to the Institute, declaring that it was appropriate to link up the thought of freedom with the thought of education.

The speaker of the day, Dr. James E. Shepard, president of the National Training School at Durham, N. C., was introduced by Major Washington, Commandant, who took the opportunity to urge the people to prompt action in the purchase of the Community House in Hampton, the loss of which, through procrastination, would be a calamity to the community.

Dr. Shepard's address was upon the "Possibilities and Responsibilities of American Citizenship." He paid a gracious tribute to Hampton Institute, and to many of those who were responsible for its development. After showing the progress Negroes had made along many lines, he encouraged his hearers to meet the new day with these words: "I am not here to say that the race has had a fair show in the race of life; but there is growing up in the Southland a large group of people who are seeking to give the race a larger share of the blessings of life and of the rights of life—things to which they are entitled and into which they will eventually come, if they patiently wait and work and acquire education and serve God as their fathers did. Let us encourage this feeling of love. Men and women, whatever the differences have been, whatever the prejudices or the limitations or the heartaches or the injustices, teach men to love, and the love which you teach will some day come back to you. Let us not encourage any feeling of resentment or any feeling of suspicion, for there is growing up in the Southland and in the Northland, in the East, and in the West, a large group of Christian white men and women who know that the Negro has not had a fair deal and who are determined to give him a real chance to advance."

Other features of the interesting program were an address by Arthur P. Davis, a Hampton student, on "The Essentials of Democracy"; and songs by two Glee Clubs, one from

Hampton that sang "Soldiers of Freedom," and the other from Phoebe which gave the "Negro National Hymn" with words by James Welton Johnson and music by Rosamond Johnson.

CHAPEL ADDRESS

ON Sunday evening, January 8, the school had the pleasure of listening to a talk by Dr. H. A. M. Briggs, until recently president of Straight College, New Orleans.

"There is a wonderful future," he said, "before every right-minded boy and girl. Nothing can thwart the worthy purpose of young manhood and young womanhood. All we need for success is the right sort of ideal, the right kind of character, always in the process of development as we mingle together in the schools, and that definiteness of aim which enables us all to have a rather decided idea, a decided conviction, as to what we ought to do with the life which God has committed to each of us. It goes without saying that we must each solve our own problems in accord with our own ideals and purposes and in harmony with the aims which we have set for ourselves. Let nothing sidetrack you. Let nothing turn you from the thing which seems to you to be the thing of the largest worth which you believe you are capable of doing. * *

"I am not unmindful of the hindrances which frequently clog the path of many of our American boys and girls, but I am confident that those hindrances can be permanently removed only by large numbers of young people fitting themselves for the large places and being satisfied only with the greater things of which you as individuals are capable. * *

"It is marvelous to realize how much of our own destiny is placed within our own hands; how repeatedly God has said to us in many ways that the world is before us, for us, for our development, for our satisfaction, for our joy, and that it is for us to say to God and the world how far we shall enter into the life which God has made possible for us."

THE GENERAL ASSEMBLY

AT the General Assembly on January 5, Mrs. Edith Armstrong

Talbot gave an inspiring talk on her father's ideals for Hampton and its students, quoting from his last talk to the school in April 1893 when he said, "Do whatever you can do well—and do it as well as you can." Speaking of the changed conditions of the present day and of how she thought her father would meet them, she spoke of the principle of education which he was in the habit of following—first drawing out from students their interests and inclinations and then making it possible for them to satisfy these so far as their capabilities would allow. Mrs. Talbot said she was felt sure that, following this example at the present day, General Armstrong would approve of the present and proposed expansion of courses at Hampton, since it is in response to definite demands by and for the colored people in the South. She emphasized his desire that Hampton students should go back to their communities with the ability and the will to study their needs sympathetically and to help them in a spirit of loving service to supply these needs.

Mrs. Talbot's talk was preceded by the reading by Dr. Gregg of extracts from General Armstrong's address at Oahu College, Hawaii, where he spoke to many nationalities on the possibility of working together harmoniously and where he uttered many of the epigrams such as, "Mere optimism is stupid; sanctified common sense is the force that wins," for which he was famous. The program was an excellent preparation for the Founder's Day exercises which occurred on January 29.

