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The Broadcaster

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Tennessee Negro Education Association

MARCH, 1941

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Democracy And The American Negro Youth

By Miss Emily Russell

Master of Ceremonies, Officers and Members of the West Tennessee Educational Congress, and Friends:

It is a privilege and a pleasure to be here tonight as your speaker and to bring to you greetings from the Missouri State Association of Negro Teachers which has just met in its 55th annual convention in Kansas City. As this is the first activity of my second year of service it shall, I am sure, be one of the highlights in my varied activities for the year.

The subject as sent to me indicates that we are all thinking seriously about the same problem. We chose "The School in a Democratic Community" and attempted to discuss its function and to review its services to democracy. You, too, are interested in Democracy and the American Negro, a subject that is near and dear to the hearts of all of us.

We are living in an age in which change is occurring so rapidly that the very foundations of society are feeling its vibrations. The events of the past years have shown a condition of world affairs unparalleled since the breaking up of the Roman Empire. These events have placed the civilized order of the centuries on the defensive, and have impelled us as Americans to look well to our military power in the technical sense and to that more abiding strength which lives in the culture, character and institutions of our people. These events have placed democracy on the witness stand and are asking of it—Will you work? Have you failed? Will and can you stand the test? Those of us who value democracy must rise to its defense and make it an actual living process that will stand any test. For, I believe, we do value democracy as a way of life, a way of life which guarantees the full development of one's personality through freedom of thought, freedom of speech, and freedom of action, asking only that one has due regard for the rights of others. We so value democracy as a way of life which leaves us free to choose and pursue our own choice in politics, religion, and the means of happiness with temperance, moderation, toler-

ance, and charity. No better evidence of this evaluation are necessary than the pleas for unity that beseech us on every hand today, the prayers for the preservation of the American way of life that are uttered by millions, and the topics of discussion of every thinking group in America. The President in issuing his proclamation fixing Thanksgiving Day prayed, "Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues." It is true that we feel the need for perpetuating democracy, or making it work, and of making it real in the lives of the people.

Kennedy, our ambassador to Great Britain, says Democracy is through in England. He also states that it is threatened here but it is not because of the failure of the principles of democracy but rather to a lack of democracy. Our greatest breakdown is in the industrial world. This breakdown has caused about one-third of our people to be robbed of a chance to make a living. But the industrial group of the United States has not, for the most part, adopted democracy as a part of its management. The breakdown in great cities is not due to democratic methods of control, but rather to the substitutes of machine control with its patronage system of ignoring civil service with the corruption of the ballot, and the protection of vice and crime. The inequalities suffered by Negroes as a minority group are not the results of democratic methods of control, but the results of traditions and prejudices. We can then challenge the statement that "Democracy will not work." We can say that it has not been allowed to work. We can and must show and teach that democracy works when given a chance.

We must emphasize that with large numbers of illiterate adults, many in need of educational and vocational guidance, widespread physical defects needing correction, inequalities in educational opportunities, and

groups of people shut off from full membership and participation in the life of the community democracy is endangered. Inequalities in education in recreation, in health protection, and economic security are like cancerous growths which foster ugly conditions and strained feelings that prevent the actuality of democratic living.

It is the task of those of us who value democracy to make its spirit prevail in those dark days of hostility and uncertainty. This task falls chiefly to the field of education. The reformer may say it is a social problem; the financier may claim that it is an economic problem; the politician may cry that it is a problem of statecraft; and the escapist may fold his hands and leave it to Father Time. But the basic problem underneath its social, economic and political is forever, simply and completely, the problem of modifying human behavior by the method of education. This is a challenge to all of us assembled here. It is our task to point out and eradicate those conditions that hinder democratic procedures and to attempt to develop citizens skilled in cooperative living—in working, planning, and decision-making, and in thinking objectively and honestly. We must develop citizens with a spirit centering on a deep respect for the dignity and worth of every man. We, as important agents and salesmen, must seek to make education a true instrument of democracy.

The Negro as a member of a minority group has suffered as a victim of undemocratic practices. Though we hear much of the Fourteenth Amendment of the Constitution of the United States which guarantees on paper the unbridgement of citizenship rights we are fighting today for the equal rights to fight for and defend the United States. The headlines tell us that the National Association for the Advancement of Colored People group in Washington has filed a protest against vocational discrimination in connection with national defense. This action comes after investigations that showed in some states that Negroes are receiving little or no training as tradesmen in the courses offered for national defense purposes that they have been refused admittance to schools and have been provided with no separate instruction in those skills

necessary to participation in the program. Other headlines tell of the activities of the members of the Southern Negro Congress as they work to petition Congress concerning the ten million southern citizens illegally denied the right to vote in federal elections because of the existence of the poll tax in eight southern states and the four million Negro southerners who are effectively barred from voting through such discriminatory practices as the denial to the right to register, the lily white primaries, and outright intimidation. Still further on we read of coast citizens who fight ban on members of the Negro race in films. Yes, we are faced with many inequalities that deprive us of that feeling of belonging, that rob us of that elation born of participation in whole-hearted cooperative, creative effort, and that deny us the right to share the power, glory and responsibility of the world's greatest nation.

What should be the attitude of the Negro? Dr. Patterson, president of Tuskegee Institute, in addressing a large audience at A. and M. College for the annual Dudley Day celebration and in stating the position that Negro youth should take regarding the furtherance of democracy has advised wisely. I quote, "The first thought of Negro youth in these times should turn toward preserving what is life of the democratic faith in this nation and to work for its extension as a reality to all of the nation's people. Negroes should continue to work for the erasure of every inequality based on race, creed, or color, but their primary concern should be the forwarding of the best interests of democracy and therefore of the nation." (End of quote.)

And, in times when the interests of democracy are threatened this is same advice. These times offer to us as Negroes a chance to fight for a right to equal opportunity and friendly treatment. These times of upheaval and calamity are challenging us to think sanely, to be alert, to plan carefully and to follow these plans through with united action, militant of necessity. We are suffering from a loss of economic frontier through the program of defense. We must now, if ever, be on our toes to see that we take advantage of the new opportunities available.

I heard one speaker suggest that all Americans as they sing "The Star-Spangled Banner" and sing "O'er the Ramparts We Watched" should set up as these ramparts today:

(1) Manpower—men who are physically and mentally fit for active participation in the democratic way of life.

(2) Economic security which means being able to engage in those activities that will offer satisfactory compensation, and

(3) Spiritual integrity which involved those qualities and principles which are the basis of the brotherhood of man. These are surely ramparts that we as Negroes need if we are to demand our share in the benefits and responsibilities of the American way of life. We are justly proud of Joe Louis, Kenny Washington, of Henry Armstrong. We are proud that the four swiftest human beings are Negroes. We are proud to have representatives who exemplify physical fitness, but we want more than that. We want a people who are mentally alert, who can think scientifically and critically. Men who are actuated by emotion instead of brains have no legitimate role in the American way of life. We are proud of our teachers, our doctors, and our other professional leaders, but we also want men who are skilled in mechanics and the trades, men who can demand and fill places in the field of skilled labor. The problems of unemployment that confront us and that make us economically insecure demand that we stress vocational guidance and training so that we can increase our industrial frontier and demand and fill jobs because of our competence and qualifications. In one small town in Missouri that I visited there were eight Negro ministers but not one good plumber.

