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THE TRUSTEES OF THE JOHN F. SLATER FUND
Occasional Papers No. 28

THE SLATER AND JEANES FUNDS,
AN EDUCATOR'S APPROACH TO A DIFFICULT
SOCIAL PROBLEM

BY
WILL W. ALEXANDER



1934

TRUSTEES OF
THE JOHN F. SLATER FUND
JUNE, 1934

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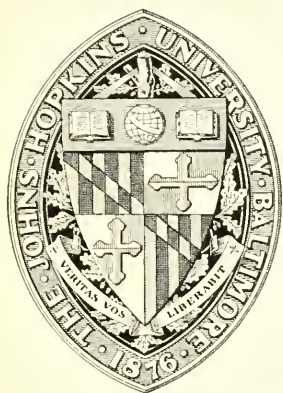
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An address delivered at Hampton Institute, Virginia,
on April the 27th, 1933, in celebration of the fiftieth
anniversary of the establishment of the John F. Slater
Fund and the twenty-fifth anniversary of the establish-
ment of the Negro Rural School Fund (Anna T. Jeanes
Foundation)

BY

WILL W. ALEXANDER

Executive Director, Commission on Interracial Cooperation
Acting President Dillard University, New Orleans, Louisiana

1934

Introduction

ON March the 4th, 1882, Mr. John F. Slater wrote his letter to the men whom he had selected as Trustees for the new fund that he was creating, telling them that he was prepared to turn over to them securities to the amount of one million dollars (\$1,000,000). It may therefore well be said that this is the founding date for the John F. Slater Fund.

While the Deed of Trust of the Negro Rural School Fund (Anna T. Jeanes Foundation) is dated April 22nd, 1907, and the Charter November 20th, 1907, the first meeting of the Trustees was not held until February 29th, 1908, which may well be taken as the starting point for this Fund.

In view of the above facts the Trustees of the two Funds felt that it would be appropriate to celebrate in some manner the fiftieth anniversary of the Slater Fund and the twenty-fifth anniversary of the Jeanes Fund by anniversary exercises at some appropriate time and place. It seemed to all concerned that nothing could be more fitting than to hold these exercises at Hampton Institute and make them part of the annual Hampton anniversary exercises. Through the cooperation of President Arthur Howe this was easily arranged. In seeking a person to make the anniversary address it seemed peculiarly fitting and appropriate to invite Dr. W. W. Alexander, Executive Director of the Commission on Interracial Cooperation and President of Dillard University, New Orleans, Louisiana. Dr. Alexander is perhaps in a better position than any other single man to interpret the value and effects of any individual, fund or movement on the general interracial situation in the Southern States and the address he delivered on this occasion is a valuable contribution to the documents bearing on the development of interracial relationships in the Southern States of the United States. It is desirable that this address be preserved and made permanent through publication as one of the Occasional Papers of the John F. Slater Fund.

ARTHUR D. WRIGHT

June 1, 1934.

Gift

The Slater and Jeanes Funds, An Educator's Approach to a Difficult Social Problem

MR. CHAIRMAN AND FRIENDS: It is an unmerited honor that I should be accorded the privilege of speaking on the anniversary of these two funds which have played so important a part in the development of Southern life during the last half century. There are persons present who, because of their long years of intimate association with these funds, would be better able than I to speak in detail of their accomplishments. I can assure you, however, that there are none who surpass me in admiration for their noble work. The occasion is made doubly delightful by the fact that the meeting is held here at Hampton. This is appropriate, for the history of Hampton and the history of these funds are inseparable; the history of neither would have been the same without the other. Hampton's growth would not have been as steady and sustained had she not early become a preferred beneficiary of the Slater Fund. On the other hand, the trustees of the Slater Fund were fortunate to find a field for the investment of their energies which would yield so large a return as has Hampton Institute. It was a fortunate day for the Slater Fund when its second agent, Dr. J. L. M. Curry, convinced the trustees that they should select a few institutions which would seem to justify special cultivation. As a result, Hampton and Tuskegee for a long period of years received the largest gifts made to any of the institutions benefiting from the Slater Fund.