A UNIQUE HAMPTON MEETING

AT one of the Sunday-evening vesper services at Langley Field, arranged by Chaplain Boyd, the Hampton quartet sang a number of

plantation songs, and Mr. R. O. Purves, the field secretary of the school, told something of its work. The unique feature of the service was that the songs and the speech were sent out by radio from the big station at Langley Field, so that anyone within a radius of six or eight hundred miles might "listen in." Reports later showed that the service was clearly heard as far away as Brookfield, Mass., and that the singing was much enjoyed on ships in the Roads and on James River, as well as in Norfolk and other places.

A NOVEL MUSICAL EVENING

ON Saturday evening, January 7, the school was privileged to enjoy a new kind of musical entertainment, its novelty being enhanced by the students singing and entering into the discussion from their seats.

It was really a lesson on the appreciation of music conducted by Mr. Dett, director of vocal music. The mental attitude of the average concert goer was discussed and the reasons why many people fail to get full enjoyment from musical recitals, a discussion which led to the explanation of motifs, from their natural state in the cries of savages and songs of birds, through their instinctive use in folk songs, to their formal use for artistic purposes in melodic development. The illustrations by instructors and students, using voice, piano, and violin, were most interesting and enjoyable, as well as instructive.

The use of motifs for psychological effect was illustrated by the use of a poem by Tagore to which Mr. Dett had set original music. In closing, Mr. Dett played a composition from a new suite soon to be published.

A GOVERNMENT TRIBUTE

A certificate, signed by the Assistant Secretary of War and the

Adjutant General has recently been received by Hampton Institute "for its efficient and loyal service in connection with the World War through the establishment and operation of a unit of the students' army training corps." During the War three detachments, including more than 1000 soldiers, were trained at the school in vocations considered essential in the winning of the War. Hampton now has a junior unit of the Reserve Officers' Training Corps and there are thirty soldiers at the school receiving rehabilitation training.

AGRICULTURAL SCHOOL

STUDENTS working under the direction of Mr. Kinghorn have assisted recently in constructing a rather unusual piece of mechanism. It is a tree-moving wagon. A deep hole with sloping sides is dug around the tree and the wagon is then taken completely to pieces and built up again around the tree. Large pulley blocks hoist the tree out of the ground and the wagon is hauled to some point where another hole with sloping sides is arranged. The tree is then reset and the wagon taken to pieces and removed. This makes it possible to remove trees of several tons' weight and considerable age without any other power than can be supplied by several students who are working in this department. A number of trees of considerable size have recently been moved in this way.

THE weekly Assembly of the Agricultural School, on December 28, had as its speaker Mr. W. W. Sanders, one of the rural-school supervisors of West Virginia, who discussed the situation in regard to the colored schools of his State, where there are sixteen standard high schools for colored pupils. Eight of these are accredited four-year schools. Mr. Sanders said that many teachers who applied for

positions in these schools had to be rejected because of their limited preparation, and he pointed out that a thorough training was necessary for all who wished to teach in his State. For the principalships of high schools a minimum of twenty semester hours of professional training is required. He said that the professional training given by Hampton's collegiate agricultural course would meet these requirements. The financial rewards for teachers thoroughly trained seem very encouraging, as Mr. Sanders reported that a high-school principal had just been appointed at \$3000.

AT the Assembly on December 22 the question of how to study was discussed by the Director, who used as illustrations examples from the different classes that he had recently visited. Following the discussion students asked questions and exchanged experiences about their efforts to use the study time more economically.

THE new laboratory of the Agricultural School is now in full use. First- and second-year college classes in chemistry as well as in the second-year class in soils are meeting there regularly. When the new college course was started it was planned to equip a laboratory in as up-to-date a manner as possible. Mr. Skofield, the chemistry instructor, made a special study of this subject last summer in New York and Philadelphia. Arrangements have been made to allow as much opportunity as possible for individual work on the part of the students.

