

fairly well in Virginia so long as he stays within his own section. Of course, if a colored man gets into the courts on a charge of stealing ten apples, he may get a year in jail and a fine of \$10. If a white man goes on the same charge, he may be dismissed upon restitution of the apples or paying for them. But such little things as this do not count in Virginia. They are the warp and woof of life. They are as common as the air which one breathes or the muddy water which comes from the James River, and which, perforce, he must drink.

On the other hand, there is a colored doctor in a certain town who has a large white practice. His name is not given for obvious reasons. Again when the influenza epidemic was on during the war period, colored people seemed to fare better than white with the result that many white people thought that Negro doctors had peculiar skill and many a Negro doctor was called to attend a white patient in extremity.

An action of a lodge of Elks in Richmond may be cited as showing the attitude of the Virginia Negro toward the conditions under which he lives. At the Elks convention, the Richmond Elks were making a manful effort to swing the convention for another year to Richmond. They made up a fine printed invitation booklet in which there were pictures of prominent men and their homes, statements as to Negro business, copies of the decision which dissolved an injunction prohibiting the Elks from using the emblem of the Elks of the World, in short, a strong appeal, a cordial invitation to the Negro Elks of the United States to lay their convention in Richmond the following year. But in the meantime, one of the officers of a lodge in Richmond who realized what conditions were, protested against inviting his brother Elks to such a place, in a letter addressed to the committee in charge. The reasons stated were: That the places of interest in the city were for whites only; that they might be hampered in their deliberations by limitations of the police, as Monroe Trotter was modest in his speech at the City Auditorium. That they would have no security from assaults and insults; that white people would like colored people as long as they stayed in their places and that if everything else were favorable, there were not accommodations in Richmond for 12,000 visitors. The indignation which resulted from this letter re-

sulted in the ousting from office of the writer. So we see a compound of satisfaction and dissatisfaction, of pride and the lack of it, of prejudice among whites and blacks.

The Virginia Negroes on the labor question straddle as they do on others. In Richmond, a city of over 55,000, there are not enough men of independent thought to support a Socialist local. The Virginia Federation of Labor will not follow the recommendations of the American Federation as to equality for the Negro. As an organization, the Virginia Federation did in 1919 elect a Negro. Page of Newport News - one of the five members of the Executive Board. As result of this, before the month was out, the Retail Clerks Association, the Central Trades and Labor Council, the Metal Trades Council, the Allied Printing Trades Council, the Mechanics Lodge No. 696, the Mechanics Lodge No. 10, the Mechanics Helpers Lodge No. 100, the Iron Molders Union No. 128, the Painters and Paper Hangers Union No. 1018, the Plumbers and Steam Fitters Union No. 10, the Railway Clerks Lodge No. 253, the Typographical Union No. 90, the Carpenters and Joiners Union No. 398, all withdrew from the Virginia Federation as a result of this election. The same thing followed in different other cities. The writer has been unable to verify what the ultimate result of this has been. Whether the unions finally returned to the Federation or not is not known, but the fact is significant that these organizations should take such action because of the election of a brother laborer and unionist to a position in the Federation.

What of the future? Will Virginia ten years, twenty years, fifty years, from now be a land of the free? Do Virginia Negroes want to be in a land of the free? If the same Professor Gandy quoted above may be considered a spokesman for the Virginia Negroes, the following are the Negro's wants: We want equal accommodations in public carriages; we want justice in the distribution of neighborhood advantages; we want equal wages for equal work; we want the same provisions made for our education as for that of others; and then he felt it necessary to add, we don't want social equality (whatever that means). From expressions throughout the State, it is fair to say that this about sums up the wants of the Virginia Negro.

The NEGRO WOMAN TEACHER and the NEGRO STUDENT

By ELLISE JOHNSON McDOUGALD



Mrs. E. D. Johnson

It may seem a far cry from the early days of history, before the War of the Revolution, to the present day, but many of the educational problems confronting the Negro woman teacher then still exist in forms, subtly changed by the trend of the times. As one reviews such books as C. G. Woodson's "The Education of the Negro Prior to 1861," the echo of age-long theories about education for the Negro can be heard rumbling today, though somewhat subdued, and less openly threatening. There is, however, much to be

thankful for. The day is long passed when arguments are heated over the idea that Negroes have souls and minds. Education for him is no longer countenanced solely for the purpose of religious conversion. Teachers devoted to the education of the Negro are no longer legitimate objects for persecution, insults and injury. Laws are no longer made forbidding teaching to the black man even the simplest rudiments of knowledge. But, one still hears in the North such statements as, "It is a disservice to permit such students (Negro) to pursue studies which obviously in given instances can contribute nothing towards the solution of their

vocational problems." And in the South, high education is persistently denied the Negro with about the same unreasonableness as was used formerly against the most elementary training. Night schools are today terrorizing the leading educators of the South with the same tactics used years ago in the burning of buildings and in threatening life and injury. The Negro teachers of today show heroism which matches that of such women as Maria Beckett, Mary Wormeley, Margaret Thompson, Fannie Hampton, Myrtilla Miner, and many others who in the early '30s faced riot and violence which closed colored schools and made educational work a hazardous vocation. Truly, "History repeats itself."

