

Africo-American Presbyterian

KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.—John VIII 32.

VOL. LII.

CHARLOTTE, N. C., THURSDAY, JULY 3, 1930.

NO. 27.

HAITIANS CHARGE AMERICANS WITH ADMINISTRATIVE INCOMPETENCE

By P. L. Prattis
Staff Correspondent of The Associated Negro Press

Port au Prince, Haiti, June.—As the first week of investigation into the educational system of Haiti of the Moton Educational Commission comes to a close, it is possible to discern that the information which the commission has obtained is of two types.

The first type, obtained principally from Haitian, American and Roman Catholic Administrative officers, is composed of the facts relative to the curricula, the physical equipment and the management of the Haitian national schools, the Roman Catholic schools and the so-called "farm" schools of the Americans. The second type of information, volunteered by Haitian officials, newspaper men and the leaders of various Haitian societies, is the date of criticism in connection with the operation of the American schools.

It is important to point out here that all the public monies of the Republic of Haiti are controlled by the so-called treaty, or American officers, and that by virtue of that supervisory relation the Americans, through budget control, determine the scope of practically all Haitian activities.

Thus there is supposed to be a Haitian system of national schools. These schools are planned to take children at the kindergarten age and to release them when they have finished the Lycee, the final year of which has a course of study about equal to that of the Sophomore year in American colleges. But expansion of physical equipment, salaries of teachers, repairs and all such items of expense, are actually determined by the American financial advisor, who, with the Haitian finance minister, must approve the budget of the Haitian Minister of Education and may, at his discretion, strike from the budget items of which he disapproves.

More fortunate in respect to physical equipment and supervision are the parochial schools. The Catholics have the finest and best equipped school buildings. The parochial schools are an able adjunct to the national school system, but they are not ample enough to supplant the national schools, nor would it be wished that they should do so. The Haitian point of view is that these schools should at some time be made a part of the national school system.

The American schools are of the greatest public interest at this time. They are operated by what is called the Service Technique de l'Agriculture. This department was established by law in 1922. It has been under the direction of Dr. George Freeman, now absent in the States. In the schools which have been established under this department the program has been to give the students in the rural districts training in agriculture, trades, and rudimentary academic subjects which would aid them in their farm and shop work. The Service began with twelve schools, having taken over several Haitian rural schools and some of the teachers. Seventy-five schools are now operated with more than 7,000 pupils.

The work of these schools heads up at a central school at Damien, where teachers are supposed to be trained to take up the work in the farm schools. Eligibility for admission to Da-

mien is graduation with a certificate from the Lycee. The best students at Damien are sent to the States to complete their studies.

The Service Technique also operates a variety of agriculture experiment stations, a farm extension system with demonstration agents, and interests itself in the development of crops which have an export future. Much attention has been given to the growing of cotton and sisal.

The Service Technique is maintained on almost a strictly American basis. It has been extended into all parts of the Republic as rapidly as conditions would warrant.

There are two parties to the criticism which one hears in a discussion of educational conditions in the island. The more important and vociferous is constituted of the Haitians who direct their principal shafts at the Service Technique. The other party is made up of the men with the Service Technique, who justify their program by pointing out Haitian defects.

Haitian leaders voice a variety of complaints. Fundamental with them is the fact that the Service Technique is maintained with Haitian money. In six years nearly four million dollars have been used to expend this Service. This is much more money than has been used by the Haitian government for its national school system. The budget for the Service Technique for 1930 is 2,796,066 gourdes, a gourde being one-fifth of a dollar. The 1930 budget for the Haitian Department of public instruction is 1,947,268 gourdes, there thus being a difference of almost one million gourdes. Both budgets are approved or disapproved by the American financial advisor.

The Haitians believe that not only too much money is spent in taking their money to impose upon them a system of education which Americans think is best for them, but they think the money is unwisely and unfairly spent.

They complain first that the buildings which the Americans construct are too costly for a country with as little money as Haiti has. Second, they complain that the salaries of the American teachers, referred to jocularly by all Haitians as "American experts," are too high and an unjust burden upon the Haitian people. Third, they feel that money has been and is being wasted in some of the agricultural developments. Thus they agree that the experiments in sisal are unwise because that crop is not profitable unless grown on a large scale, the planter owning his factory, and that most Haitians are small farmers and must continue to be. Further, they state that the Service Technique experiments in animal husbandry have been costly because high-price American stock, unsuited to the climate, has been imported with very poor results.

There is a further complaint in connection with salaries. Americans are employed to head up practically every phase of the work of the Service Technique. Haitians are employed as assistants and teachers. Their salaries are called "experts." Their salaries seem to begin at three hundred dollars a month and go up. The salaries of the Haitians seem to stop at two hundred and fifty

dollars a month and come down. The Haitian charges directly that many of these "experts" have not been experts at all and claims that there is a double scale of salaries not depending on merit, and under which the Haitian is allowed to make just half as much as an American in the same position.