HAMPTON WORKERS

THE County Exhibit recently held by the Negro Farmers' Agricultural Association of Elizabeth City County was by far the best it has yet shown. Through the generosity of a friend prizes were offered for the first time. Among those of the school staff who attended and took

some part in the program were Dr. Gregg, Miss Hyde, Mr. Gammack, Mr. Banks, and Miss Lizzie Jenkins. Those largely responsible for its success were Mr. and Mrs. George Davis; Mrs. Gray, county supervisor, and the teachers of Bates School in which the exhibit was held.

A former Hampton teacher, Miss Marie Fuller, who is now instructor of home economics at the University of Nebraska, Lincoln, is directing an interesting project at the practice house of her department. A five-months' old baby, named Kathryn Marie, has been adopted as part of the household, and the college girls are afforded an opportunity to learn at first hand, under Miss Fuller's guidance, the fundamentals of intelligent care of a baby.

ONE of the first events of the new year was the presentation of a baton, from some of her fellow-workers, to Miss W. B. Patterson, assistant teacher of vocal music. The presentation was made in the form of an acrostic poem read in the teachers' dining-room at supper on January 2.

THE excellent presentation of "Simon, the Cyrenian," by the Howard University Players in Washington on December 12 was attended by Miss J. E. Davis. Mr. Dett was also present and played his "Juba Dance."

A recent Teachers' Institute at the Greenville County Training School at Emporia was attended recently by Miss Walter, Miss Lyford, and Mr. Buck; Dr. Gregg visited the York County Training School during December and gave an address.

A BIRTHDAY PARTY

IT does not often happen that an institution has the opportunity to celebrate the eighty-fifth birthday of a member of its staff just entering upon his fifty-fifth year of

active service. Such was the privilege of Hampton Institute when, on December 14, it celebrated, through the Armstrong League of Hampton Workers, the eighty-fifth birthday of Mr. Albert Howe, its Superintendent of Roads and Grounds, associated with General Armstrong from the time when ground was broken for the first school buildings.

The party was held in the Museum and was attended by a very large representation of Mr. Howe's friends, old and young. It was a very happy occasion and gave opportunity for interesting reminiscences of her childhood days by Mrs. Edith Armstrong Talbot; of his lifelong association with Mr. Howe by Mr. George Davis, Class of '74, now a rural community worker after more than forty years' service on the school staff; and of the estimation in which Mr. Howe has always been held by his father and the townspeople generally, by Mr. Frank W. Darling.

A chorus of graduates added greatly to the pleasure of the occasion by singing "I'm a Jonah man," "Castle on the River Nile," "Adam didn't have no mammy," and other songs of a similar character. The huge birthday cake was wheeled in on a tea carriage by three tiny children and presented to Mr. Howe after he had been decorated with several *lais*, after the Hawaiian fashion.

The singing of "Auld Lang Syne" was followed by an hour of social intercourse and congratulation. The party was directed, in her usual gracious and happy manner, by Mrs. Scoville, who, as Mrs. Purves is unable to serve this year as president of the League, has consented to continue in office.

Y. W. C. A. NOTES

ON December 10 the Christmas story was told, with the aid of stereoptican pictures, to the

Y. W. C. A. girls by Miss Sherman in Ogden Hall, as an introduction to the Christmas season. On the following Sunday the Y. W. C. A. and the Y. M. C. A. gave a series of effective Christmas tableaux, accompanied by readings and music, to a large audience including many from the surrounding neighborhood.

AT the close of the chapel service on Saturday, January 7, the prize cup for an original song, which the girls won, in a tie with Shaw University, at the 1921 Summer Conference, was exhibited to the school by the president of the Y. W. C. A., H. Peyton Brown. The delegates then sang a three-part arrangement of the song, the words of which are quoted below:—

LIGHT, LOVE, AND LIFE

Tune—"All through the Night"

Here we come, O Conference Spirit,
Seeking for light!
Guide us with thy torch of radiance,
Out of our night.