The invitation to speak at this anniversary led me to examine with such care as the time and my ability would permit the printed records of these funds from their beginning. I have read the entire fifty annual reports of the Slater Fund, all the occasional papers, and such printed material as is available on the work of the Jeanes Fund. I look upon these as worthy of a place among the most important original documents bearing on the social development of the South

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during the past fifty years. These records will become more and more significant as we increasingly realize the importance of historical perspective in effective social effort.

In examining these fascinating records, I found myself in a quandary as to this address. The bare story of the work of these two funds was so fascinating that it seemed the most appropriate thing on this occasion simply to recite that as it unfolded. There were two reasons for not doing this; the time would not permit, and Dr. Wright had specifically requested that I give attention to some interpretation of the value of the work to the South.

In turning through the records, one's attention is arrested by interesting glimpses of the founders, Mr. John F. Slater of Connecticut and Miss Anna T. Jeanes of Pennsylvania. In a time of increasing secularism, it is interesting to note that both of them seemed to have been moved by religious motives. Belief in the good life and the reality of goodness at the heart of things has been productive of good results in the life of mankind. In our revolt against outworn dogma and sterile religious institutionalism, it is possible to lose sight of the fact that the most important contributions to human welfare usually have been made by those who believe that back of the universe is a goodness that seeks to cooperate with men in their struggle for excellence.

Mr. Slater had inherited from his father a weaving business. This he had expanded. He had prospered also by investments in railroad enterprises in the West. Fifty years ago a million dollars was considered a very large sum of money, yet examination of the records indicates that in giving this sum to Negro education Mr. Slater did not once allow himself to get into the limelight. This indicates beyond doubt that he was a gentleman. Feeling a sense of responsibility for his wealth, he first considered giving a museum and library to his home city. He had a habit of spending four evenings each week in conversation with a neighbor, Moses Paine. Mr. Paine had an interest in Negroes, and shared his interest with his friend Slater. While these conversations were under way, Mr. Slater's pastor preached a sermon on the opportu-

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nity of advancing human welfare by the use of wealth. At the close of the sermon, Mr. Slater informed the pastor of his decision to contribute a million dollars for Negro education. The records seem to prove that the announcing letter, setting forth the principles under which the fund was to be administered, was written by the pastor. The conditions of the gift were very general. The income from the million dollars was to be used "for the uplifting of the lately-emancipated population of the Southern States." The complete responsibility for the investment of the capital fund and the specific means to be employed in carrying out the purpose of the donor were left entirely to the trustees. Rarely have a group of trustees been given such complete liberty.

Twenty-five years after Mr. Slater's gift, Miss Anna T. Jeanes of Philadelphia, set aside a million dollars for the establishment of a fund for Negro rural schools. Her family had been engaged in the South American trade. Being a Quaker, she had a traditional interest in Negroes. Her decision to establish the fund followed personal contacts with Dr. Frizzell, Dr. Washington, and others, and an extended correspondence with Mr. George Foster Peabody, which seems to have exerted the final influence. Letter-writing with Mr. Peabody is a creative art, and this is but one illustration of his remarkable ability to use personal correspondence as a means of contributing to the advancement of mankind.

Miss Jeanes surrounded her gift with specific limitations. It was to be used only for the promotion of rural education. Her interests were in the masses of the people at the bottom, "little people," forgotten, in out-of-the-way places. The capital fund was always to be invested only in government bonds. Miss Jeanes seems to have embodied to a high degree the qualities of realism which have made Quakers the most effective of all those who in modern times have sought to organize life around the highest idealism. Some time after the establishment of the Jeanes Fund, the trustees felt that the limitations which the founder had specified as to the investment of the funds were not wise and that a more liberal policy regarding investments would yield larger returns. A very

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influential committee from the trustees, composed of President Taft, Mr. George Foster Peabody, and Dr. Dillard, was appointed to wait upon Miss Jeanes and call her attention to this limitation. She was old and small of stature. She listened attentively to her important visitors and then, with becoming Quaker firmness, announced that she would make no change whatever in the conditions set for the investment of the funds. This generation of trustees who have had to guide the Fund through the present period of depression have come to have a new respect for Miss Jeanes' wisdom as to investments.

