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## KAHN'S

### The Big First Street Store

ing a beaver of wood and a drawer of where the fields are white with harvest; a harvest of thousands of un-... of men—the laborers there are few. In this region conscientious men and women are needed. It was to help these less fortunate souls that Booker T. Washington went to the woods of Alabama and later, in this flooded the soil of the red hills of Georgia. In the forty years of the Negro's "struggle" it was necessary that he should be led out of the state of darkness by the guidance of the faithful few of the stronger race, but he will become the light of those whose eyes are accustomed to the light to go down to those who see but the shadows of objects upon the wall, those whose knowledge is of shadows only, from whom the realities are ever hidden. The Negro and the Negro alone can do this work adequately—work that if patiently and sympathetically done will lighten the whole lump and help to hasten the day when all men will be lovers and every prejudice will be dissolved in the universal sunshine.

The writer does not speak as a pessimist, but rather as one looking on the dark side of the shield; he speaks as one interested in the welfare of his people north and south. He has come to the conclusion that all things considered, the South offers better opportunities to the Colored man. He is not unmindful of the prejudices and the disadvantages that obtain there, but the Southern Negro is daily turning his disadvantages into advantages. The Negro will continue to develop in this Puritan environment as he has in the past, but his development will be greater and more definite when he realizes in a larger measure that cooperation and cohesion are necessary for the development of any people, when he comes to a fuller realization of the vast opportunities he has here for culture, for education and for the laying of a broad foundation for the professions and for citizenship.

Mr. Wm. G. Smith, school director and heavy land owner near Black Jack, has a very fine prospect for wheat, corn and alfalfa. A large herd of cattle and young colts in this spring

## THE NEW ENGLAND NEGRO

Continued from page one

en, on whose faculty are some of the ablest minds of the present day. Contact with these men is an inspiration to higher and nobler efforts, for they treat all students as men responsible to the same laws, moved by like motives, destroyed by the same evils, quickened and enriched by the same blessings which are in force wherever the thought of God has a practicable reality and conscience a social significance. In view of these inestimable possibilities, it is no wonder that the southern negro conceives that his more favored brothers in this region must be deeply sensitive of the obligation, to make the most of these privileges resting upon them.

That the southern negro finds that the northern contact has been fruitful of good to his people is a truth that cannot be denied. The intelligence and energy of this Puritan environment have quickened his nature and made him more alert in speech and manner. His progress along material lines is well marked; his home has modern conveniences and the number of these homes is rapidly increasing—a fact which heightens his dignity to the negro's third and economy. The severity of the climate and the keen spirit of enterprise have caused him to realize the significance of the old adage—a dollar saved is a dollar earned. He has also found that in order to hold his job he must be punctual and regular. That these are indispensable qualities in his journey on the road to progress cannot but be admitted by the most pessimistic of the negro question in the north.

But notwithstanding this broad, though imperfect, development the question naturally arises as to whether the negro has recognized his responsibility in an adequate way and whether he is making the most of his opportunities. Deeply conscious and sympathetic with his economic difficulties and his struggle for maintenance of self, one cannot after a survey of the statistics of the universities, colleges, and libraries and the testimony of attendants of the museum and lecture halls, but answer the question negatively. Let one examine the statistics for the schools of 1912-13 of the higher institutions of learning. He will find that there were in Harvard University sixteen colored men registered from western and southern states, with the exception of two—New York; the other from New Jersey, Boston University and thirteen colored students, New England contributed three to that number. The Massachusetts Institute of Technology had no colored students in any of its departments. Tufts College had two colored students, one belonging in Medford, the other in Cambridge. There were five in the Medical and Dental Schools—three from the South and two from the North.

One might legitimately ask why this condition of affairs obtains here among the negroes. Is it because he is discriminated against in the schools and public places? Is it lack of money to enter college? Is it lack of inclination? The first proposition is groundless and inconsistent for there is anything that makes Boston a desirable place for the Colored people (in their opinion at least), if there is anything here of which they are proud, it is the lack of discrimination in the public places where they re-

ceive courteous and impartial treatment. The second proposition is equally fallacious in that four-fifths of the Colored students in the above named schools are self-supporting. One is then driven to the conclusion that these disparaging conditions exist because of lack of inclination on the part of the Negroes.

On the third page of a small handbook, presented to the students annually by the Phillips Brooks' House Association of Harvard, are a few words of greeting by President Lowell to the Freshmen, in which he says in part: "The opportunities are limited only by your capacity to take advantage of them." These words in a large measure explain the situation here. manifold opportunities are offered to all classes and groups, but those—be they individuals or whole groups—who have not the inclination to take advantage of them, find that their opportunities are very limited. One does not enter into the heritage of a wider culture and training simply by virtue of the environment, for "whether it be beautiful scenery, or noble monuments, or venerable ruins, or lightings, or music, or books, or contact with life things presented to us educate us only inasmuch as we seek upon them."

Lack of race solidarity is another hindrance to a more definite development. Many of the race, who are far-sighted are constantly working to bring about unity. The white friends of the Negro those who show their interest in word and in deed realize the gravity of this non-cooperation and by continued effort try to rouse them to its fact that "personal progressiveness is found where the social aggregate is characterized by cohesion among its parts and that the groups in an hour the individual must become the unit in order that it might be of profit to the species and to the race." This is not an academic hypothesis but a sociological truth which orientating with primitive peoples has been handed down to us through the ages. At this stage of development of the race cooperation cannot be too strongly emphasized and when the full import of that truth is learned, the race will find itself growing in wisdom and in strength; it will promote that unity and cooperation which are essential and indispensable for the highest development of a people.

It is often said that because Massachusetts in the past made possible jobs and positions for the Negro he expects from her by virtue of his racial identity today, more than she is giving. That is indeed a previous mistake. In a commonwealth like Massachusetts where freedom is not a mockery, the fact that one belongs to a certain race or group does not entitle him to greater consideration in the way of situations and positions. Let him have some wares to place upon the market, and if they measure up to the standard of other wares but are refused then it is time to protest but not to blither.

A few days ago the writer heard a minister, in conversation, complain because he could not exchange pulpits with his white brother ministers. In the first place—as he was shown by the man with whom he spoke—he had not tried; in the second place his standard intellectually would not warrant an exchange of pulpits with any minister regardless of nationality who had an intelligent congregation. Again that his character conclusion was erroneous is proved by the fact that the two or three Negro ministers who have something to offer, exchange pulpits with their white brothers.

But if education and training do not open to the Negro in Massachusetts desirable positions, shall he in despair exclaim: "What is the use?" Shall he content himself because of maladjustment in one place with be-

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