Here we seek the Master's blessing,
All our waywardness confessing,
Onward we would still be pressing,
Into the light!

Teach us as we meet together,
Love true and pure,
Given free to friend and foeman,
Loyal and sure!
Like the Christlike souls before us,
Let us live our lives all-glorious.
Over hate and self victorious,
Love shall endure!

Ere we leave this mount of vision,
Train us for life!
May we toil with zeal unchanging,
Though great the strife.
Give our race that life o'erflowing,
That the world may all be knowing,
We are all God's gifts bestowing,
Light, love, and life.

WHITTIER SCHOOL

THE children at the Whittier School were remembered generously at Christmas by a number of interested friends. The first four grades, through the kindness of the Boston Hampton Committee and Miss Hinsdale, had a happy time at their exercises (which included carols, recitations, and a real Santa

Claus) about a beautifully decorated Christmas tree with gifts of candy and popcorn. Other presents which were much appreciated were money for library books from the ladies of Bloomfield, N. J., through Miss Louise Dodd; and from Mrs. George Curtis, an old friend of the school, money for lantern slides. Another gift, which demonstrates the keen interest of the Parents' Association in the Whittier, was 41 quarts of tomatoes for the school lunch, and a check for \$52.72 to buy a sewing machine for the use of the girls in the sewing-room.

VISITORS

SOME of the recent visitors to Hampton not mentioned elsewhere were Miss Carolyn Hazard, formerly president of Wellesley College; Dr. W. S. Scarborough, ex-president of Wilberforce University, who is now working under the United States Department of Agriculture on a scientific study of the problem of land utilization; Dr. W. C. John of the Bureau of Education, Washington, D. C., who spoke at the General Assembly; and Miss Rachel E. Gregg, State Superintendent of Teacher Training, Richmond, Va.

MEMBERS of the General Education Board who spent a few days at Hampton in December were Dr. E. C. Sage, with Mrs. Sage; Mr.

Trevor Arnett, with Mrs. Arnett; Mr. H. J. Thorkelson; and Mr. Jackson Davis, field agent of the Board.

AMONG the members of the executive committee of the National Association of Teachers in Colored Schools, which met at the Institute the latter part of December to plan for the next meeting of the Association to be held at Hampton next summer, were Dr. H. L. McCrorey, president of Biddle University and president of the Association; Mr. J. W. Scott, supervisor of colored schools, Huntington, W. Va.; Mr. E. A. Chisholm, director of agriculture, Biddle University; and Mr. W. W. Sanders, supervisor of colored schools, Charleston, W. Va. These men met with Dr. Gregg who is also a member of the executive committee, Mr. D. G. Jacox, principal of the Booker T. Washington School, Norfolk; and Mr. W. C. Walker of Gloucester County. Miss Hyde, Dr. Phenix, Major Washington, Mr. Blodgett, and Mr. Scoville of the Hampton staff were also in conference with this committee.

FORMER Hampton workers who spent a part of the Holidays at Hampton were Mr. and Mrs. William L. Brown of Washington, D. C., with their niece, Miss Seiss of Vassar College; Mr. and Mrs. Dennis Whittle, who are now located at Alexandria, Va.; and Sydney D. Frissell of Burkeville, Va.

GRADUATES AND EX-STUDENTS

AMONG the Holiday visitors at Hampton were Edgar W. Milby, Robert E. Fitzgerald, and Maceo Santa Cruz, of the Class of 1920. The last is attending Howard University this year. Another visitor was Eljah J. E. Lassiter, an ex-student of 1915, who is in the real-estate business in Chicago.

A member of the Class of 1921, Susannah Boler, is teaching weaving, basketry, and cooking, as well as literary work, in one of the public schools of Thornton, Ark. Mrs. Elsie Catlett Johnson, 1896, is principal of the school. A classmate, Annie L. Ball, is teaching at her home in Aiken, S. C., while an-

other member of the same class, Grace I. Buchanan, is teaching in Sampson County Training School, Clinton, N. C. In the same school are Mack D. Coley, 1890, principal; Zachariah H. Hyman, 1910, teacher of Smith-Hughes agriculture; and H. Frances Simons, 1918, who formerly taught at the Anson County Training School, Wadesboro, N. C.

