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AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.—John viii:32.

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THE CONTRIBUTION OF THE BOARDING SCHOOL TO THE LIFE OF THE COMMUNITY

By Dean R. W. Boulware, Harbison Institute.

(A paper read at the Workers' Conference held in the University Church at Johnson C. Smith University, Feb. 5-8.)

I am not quite sure that I shall be able to point out the particular contributions—granting that there are some—which the framers of this question had in mind. However, it is my purpose to state briefly—perhaps conservatively—a few of my observations, as well as my own experiences, of some of the influence the boarding school has had, and is now having upon the life of the community in which the school is located, as well as upon the life of the communities to which the students may go.

It is difficult—well-nigh impossible—even to approximate the value of the average boarding school in a community, in this and other sections, in dollars, in influence, in moral, religious and spiritual uplift. It is almost like trying to value the human soul, for, indeed, these boarding schools have been almost the only salvation, light and life of the underprivileged classes for generations past; and if these classes are to function, or serve as God would have them, these schools must continue to be their guide and light for years to come.

Many of the Christian leaders of the nine or more million dependent people of our Southland were trained in the boarding schools of the Presbyterian Church, U. S. A. I sincerely hope that the day is far in the future when the activities of these schools will, for any reason, cease. There is little or no substitute for them. Their leaders, for the most part, have been men and women of high Christian character and scholastic ability, as well as of marked personality. Not only have they been fully trusted by the boards of our Church—they have enjoyed the utmost faith and confidence of the makers of and leaders in their communities. They are often called upon to assist in solving many of the knotty problems of the community, and to share in many activities where the whole community is concerned. They have proved the wisdom and far-sightedness of those who had to do with their appointment.

In my opinion, this subject may be limited to the contribution of the boarding school to the life of its immediate community. Your community may be defined as the place where you live, play, trade, go to school, attend church, improve living conditions, work and enjoy life. Let us, then, point out briefly, the share our schools are taking in the life of the home, the school, the city or town, the farm and the church where they are located. Each of these is a working unit. I shall touch upon a few of them.

One of the most outstanding contributions is that given to the worthwhile life of the home. Many of our boys and girls get their first knowledge of what real home life is only after entering our boarding schools. The deeper meaning of "Home, home, sweet home" dawns upon them as never before. Our schools are the chief agencies in magnifying the home as the center of life that is happy, useful and unselfish. It is said that the home is the soil in which spirit grows. Like charity, cooperation begins at home. A person can not be selfish and domineering at home, and unselfish and agreeable outside. An agreeable and contented family life is the foundation of success and happiness in any community.

Very, very recently has home making come under the head of science. It is becoming more and more scientific, artistic and businesslike year by year. Many modern high schools offer courses in Home Economics for girls and manual training for boys, and there are similar but more advanced courses in many colleges.

Our school at Irmo is offering these courses in a limited way. Our boys are serving the community by assisting in building, painting and repairing houses and chimneys.

Our girls are taught that home making is an important business, and that the family is the most important of all business institutions. How to manage it efficiently, intelligently and artistically is a problem faced by every home maker in every community. At Harbison, our girls are taught to cook and to sew. We realize that they are to be the managers, planners and erectors of the communities' homes, and that they will have to plan and supervise the operation, diet, safety and the many activities of these homes. They are to be and some now are, the purchasing agents for their families, and will have imposed upon them the tremendous responsibility of spending wisely about four-fifths of the yearly income of their families. Some of these girls, while still in school, earn a part of their board and spending money by caring for children and doing house work outside of their own homes, thus learning to do by doing.

In our schools we sometimes influence worthy home membership inadvertently. May I give you a bit of my personal experience? A few weeks ago I was conducting a study period of a class of twenty or more boys and girls. Incidentally I turned the study period into a conference, which I opened by asking the questions: "Have any of you ever sought close friendship with your fathers and mothers? Have you ever put your arms around them as your chums? Did you ever pet your father by combing and brushing his hair, whether or not it was needed, when he came in tired from work?" Most of these boys and girls stated frankly that they felt their parents would stubbornly resist such familiarity—such acts of intimacy. A few said they feared a sharp rebuke even if they attempted such a thing. I asked them to try my suggestion, on a small scale at first, just to see how things might turn out. Some dubiously shook their heads. One week after I inquired if any had made the attempt. One girl, who stays with her grandmother, spoke out in an unusually cheerful voice: "I tried it, and I have had the happiest week I ever had in my home, and I have been there nine years. Grandmother was tickled to death." This young girl got, for the first time, the meaning of the word "Home."

She told me that she would keep this up. The other young folks of the class said they would try some plan also. In this and in other ways, our schools are contributing to the life of the homes in the community.

The boarding school influences good, faithful citizenship. It aids in creating in the boys and girls a desire and willingness to do something daily to make the school, the community, State and nation, happier, clean-

er, quieter, more beautiful, and better governed. The school shares in the principle of good government—good government is composed of good citizens.