The gift of Mr. Slater was an adventure in faith, for in 1882 Negroes were just beginning to take their first hesitant steps in what in fifty years was to prove to be an unparalleled advance. It is recorded in the first report of the Slater trustees in 1883 that "the Rev. Booker T. Washington" had recently founded an institute at Tuskegee, Alabama, on a 580-acre tract of land and that at that time there were 169 students, a staff of ten teachers, and bulidings, including those under construction, worth \$20,000. There were then in America seven million Negroes, six and a half million of whom were in the South. One million eight hundred forty thousand five hundred eighty-five were children of school age. One million thirty-eight thousand and twenty-six of these were not in school. Slightly less than fifty per cent of all the white children of school age in the Southern States were in school. Illiteracy was the rule among white and colored in great sections of the South. Between 1870 and 1880 the number of illiterate voters increased in each of the Southern States, the total increase for the ten-year period being one hundred eighty-seven thousand six hundred and seventy-one. The average school term for all, white and colored, was four months. The average attendance for colored children enrolled was three months. The first annual report of the Slater Fund contains the information that, with one exception, the states distributed the tax funds without regard to race, a practice which has not been maintained.

On the other hand, the gift of Miss Jeanes in 1907 was an investment in a going concern. Booker T. Washington was no

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longer "the Rev. Booker T. Washington," head of an inconspicuous institute in Alabama. In twenty-five years, he had become one of the outstanding citizens of the Nation and had given a redefinition of what it meant to be a Negro.

Mr. Slater invited a very distinguished group of men to become the first trustees of his fund; Ex-President Rutherford B. Hayes of Ohio, Chief Justice Waite of Washington, Mr. William E. Dodge of New York, Bishop Phillips Brooks of Massachusetts, President Daniel C. Gilman of John Hopkins University, Mr. John H. Stewart of New York, Ex-Governor Alfred H. Colquitt of Georgia, Mr. Morris K. Jesup of New York, and Rev. James P. Boyce of Kentucky. It is easily apparent that these are the distinguished names in America, in business, in statesmanship, and in religion. They represented all sections of the country, North and South. The trustees of these two funds have always been men of this type. Whatever else may be said of American Negroes, they have a right to be proud of their friends, for the most distinguished men in America have counted it an honor to have a part in the development of the destinies of Negroes in the national life.

It is to the credit of the Slater Fund that here for the first time was laid down the fundamental principle that the leadership of the South was an essential element in the development of Negro education. The South as a whole was not in the mood, nor was it in possession of the funds, to do this task alone. The North could not save Negroes in spite of the South. It was apparent that the task must be done by the best of the North and the best of the South working together. This idea was embodied in the first trusteeship of the Slater Fund and was symbolized by Bishop Brooks of Boston and Governor Colquitt of Georgia. Since that time, this has been a guiding principle of all those who have sought wisely to promote the education and welfare of Negroes.

The early reports of the meetings of the trustees of the Slater Fund indicate great uncertainty as to the best methods of going about this work. In the original meeting, therefore, the very first act of the trustees was to provide for a special

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study of the situation in the South. So far as I know, this was the first of the series of studies which from that day to this have been carried on by those who have been dealing with Southern problems. If there ever was a situation which seemed to demand action and not study, it was the situation which the first Slater Board faced. Men of smaller wisdom would have insisted that action and not study was needed, but here is the mark of the educator's approach to this problem. If he is a genuine educator, he will realize that study is always as important as action, for he knows that more causes have been lost by those who acted without study than by those who deferred action in order that there might be time for thought. That a man is running at top speed is no proof that he knows where he is going. The man who hesitates because he also thinks is a leader who can be followed with safety, and the truly educated man realizes that the task of thinking is never done. One good thing about life is that it forces men to use their brains. Primitive men and children irritated by uncertainties seek to abolish them by magic or by irrational protest. The educated man knows that there are few important questions which can be answered by either a simple "yes" or "no." Furthermore, an educated man knows that noise and protest is no evidence of either moral earnestness or wisdom, and that it requires more courage to go forward a step at a time as the light breaks than to yell in childish frustration against conditions that need to be changed. In the construction of a better order of human life, the builders have usually had to make their plans as they went forward and to be ready to change them on short notice.