OTHER graduates of 1921 who are teaching are Velma V. Davis, teacher of the sixth grade in a large public school at her home in Baton Rouge, La., where there are 28 teachers and an enrollment of 1500; and Magdalen J. Brown, a substitute teacher in the city schools of Augusta, Ga. Two young men of this class, William M. Ball and James Lorenzo Green, are employed at Aiken, S. C., the former at his trade of bricklaying and the latter at steamfitting and plumbing.

AN interesting letter has been received from Mrs. Earl M. Pinket (Rosa V. Tyler, 1920). She is now living in Salisbury, Md., where her husband, a graduate of the Class of 1919, and Howard W. Hardy, 1920, are building up a good tailoring business. A former vocational student, Smith Wall, is assisting them.

ANOTHER member of the Class of 1920, Inez H. Duffin, who is still teaching domestic science at Bowie, Md., writes that she has raised funds to purchase more domestic-science equipment and has three new sewing machines.

AFTER teaching at the Whittier School a year, Mary E. Lee, 1919, accepted a position in the Union Street School, Hampton, where she is continuing her work this year. The Community House at Hampton has been until recently under the charge of Julia A. C. Wrenn, 1916. Miss Wrenn is now doing community work at New Albany, Ind.

FOR two years, Mary L. Mapp, 1917, taught at her home in Northampton County, Va. She is now taking a course in trade dress-making, costume designing, and draping at Pratt Institute, Brooklyn, N. Y.

AN ex-student of the Class of 1917, Charles M. Tucker, resigned his position as stenographer at the Norfolk Navy Yard the last of December to enter the University of Minnesota at St. Paul. Mr. Tucker has held with conspicuous success many Government positions since leaving Hampton.

SINCE he left Hampton Percival W. Murray, 1903, has made good use of his agricultural training. His first position was in the Government laboratory at Kingston, Jamaica, and later he was principal of a farm school. He has recently been appointed agricultural superintendent of the Island of Jamaica and in this capacity visits all parts of the Island. He writes that, owing to the importance of the sugar crop, the Government wishes to encourage the cultivation of the farm lands.

A special agricultural student of 1920, George W. Hampton, was principal of the County Training School in Millington, Tenn., last year. This year he has been appointed principal of the Mechanical and Agricultural College at Hopkinsville, Ky. Before coming to Hampton he had been one year at Wilberforce University and three years at Fisk University.

MARRIAGE

THE marriage of John L. White, Post-Graduate 1910, to Miss Rachel E. Battle occurred at Nashville, Tenn., on December 28. After being director of agriculture at the State Normal School at Nashville, Tenn., for a number of years, Mr. White accepted a similar position at

the Kentucky Normal and Industrial Institute, Frankfort, Ky., where he is still employed.

INDIAN NOTES

ONE of the former Oneida students, Lavinia Cornelius, who has been in the Government service for a number of years, is now doing private nursing in Arkansas City, Kansas.

A graduate of the Class of 1898 Henry Fielder, is teaching at

the Government Boarding School, Cheyenne River, South Dakota.

THE news has recently come of the death of a former student, Carl Parker, who was at Hampton from 1910 to 1912. Ever since leaving school he has worked at the machinist's trade. He married a young woman of his own tribe, Clara Schingler, who was also a Hampton student, and their home has always been a delightful one. Mr. Parker died of pneumonia during November.

BOOK REVIEWS

By-Paths to Forgotten Folks: By Coe Hayne. Published by The Judson Press, Philadelphia, Pa. Price \$1.25.

THE Department of Missionary Education of the Northern Baptist Convention publishes in this little volume a series of stories of real life in the home-mission fields. First we are given a brief history of some of the Government's dealings with certain small tribes of the California Indians, a sickening record of injustice, mismanagement, and misunderstanding. Then the trail leads over a more hopeful path—the path of the missionary—and the wonder is that a people so long harried should ever have trusted any white man, but the book gives a record of remarkable response to Christian work.