The times, too, as never before, I believe, demand another rampart—a unity of purpose. We must realize that we must concentrate our efforts and our energies on a definite goal. This is no time for separate schools of thought and opinion but a time that calls for cooperative planning and action which presupposed united thinking. I am told that the situations arising concerning the Negroes' part in the defense program have brought into the spot-light two schools of thought among Negroes con-

cerning segregation. One school of Negro thought, it is said, accepts, for the most part, segregation and believes that the Negro should, without raising much of a fuss. On the other hand, the other school of thought is preaching the gospel that the Negro Americans should take every opportunity to fight every shape and form of segregation that is based on racial prejudice. Now is no time for Negro leaders to be divided on such vital questions as segregation. Separate schools, separate units in the army probably offer more leadership but should we want them? Shouldn't we rather contend for that procedure that offers every right and privilege enjoyed by all Americans. We deserve such rights and privileges. We have made the Southland rich with our labor. We have helped cut out of the western forest a new world. We have fought that all America might remain. Why should we, I ask, be divided on the question of segregation and discrimination? We cannot hope to achieve any degree of success in promoting wholesome relations and in effecting solutions for our many problems until we have learned to work and act conjointly for the same end. May I repeat we need physical fitness, mental alertness, spiritual integrity and last, but by no means least, we need unity of purpose if we are to stand flat-footed sharing responsibilities as well as sharing equally the rights to life, liberty and the pursuit of happiness.

We have got to help America remove those crumbling stones in her foundation and replace them with new strong ones of brotherly love, racial tolerance and human kindness. And as America puts in her new stones, so must the American Negro take the chips off of their shoulders. We must practice racial intolerance. We must not forget that racial and citizenship duties supercede the binds of political victory. We must realize that our interest in the development, prosperity and happiness of this great nation is vital and profound and as Americans of unquestioned loyalty we have a tremendous concern for the well-being and solidarity of our country. This is a concern which demands that every resource that we possess be used in support of our social, civic, economic, cultural and religious institutions.

Democracy and the American Negro

(A THEORY OF RACE RELATIONS)

By J. W. Nicholson

We are living in a time in which ideas of human freedom are much argued. The debate is going on in many fields of thought. Particularly do we find the arguments for and against human freedom in the field of government and politics. On one hand are those who favor regimentation and state control while on the other are the debaters for government by the people. Dictatorships and democracies both have their supporters and defenders. The truth may lie in the actual practices and compromises between the two extreme theories. For those of us who believe in domestic government a satisfactory practical philosophy must be evolved. I believe this philosophy must be definitely experimental and not classical. It must not withdraw from life but within the limitations of real experience evolve a satisfactory interpretation of the factors with which we live.

Democracy Is An Education

Our democratic philosophy can hardly be set down in a specific statement or limited phraseology. Democracy is not a station but it is like a railway, a process, on probably better still, an equation. As an equation it must be applied to the material and human factors of any given locality. Wendell Thomas in his book "A Democratic Philosophy", page 98, says: "Democracy is government of nature, by the people, for the realization of beauty," to which I add, in terms of the highest common values of the specific locality in which democracy is to be applied. It is localized. It is one thing in New York and another in Alabama. It is one thing in the West and another in the South or East.

Human and Material Resources

Human and Material Resources of Democracy

As an equation democracy must deal with the crucial areas of human experience, such as: education (formal and informal), economic life, physical and mental health, race relations, citizenship, leisure time activities, membership in social impact groups, family-home relationships, selecting associates, and

the choice of a religion. One may get the impression from this emphasis upon the localized character of democracy that it permits no generalizations. Or one may get the impression that I would favor provincialism. There are some valuable generalizations. The democratic equation itself is a generalization. The Constitution of the United States is another generalization. These are necessary as means of establishing a sense of values. They are guides only, and to grow oratorical about them or to assume that frequent repetition of them is the achievement of democracy is to miss the point. On the other hand a provincialism is not intended. For example Wendell Thomas ("A Democratic Philosophy") is discussing John Dewey's viewpoint points out that a community or a people which is objective and scientific in dealing with material objects while reverting to prejudice, superstition and convention in dealing with human relations is half free and half slave. Or again, it would be undemocratic, points out the "American Teachers," an organ of the American Federation of Teachers, in October, 1940 issue, to seek to have schools teach democratic principles which teachers themselves are not allowed to exercise in the development of curricula, the guidance procedures and the general operation of our schools.

It seems to me that the Negro in this country faces three specific ideas with reference to this equation: (1) Democracy is an equation to be used in the particular frame of reference described by the geographical area in which the Negro lives. (2) Democracy as an equation must not be classical but experimental. It must provide for an articulate appreciation of material and human resources and problems. The Negro should know the Bill of Rights of his State and of the nation. The Negro must achieve a high sense of Christian morality both for his personal needs and, too, for the restraints which this morality imposes upon unsocial and anti-social behavior. The Ne-

gro must learn to think of the problems of his geographic area as his problems. He must achieve a new economic philosophy which will remove from him the somewhat humorous stigma of being "born on credit, living on the installment plan, and dying in debt." He must learn about credit unions and cooperatives as systems by which people of small means can better protect themselves from economic dependency. The Negro must come to realize that training in technological skills is as important as education in the classics. That the man who works with his hands, whose toil may be dirty and heavy, is to be honored equally with all other persons. On the other hand to appreciate the human and material resources of a community may lead the schools to invite in as lecturers, speakers and demonstrators that good mechanic, that first class cook or other artisans just as doctors and other professional people are requested to serve the school. (3) The democratic equation should lead the Negro to join every legitimate interracial organization and agency available which gives its attention cooperatively to human problems. Not an organization which directs that attention to its members to race problems but to human problems regardless of race.

Interpretation And Action on Human Problems.

Many solutions have been offered for the solving of the dilemma of the status of the Negro in this country. At the risk of being called somewhat blind I venture to say that there is hardly a race problem. There are many problems involving Negroes, but I dare say that the same problems or very similar problems can be found among all racial groups represented here. For example, take the Poll Tax Problem in certain southern States. It affects whites as well as Negroes. The high visibility of the Negro may lend emphasis to his position and thus make him the object of many theoretical solutions. Among the solutions offered are: Expulsion (colonization) (which ignores the past that the Negro is a native of this country and is a part of its culture), Extinction (blindly ignoring the fact that oppressed people thrive), Black nationalism (49th State), Bimacialism, and many others which are just as improbable. I favor intergration for both

individual or group dilemmas. Let people learn to understand each other, work together on common projects and achieve common hopes and your "problems" tend to be ignored. Integration appears to be the most likely process to implement the democratic equation. It comprehends the three specific ideas with which the Negro is faced. Let me illustrate by pointing to a few of the organizations, composed of members of all racial groups, operating in this country and, directing their efforts toward human problems.