We miss the point if we think that the most important contribution of these boards has been the money which they have given. I had an impulse to find out just how much had been contributed over the years, but before I could turn through the pages and make the calculation I realized that the amount of money involved was not an important consideration. The most important contribution which these boards have made has been that from the beginning Haygood, Curry, Buttrick, W. T. B. Williams, B. C. Caldwell, James H. Dillard, and now

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Arthur D. Wright, as intelligent men as could have been found, have been set free to move about over the South and think freely and quietly about the people and their needs. These men have done much of the thinking about education for the South in the past fifty years. Dr. Glover of Cambridge has said that the early Christians triumphed in the Roman Empire because they out-lived, out-died, and out-thought their neighbors. The most difficult task which any people have to get done is straight thinking about education. Therefore, these funds have rendered to the South and to the Nation a major service by dedicating a group of men, worthy to be among the philosopher rulers of Plato, to travel over the South, helping to develop an effective educational policy.

I cannot resist the temptation to say a word about some of these men. The first agent, Dr. Atticus G. Haygood, was a distinguished churchman who left the presidency of Emory College to become the agent of the Slater Fund, and I think it is not out of place to say that he left the Slater Fund to drop almost into oblivion to become a Methodist bishop. Bishop Haygood left behind two books which give an accurate cross section of his thinking. One is called "Our Brother in Black," and the other, "Pleas for Progress." At a time when the South was sectional, he was national in his outlook. He challenged the theory of the inferiority of Negroes. Within the shadow of reconstruction and in Georgia, he said boldly that the Negro must be a citizen in every sense of the word and that he could be made a good citizen. When Northern people who came South to teach Negroes met unfriendliness on the part of the community, Bishop Haygood sought them out and found some way to make them understand that there was one Southerner who approved of what they were doing. Once when Dr. Eggleston was asked if he believed in the education of the Negro, he replied, "Which Negro?" It is well enough in discussing Southerners to say which Southerner one means. No section of this country has produced a man of greater breadth than Atticus G. Haygood, the first agent of the Fund.

The second agent, J. L. M. Curry, was a Georgian, a grad-

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uate of the University of Georgia and of Harvard. As a young man, he had been impressed by Horace Mann, and out of that contact came a vision that enabled him to become in a real sense the father of the public school system in the South. Dr. Curry had a commanding intellect, great force of character, and an inexhaustible source of energy that sent him constantly over the South, winning the approval of governors and legislators and overcoming the indifference and discouragement of the general public. He and Booker Washington were possibly the most dynamic personalities in the Southern life of that generation. So powerful was his mind that even now the reading of one of his reports to the trustees leaves one exhausted.

The first two agents of the Slater Fund were Southern men. The third was not a Southerner, though he was perhaps the truest friend the South has had since the Civil War. I refer, of course, to Mr. Wallace A. Buttrick, whose understanding, sympathy, patience, wisdom, and faith enabled him to make a priceless contribution to the development of life in the South. Dr. Buttrick was the agent of the Fund for only a short time, and yet out of that administration came contributions of major importance, the greatest of which was that he brought into the Fund W. T. B. Williams and James H. Dillard. A second contribution of vast importance was that through his influence the work of the various philanthropic funds and foundations became a great cooperative enterprise, unparalleled in this country. This included also the cooperation of state departments and local boards of education. Dr. Dillard reports one school in the establishment of which the following cooperated: The Slater Fund, the General Education Board, the Rosenwald Fund, the Smith-Hughes Fund of the federal government, the state, the county, voluntary contributions from the people, and, as I recall, the Carnegie Corporation. This is an example in cooperation which might well be followed by the church, the state, and private enterprises, for it is to the discredit of good people and good movements, even the church, that their efforts are as a rule poorly coordinated.