The by-paths lead us among the Hopi and the Navaho of the Southwest; to the lumbermen of Oregon; to the Indians of Alaska; to the Mexicans; and to the cities where work for the new Americans is so greatly needed. It is a record of fine and self-sacrificing work all over our country, by men and women consecrated to the Master's service.

—C. W. A

The Negro in Literature and Art: revised and enlarged edition by Benjamin Brawley. Published by Duffield & Company, New York City. Price \$1.35.

A PREVIOUS edition of this book was reviewed in the Southern Workman for July 1918. The present edition differs from that only in the addition of two chapters: "General Progress 1918-1921;" and "Charles S. Gilpin," and in the substitution of an interesting portrait of Gilpin as "The Emperor Jones" for the frontispiece instead of the engraving of Phyllis Wheatley previously used. One could wish that the excellent Bibliography in the Appendix had been brought up to date.

This is remedied to some extent in the chapter on "General Progress," in which Mr. Brawley gives also some of the later achievements of the leading Negro musicians and other artists. It is a pity that the list was not made more nearly complete. The chapter on Gilpin is appreciative, but there again the opportunity might have been taken to give some account of the recent rather rapid strides taken by Negroes in the dramatic field,

including the very successful business ventures of the race in establishing excellent theatres of their own. Like its predecessor the present volume will be very useful in impressing Negro pupils with the importance of their own literature and art. It will also serve to show others that the accomplishments of Negro artists and authors are by no means to be despised.

It is to be hoped, however, that some time Mr. Brawley may be moved to write an entirely new and complete account of the achievements of his race in the fine arts. In the meantime a comprehensive volume by this author entitled, "The Social History of the American Negro" has been issued from the Macmillan press and will be reviewed later in these columns.

—J. E. D.

The Gospel and the Plow. By Sam Higginbottom. Published by the Macmillan Company. New York City. Price \$1.25.

TRAINED in philosophy, inspired to his work as an evangelist, and pursuing his end relentlessly in constructive agriculture as a way out for the caste-ridden, underfed multitudes of India, Sam Higginbottom, the missionary farmer and agricultural administrator, lets us into the heart of the problems of an ancient civilization in his striking book, "The Gospel and the Plow."

Beginning his work at a time when orthodoxy in the mission field limited itself to conversion alone, Mr. Higginbottom applied his unbound spirit and personality to a study of the job to be done. He saw that agriculture was the main occupation of India and was likely to remain so; that the earnings of the entire population averaged less than four cents a day in a vast region where a cent bought no more of the necessities of life than in America; that

95 per cent of the population were illiterate; that caste shuts men up in tight compartments; that the thousands of cattle, which were an economic loss, were pressing man hard for the fruits of the earth; and that one-twentieth of the people, the religious mendicants, were parasitic.

"It is poverty," he writes, "that is the companion of ignorance, superstition, oppression, physical weakness, lack of sanitation, and ill health." A self-supporting, self-governing, self-propagating church seemed the minimum to look forward to, and he refused to ignore income and earning capacity in solving the ecclesiastical problem. Soul-saving and economics were distinctly related in his thinking and action.

Determined, then, to build his work of betterment about India's tremendous agricultural resources, along lines of least resistance in a caste-bound society, and out of a familiar occupation, Mr. Higginbottom began his struggle for a higher standard of living and for more diversified industry through improved agriculture with its machinery and specializations. A man he was evidently who *believed* in the earth, too.

He went back to America, obtained a degree in agriculture, and raised the money with which, on his return, he started his School of Agriculture at Allahabad, and the work which is penetrating into every corner of India was begun. Between the lines of his book runs the story of the struggle for any hearing at all, for funds, for recognition. Mr. Higginbottom met the hardships of the pioneer with the qualities of a pioneer. Both British and Indian men of affairs began slowly to see that his was no new way of spending money, and his services in laying out agricultural policies for several of the Indian States and for the British competed for his time at Allahabad.