The school plays its part in all of the health movements of the community. It makes its contributions in the buying and selling of Christmas seals, thus cooperating with the Tuberculosis Association in stamping out that dreaded disease which preys upon the life of my people. Modern life demands reliable strength and energy. Health means this to the life and activities of the community—a sound mind in a sound body. If we are healthy we see the sunny side of things; we feel like doing great things; we feel like adventure; we get pleasure out of accomplishments and do not make jolts so seriously. On the other hand, poor health makes life blue; makes us tired and easily discouraged; indifferent to the rights of others. The school is selling this idea to the community.

The school is influencing the community more than we sometimes know. A few weeks ago the President of our institution accompanied me to a meeting of the local school board (white) at which a member of the State Board of Education was present. As we were modestly and judiciously pressing our claim for some consideration at their hands, the gentleman from the State Board inquired of the local board, "What about the standing of Harbison in this community?" The answer came full and free from the local board, "We consider Harbison a real asset to the community; we have nothing save words of commendation." The thing that interested me most was the reply was so instantaneous and unanimous. I could not have answered better myself. These impressions are made on the life of the people as they are reflected from the lives of our students—the men and the women trained in our institutions.

Here is an instance: one of the merchants in our little town said to me one day: "I can not understand how you all can make such great changes in the habits and conduct of our colored children in this section. Since the coming of your school these children enter the store and ask for what they want as intelligently and businesslike as anybody, and when they get what they come for, they go." Our boys and girls are trained to see that they are a part of the business life of the community; to see that they need to be intelligent consumers of goods and services.

The boarding institutions are contributing to the vocational and economic effectiveness of the community life. By studying, reading, observation and try-out courses, we help our community boys and girls to find and develop their talents. An untold wealth of opportunity is provided for every young man and young woman in our schools. Real life situations are carried on in these institutions, and the students learn to understand and meet conditions and situations they will encounter when they leave school.

Thrift in money matters is encouraged. The principle, "Spend wisely less than you earn," is emphasized. It goes farther—it enables them to become thrifty in the use of time and materials.

Our boarding schools are helping to raise the standards of farming in the community. More and better live stock and improved farm implements are noticeably on the increase. Many of our boys are beginning to see that agriculture offers more opportunity on the leadership level than any other field of business activity in America. I must admit that there is room for improvement on the part of some of our schools in their contribution to

the farm life. As a committee-man in the recent cotton reduction campaign in my State, I observed among other things that at least 75 per cent of the more than one hundred farmers I visited owned their farms. I noticed, further, that as a rule, these farm owners produced 50 per cent less than their immediate neighbors of the other race. In many instances only a fence or a road divided their farms. There was an evident lack of intelligent supervision, a lack of scientific knowledge of stock raising, of crop and soil improvement and of marketing methods. Of course, not many of our boarding schools are so situated and equipped that they may help better these conditions, but, where this is possible, no means should be spared which may contribute to that field.

The boarding school contributes to the recreational life of the community. Playgrounds, gymnasiums, athletic instructors and coaches are provided. It is realized that organized and constructive recreation and play are necessary to relieve monotony of routine work. Too much work may reduce our efficiency—too much play may interfere with our work. The proper amount of each makes a well-rounded life. The problem of the school is to so balance lives and budget time as to have ample opportunity for both work and play.

We had a social once. Our boys and girls did not hail the invitation with much enthusiasm, as they anticipated that there would be no dancing or card playing. However, they came. Members of the faculty had a well prepared program, which would use up all of the allotted time. After the program began, they went from one form of entertainment to another in such rapid succession that every one was rapt with enthusiasm. Fun was unrestrained throughout the entire evening. When it was all over, the young folks expressed surprise at having enjoyed themselves so fully without the usual dance. Oh, yes, it required skill, tact and downright hard work on the part of the entertainers, but they felt more than paid for the energy expended.

The contribution to the life of the community finds its highest expression in the work and life of the church. Whatever contributions the school has made to the home, to citizenship, to vocational effectiveness or to worthy use of leisure, these are not to be compared to its contribution of character building as it is set forth by the Church of Jesus—the Institution founded by our Lord and Master. On every outpost, in every thoroughfare and avenue of the school you may read "Search for the highest values, and build your life according to the best patterns." Read after the lives of great men and women in whose lives Jesus Christ is supreme. The spiritual life of the community is the all-important life. The need today is not so much new college buildings, not so many expensive churches, as great as these needs are, but the spirit of the Christ. If we can develop in the community this essential element, all the other things of value will follow. Bank-robbing and kid-napping will cease. Gangster and mob rule will no longer menace the peace of the people.