Among those who have served the Slater Board as Field

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Agent, mention should be made of Dr. G. S. Dickerman, a Congregationalist minister from Connecticut. Although his term of service was for only three years, 1907 to 1910, he devoted himself to his duties in an unselfish and conscientious manner. Dr. Dickerman is still living in Hartford, Connecticut.

I want to say a word here about a man who illustrates perfectly how easily committees which award medals for distinguished service go astray. So far as I know, W. T. B. Williams has never been given a medal or any other public recognition for his work in education, and yet he is without doubt one of the most useful educators of the present generation.* A graduate of Harvard University and the embodiment of the true spirit of the teacher, he has gone about his work in a way that has won the respect and admiration of those whose privilege it has been to be associated with him. Without blatancy or bitterness, he has lived the life of an educational statesman. In my opinion, he and Dr. Dillard have demonstrated the most effective method of interracial cooperation which has been seen in the South, and here in this presence I want to request this audience to become a committee, of which I will act as chairman, to confer upon W. T. B. Williams an award of affection, honor, and esteem, designating him as a Southern educator of highest rank, and as a useful citizen whose example might well be followed by all of us.

B. C. Caldwell has been intimately associated with Dr. Dillard and Mr. Williams in the development of the work of these funds during the latter period. Dr. Dillard never showed greater wisdom than in the selection of Mr. Caldwell as his associate in this work. Mr. Caldwell brought to his task unusual qualifications. He was already an outstanding leader in Southern education. He is a man of genuine culture, has a keen sense of humor, and is entirely free from self-seeking. He has a rare charm of manner which put at ease the highest and the lowest of the many people with whom he had to deal throughout the South. Three characteristics marked his work

*Editor's Note—In the early spring of 1934 Mr. Williams was awarded the Spingarn Medal, which is given annually to an outstanding Negro leader.

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—his faithfulness in attention to details, the great respect and consideration which he always manifested toward the Jeanes teachers and other workers under his supervision and direction, and a complete self-effacement. So thoroughly was he dominated by the latter that the extent and value of his work for Southern education will never be known fully.

To me there always has been something puzzling about Dr. Dillard. I have never been quite able to classify him as to politics, religion, or social philosophy. In these days, it is considered important to know whether a man is a radical or a conservative. My great perplexity about Dr. Dillard has been on this point. Sometimes he has seemed as radical as a "red"; at other times, safe and conservative. This perplexity no doubt grew out of the fact that Dr. Dillard could never belong to any camp of partisans whatever. He is neither a conservative nor a radical, but rather intelligent and just. Though a Southerner in the highest sense, he is first a citizen of the world. James Hardy Dillard, in my opinion, represents the highest type of civilized, cultured, Christian personality. His journeyings up and down in the South have been of inestimable value.

Perhaps here is the real value of these philanthropic funds. Plato long ago said that the ideal government was a government of philosophers. Our double handicap in America has been a scarcity of philosophers and the fact that they have not been given a chance to govern. These philanthropic organizations have set free a group of rare men who have devoted themselves to the tasks of social and educational reconstruction in the South. It is worth while, I think, to emphasize the value of setting them free, for without the freedom which this work has given them they could not have succeeded in serving as they did. Democracy very much needs some servants whom it does not directly control. To have placed Dr. Dillard in the United States Senate, where it would have been necessary for him to spend much of his time finding out what the people back home thought, would have handicapped him tragically. Even the details of college administration or of a bishopric would have been a handicap. Above everything else, such men need to be free, and democracy needs their free service.

