

EDUCATION AND EFFICIENCY

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If there is anything essential to make the Negro or any other race efficient as laborers, it is mental preparedness and strong moral habits. The reasons for this assertion are apparent.

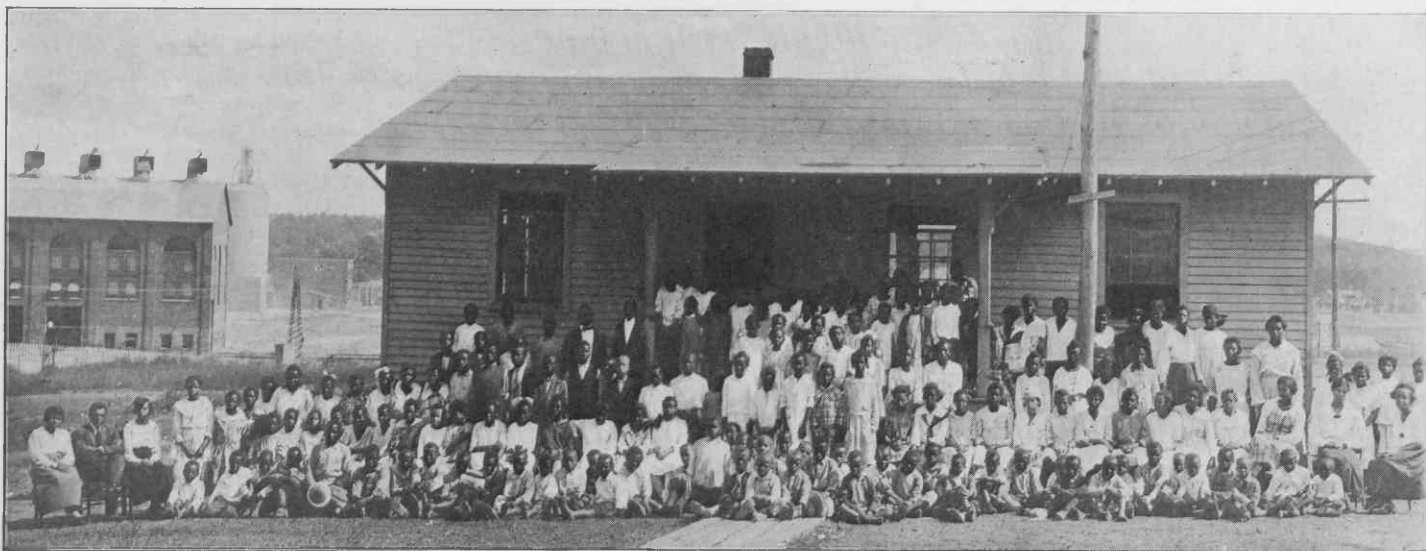
First, let us consider the general mental attitude of the untrained worker. He is superstitious. He believes that his employer is robbing him when he desires him to do ten hours' work for ten hours' pay. He watches his foreman with doubts and fears, and only works when the foreman is present and has a watchful eye over him. In other words, he hands his employer what he expects to receive—a dirty deal.

He has no regularity. He believes he should work only when he needs something. For instance, if it takes ten

a home or starts a bank account, or both. When he buys he expects his money's worth, and does not buy cheap clothing with the idea that he is saving. He is not content to live in a poor house, or rented house, but wants a home which he can call his own.

The way by which a worker becomes trained or educated is through the instrumentality of the great social forces that are within his reach in his community. These are the churches, schools, societies, lodges, business and social organizations—all of which we have strongly represented in NORTH BADIN.

Our white friends are aware of the fact that if the Negroes of this beautiful city are given the opportunity for preparedness, that the Tallassee Power Company can rely



A GROWING SCHOOL

dollars to satisfy his family and himself for one week, and he earns five dollars a day, he believes in working two days that week and laying off the rest of the week. On jobs where regularity is indispensable, it takes a police force equal to a United States Army to keep things going.

He has no knowledge of economics, and no desire to accumulate. He buys a two-dollar hat which will last only two months, when a four-dollar hat would last a year. This demonstrates his idea of saving. He buys cheap things, and lives in poor houses, his needs being small. This ignorance and superstition is within itself his greatest handicap, and often leads to dishonesty and crime.

On the other hand let us notice the mental attitude of the trained, or intelligent, or educated worker. He is not superstitious. He takes his employer as a partner and not as a lord, with the knowledge that as he makes more for his employer he makes more for himself. He expects no robbery of his rightful earnings. He gives his employer honest work, and can be trusted to do his duty in the absence of a foreman. He needs no bosses; he only needs a knowledge of what his employer wants done.

He is not satisfied to make just enough to live on, but wants something to put away as a saving. He either buys

upon them as honest laborers. There are some who oppose education for Negroes on the ground that they are not large taxpayers. But the officials of this Company know that the laborer and the consumer pay their proportion of the tax on capital, which tax runs the schools. The Negro is the laborer and a very large consumer; he produces aluminum yearly, and it is his toil and muscle that make the school fund. Out of the inexhaustible storehouse of his own labor, he draws his quota of the appropriations for schools. It is not every company employing Negro laborers, however, which accepts this view of Negro education for efficiency.

During the summer of 1917, the desire of the Company to promote the welfare of its workers was expressed in the establishment of a good school. It was opened in two well-equipped buildings, with two teachers. In 1918, another building was erected on the school grounds, and six teachers were employed, including a teacher of domestic art, and a night school was opened for the workers. Meanwhile, the new brick building, which is to be an exact duplicate of the school for white children, was begun, but was interfered with because of shortage of material due to the war