Higginbottom's gospel brings him near to the world as it is, where there is less time for contemplation, and more opportunity for that substantial help which can be understood. He knows that Christ fed the multitude before he did much preaching. He feels that opportunity opened by Christianity must be filled with tangible meaning and content. That there is gospel in the plow he has demonstrated. "The Gospel and the Plow" is a strong voice for sensible help out of the midst of a vast and deep-rooted problem. "If America can give India," its author says, "a few missionary schools like Hampton and Tuskegee, co-educational, properly staffed with enough adequately trained Americans, she will do India an inestimable service."—A. B. D., JR.

Mechanical Drawing: First Year. By Ermeling, Fischer, and Greene of Chicago. Published by the Bruce Publishing Company, Milwaukee, Wisconsin. Price 45 cents.

LOGICALLY a printed text in the hands of the pupil is as essential to the proper presentation of the subject of Mechanical Drawing as like texts are necessary to the right teaching of other branches of mathematics and mechanical arts.

The booklet by Messrs. Ermeling, Fischer, and Greene of the Chicago schools consists of two groups of problems for first-year work. They are selected carefully, arranged progressively, and presented simply and clearly in language largely conversational in style, thus bringing

the theoretic and practical value of each problem before the student in such a manner as to permit self-instruction, yet not eliminating the teacher altogether. The method of suggesting some problems and requiring the pupil to complete them tends to develop original thought in his mind. In brief, the work is a most excellent presentation of the elementary study of the subject of Mechanical Drawing. —G. R. O'N.

Games and Play for School Morale: arranged by Mel Sheppard and Anna Vaughan. Published by the Community Service (Incorporated) 1 Madison Ave., New York City. Price 25 cents.

THIS handy little book should be a boon to grade teachers who are looking for a variety of indoor recreations which will interest children and furnish needed relaxation and exercise in the play period. These games and suggested play are carefully graded, have an educational value, and are well adapted to the schoolroom. Many of them can also be used on the playground, or in a hall or gymnasium, and one distinct advantage is that only in a very small percentage of the games is any apparatus required. The games are adequately described and there is a generous assortment for each grade. There are also thirty games for groups of adults, and the community worker as well as the teacher will find much help and many suggestions for the recreation hour. —B. L. D.

WHAT OTHERS SAY

MAGAZINE NOTES

A striking illustrated article entitled "The Southern Farmer Tries Co-operative Marketing" by Sydney D. Frissell, secretary of the

Virginia Tobacco Growers' Association, appeared in the January number of the *Review of Reviews*. The article received flattering notice in the *Richmond News Leader*.

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THE October number of *The Journal of Negro History* contains an exhaustive study of the Negro Migration of 1916-18.

AN editorial in *The Outlook* speaks of a report on Alaska by A. E. Sherman, who has visited the Territory as a representative of the United States Forest Service. *The Outlook* finds the report "a document unusually spirited and readable," and, in regard to the Alaskan Indian quotes as follows:—

"Upon first glance at an Alaskan Indian you are immediately impressed with the fact that this man is in fact an Asiatic, and that in his veins probably runs a mixed strain contributed to during past ages by the blood of Chinese, Japanese, Filipinos, Koreans, and Malays. This shows in his physiognomy, in some of his drawings and tribal customs, in his facility at carving ivory, and in his habits and industry. Compared with the white, the Alaskan 'Indian' is not an ambitious worker, but compared with the Indians of the States he is a veritable whirlwind. As a matter of fact, about all the coast Indian of Alaska seems to need in order to civilize him is a job and an opportunity to go to school."

TRADE BOOKS

THE Manual Arts Press of Peoria, Illinois, has published recently three books of interest to trade school and technical-high school students. They are "Farm Blacksmithing," by John F. Friese, of the St. Cloud (Minn.) Technical High School, a very practical volume giving the author's experience with farm boys; "Elementary Forge Practice" by Robert H. Harcourt of Leland Stanford Junior University; and "Elementary Machine Shop Practice" by T. J. Palmateer of the same institution.