Among the organizations I wish to offer as illustrations of the idea which I sponsor are these: The National Association for the Advancement of Colored People is now in its thirty-first year of interracial effort in militant persuasion to achieve democracy in civil rights, education, economic opportunity, legal justice and the right to use the ballot. (It is important that all groups of a body politic should share in the management and have membership on the boards of directors of institutions such as city councils, schools, libraries, hospitals and the like which exist for the welfare of the community.) The work of the N. A. A. C. P. has borne fruit in this endeavor.

The Brotherhood of Sleeping Car Porters became a reality about 1925 after years of struggle to organize porters. In 1935 the union became of age and was granted its international charter by the American Federation of Labor. Here are men with no claims to greatness fighting to build democracy among men in one of the nation's great industries. It is not a Negro union. Its ranks are open to all. Men with a common problem and a militant spirit have applied the democratic equation and are realizing increasingly worthy results in spite of severe handicaps.

The United Mine Workers Union is probably one of our very great examples of the application of the democratic equation. The Congress of Industrial Organization gives even further strength to the equation because it includes not only all races but all classes of workers. It does not set up one class of workers against another class of workers.

The American Federation of Teachers

(Continued on Page 59)

World Competition For Racial Superiority

By J. C. James

In this period of world history which brings to light the greatest triumphs of human endeavor and energy; a period which has brought enlightened and studious minds to grapple openly and frankly with the ills of a disgruntled world; there are still those problems which defy solution, and continue to baffle the most astute minds of a so-called progressive civilization. To a world living in the midst of the most phenomenal advances in the arts and sciences, the problem of human relations still refuses to be called.

People since the beginning of time, have been distinguished by certain features of appearance and conduct which have caused them to be classified according to social and economic status, and race, and the cycle of world events has, in turn, placed certain of these groups in control of the life lines of the universe; and because civilization has reached a higher point of development than under the tutelage of any previous rule, the present regime, feeling that it has sufficiently demonstrated its right to absolutism, has committed itself to a program of extensive oppression and elimination in order to perpetuate its own position. Such a procedure is adopted under the guise of racial superiority.

Racial superiority, though still possessing much of its glamour, has long since been divested of that pseudo-scientific foundation which supposedly gave it strength. For centuries, true and unbiased scholarship has spurned the concept of racial superiority, and has doggedly advanced the principle that neither birth nor color alone, but education and habit form the human character. Millions of dollars have been spent, and thousands of volumes have been written in the attempt to educate the public to this one point. But when we perceive the bitter racial antipathies rampant throughout the world today, it would seem that all such efforts have come to naught.

Across the Atlantic, Germany stands out as the notorious example of a nation devoted to, and reserved for, that super-superior ethnological group known as Aryans.

So firmly is Hitler attached to his pet delusion that he has tuned his entire machine to pour forth vitriolic attacks on non-Aryans, and particularly Jews. But the plan is much more far-reaching. As far as possible Jews have been expelled from the country or imprisoned, while others have been deprived of all legitimate means of livelihood, and are forced to remain in virtual slavery. What is more, in order to preserve the greatest political and social system under which Germany has existed, he has resorted to the exceedingly brilliant and brain-racking scheme of severe censorship of the public and private life of the State, and as a result we find the modern Germany emerging as a nation of seventy million "yes-men."

Germany, after its unification, made miraculous progress. It was regarded as the symbol of intellectual freedom, the citadel of modern culture, but today the far-famed German Kultur has all the appearance of having spent a few years in a concentration camp. It has been strangled because the people who helped to create it have been branded as liars and thieves, and denied the opportunity to exploit their genius for the good of the nation and humanity.

It is ridiculously easy for the dominant group to become blinded to the contributions of those outside its circle. Not only Germany, but the world, is too prone to regard the Jew as a money hog, ready and eager to squeeze the last drop of blood if it means the minutest profit. This is not always true. Besides, because of the Jews' strict attention to business according to the accepted standards of an acquisitive age, he has made inestimable contributions in that and related fields, a fact which is often willfully ignored. But some must go blind in order that others might see. If there were no darkness there could be no light; and because Germany, of her own volition and on her own initiative, remains in darkness, the light that permeates the rest of the world must shine forth with greater brilliance and force. I am sure that in years to come, after the true significance of Hit-

lerism has penetrated the skull of a hard-headed world, Germany shall damn Hitler, and the rest of the world will salute him as one of its greatest benefactors. Why not? Is not the United States already one of the beneficiaries of this vicious German insanity?

The following outstanding German Jews are now resident in the United States as a result of Hitler's purge: Dr. Albert Einstein, world renowned mathematician and physicist; Ernest Toller, a brilliant playwright; George Grosz, artist; Thomas Mann, admittedly one of the greatest minds of our day; Max Reinhardt, theatrical director and producer; Elizabeth Bergner, one of the world's greatest actresses; Dr. Otto Klemperer, symphonic conductor; Bruno Eisner, pianist; Julius Ehrlich, composer; Carl Lange, bacteriologist; Richard Goldschmidt, biologist and geneticist; Wilhelm Frei, famous dermatologist; Dr. Seigfried Lowe, pharmacologist; and many others equally as famous could be named. Such is Germany's loss and our gain. I can assure Herr Hitler that we are profoundly grateful for such a generous contribution to the progress of America.

Recently, Italy has proclaimed Aryan supremacy and affirmed the right of the Italian race to call itself Aryan. The proclamation gained respectability by the addition of a slight professorial tinge, as the ten-point doctrine was drawn up by a group of Fascist university professors. Good old Fascism! It certainly knows how to dupe the people. If that were what Mussolini wanted, and I were an Italian professor, I would give sanction too. However, the situation was eased to some degree by a statement to the effect that there would be no active anti-Jewish activities, but Jews were warned that they must not step out of bounds. In other words, Jews are all right in their place, just as the Negro in this country is so often assigned a definite place by his white brother. As long as he stays in that place, he may be tolerated until such time, perhaps, when his success even in this lowly status evokes again the envy of his masters. Even in Russia, where all manner of man is supposed to enjoy the fruits of this earth equally, there have been anti-Jewish demonstrations. Everywhere he is spat up-

on, persecuted, and generally maltreated, and because he is bound by a unity of tradition and purpose that makes him stand firm against the onslaughts of a hypocritical world, he is viewed as a monstrous evil, therefore must be removed from the scene.

