NEGRO YEAR BOOK

An Annual

ENCYCLOPEDIA *of* THE NEGRO

1937-1938

MONROE N. WORK

Director Department of Records and Research

Tuskegee Institute

EDITOR

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PREFACE

The Negro Year Book for 1937-38 is the Ninth Edition. The completeness and paging of the table of contents and the comprehensiveness of the index makes the information on a particular subject easily found. It continues to be a handbook which gives in a concise but thorough-going form the information desired. It provides a comprehensive and impartial view of the events affecting the Negro and the progress he is making throughout the world.

The Negro Year Book continues to be the standard work of reference on all matters relating to the Negro. It is the most extensively used compendium of information on the Negro. Its circulation extends to every part of the United States, to Canada, the West Indies, Central America, South America, Europe, Asia, Africa, and Australia.

This edition, as was true of the previous one, is in a form suitable to the needs of both the general reader and the student. The book is specially adapted for use in schools and other places where historical and sociological courses on the Negro are given.

Price per copy, postpaid, $2.00.

THE NEGRO YEAR BOOK COMPANY
TUSKEGEE INSTITUTE, ALABAMA

RACIAL DISTRIBUTION OF MANKIND

POPULATION OF THE EARTH BY RACES*

Races	Number
Yellow	870,000,000
White	827,215,000
Black	302,785,000
Total	2,000,000,000

DISTRIBUTION AND NUMBER OF BLACK PEOPLE

(Black people are natives of Africa, Asia, and the Pacific Islands. The black or Negro people of the world include true Negroes, those without admixtures of other races, and Negroids, those with admixtures of other races.)

Continent	Number
Africa	160,000,000
Southern Asia (Principally the Dravidians of India)	100,000,000
Pacific Islands (Melanesians, Papuans, Negritos)	3,000,000
North America	25,115,377
South America	14,670,000
Total	302,785,377

PROPORTION OF BLACK POPULATION TO WHITE IN WESTERN HEMISPHERE

Country	Total Population	Negro Population	Per Cent Negro of Total Population
Canada, Dominion of	10,376,786	19,456	0.2
United States	122,775,046	11,891,143	9.7
Mexico	16,553,398	300,000	1.8
Central America	6,374,702	637,470	10.0
Bermuda	29,896	17,862	59.7
West Indies	12,367,308	8,066,908	65.2
Brazil	45,332,660	12,870,000	28.4
Remainder of South America	44,587,825	1,800,000	4.0
Total	258,297,621	35,602,839	13.8

*Estimated

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PART ONE

THE NEGRO IN THE UNITED STATES

DIVISION I
SOME ACHIEVEMENTS OF THE AMERICAN NEGRO

PROGRESS OF THE NEGRO

If one took into account only what has happened to Negroes in the recent depression years, he could easily present facts to indicate, at least from an economic standpoint, that the group had not made progress, but had lost much of its gains of previous years. In order to get a more accurate measure of the progress of the Negro group in America it is necessary to take a long time view. It is for this reason that the seventy years, 1866 to 1936, is taken. This is the period that has elapsed since slavery was abolished in the United States, and under freedom Negroes have had opportunity, in spite of handicaps and restrictions, to demonstrate their capabilities.

PROGRESS IN SEVENTY YEARS 1866-1936

	1866	1936	Gain in 70 Years
ECONOMIC PROGRESS:			
Homes Owned	12,000	750,000	738,000
Farms Operated	20,000	880,000	860,000
Businesses Conducted	2,100	70,000	67,900
Wealth Accumulated	$20,000,000	$2,500,000,000	$2,480,000,000
EDUCATIONAL PROGRESS:			
Per Cent Literate	10	90	80
Schools for Higher Training*	15	800	785
Students in Public Schools	100,000	2,500,000	2,400,000
Teachers in all Schools	600	55,000	54,400
Property for Higher Education	$ 60,000	$ 65,000,000	$ 64,940,000
Annual Expenditures for all Edu.	$ 700,000	$ 61,700,000	$ 61,000,000
Raised by Negroes	$ 80,000	$ 3,500,000	$ 3,420,000
RELIGIOUS PROGRESS:			
Number Churches	700	45,000	44,300
Communicants	600,000	5,300,000	4,700,000
Sunday Schools	1,000	36,000	35,000
Sunday School Pupils	50,000	2,200,000	2,150,000
Value Church Property	$ 1,500,000	$ 210,000,000	$ 208,500,000