A father of four children said to me the other day, "There is something in the boarding school that is not found in the other schools. I am on the eve of sacrificing my property and moving into a community where my children can be trained in a boarding school." This man knows that these schools contribute to the higher life of the

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THE NEGRO AND THE JEW IN BUSINESS

By Dr. Kelly Miller

The Jew is a born business man. A larger proportion of that race seems to be capable of conducting business affairs more successfully than of any other variety of the human family. Jacob outwitted his father-in-law in a bargain as to the birth mark of striped lambs. Jewish servant women borrowed earrings and finger rings of their Egyptian mistresses, presumably to set up their husbands in the jewelry business. Whether inborn or acquired, it is a plain fact of observation that members of the Jewish race conduct a disproportionate amount of business throughout the Gentile world. Indeed the Jew seems to deem it his mission to cater to Christian needs and necessities. They wax fat and proffer on Christian holidays. They violate their own Sabbath, gathering in shekels to supply Christians with their requirements for Sunday. Christmas and Easter furnish their superlative opportunity. When the Jews take a holiday, the Gentiles suffer for lack of their accustomed supply of creature comforts.

The Jewish merchant looks upon the Negro as an easy field for exploitation. Wherever you find a segregated group of Negroes, there you will find the Jew in their midst with his grocery, notions or clothing store on every corner.

In Le Droit Park, where I live, there reside, perhaps, the largest number of Negroes of education, wealth, position and social standing to be found in any similar section in the United States. Doctors, lawyers, professors, school teachers, ministers, in short, the upper level of what some humorist has called "big niggerdom" are centered in this favored section of the National Capital. Not far away on the North stand Howard University and the City Teachers' Normal College. A few blocks to the South are located Dunbar High School and Armstrong Manual Training School. This was once a reserved section for an exclusive white settlement but the Negro invasion has driven them out, all but to the last man and woman. Throughout Le Droit Park Jew stores are interspersed on strategic corners, supplying the needs and necessities of this fastidious colored population, and incidentally, absorbing a large portion of their income. There is scarcely a Negro store to be found within the reservation. The Jewish dealers who cater to these "veiled aristocrats," are unlearned and almost unlettered. Their stated education would about cover the third or fourth grade, and yet the Negro professional classes, the graduates of Howard University and of the high schools, including business high schools, are perfectly satisfied to be catered to by these Jewish merchants and dealers. The stores on nearby 7th Street, running for fully a half mile Southward, are owned and operated by Jews, nine-tenths of whose customers are Negroes. Running Westward for another half mile is U Street, the "Boulevard-De-Negres," which has been called the greatest, business street among Negroes to be found anywhere in the United States. On this street are located the theatres, banks, dance halls, eating houses and private businesses and stores, yet if the Jew should withdraw from U Street the substratum would be greater than the remainder. This but typifies the relation of the Jew and the Negro throughout the United States.

It must be said, however,

that the Jew in business treats the Negro more kindly and more sympathetically than his white Gentile competitor. He is patient, plausible and persuasive. He never offends a possible customer by brusque manners and racial arrogance. He keeps in his store cheap, shoddy goods which, by artistic arrangement and handling, he makes look attractive and appealing. A shoddy Jew suit looks as well as any other until it rains on it. The Jewish merchant always adjusts his price range to the pocketbook of the Negro customer. On the whole, I think it can be said that the Jewish merchant is a blessing rather than a bane to the gullible Negro purchaser. If he were withdrawn the white Gentile dealer would exploit him no less ruthlessly and with much less gentility. Whenever the Negro gets a dollar, all the Jew wants is his name and address.

We must also take into account that these Jewish dealers are of the peasant type, recent immigrants to this country. Their motive for going into business is immediate profit, however acquired. At the other end of the scale, the Jewish merchant who has acquired fortune and attained position and culture, generally assumes a helpful and humanitarian attitude toward the Negro race. Julius Rosenwald, the Negro's greatest philanthropist, falls in this category.

Up to now the Negro has constituted the exploited element in the business partnership. He has not been conscious of the manner in which he has been exploited; it is but gradually dawning upon him that he, somehow, should share in the profits of the business which he supports. If the race is not at present prepared to cater to its own business needs and necessities, the knowing ones among them are at least beginning to think that they should receive large consideration from those who grow fat on their patronage. They are demanding that Negro clerks and sales ladies should be given a chance in those stores which thrive mainly on Negro patronage. "Buy where you work" is a motto which has made considerable headway in several of our greatest cities. In Chicago it is interesting and refreshing to see Negro clerks, salesmen and floorwalkers in large and attractive stores owned and operated by Jews. This came about by the propaganda whose tocsin is, "buy where you work."

If the Negro is ever to become his own merchant and business man, controlling the bulk of the business which he supports, it will come about under Jewish tutelage. He can not look to the white Gentile for such intimate instructions. The secrets and methods must be learned, not from business schools, but from those who have accumulated business experience and practical methods.

The Negro and the Jew in business must no longer continue a one-sided partnership, but must inure to the mutual advantage of both.

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