However, the above description of conditions under which a given minority exists in Europe is not all peculiar to that continent. Minority groups are indubitably under the same handicap everywhere. But regardless of one's animosity and antagonism toward Germany and the German system, there is a certain amount of fairness in their injustice, if such is possible. At least Germany deals with the situation in a wide open manner, has refused to stoop to the shady, undercover tactics of some of her sister nations, and has proclaimed to the world her exact position and attitude regarding a certain element of her population. Hypocrisy is oft times more demoralizing than undisguised injustice.

On this side of the Atlantic, the United States or America reclines lazily in a state of sallow complacency, and casts a disapproving eye upon an alien, perverted world. But have we the right to chide the rest of the world for its intolerance and fanaticism? True, we are not bogged in the mire of an impregnable caste system, or a crushing dictatorship, but we are rolling merrily along a road which is sadly in need of reconditioning. Our fuel supply is running low, and our tires need retreading, and before we go ripping off to clean up the refuse in the back yards and alleys of the world, we might begin here at home. It is possible that we may soon find ourselves stranded on a lonely road far from a service station.

Undoubtedly, America has the best equipment for fighting this diabolical hatred which threatens to destroy all that man has created. Her youth affords her the invaluable opportunity of profiting from the errors of much older civilizations. Most important, is the fact that this proud nation first saw the light of day through the eyes of a small minority. America is the nation of immigrants and minorities. But eventually, a minority, by might of blood and cannon, which does not make right, became the majority, and immediately upon the attainment

of such, employed the age-old method of oppression in order to sustain itself.

There have been anti-Jewish demonstrations in the United States. There have also been demonstrations against Chinese and Japanese, particularly on our Pacific coast. In 1906, the San Francisco school board attempted to pass a law requiring all Japanese children to attend a separate Oriental school, and only by the swift action of President Theodore Roosevelt were grave difficulties averted. When an investigation took place, it was learned that the Japanese menace consisted not of 1,000 students as was publicized, but of only 93 Japanese children scattered through 23 schools. The school board sulkily retracted.

Yes, even in this great nation which flauntingly pats itself on the back as the world's greatest democracy, Negroes and Jews are barred from certain branches of business and industry, and refused admittance to certain of the professional schools of some of our leading universities, the fact that they are Negroes or Jews being their only sin. All over the world, there are amusement houses, hotels, and eating places, where the most degenerate of white hoodlums are preferable to the most cultured, refined, and polished Negro. In a country which solemnly and self-righteously brandishes liberty and justice as the right of all peoples, Negroes, who have never shown reluctance to give their very lives when the state or the nation demanded it, are little more than laborers in the army, and out of all the training courses offered by the United States Navy, Negroes are accepted in only the mess-man's branch (kitchen!) Negroes have fought bravely and faithfully in every war in which the United States have been engaged, and as their reward, they share the burden of taxation which goes for the upkeep of the armed forces, and in time of action, serve as front line cannon fodder.

The Negro is not only the largest American minority, but the oldest; having made his appearance on the North American continent one year and three months prior to the landing of the Pilgrim Fathers. From the very beginning, the people, spirited away from their native Africa by a jug of bad liquor, and brought to a land not honored by their choice, have made their mark upon

the swift-moving process of American civilization. For centuries they shouldered the menial burden of a struggling nation, and from an entangled mesh of ignorance and superstition, from pain-racked bodies and agonized souls, came forth majestic melodies of song—songs pouring forth in endless stream, the life's blood of a dauntless people. From the despair of disappointment, to the joy of a bright and glorious future; all the way from *Nobody Knows The Trouble I see*, to *Plenty Good Room In My Father's Kingdom*, this people has come. They have given to a man a message in song which has rocked the four corners of the globe, and to America, its only original folk music. The race whose contributions are personified by such persons as Frederick Douglass, Booker T. Washington, George Washington Carver, Roland Hayes, Marian Anderson, James Weldon Johnson, Paul Lawrence Dunbar, Walter White, E. E. Just, Paul Robeson, Mary McLeod Bethune, Charlotte Hawkins Brown, and countless others, is rewarded by lynching and mob violence. These people are forced to endure the inhuman ordeal of seeing one of their number tied to a car, dragged through the streets to the public square, strung up to a tree with a rope about his neck, and the flesh severed from his bones by a blow torch, while hilarious crowds cut off fingers, toes and ears for souvenirs. To you this may spell democracy and civilization, but to me it is nothing short of hypocrisy and barbarism.

The forces which have assumed the leadership of public opinion, must strengthen their position by constructive gains in the direction of world concord, and international human understanding. The absurdities of anti-racial propaganda must cease, and cultural unity assiduously fostered if the world is to avert certain catastrophe. Not a single individual alive is responsible for the accident of his birth. We are all placed here by the grace of God, and if for you there is no God, then by the grace of whatsoever that thing is that occupies a similar place in your life. We are all victims of our heritage. Our looks, our actions, and our thoughts, are largely dictated by an evolutionary thought process designed to cope with the problems of a people, and

their mode of existence. A world completely populated by Jews, Nordics, Negroes, or what have you, would be just as much of an eye sore as a vast junk pile of discarded automobile tires. Whoever designed this earth upon which we live had an eye for variety and color: and this world in which we live is the sum total of the efforts, not of an individual or a race, but of all the races of man.

In theory, democracy recognizes this, but it becomes pathetically ludicrous when America magnanimously flings wide her doors, inviting refugees from all over the world, while 14 million Negroes who have earned and proven their right to life, liberty, and the pursuit of happiness remain in bondage.

Fighting and agitation among oppressed peoples must be curtailed. There has been anti-Jewish propaganda among Negroes, and anti-Negro propaganda among Jews, all of which is a time honored technique for creating dissention among peoples who should be partners. The cause of the oppressed is common, and only in unity is

there sufficient strength to burst the binding fetters.

Democracy waves a banner of justice and equality, and the right of all within its fold to individual initiative, freedom and self-expression. But a democracy is no stronger than the people who grant it, and since democratic government is dependent upon the people, who in turn, are dependent upon the individual, the moment a single individual is refused the protection of the fundamental law of the land, that democracy has failed. We have accepted democracy of our own free will. By the light of our own experiences, we feel that it is the best form of government for us regardless of what others may think. But it is the duty of every thoughtful, forward-looking, noble-spirited man and woman to make American democracy a working reality to the least of its citizens. It must be made truly a government "of the people, by the people, and for the people," and having attained this, we must see that the government must not perish from the earth.

Let men the world over become brothers. Then, and only then, can the world be made safe for minorities.

REGIONAL PROFESSIONAL TEACHERS' MEETING—1940-41.

Date-Place	Director
October 18, 1940 Chattanooga	T. D. Upshaw, Jr.
December 7, 1940 McKenzie	J. L. Seets
January 11, 1941 Jackson	J. H. White
January 18, 1941 Dyersburg	S. H. Johnson
January 25, 1941 Selmer	Mrs. C. M. Denney
February 8, 1941 Fayetteville	C. D. Stamps
February 15, 1941 Clarksville	H. L. Allison
March 1 1941 Nashville	S. G. Greene
March 8, 1941 McMinnville	J. E. Woods
March 15, 1941 Knoxville*	J. B. Olinger
March 29, 1941 Johnson City*	J. Neil Armstrong
April 5, 1941 Morristown*	Mrs. Garland Kyle

* Not definitely decided upon.

