

withered under the evil charm of a dead civilization, this new South was stung with the poisons of a spirit of enterprise which, North or South and East or West, knew not the Golden Rule.

But now the plutocratic new South as well as the older aristocratic one is passing. Whoever really knows the people of the great Confederacy as they feel and think today, knows that a South really new and nobly new, is rising from the ashes of the South of high caste chivalry and low caste servitude.

There are few spokesmen for the South which is now in the making. That is why so little is known of it at the North. That is why it knows as yet so little of itself. Southern politicians and newspapers are influenced by the old traditions, the old prejudices, the old dry rot that Mark Twain with such gentle humor and keen perception attributed to their constituencies in the 46th chapter of his "Mississippi," they thinking them still alive. Conversely, the people of the South, by some kind of psychological reaction, encourage those politicians and newspapers. It may be from sheer force of social habit; it may be from traditional influences which they have cast behind them but dread as boys dread churchyard spooks. So this new South, this true South is almost inarticulate, altogether timid and only half conscious of itself.

It cannot stay so. Effective spokesmen for it are springing up in the midst of its people. The author of "In Black and White" is one of them, and the book itself a splendid interpreter. She writes not only of the new South and for the new South and all its interests, but as a Southern woman by birth and family traditions, by affection and aspiration, she writes also with loyal sympathy of and for the old South. Her book voices the moral sense, the social conscience, of a people who with only more or less consciousness of the crisis are breaking through the crusts of their traditions into the open air of a new civilization, which the rest of the world also is only beginning to breathe.

To read Mrs. Hammond is to know the true South from the imitation South. Its heart-beat is here distinguished from its bluster, its new and virile self from its vanishing pose, its people from their distorted shadows. Adopting the author's metaphor at page 211 of her book "a fresh, clean wind stirs over the South before which old mists of prejudice are lifting." When those mists shall have fully lifted, it is no empty compliment to say that the rest of the world may look with confidence for exemplifications of purest democracy, to that enlightened South which has preserved the good of aristocracy while rejecting its evil and where plutocracy has secured no firm foothold.

LOUIS F. POST.



Opportunity knocks at the door of every working-man on election day.—Appeal to Reason.

TWO "STUDIES" OF THE NEGRO.

Democracy and Race Friction. By John Moffatt Mecklin. Published by the Macmillan Co., New York. 1914. Price, \$1.25 net.

In Freedom's Birthplace. By John Daniels. Published by Houghton, Mifflin Co., Boston. 1914. Price, \$1.50 net.

Professor Mecklin's "Study in Social Ethics" sets forth in the latest, properest, sociologically philosophical manner—page references, index, scholarly big words and all—the case against the Negro. There is nothing particularly original in the book, either in idea or expression. The basis of social solidarity, he explains, is the common instincts given rational interpretation and direction in group life. Different races through separation and natural selection have educated different instincts. So the Negro is debarred by the white man from complete social solidarity—which carried out must mean intermarriage. "To what extent this is based upon unreasoning prejudice and to what extent it is due to an instinctive and justifiable effort to safeguard the social heritage of the white," the author is "not concerned to say" in his first chapter. Chapters II and III discuss "race traits" at great length. The Negro is a child, a member of a backward race and should not be left just to "grow"; he should be under tutelage. But this chance he lost when emancipation separated him from the white man's affection and civilizing influence. The Social Heritage of the Negro, described in Chapter IV, is a very black background indeed, as a matter of fact so wholly unsympathetic as to make it essentially untrue. To quote as authority, for instance, the assertion that among savages there is "no such thing as love, merely sex instinct," is to fling an insulting untruth into the face of humanity.

But if the Negro's past was black his future is little less gloomy—unless democracy will moderate itself and not be so determined upon "absolute equality"; unless freedom and equality shall consent to be "relative terms." If only social justice will base itself on "equality of consideration," and with stern, even hand let vigorous, comprehensive competition take her course, "industrial, moral, cultural, even ethnic," then there is hope. Then only the fit will survive. What that survivor's complexion will be, only time can tell—but the author has his money on the white.



A very different book from Mr. Mecklin's is Mr. Daniels' "Study of the Boston Negroes." Here is a real contribution to the literature on the American race problem. It is an historical narrative of the Negroes' life in the community from far back in 1638 when the trading vessel, *Desire*, brought a few slaves to Boston and sold them; on through the Revolutionary, pre-abolition, and Civil War periods when as "Slave, Patriot and Pioneer Freeman" the colored man of Boston made common cause with

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