An analysis of the Haitian charge of incompetence against the American "experts" shows that the Haitian feels the job because he does not know the language, does not know American agriculture, and is not only ignorant of the temperaments of the people he works with, but by holding himself aloof and above the Haitian, shows himself to have no apparent desire to become better acquainted with the Haitian people. A number of special examples of incompetence of one sort or another has been cited.

Another cause for all feeling against the Service Technique has been what the Haitians regard as a sort of high-handedness in its administration. Haitian teachers, they say, were seldom if ever consulted about the work of the department. The Haitians feel that the Americans ran it like they wanted it without regard at all for what the Haitians thought about it. The Haitians, of course always had in the back of their heads the fact that the Americans were spending Haitian money to do the job.

Many Haitians who feel that the Service Technique may still render good service to the nation, complain that it has not produced results so far. They say that Haitian boys do not wish to attend the central school at Damien, because they do not feel the work in the country afterward offers a big enough opportunity for them. Thus the directors of the Service Technique are said to have had to offer a large number of scholarships to obtain students for the school and to have admitted students who were unable to pass the entrance requirements. It is charged that not one practical farmer has been graduated from the school in the six years of its existence.

Counter to the charges constantly being made by the Haitians in their newspapers, are those made by the Americans of the Service Technique. While they show the disposition to allow that some mistakes have been made, they offer reports showing progress of the sort they set out to make, and say that before the Service Technique began operation, the Haitians were doing nothing for themselves. They rather feel that useful education would have continued to be a neglected field among the Haitians if the Americans had not done something. There is a suggestion in some things they say that they consider the Haitians intelligent, but irresponsible. They don't seem to think that the Haitians can handle large sums of money, even though it is Haitian money, as wisely as Americans can handle it for them. Your correspondent does not intend to make a charge in the above statement, but merely to reflect the sentiment of statements he has heard from Americans.

All of the past week was spent in Port au Prince by the members of the Moton Commission. Thursday was a holiday, the Fete du Dieu. Wednesday and Friday afternoons the commission visited in the national schools in Port au Prince. Monday morning they had visited

(Continued on page 4)

BY THE WAY

By Uncle Billie

No man would live his life over, lest the foe in the conflict would win, but he elects to go on, looking forward to some better things, though he be on the border of his land.

Scotia Landmarks

are Miss Chapman and Miss Cathart. Miss Chapman was a teacher in Scotia when Dr. Luke Dorland, the first President of Scotia, was there. When I made my first visit to this dear old school forty years ago I met these godly women. I use this adjective because, it expresses the attitude they have exhibited all these years toward the people to whom they came to lift them from ignorance. These two Christian women retired as teachers in Scotia years ago and have made Concord their evening of life home. Old Biddle graduates and old Scotia graduates visit Scotia's commencement with the hope and expectation of seeing these two faithful women, who came here and labored among our people for God and not for a dollar.

These godly women are members of Rev. Wilson's church, Westminster, and attend services there regularly and contribute freely. We feel at home with them; for their attitude socially and otherwise toward us is thoroughly godly, no pretension, no strain on the social nerve. They are just at ease reflecting the Man of Galilee; that is all.

President Hibben

of Princeton University, says in the Princeton Alumni Weekly for July, that "prohibition is a failure" on the ground that men in high society are still drinking and that, he says: "I am almost alone when it comes to dinners with various kinds of liquid refreshments." President Hibben says that the law should be rescinded.

Is it not expected that the plain man with the low brow, receding forehead, nearby look with child-like simplicity should take such position when a President of an institution like Princeton gives out such for publication? Why rescind a law because a large number of people disregard it; or because it is not properly or rigidly enforced by lawmakers? The sixth, seventh and eighth commandments are being broken daily in every village and hamlet, byway and highway; but men who see the social fabric held together as the result of the very existence of these commandments do not feel or express the conviction that they are failures and therefore should be rescinded." Many high-brow groups say that prohibition is a limitation on man's liberty. But all law is a limitation on man's liberty for the welfare of society; for instance, the three commandments to which I have just referred. The sixth commandment limits man's liberty in taking human life without giving an account, or satisfying the law that protects human life. The seventh commandment is a limitation on man's liberty in his desire or effort to remove the keystone of all human society; and the eighth commandment is a limitation on man's liberty in his wicked designs and intrigues to deprive another of personal possession. The animal or fowl runs his competitor down and takes his prey without fear of redress from his offended, helpless creature. Not so with man lest he finds the eighth commandment informing where his legal rights end and another's begins.