DEMOCRACY AND THE AMERICAN NEGRO

(Continued from Page 55)

was founded April 16, 1916. In the twenty-four years of its growth 35,000 teachers of all races have become members. Its purpose is "To improve the craft, and improve the working conditions of the craftsmen..... The objects as stated in the constitution are consistent with the fundamental philosophy of organized labor.

AMERICAN TEACHERS' ASSOCIATION

The Regional Meeting of the American Teachers' Association for Division A, which includes the states of Indiana, Kentucky, Ohio, Tennessee and West Virginia, will be held at Knoxville College on April 5. Professor Joe A. Thomas of Lawrenceburg is the Regional Vice-President and will be in charge of the meeting. All teachers of the state are urged to cooperate with the American Teachers' Association by attending this meeting and taking part in the program.

Some Responsibilities of the Negro Teacher in American Democracy—II.

By C. C. Bond

The Negro race constitutes approximately one-tenth of the total population of the United States. Our race is the largest minority group of people in this country. We know, in a large measure, the misfortune and humiliation that minority groups have experienced in several other sections of the world. Democracy has long since been cast aside and European Dictators are now on the march. We have seen great republics which have enjoyed freedom of speech, religion, and other pursuits of happiness, literally swept from the earth by those powers who have succeeded in arraying class against class, and one racial group against another. We here in America, on the other hand, are faced with the problem of preserving our American Democracy. I know of no better way by which we can preserve our democracy, and make it work, than through our school system. We, as Negro teachers, have a tremendous task to perform for our country and our racial group. Their eyes are focused upon us for leadership—they are depending upon us to teach them and inform them as to which course they should take, which road they should travel down the highway of civilization. We, as teachers, need to study more carefully than ever the needs of the communities, the people and the children enrolled in our schools. In recent years our Federal Government has begun to realize the social and economic needs of the less fortunate of its citizenry, and is offering further aid and opportunities of education for boys and girls. It is our responsibility as teachers to keep informed of these aids and to help our children and patrons to better their stations in life.

If we, as teachers, are to prepare the members of our group to share in this democracy of ours, we must turn the searchlight on some of the courses now offered in our schools. It is imperative that our faculties and school administrators study and understand the problems now facing the Negroes. They labor daily with the masses and have that contact which the other group cannot possibly get. No program, now in

use, is justifiable just because it has been handed down to us from other high schools or from state departments of education or from colleges and universities.

Whatever we need to do, we need to remember that the Negroes are socially and economically set apart from the America in which they live. We, as teachers, must always be conscious of the fact that the school for Negro children is the school for the minority group; it is a school for children whose parents are on the lowest round of the economic ladder; it is a school for children who, by virtue of their race, will remain a long time on the lowest economic levels. If we are to properly inform our people, we must set our educational patterns to meet the needs of poor people. From a very careful study made by the officers of several representative high schools in the state of Tennessee, it was found that a large per cent of our pupils never enter high school, and a large number of those who enter drop out before graduation, a small per cent enter college, and a still smaller per cent graduate. Statistics will show that approximately one-half of the Negro female high school graduate work as domestic servants. Statistics further show a large per cent of our male graduates are chauffeurs, janitors, common laborers and houseservants. On the other hand, approximately twenty per cent of our graduates are preachers, teachers, insurance men and members of other professions.

Thus, we see, that the products of our schools are not going to be millionaires, they are not going to be big business men or college professors to any great extent. They are going to be people who will face life and have to work hard for a living, people who are faced with problems of poor health and housing conditions to overcome; people with a history of social and family disorganization. It is the Negro teacher's duty to educate this group to know how to live longer so that their children can live longer. They must be taught how to keep clean and to keep others about them clean.

They need to know how to prevent death by tuberculosis, typhoid fever, and other dreadful diseases. They must be taught how to balance their time and strength and use leisure wisely, how to compromise on non-essentials, balance their interests, and do a bit of cooperating with little or no friction with all sorts of people. No worthwhile life can be lived alone. One writer said:

"It's all very well to have courage and skill
It's fine to be counted a star,
But the single deed with its touch of thrill
Doesn't tell us the man you are.

There's no lone hand in the game we play
We work for the bigger scheme
For the thing that counts in the world to-day

Is how do you pull with the team?"

My friends, the advancement of any community depends upon the harmony, attitude, and relationship of one group to another. Our nation needs unity among all of its citizens if we are to preserve our democracy.

And too, ladies and gentlemen, we are not only responsible for the educational, social and economic training of our people, but we are to a marked degree responsible for their moral or religious training. We should know that the nature of the religious leadership required today, is determined by the conditions under which people live, it must gain an insight and understanding of the problems peculiar to the life that goes on in the homes, in the slums, in the grade schools, colleges and universities. Our Christianity came out of the thick of life, and its best and only fair test is to put it back in the thick of life. Jesus, the master teacher, adapted his message to the character and capacity of the people he met. Textbook knowledge should be of minor importance when compared with the broader and deeper things we impart to, and instill into our boys and girls, because the boys and girls of today are the men and women of tomorrow, and when they get out into the broad field of life it will not be the questions answered on examination days that will count but what manner of man is he? This will be the test of your work and of mine.

In considering this my friends, we must let our own lives be an inspiration to those about us, because we can teach by inspiration many times much better than by in-

struction of mouth; for what a person is, either weakens or re-enforces everything that he says. We should point out to our boys and girls the great men of the times, men with dynamic personalities, men whose lives have been a blessing to humanity, not so much on account of the deeds they did but of the lives they lived. When I say dynamic personalities, I don't mean only Booker T. Washington, Frederick Douglass, and other men famed for their strength of personality, I mean individuals such as Bishop Isaac Lane, Dr. A. H. Rogers, Abner Hays and others in churches and schools of their acquaintance whose lives of service and usefulness were unquestionably dynamic; they found joy in expressing the best; they were tireless in carrying out the tasks at hand; resourceful in meeting situations; enthusiastic in the Master's work, and sympathetic in their attitudes towards poor boys and girls. These are the attributes that inspire a true confidence, radiate a wholesome type of Christianity, get tasks done, and make the Christian Way of living attractive to our youth.

I read of a certain boy who proved to be a menace to a church school—the church board met to consider the matter—it happened that the boy's teacher was on the board. As soon as the other members had recorded their common wish that the boy be put out of the church, the boy's teacher spoke up and said, "If that boy goes out, I go out." Today, that boy is a preacher and often says he honestly believes that if his teacher had not taken a sympathetic attitude toward him on that occasion he would never have gotten back in the church in time to become a minister.