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The men who have acted as agents for these two funds, which in reality in their work have been one, represent widely varying types, and yet a reading of the records of their endeavors leaves one conscious that there have been certain unifying principles running through all this work. The outstanding impression about Bishop Haygood was his faith in the Nation, in the South, and in Negroes. Not for one moment did he ever seem to feel despair in regard to the final outworking of this problem. This attitude has been shared by every agent of these funds. It is no blind optimism, but it rather represents faith that human beings if brought under the influence of the truth can be led to live by it. This, of course, sounds easier than it is to accomplish, but it furnishes a basis for hopefulness regarding any human situation. As one looks back over the achievement of these fifty years, he is forced to confess that, discouraging as our present situation is, it has a basis to justify our faith in the future such as did not exist in the situation which these pioneers faced. America can solve her race problem according to the principles of democracy and christianity. The greatest need in its solution in the future is a succession of leaders, white and colored, who believe that it can be done and who are willing to live faithfully and industriously, and if necessary sacrificially, to make their faith real. Anything that is right can be accomplished in this universe in which we live. Man's dream of civilization is the most vital and most powerful thing that has ever emerged in the history of the universe and it can be followed with assurance. That man is most successful in dealing with things as they are who is moved by an abiding faith in things as they ought to be.

In the beginning of Negro education, there were those who were impelled with such conviction as to its importance that they were willing to undertake to educate the Negro in spite of the South, difficult as that might be. To J. L. M. Curry, probably more than to anyone else, we are under obligation for insisting that the salvation of Negroes is a part of the salvation of the South. There is no way under the sun by which Negroes could be saved except as a part of the whole South.

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Of course, it goes without saying that there is no way by which the South can save itself economically or culturally which does not also save the Negro. This explains why these funds gradually came to do the major part of their work in connection with state and county departments of education and through state institutions. In doing this, they have strengthened the permanent forces of education in the South and enabled the South to take a long step toward the provision of an educational program which will include all of its citizens without discrimination as to race. In cooperating thus with the state departments, these funds have helped the South to realize that the Negro is not an alien, but as much a part of the South as anyone else.

Underneath this guiding principle, of course, is the philosophy that only those things are permanent which come from within. Dr. Dillard was applying this principle when he established the Jeanes teachers and the county training schools. The first appeal for aid in the employment of a Jeanes teacher was an appeal for help to meet a need growing out of an actual situation in Negro education. The three letters that came in one year from the field, inquiring about a central school of higher grade in the counties, were an indication to Dr. Dillard that here was an unfolding in the vital process of education. The rapid and unprecedented growth of the Jeanes teachers and the county training schools is an indication of the wisdom of this philosophy.

The old-time religious leaders used to speak of tides of the spirit. They were speaking of reality. Dr. Dillard in particular believed in the validity of these movements and impulses which arose from among the people. He seemed to consider it his greatest work to search sympathetically for evidences of such movements and when he found them to throw the weight of the funds behind them with the assurance that under such conditions there would be permanent growth and development. He went over the South, not to tell educational leaders what they ought to do for Negro schools, but to discover what the best of them desired to do and, with the use of a little money, to

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help them to live up to their best desires. Movements beginning under these conditions always spread.

Long-distance treatments are difficult to administer and healing influences are most effective when their source is nearest the point of need. It is not very effective to get a long distance away from a troubled situation and punch it with a sharp stick. Yet this is the way some people try to help. It was a great hour when Booker T. Washington, with the cooperation of black-belt white and colored leaders, established in the heart of the black belt a great healing institution. It was probably an equally significant occasion when the states themselves established out of tax money state institutions of a higher grade at Petersburg, Prairie View, Orangeburg, Tallahassee, and other places. It is fitting that Dillard University, which is being developed at New Orleans, should have grown to a large degree out of a conviction on the part of New Orleans citizens, white as well as colored, that such an institution was needed. Ultimately, the primary responsibility for Negro education must be borne by the communities where it is needed. I am not saying that the time will soon come when we can dispense with outside help, but I am saying that there must come a time when throughout the South thousands of white citizens will have the same feeling toward their local institutions for Negroes that the founders and supporters of Hampton have had toward this institution.