A Reunion of the grads and undergrads of Johnson C. Smith University will be held at Johnson C. Smith next June during the commencement season. (You will recall, boys, that our last reunion was five years ago. Quite a large number of the old boys returned; but since that time quite a number have fallen out of the line of human march. Two members of the first class that graduated from Biddle (1877) have passed, Rev. J. P. Crawford and Prof. Lewis, the latter of Jacksonville, Fla., while the other two—there were four in the class—Dr. R. P. Wyche and Prof. John E. Rattle, yet live and are very active.

Smith University will be held at Johnson C. Smith next June during the commencement season. (You will recall, boys, that our last reunion was five years ago. Quite a large number of the old boys returned; but since that time quite a number have fallen out of the line of human march. Two members of the first class that graduated from Biddle (1877) have passed, Rev. J. P. Crawford and Prof. Lewis, the latter of Jacksonville, Fla., while the other two—there were four in the class—Dr. R. P. Wyche and Prof. John E. Rattle, yet live and are very active.

Our old college mate and friend, D. C. Stubbs, of Bennettsville, S. C., says that he will be at the reunion next June. Are there others? Write me.

YOUNG MINISTERS

(From The Presbyterian)

Those of us whose beginning as pastors is now years behind look at the young men who are now becoming installed pastors with great interest and, it may be, with a tinge of envy. In spite of all that is said by thoughtless people concerning the ministry as a life's work, we believe no young men in any other line of work start with more delightful outlook. They go into a community with a place made for them which offers them just what they need to prove their worth. People in general of their own church as well as of other churches, and of no church, look with interest upon the new minister. They are ready to accord him honor and respect until he proves his unworthiness. Socially and in every other way, he starts with the best in his community. He will also become at once a leader and guide to his own particular congregation, who desire to please him and follow him. There is a value in our Presbyterian installation service by which Presbytery solemnly places a man as leader over the church. Rightly conducted, it is very impressive and strengthens the young man in his place.

Soon he will find the way open for him to enter the lives and homes of his people, especially in their hard experiences. It is one of the high privileges for a young man to be welcome where difficulty and sorrow have some. In such circumstances he will learn much, and if his heart be right, will do far more to help and comfort than he realizes.

Then there is an exhilaration in guiding people in public worship and to have them wait to hear his sermon. People of far larger experience and greater ability will sit at his feet as he proclaims to them the things of God. He is dull of spirit and not fully fit for his task who esteems this privilege lightly. He may properly tremble before his task and be strained as he prepares for it, but trusting the Lord and trying with his might, he should be thrilled whenever he enters the pulpit.

Next to the call, which takes him into the work, the young minister must have a full and proper preparation. That is why theological seminaries are so important. They stamp themselves upon the men who go forth, and these, in turn, affect the beliefs and spirit of the churches. If the seminary be careless in scholarship and indifferent in doctrine, great harm is done. Training, defective in scholarship or orthodoxy, will greatly cripple the young man in his work. If he have no training or partial training, his work, with rare exceptions will not endure, however charming and gracious

he may be. There are some things a young man starting a pastorate does well to have in mind. The Presbytery installs him with a view to a long pastorate. It is a great harm when a young minister starts in one place with his eye wanderng around to see the next place. The church over which he has been installed is his field, requiring all the powers he has. He should take it as if it were to be his only pastorate. If Providence sees a place of greater usefulness, it will be brought to view without undue effort on the young man's part.

Probably every minister has times when he wishes he were elsewhere, but that field may have its hard things likewise. Physicians, lawyers, merchants, farmers settle with a long stay in mind. So should the minister.

Most ministers are poor and poorly paid, and at times the financial burden is hard. Nevertheless, nothing will hurt a young man more than to think too much of his salary. It is about the last question he should ask when contemplating a field and his work is hampered if he becomes too eager for more.

Let the young man remember he came to it, and his preber that the church existed because he was not all wrong nor totally incompetent. This matter comes to view if one succeeds as another who has been a long time in the church. No doubt as he grew older, some things were left undone and some parts can be improved. The young pastor will usually see the lax places quickly, but let him work quietly and slowly. Some things have been precious through long usage, and he who rips and tears out too soon or too harshly will wound the substantial part of his congregation. Though they submit the wound is sore. Most men can reform a church in time, provided due consideration is given to the past history and the people who loved the church before the young pastor was heard of.

In this day the temptation is to get away from the two great essentials of successful church leadership which are sound preaching and devoted pastoral work. These are old-fashioned and simple, but all said and done, they are the real things yet. So many begin at once to agitate for a new and expensive building, to form organizations which are at most only semi-religious, to turn the church into a restaurant. These are superficial and may have their place, but they are too expensive if paid for in time needed in pulpit preparation and pastoral calling.

The best work is done where a pastor is devoted to his people and where the minister proclaims the strong old truths with all the ability he can command. Too great concession to merely ethical preaching or to "new views" proclaimed so vehemently by some will cause a weakening in the spiritual life of the church. "Hold fast the form of sound words," as Paul wrote to Timothy.

THE CHILD OF GOD

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.—Phillips Brooks.