Now my friends, in the face of these facts, we as Negro teachers must combine our efforts in shouldering the manifold responsibilities in American Democracy. I am inclined to feel that there is no joy equal to that of helping some life to greater heights of usefulness, of lifting somebody out of the miry clay. I believe it brings that feeling of satisfaction that falls to the lot of all faithful leaders after faithful service is seen in Ruskin's lines:

"When we build, let us think that we build forever; let it not be for the present delight nor for present use alone;

Let it be such work as our descendants will thank us for, and let us think as we lay stone on stone, that a time will come when these stones will be held sacred because our hands have touched them."

The carpenter finds joy in working in wood; the mason in working in stone with trowel and plumb-line; and the sculptor thrills at the manikins growing under his chisel, but all teachers worthy of the name, working in the lives of children, youth and adults, with the lessons of Jesus in living as their tools, have the joy of knowing that they are "touching the world at a point of its greatest need."

Our world is changing so rapidly that continuous growth is essential. New ideas should not knock in vain at our doors. To meet the changed, and changing conditions, we must pursue our studies in a way that will give individual creative faith, mental stimulations, spiritual strength, and moral aggressiveness; we must look and weigh; we must listen and heed; we must live in the presence of the world's present and keep an ever-watchful eye on its future; grasp every opportunity for self-improvement and also every opportunity to help others to be a happier, and more useful life each day of their lives.

OFFICERS OF WEST TENNESSEE EDUCATIONAL CONGRESS

President—Mr. J. L. Seets, Webb High School, McKenzie, Tennessee.

1st Vice President—Mr. F. D. Fant, Allen-White School, Whiteville, Tennessee.

2nd Vice President—Mr. M. L. Morrison, Bruce High School, Dyersburg, Tennessee.

Recording Secretary—Mr. Floyd Campbell, Memphis, Tennessee.

Treasurer—Mrs. A. M. Dobbins, 725 N. Hayes Avenue, Jackson, Tennessee.

Executive Secretary—Joseph H. Stevens, Lane College, Jackson, Tennessee.

Field Secretary—Mr. J. H. White, Allen-White High School, Whiteville, Tennessee.

Music Director—Miss Viola Flowers, Memphis, Tennessee.

Executive Committee

J. H. White, Chairman, Whiteville, Tennessee.

Mrs. Carrie B. Seets, Trenton, Tennessee.

Mr. George Brooks, Covington, Tennessee.

Mr. C. C. Bond, Lexington, Tennessee.

Mr. Dewitt Merriwethers, Jackson, Tennessee.

Mr. R. H. Neville, Memphis, Tennessee.

HOW TO KNOW IF YOU ARE GROWING OLD

An interesting check-list of old-age characteristics was reprinted from the *Journal of Adult Education* by *The American Weekly* on January 19. The article said in part;

How old is old? Are grey hairs and a wrinkled skin the signs of old age, or is the popular saying true that "a woman is as old as she looks and a man is as old as he feels?" Does old age begin at 40 or at 90?

Dr. George Lawton, of New York City, a psychologist and an authority on the problems of old age, recently enumerated old age characteristics in a list, which he presented for approval to a group of old people and which has been published in the *Journal of Adult Education* as follows:

- 1—Change in physical appearance.
- 2—Lessened output of energy.
- 3—Decrease in amount and speed of motor activity, lessened accuracy of motor coordination.
- 4—Weakness of memory for recent events.
- 5—Withdrawal and tendency to isolation.
- 6—Reluctance to face novel situations, such as meeting new people or undertaking new enterprises.
- 7—Tendency to hold to judgments inflexibly and to rely on the prestige of years lived to justify respect for opinions.
- 8—Tendency to regard sexual experience as more bother than it is worth.
- 9—Increase in talkativeness.
- 10—Tendency to live in the past.
- 11—Loss in the pleasure obtained from eating.
- 12—Increase in the importance attached to comfort, caution and safety.

Any two or three of these symptoms do not necessarily mean old age, but all of them is a pretty sure indication Father Time has his fingers in your hair.

SEVENTY-FIFTH ANNIVERSARY OF FISK UNIVERSITY

The Seventy-fifth Anniversary of Fisk University will be celebrated from Tuesday evening, April 29, through the Sunday morning church service, May 4.

On Wednesday afternoon, April 30, there will be an open lecture by the distinguished physicist, Dr. W. F. G. Swann. Dr. Swann is a gifted cellist and has consented to give a program of chamber music sometime during Thursday. The time will be announced later. He has been director since 1927 of the Bartol Research Foundation of Franklin Institute.

Dr. Benjamin E. Mays, President of Morehouse College, will be the leader of seminars in religion on Thursday and Friday. On Thursday afternoon there will be an open lecture by Bronislaw Malinowski, distinguished professor of Cultural Anthropology at Yale University. On Friday afternoon there will be an open lecture by Dr. William Heard Kilpatrick. He is Professor Emeritus of Education at Columbia University.

Tentative Anniversary Program

Tuesday, April 29

Evening—Opening Banquet Dramatic presentation featuring the Fisk Jubilee Singers and the Fisk Stagecrafters.

Wednesday, April 30

Morning—Seminars in the Natural Sciences, The Social Sciences, and Literature.

Afternoon—Address by distinguished physicist.

Evening—Presentation of Negro Folk Music.

Thursday, May 1

Morning—Religion Seminar
Social Science Institute

Theme: "Culture and Education", papers and discussion by distinguished social scientists.

Afternoon—Address by distinguished social scientist.

Evening—An evening with Negro writers.

Friday, May 2

Morning—Student seminar in Religion.

Seminars in Education and Music.

Afternoon—Address by distinguished educator.

Evening—Concert by guest artist.

Saturday, May 3

Morning—Convocation Service

Academic procession including visiting delegates, trustees, alumni, faculty, and students

Afternoon—Alumni luncheon and meeting.
Activities by Physical Education Department.

Evening—Concert by University Choir.

Sunday, May 4

Morning—University Church Service.

NATIONAL YOUTH ADMINISTRATION OF TENNESSEE

The National Youth Administration is adding a large number of Negro youths through the State of Tennessee on in-school and out-of-school projects. It is the aim of the NYA to cooperate with the educational institutions and school officials to the fullest extent in order to obtain the best results from youths who are beneficiaries of such aid.

There are 102 secondary schools and 8 colleges in Tennessee that receive NYA aid and a large number of students are directly aided, many of whom would not receive any education if it were not for the NYA. Many of these are rural youths who live from ten to twenty miles from the county high school.

In West Tennessee there are a number of county circulating libraries. The NYA aids these libraries by employing out-of-school girls in them. The girls send out books, tabulate, and keep a record of the hundreds of books which are used in the various county centers. Hundreds of NYA girls are employed in lunch room projects located in large and small schools throughout the state. They prepare and serve meals to a host of children, many of whom are undernourished.