As a part of this effort to develop an indigenous educational system for Negroes in the South, probably no single factor has been more important than the work of the state agents operating out of the various state departments of education. There is much about the South to humiliate one, but I never think of these state agents and their work without a feeling of pride. The South has produced nothing finer and more important than these men. They are today the pioneer leaders in the advance of Negro education. They came up out of the South and their emergence was made possible by the wise and sympathetic work of the leaders of these funds. The presence of these men in the state departments of education is not an

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accident; it is the result of the clear vision of Dr. Buttrick and Dr. Dillard.

A man came into my office the other day to tell me that the only way by which human rights, white and colored, in the South could be made secure was by completely destroying what we have now and building up a new Communistic state. He showed me a map containing the rearrangement of the people according to the Communist plan. On it was a black republic, occupying the territory which is now Alabama and Georgia and other parts of the deep black South, where Negroes, under the Communist plan, would be given a segregated home in a republic of their own. Such despair of the present situation may be justified, and there may be nothing left for Negroes except to throw in their lot with those who accept despair as the only alternative and feel that all that we now have must be destroyed before anything good can be built up. I would not for one moment question any man's right to become a revolutionist and try to destroy what has been built up here in America. However, looking back over the years which we have under review tonight, I for one am not ready to despair. I do not believe that this history which we are reviewing forces us to despair. These men have builded upon a rock, and what they have done will abide. Another generation of white and colored leaders in the future will come upon these foundations and find that they are true and unmovable and in joy will build upon them that finer civilization of the future.

Occasional Papers Published by the Trustees of the John F. Slater Fund

1. Documents Relating to the Origin and Work of the Slater Trustees, 1894.
2. A Brief Memoir of the Life of John F. Slater, by Rev. S. H. Howe, D.D., 1894.
3. Education of the Negroes Since 1860, by J. L. M. Curry, LL.D., 1894.
4. Statistics of the Negroes in the United States, by Henry Gannett, of the United States Geological Survey, 1894.
5. Difficulties, Complications, and Limitations Connected with the Education of the Negro, by J. L. M. Curry, LL.D., 1895.
6. Occupations of the Negroes, by Henry Gannett, of the United States Geological Survey, 1895.
7. The Negroes and the Atlanta Exposition, by Alice M. Bacon, of the Hampton Normal and Industrial Institute, Virginia, 1896.
8. Report of the Fifth Tuskegee Negro Conference, by John Quincy Johnson, 1896.
9. A Report Concerning the Colored Women of the South, by Mrs. E. C. Hobson and Mrs. C. E. Hopkins, 1896.
10. A study in Black and White, by Daniel C. Gilman, 1897.
11. The South and the Negro, by Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, 1904.
12. Report of the Society of the Southern Industrial Classes, Norfolk, Va., 1907.
13. Report on Negro Universities in the South, by W. T. B. Williams, 1913.
14. County Teacher Training Schools for Negroes, 1913.
15. Duplication of Schools for Negro Youths, by W. T. B. Williams, 1914.
16. Sketch of Bishop Atticus G. Haygood, by Rev. G. B. Winton, D.D., 1915.
17. Memorial Address in Honor of Dr. Booker T. Washington, 1916.
18. Suggested Course for County Training Schools, 1917.
19. Southern Women and Racial Adjustments, by Mrs. L. H. Hammond, 1917; 2nd ed., 1920.
20. Reference List of Southern Colored Schools, 1918; 2nd ed., 1921; 3d ed., 1925.
21. Report on Negro Universities and Colleges, by W. T. B. Williams, 1922.
22. Early Effort for Industrial Education, by Benjamin Brawley, 1923.
23. Study of County Training Schools, by Leo M. Favrot, 1923.
24. Five Letters of University Commission, 1927.
25. Native African Races and Culture, by James Weldon Johnson, 1927.
26. A Decade of Negro Self-Expression, by Alain Locke, 1928.
27. Selected Writings of James Hardy Dillard, 1932; 2nd ed., 1933.
28. The Slater and Jeanes Funds, An Educator's Approach to a Difficult Social Problem, by W. W. Alexander, 1934.

