

his fellow American in the nation's birth and growth and his own deliverance; down to the present day of economic struggle and racial prejudice. This history is especially fit reading for the present generation, that for the most part has very hazy ideas of slavery days. The narrative is not written, however, primarily for purposes of historical record. The author holds the purpose—and increasingly evinces his intention—of introducing to the white Americans their colored neighbors as they really look to *him*, of delineating their actual race character and proving its truthfulness as he draws.

With the Boston Negroes Mr. Daniels is personally acquainted through his years of connection with South End Settlement House and its offspring, Robert Gould Shaw House. There are long chapters, well-written studies of the physical, social, ethical, religious and political aspects of the Boston colored man; and there is an especially careful appraisal of his "economic achievement." Every page is good reading. Concrete instances, personal anecdotes, enlightening examples and a clear, easy style lift the book above sociology into literature and bring the general reader, the happy-go-blindly citizen, white or colored, to a more frank and thoughtful look than ever before into "The Future of the Negro People." Despite race prejudice and race disqualifications—

South and North the final outcome will be the same. A people grown up, from a forlorn and helpless band of slaves brought hither from the African jungle, into ten millions of free citizens, constituting a tenth part of the total inhabitants of the United States today; a people which has been in this country from the beginning, and has had an honorable and, indeed, a vital part, both in its establishment and preservation by ways of war and in its manifold upbuilding by ways of peace—this people will eventually attain a position at once of self-respect and worthy recognition. In new and fuller ways the two contrasted races, which chiefly go to make the American nation, must and will find common cause.

A. L. G.



## SOUTHERNERS.

**The Human Way.** Addresses on Race Problems. Edited by James E. McCulloch, General Secretary, Southern Sociological Congress, Nashville, Tenn. 1913. Price, paper, 40 cents; cloth, 75 cents.

The Northerner who imagines that all Southerners dismiss the race problem with contemptuous remarks about "upstart, no-good niggers" and "a permanently childish, emotionally uncontrolled, people" and accompany their expressions of opinion with indignant protests against any hopeful view as the confidence of distant ignorance—the democratic Northerner who fancies such to be the only voice of the white South will particularly enjoy the addresses made last year at the Atlanta Conference on Race Problems and collected under

the title "The Human Way." Herein are gathered the careful reports and judgments of nineteen Southerners—five of them colored men—about various aspects of the Negro question, with some suggestions toward its solution, all in the spirit of co-operation, of thought for the common weal.

Educationally and economically the Negro of the South has made rapid advance in the last decade. Two million, or 54 per cent, of the total number of Negro school children between five and eighteen years, were enrolled in the common schools of the former slave States in 1912. The educational work of the Jeanes and Slater Funds is being extended every year.

These organizations have the same purpose, the training of the Negro youth in the Southern States. And they have the same director, the president of the Jeanes Fund being also the director of the Slater Fund, and the same offices in New York and New Orleans. They have separate, though overlapping, boards of trustees. The Jeanes work is confined to the rural schools, and is almost entirely industrial. Most of the Slater revenue is spent for secondary and higher education, mostly normal and academic, partly vocational and industrial.

The Jeanes work, now in its fifth year, entered a new field. From the start it aimed to reach the "school in the background," the remote country school for Negro children, out of sight back in the sticks, down the bayou, up in the piny woods, along the sea marsh or out in the gullied wilderness of abandoned plantations. . . . For the most part these schools were taught by untrained teachers, without any sort of supervision. The equipment was meager, the pay smaller, and the term short. The Jeanes Fund undertook to send trained industrial teachers into the field, to help the people improve the physical conditions and the teachers to better the instruction given. . . .

For the current year there are 120 Jeanes teachers at work in 120 counties of eleven Southern States. . . . Although paid by the Jeanes Fund, these teachers are named by the county superintendent and are members of his teaching corps just like the other teachers, and work under his direction. . . .

The Slater Fund from the beginning has devoted most of its means to the higher education of Negro youth, mainly with the purpose of training teachers for the primary schools. But almost from the start it has contributed to public school work in town and city, with the same general end in view, devoting its entire contribution to these schools to the establishment of industrial training in public schools. . . . I need not speak of the well-known schools, Hampton, Tuskegee and Fisk, to which the larger part of the Slater money is devoted. But in two of these and in several State normal schools the Slater Fund contributes to the maintenance of summer schools for teachers, offering good training, academic and industrial, to country teachers.