To take care of this large increase of youth responsibility in Tennessee Mr. W. J. Hale, Jr., has been appointed State Supervisor of Student Work. Since Mr. Hale's appointment, he has visited more than twenty counties in the state. The first meeting of the School Work Council, composed of 5 white and 3 Negro principals, was held in Nashville during February. The work of this Council is to advise the NYA Division of Student Work concerning the activities and projects in schools.

Nineteenth Annual Session Information

The Nineteenth Annual Session of the Tennessee Negro Education Association will be held in Nashville, April 10-12, 1941, at A. and I. State College. The theme is "Education For Living."

The program consists of four general sessions: Thursday evening, April 10, at 8 p. m.; Friday morning, April 11, at 9 a. m.; Friday evening at 8 p. m., and Saturday morning at 10 a. m. Departmental sessions will be held on Friday from 1 to 5 p. m. and on Saturday from 8-10 a. m. for the following groups: Adult teachers, Agriculture, College teachers, dramatic teachers, elementary teachers, foreign language teachers, history teachers, home economic teachers, librarians, primary teachers, principals, supervisors, science and mathematics teachers.

A banquet session (which will cost members 25 cents per plate) will be held in the cafeteria Friday at 6:00 p. m. A reception and dance will be given in the College Recreation Hall at 10:00 p. m., Friday. Admission will be by ticket. Members of the Association will be given two free tickets.

Special speakers will include state and local educational officials. In addition to Dr. Mordecai Johnson, Howard University, Washington, D. C.; Mr. J. E. Walker, president of the National Negro Business League, Memphis; President H. C. Trenholm, Alabama State Teachers College, Montgomery; Prof. Carol Hayes, Supervisor Negro Schools, Birmingham; and other notables in attendance at T. E. A.

Membership fees are \$1.00 per year and include four issues of THE BROADCASTER, official journal of the T. N. E. A. Fees for 1941 are payable to G. W. Gore, Jr., A. and I. State College, Nashville.

Board and lodging may be secured at A. and I. State College. Lodging at the College for the three-day session is \$2.00 per room (2 persons). Reservations should be made by April 1. Board is available in the College Cafeteria at nominal rates.

A special feature of the 1941 session will be the awarding of certificates of merit to members of the Association who present bona fide credentials showing that they have taught in Tennessee schools for 25 years or

more. The presentation will be made at the Annual Banquet Session.

APRIL 10-12, 1941—A. and I. State College Thursday, April 10

- 1:30 p. m.—State-wide Spelling Contest, Room 300, Administration Building.
4:00 p. m.—Meeting of Executive Committee, Room 201, Administration Building.
7:30 p. m.—Organ Recital—Mrs. Marie Brooks-Strange.
8:00 p. m.—President's Annual Address—Professor Joe A. Thomas.
8:30 p. m.—Address by President H. C. Trenholm.
9:00 p. m.—Nominations by Officers for 1941-42; appointment of committees and official announcements.

Friday, April 11

- 9:00 a. m.—Address—Mr. Walter Chivers, Atlanta University; remarks by Mr. Sidney Harris of the Boy Scout Movement.
10:00 a. m.—Address—President Mordecai Johnson, Howard University, Washington, D. C.
11:00 a. m.—Addresses by COMMISSIONER B. O. DUGGAN and GOVERNOR PRENTICE COOPER and DR. C. L. BARROW.
12:00 Mid-day—Official photograph in front of Administration Building.
1:00-5:00 p. m.—Departmental meetings.
6:00 p. m.—Banquet Session; address by Mr. J. E. Walker, Memphis; Presentation of Certificates of Merit.
8:00 p. m.—Dramatic presentation by the Tennessee State Players Guild.
9:30 p. m.—Annual reception and dance—College Recreation Hall.

Saturday, April 12

- 8:00-10:00 a. m.—Departmental meetings.
10:00 a. m.—Address—Prof. Carol Hayes, Birmingham, Alabama.
11:00 a. m.—Report of Departmental meetings.
11:30 a. m.—Reports of officers and committees.
12:00 Mid-day—Adjournment and meeting of Executive Committee.

"EDUCATION FOR LIVING"

A. AND I. STATE COLLEGE
APRIL 10-12, 1941
Departmental Schedule
ADULT EDUCATION

Chairman to be appointed
Room 200, Women's Building
Dr. Charles S. Johnson, Guest
Fisk University.
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

AGRICULTURE

Mr. Richard Waymer, Chairman
Room 301, Industrial Building
Dr. Norman Frost, Guest Speaker
George Peabody College
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

DRAMATICS

Prof. T. Poag, Chairman
Room 200, Women's Building
Mr. J. M. Ross, Guest Speaker
Fisk University
Friday, April 11, 3-5 p. m.
Saturday, April 12, 9-10 a. m.

ELEMENTARY EDUCATION

Mrs. F. A. Sanders, Chairman
Room 207, Administration Building
Dr. Maycie Southall, Guest Speaker
George Peabody College for Teachers
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

FOREIGN LANGUAGES

Miss Ruth Smith, Chairman
Room 307, Administration Building
Prof. John R. Cottin, Guest Speaker
Fisk University
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

HISTORY

Prof. M. R. Eppse, Chairman
Room 206, Administration Building
Dr. F. P. Wirth, Guest Speaker
George Peabody College
Friday, April 11, 1-5 p. m.
Saturday, April 12, 8-10 a. m.

HOME ECONOMICS

Chairman
Room 306, Women's Building
Dr. Madeline Kirkland
Howard University
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

INDUSTRIAL EDUCATION

Mr. Wade Wilson, Chairman
Room 301, Industrial Arts Building
Dr. L. L. Gore, Guest Speaker
George Peabody College for Teachers
Friday, April 11, 3-5 p. m.
Saturday, April 12, 9-10 a. m.

LANGUAGE AND LITERATURE

Miss Zelma Redmond, Chairman
Room 306, Administration Building
Miss Lillian Cashin, Guest Speaker
Fisk University
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

LIBRARY

Chairman
Meditation Room, Memorial Library
Dr. N. C. Van Deusen, Guest Speaker
Fisk University
Friday, April 11, 3-5 p. m.
Saturday, April 12, 9-10 a. m.

PRIMARY

Mrs. Prudence Allison, Chairman
Room 300, Administration Building
Dr. Maycie Southall, Guest Speaker
George Peabody College for Teachers
Friday, April 11, 3-5 p. m.
Saturday, April 12, 9-10 a. m.

PRINCIPALS

Chairman
Room 302, Administration Building
Dr. C. L. Barrow, Guest Speaker
N. Y. A. Director
Friday, April 11, 1-3 p. m.
Saturday, April 12, 8-9 a. m.

