

manmy, is one that must pass. Second, we realize that the spirit of no relationship, no responsibility, no co-operation, is impossible. We see that our whole public welfare requires the education and improvement of the colored people in our midst. We see that public health depends on common efforts between the races. We see that the prosperity of these Southern States is conditioned on greater intelligence among the masses of all the people. We see that every consideration of justice and righteousness demands our good will, our helpful guidance wherever it can be given, and our co-operation.

Let us hope that the deliberations and discussions of these conferences will tend to promote this spirit of good will and co-operation. Let us hope that by coming together we may learn better how to set ourselves to work to improve conditions. Let us speak out with plainness and honest conviction, and at the same time with good feeling and sympathy.



## STATEMENT ON RACE RELATIONSHIPS.

As Drawn Up by a Committee of Southern White Men in Charge of the Conference on Race Relationships at Atlanta, 1913.

Recognizing that tuberculosis and other contagious diseases now prevalent among the Negroes of the South are a menace to the health, welfare, and prosperity of both races, we believe there should be a most hearty co-operation between the health authorities of the various States and cities and the colored physicians, ministers, and teachers. We further believe that practical lessons on sanitation and hygiene should be given in all public schools, both white and colored, and also in the institutions for advanced training throughout the Southern States.

Recognizing that the South is no exception to the nations of the world in that its courts of justice are often more favorable to the rich than to the poor, and further recognizing the fact that the juxtaposition of a more privileged race and a less privileged race complicates this situation, we plead for courts of justice instead of mere courts of law; we plead further for a deeper sense of obligation on the part of the more privileged class to see to it that justice is done to every man and woman, white and black alike.

Recognizing that lynch law is no cure for the evil of crime, but is rather an aggravation, and is itself the quintessence of all crime, since it weakens law and if unchecked must finally destroy the whole bond that holds us together and makes civilization and progress possible; other things being equal we recognize that a crime is worse which is committed by an individual of one race upon an individual of another race, and that form of retali-

ation is most harmful which is visited by one race upon another. We further believe that there must be a prompt and just administration of the law in the detection and punishment of criminals, but to this must be added those influences of knowledge and of good will between the races which will more and more prevent the commission of crime.

Recognizing further that the economic and moral welfare of the South is greatly dependent on a better trained Negro in all the walks of life in which he is engaged, and further recognizing that the state is in the business of education for the sake of making better citizens of all men, white and black alike, and thereby safeguarding the life and property of the community and upbuilding its economic prosperity—

In view of this fact, we believe that four definite steps of improvement must be made in the Negro schools of the South. Such steps of improvement are already under way in a number of our Southern States:

1. The schools must be made to fit into and minister definitely to the practical life of the community in which they are located.
2. There must be a larger amount of money put into our public schools for Negroes, thus enabling them to have longer terms and to secure better trained teachers.
3. There must be a more thorough supervision on the part of the white superintendents following the lead of many superintendents already working.
4. We must attempt to furnish to these Negro schools, through public funds, a better type of trained teachers, and to this end more sane, thoroughgoing schools for Negro teachers must be established.



## WAS NOT THIS A MAN?

For The Public.

One of the pioneer women of California whose knowledge of the people and events of Western and Pacific Coast life reaches a long way back, and who also lived for years in the South, tells a story which ought not to be forgotten.

In 1849, a Southerner came to California, and went to the mines. He brought a Negro slave from the old farm, whether in Kentucky or Virginia we do not know. From other traditions one learns that this Southerner mined in Tuolumne, in the region made famous by Bret Harte, and that the Negro, his slave, was a corking big fellow, always at work for his master and taking the big end of it.

In 1850 California entered the Union as a free State; of course the Negro was offered wages by others, and was told that he was free. However, he staid right along with his master, working for grub and clothes.

The Southerner was greatly prospered, accumu-