Both Jeanes and Slater Funds do a little in the way of helping to build school houses. In several counties of Georgia, South Carolina and Alabama the Jeanes Fund is assisting to build one good Negro school as a sample. The Slater Fund contributes

to the same kind of work in a limited way, and also to equipment of town and city schools for vocational work. The magnificent new building for Negro children above the fifth grade, built by the city of Charleston, S. C., was furnished with superior equipment for all kinds of hand and power work by the Slater Fund.

In the field of economics it is as farmers especially that the colored men have made remarkable progress. Professor E. C. Branson thus sums up the facts concerning Negro farm and home ownership in the South:

The Negro is a dwindling ratio of population in every Southern State except Arkansas and Oklahoma; but he is a decreasing ratio of population in the cities of the South; he is an increasing ratio of population in the farm regions of every Southern State except Louisiana. In every Southern State without exception the Negroes are increasing in farm ownership at a greater rate than the whites; indeed, at rates varying all the way from two and a half to five and a half times the rates of white increase in farm ownership. Of course their farm holdings are small and their total acreage relatively little; but assuredly they are getting what Uncle Remus calls a "toe-holt" in the soil.

And what of the things of the spirit? What of the feeling between the races? The address of C. V. Roman, a colored man, on "Racial Self-Respect and Racial Antagonism" is very fine, more useful probably than any other. Certainly it must contribute, as the author modestly hoped it would, "to a mutual understanding between the races." He thus in part states the case:

The races know and believe in the vices of each, but do not know or believe in the virtues of each other.

A belief that the Negro is unable to defend himself often makes white people tyrannical. A belief that the courts are unfair frequently makes the Negro desperate.

Racial contact is now at the most disadvantageous and dangerous points. (1) The vicious and criminal of both races in the saloons, brothels and gambling dens. (2) The ignorance and poverty of the Negro with the wealth of the whites. The servant race gets an exaggerated idea of the wealth and influence of the master race; and the master race gets an exaggerated idea of the vice and ignorance of the servant race. Both confuse race and class.

In speaking of remedies he has this to say of publicity and of leadership:

If I could get the ear of the genius of the American press, I would ask the following boon for America and the Negro:

(1) Drop from the vocabulary all such words as nigger, darky, Sambo, coon, etc.

(2) Never mention the race of a criminal in connection with criminal news.

(3) Never report the speeches or sayings of race agitators, especially those seeking political preference or personal prominence.

(4) Publish with full racial credit items creditable to the Negro.

Five years of such conduct would see the end of the Negro problem in America.

The American Negro needs sane, conservative, unselfish, patient, Negro leadership. The greatest help that can be given the race is to assist in the development of these leaders. Wholesome Negro ideals must be created by men of Negro blood. These ideals may be assisted from without, but cannot be superimposed. Masters may be aliens, but leaders must be patriots. Leaders must know the people they lead. A race without leaders of its own blood is lost.

And his prophecy is full of hope:

If the white people and the black people in this glorious Southland of ours ever understand each other, racial self-respect will safeguard the purlieus of racial integrity, and in matters of common welfare co-operation will displace antagonism.

There are a few short sentences, however, in another address, Mrs. Hammond's, which seem closest of all to the heart of the problem:

Justice and opportunity—those are the fundamental human needs, the necessary basis of human progress, the test of the measure of a nation's civilization. The lack of them is the taproot of all social and industrial problems the world around. What we call the Negro problem is the South's fragment of this world-tangle, which we have hitherto viewed as a thing apart, instead of as our share of the task of the human race. Our problem is not racial, but human and economic. The coincidence to so great extent in the South of the poverty line and the color line has confused our thoughts; we hold the Negro racially responsible for conditions common to all races on his economic plane.

If "leaving the Southerners to solve their own problem" means such Southerners, then the Northerner would better humbly bid them god-speed and turn his attention to the patient practice of his own preaching in his own home town.

A. L. G.

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## BOOKS RECEIVED

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—Clark's Field. By Robert Herrick. Published by Houghton, Mifflin Co., Boston. 1914. Price, \$1.40 net.

—Work and Wealth: A Human Valuation. By J. A. Hobson. Published by the Macmillan Co., New York. 1914. Price, \$2.00 net.

—The Social Significance of the Modern Drama. By Emma Goldman. Published by Richard G. Badger, Boston. 1914. Price, \$1.00; postage 15 cents.

—In Black and White: An Interpretation of Southern Life. By L. H. Hammond. Published by Fleming H. Revell Co., New York. 1914. Price, \$1.25 net.

—The Development of Banking in Illinois, 1817-1863. By George William Dowrie. Vol. 11, No. 4, University of Illinois Studies in the Social Sciences. Published by the University of Illinois, Urbana, Ill. 1913. Price, 90 cents.