SCIENCE AND MATHEMATICS

Chairman Secretary
 Room 302, Administration Building Friday, April 11, 1-3 p. m.
 Dr. Lloyd E. Alexander, Guest Speaker Saturday, April 12, 8-9 a. m.
 Fisk University

SUPERVISORS

Chairman Secretary
 Room 301, Administration Building Friday, April 11, 3-5 p. m.
 Prof. Carol Hayes, Guest Speaker Saturday, April 12, 9-10 a. m.
 Birmingham, Alabama

TENNESSEE VOCATIONAL HOME ECONOMICS TEACHERS

East Tennessee

County	Teacher	School	Address
Hamilton	Mrs. Sallie Bynes	Howard H. S.	Chattanooga
(Chattanooga)	Mrs. O'Teele N. Alfred	Howard H. S.	Chattanooga
Marion	Mrs. Irene Patton	Howard H. S.	Chattanooga
	Inez Northcutt	McReynolds H. S.	So. Pittsburg
Washington	Mary Elizabeth Hale	Langston H. S.	Johnson City

Middle Tennessee

County	Teacher	School	Address
Davidson	Lucille Robinson	Haynes Col. H. S.	Nashville
(Nashville)	Mrs. Evelyn C. Brown	Pearl Senior H. S.	Nashville
	Ellen A. Tapp	Pearl Senior H. S.	Nashville
Franklin	Mrs. Ella H. Thompson	Townsend Trg. S.	Winchester
Lincoln	Caroline Beard	Fayetteville Col. H. S.	Fayetteville
Maury	Mattie Mosley	Clarke Trg. School	Mt. Pleasant
Montgomery	Clara Greenlaw	Burt H. S.	Clarksville
Robertson	Etha Campbell	Bransford H. S.	Springfield
Williamson	Katherine Z. Morris	Franklin Trg. Sch.	Franklin
Wilson	Lillian Dunn	Lebanon Col. H. S.	Lebanon

West Tennessee

County	Teacher	School	Address
Carroll	Sleita Hyder	Webb Col. H. S.	McKenzie
Chester	Margaret Hogue	Chester Co. Trg. S.	Henderson
Crockett	Ida Pillow	Alamo Col. H. S.	Alamo
Decatur	Mrs. Lullavee R. Bate	Decatur Co. Trg. S.	Decaturville
Dyer	Ethelwyn Hunter	Bruce H. S.	Dyersburg
Fayette	Lillian Watts	Fayette Co. Trg. S.	Somerville
Gibson	Mrs. Nelda McLin Williams	Humboldt Col. H. S.	Humboldt
	Etta Bell McGraw	Milan Col. H. S.	Milan
	Mrs. Aline F. Lofties	Trenton Col. H. S.	Trenton
Hardeman	Marie C. White	Allen-White H. S.	Whiteville
	Myrtle Robertson	Allen-White H. S.	Whiteville
	Frances Miller	Bolivar Indus. S.	Bolivar
Haywood	Bellina Kimbrough	Haywood Co. Trg. S.	Brownsville
Henderson	Mrs. Myrtle Ivie	Montgomery Col. H. S.	Lexington
Henry	Mildred Hudson	Paris Col. H. S.	Paris
Lauderdale	Mrs. Ada D. Nelson	Lauderdale Co. Trg. S.	Ripley
Shelby	Pearl Wade	Barrets Chapel H. S.	Arlington
	Jewel Strong	Gecter H. S.	Whitehaven
	Anna Jackson	Shelby Co. Trg. S.	Lucy, Rt. 1
(Memphis)	Mrs. Ida Lee Easterly	Booker T. Wash- ington H. S.	Memphis
	Mrs. Hattie Lawrence	Manassas H. S.	Memphis
	Minnie Mae Conerway	Melrose H. S.	Memphis
Tipton	Mrs. Marionne P. Bethel	Tipton Co. Trg. S.	Covington

Appropriations For Negro State Colleges

	1939-40				1940-41			
	APPROPRIATION		No. of Students	No. of Teachers	APPROPRIATION		No. of Students	No. of Teachers
State	Federal	State			Federal			
<i>Alabama</i>								
State A. and M. Institute	\$ 25,000	\$ 41,000	414	46	\$25,000	\$ 41,000	500	48
<i>Arkansas</i>								
A. M. and N. College	46,230	25,276	343	33	46,230	25,276	391	30
<i>Delaware</i>								
State College for Colored Students	52,085	14,583	314	24	52,085	14,583	338	24
<i>Florida</i>								
Florida A. & M. College	173,450	43,977	1,125	81	173,450	43,977	1,094	91
<i>Georgia</i>								
Georgia Normal College	20,000		360	16	25,000		253	12
Georgia State College	35,000	35,189	557	41	42,392	35,189	569	41
<i>Kansas</i>								
Western University	46,300		88	16	46,300		74	16
<i>Kentucky</i>								
Kentucky State College	160,000	17,638	582	34	110,000	17,638	525	34
<i>Louisiana</i>								
Louisiana Negro Normal	42,000	1,940		36	95,358	11,590	632	42
<i>Maryland</i>								
Morgan State College	80,000		752	23	80,000		682	26
State Teachers College (Bowie)	40,325		131	12	41,025		149	12
<i>Mississippi</i>								
Alcorn A. & M. College	59,419	51,639	618	52	64,919	51,639	563	54
<i>North Carolina</i>								
A. & T. College	64,800	41,000	860	64	84,500	43,400	911	72
Winston-Salem Teachers College	44,725		538	20	42,804		560	19
<i>Ohio</i>								
Wilberforce University	552,000	15,000	1,048	74	561,000	15,000	1,138	76
<i>Oklahoma</i>								
C. A. & N. University	389,755	9,930	1,067	55	235,973	9,930	1,180	65
<i>Missouri</i>								
Lincoln University					684,500*	12,298	604	
<i>Pennsylvania</i>								
Cheyney Training School for Teachers	82,442		207	18	78,961		208	18
<i>South Carolina</i>								
S. C. State A. & M. College	90,000	51,386	772	80	89,997	51,386	953	80
<i>Tennessee</i>								
A. and I. State College	100,000	25,000	1,612	51	100,000	25,000	1,617	53
<i>Texas</i>								
Pradrie View State College	173,750**	35,308	1,284	101	173,750	35,308	1,088	101
<i>Virginia</i>								
Virginia State College	153,377	45,567	1,210	68	158,041	45,206	1,024	79
<i>West Virginia</i>								
Bluefield State Teachers College	75,000		768	21	75,000		800	21
Storer College	10,000		171	16	10,000			
West Virginia State College	233,691	18,229	1,004	45	529,406	18,229	945	45

** Includes \$10,000 for Graduate Work.
 * Includes \$80.00 for Law School.

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—REGISTRATION DATES—

SPRING QUARTER	Thursday, March 13, 1941
SECOND TERM	Thursday, April 24, 1941
SUMMER QUARTER	Monday, June 2, 1941

Program of Graduate Instruction for In-Service Teachers
and Administrators

FOR INFORMATION AND CATALOGUE WRITE—

W. J. HALE, President