CHEROKEE CORN GROWERS

WHEN Ferdinand DeSoto took enough corn from the Cherokee Nation in 1540 to feed his horses, the Cherokees were obliged to double their yield. When he left them they found ways of utilizing their corn or maize in so many ways as food that they decided to grow more each year. Now the Cherokees have greater yields of corn than any other tribe participating in community farming. For the past two years they have won first prize at the State free fair at Muskogee.

—Daily Oklahoman

A NEGRO PHILOSOPHER

THE dean of the Liberal Arts College of Wilberforce University, Dr. Gilbert H. Jones, is the author of a new book now used at Harvard, and sought by other leading American universities. Dr. Jones holds a doctor's degree from the University of Jena, Germany, and his book, a thesis written at his graduation, is considered a masterpiece of psychological research. It is a treatise on the work of Lotze and Bowne, two great philosophers, and is now the recognized authority on those two masters.

—Associated Negro Press

AN INDIAN UNION

THE first organized union composed exclusively of full-blooded Indians has been formed at Riverside, Cal. The union is composed of Laguna and Acoma Indians, and was instituted under a special dispensation from the International Firemen and Oilers of America. There are 25 charter members, all Indians employed in the Santa Fé shops.

The American Federation of Labor with which the union is affiliated, has given the organization of this lodge much attention, and all affiliated locals have been instructed to help in making a success of the first union of full-blooded aborigines in the history of the American Federation of Labor.

—Riverside Press

A NEGRO HONORED

THE director of Records and Research at Tuskegee Institute, Monroe N. Work, has been appointed a consultant in statistical studies of the National Tuberculosis Association. Mr. Work is the only Negro among eleven members of the Consulting Board.

—The Crisis

PROGRESSIVE ALASKAN INDIANS

MANY young men of the Hyda tribe of southeastern Alaska are enrolled in the school fisheries of the University of Washington. The students belong to one of the most enterprising of the native tribes of Alaska, and they have left the Territory for the first time in their lives in order to gain practical knowledge of modern methods in the fishing industry.

—School Life

TRAVELING LIBRARIES

Traveling Libraries, consisting of eighteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia, Maryland, or North Carolina, on receipt of a nominal fee of one dollar in advance. A choice of five sets of books may be had on application.

SAMPLE LIST OF BOOKS

Animal Life in the Sea and on the Land—*Cooper*
Aunt Martha's Corner Cupboard—*Kirby*
Birds Every Child Should Know—*Blanchan*
Book of Games—*Bancroft*
Busy Work—*Arnold*
Home Furniture Making—*Raeth*
Home Life in All Lands—*Morris*
Jean Mitchell's School—*Wray*
Lessons For the Junior Citizen—*Hill*
Nature Study and Life—*Hodge*
Primer of Hygiene—*Ritchie*
Principles of Agriculture—*Bailey*
Science Reader (Book I)—*Murche*
Stories of Great Americans for Little Americans

—Eggleston

Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

A limited number of libraries suitable for schools are now for sale. Price \$5.00.

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The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

All transportation charges paid by the person ordering the library

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

An Apostle of Good Will—Robert R. Moton

Armstrong's Contribution to World Peace, Talcott Williams

Building a Rural Civilization, Jackson Davis—10 cents

Contemporary Poetry of the Negro, Kerlin—10 cents

Educational Ideals, Samuel Chapman Armstrong—10 cents

The Failure of Cunningham—5 cents

Flag Code

Founder's Day Programs

General Armstrong's Life and Work, Franklin Carter—10 cents

Hampton Men and Women—10 cents

Humanity of Armstrong, James H. Dillard—10 cents

Hampton's Work for the Indians, Caroline W. Andrus—5 cents

Lynching, a National Menace, J. E. Gregg

Negro Farmers of Virginia, W. A. Aery

Set of Twenty Hampton Pictures—25 cents

Sketch of Hollis Burke Frissell, G. F. Peabody

The Servant Question, Virginia Church

Trade Courses, W. A. Aery—5 cents each

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