Through all of this story of struggle, the fact stands out that the determination of the Negroes in the vanguard of the race is the largest factor in the educational progress which has been made. These men and women were sometimes preachers and were often teachers. As far back as 1787 in New York City, and 1798 in Boston, through their persistent efforts and white sympathetic aid, they established the first schools for colored, of any size or system. As soon as Negro teachers developed, they took up the many problems which had been so long the sole burden of such sane and straight thinking groups as the "Society of Friends," or Quakers, and, of the Catholics. The early Negro teachers struggled with all the pedagogical problems of the times when educational ideals were cramped. They faced besides the practical difficulties of raising funds for buildings, books, supplies and salaries. Then, as now, they battled with the effect of persistent repression upon the Negro youth himself and had to team with the Catholic and the Quaker in trying to arouse in the Negro group a sufficient consciousness of the need of education as a preparation, not only for Heaven hereafter, but for better living on earth. Their task was heron.

The present day Negro teacher faces problems equally difficult. Modern life has become so complex and indirect that much that was taught formerly in even the humblest home is now within the scope of the teachers' duty. This is true of teachers of all groups, but especially so of the Negro teacher. Because the Negro mother must work outside of the home to supplement the Negro father's earnings, the Negro woman teacher must needs be mother and guide, as well as class-room instructor.

Throughout the North and the South, urban and rural teachers form an earnest and forward looking body of women. They are endeavoring to hold for the future the progress that has been made in the past. She finds that, figuratively speaking, she must stand on her tip-toes to do it, for educational standards are no longer what they were. The great upheaval of the World War has quickened the public insight into the need for better and more education for all groups. The Negro woman's qualifications for, and the standards of the work expected of her, have been elevated to keep pace with the times. Her salary has in most places lagged behind, and is often unbelievably low. The satisfaction of giving service has to constitute half the pay received by these women. Were it not for such funds as the Jeannes-Slater, and for such men as

Johannes Rosswald, the situation in many localities would be intolerable.

On the other hand, her inspiration is the belief that the hope of the race is in the New Negro student. More vital than what he is compelled to be today, is what he is determined to make of himself tomorrow. As he is trained to think, so will he gradually make his world. Among interests of adults there is a well grounded dissatisfaction with the quality of thought emanating from the general student body of American colleges. An element of real tragedy will enter if the Negro youth falls prey to the malady of sterility of vigorous thought which is attacking other student groups. It is the high duty of the Negro woman teacher to teach the Negro youth to maintain a critical attitude toward what he learns, rather than to lay emphasis on stuffing and inflating him only with the thoughts of others. Surrounded by forces which persistently work to establish the myth of his inferiority the Negro youth must learn to think vigorously, to hold his spiritual and mental balance. Lacking this power, forging ahead will be impossible for him.

In a brief summary, of this nature, it is possible to indicate only a few of the outstanding contributions which the Negro woman teacher is hopeful of making. Her's is the task of knowing well her own history and of finding time to impart it in addition to all other standard facts required, and to impart it in such a way that the adolescent student will realize: 1. That, in fundamentals he is essentially the same as other humans. 2. That, being different in some ways does not mean that he is inferior. 3. That, he has a contribution to make to his group. 4. That, his group has a contribution to make to his nation and, 5. That, he has a part in his nation's work in the world. To stimulate this spirit is the most lasting and far reaching phase of the Negro teacher's work.

She must be ever on her guard to recognize the most progressive steps in education and to analyze deeply their meaning to her group. Comparisons and unfounded generalizations about mental ability and school achievement of various races, for instance, are but a recurring fad of pseudo-scientists. The truly scientific psychologists are searching carefully for the basic reasons for any apparent inferiorities. They and the sociologists show that the roots of the trouble run deep into the social fabric and feed upon such conditions as the low wages of the Negro man, the outside work of the Negro mother, health hazards, spiritual exhaustion and general maladjustment. Confronting the results of these forces in the class room, the Negro teacher, throughout the country meets each individual case with the best of her skill and judgment. She brings to the situation the most that a sympathetic heart can give. But, more and more she is becoming convinced that over and above her class-room duties, she must work in a larger way outside the classroom to aid all movements for general betterment.

Above all she must keep before her the highest ideals. In her special field she will do well to find courage to "carry on" by sharing with Professor Follett of Brown University his conception of the aims of education. He says: "It means deliberately to prepare the individual for a better world."