*Includes Public High Schools

Property Owning

The depression caused a marked decrease in property owning by Negroes of both farm lands and city property.

As an example, the Negroes of Georgia in 1928 made tax returns on 1,444,294 acres of land assessed at $13,491,117. In 1934, they made tax returns on 1,331,418 acres of land assessed at $9,543,452, a decrease in the acreage for the six years of 112,876, and in assessed valuation of $3,947,665.

The Negroes of Virginia in 1928 made tax return on 1,981,258 acres of land assessed at $29,663,190. In 1935, they made tax returns on 1,864,080 acres of land assessed at $30,847,370, a decrease in the acreage for the seven years of 117,178 acres, but an increase in assessed valuation of $1,184,180.

The assessed valuation of city property for the Negroes of Georgia in 1928 was $24,726,311, and in 1935 was $20,184,142, a decrease in valuation for the six years of $4,542,169.

The assessed valuation of city property for the Negroes of Virginia in 1928 was $29,452,629, and in 1935 it was $26,683,639, a decrease in the valuation for the seven years of $2,768,990.

It is estimated on the basis of tax returns that in spite of the depression, Negroes in the United States, in 1936, own some 20,000,000 acres of land, or 31,000 square miles. This is an area about equal to the five New England states, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

INTELLECTUAL ACHIEVEMENTS

We are prone to measure progress in economic terms. There are other lines, however, in which progress is made, one of these is the intellectual.

We have a measure to indicate something of the progress which the group has made intellectually. This measure is found in the record of the intellectual achievements of Negroes. Their achievements have been in all the fields of intellectual endeavor. They relate particularly to what Negroes have done in open competition in the best educational institutions, high schools, colleges and universities of the country. In the high schools are found an increasing number of Negro students getting the highest ratings, becoming the valedictorians of their classes, receiving scholarships, prizes and other awards.

Negroes have graduated cum laude and magna cum laude from such leading universities as: Syracuse, Bryn Mawr, Bates, Tufts and Harvard. It was once said that Negroes achieved distinction only in oratory. When one examines the list of scholastic distinctions of Negroes in the colleges and universities of the land, it is found that these distinctions have been achieved in all the fields of learning; in the humanities, in the social sciences and in the physical sciences.

To illustrate something of the intellectual progress which Negroes are making, we present below tables showing, first, the number of Negroes elected to Phi Beta Kappa in the sixty-two years, 1874 to 1936 inclusive; second, the number of Negroes who have been awarded Doctor of Philosophy degrees in the sixty-one years, 1876 to 1936 inclusive.

Membership in the Phi Beta Kappa Fraternity is conferred in the leading colleges and universities on undergraduates who are among the best scholars, and is for scholarship only. The degree of Doctor of Philosophy is the highest earned degree conferred by educational institutions.

Number of Negroes Who Have Been Elected to Membership in the Phi Beta Kappa Fraternity, 1874-1936

Years	No. Elected
1874-1880	4
1881-1885	1
1886-1890	0
1891-1895	5
1896-1900	1
1901-1905	7
1906-1910	6
1911-1915	10
1916-1920	24
1921-1925	21
1926-1930	40
1931-1936	36
Total	155

It is to be noted from the above that almost as many Negroes, 76, were elected to Phi Beta Kappa in the eleven year period, 1926 to 1936, as the 79 who were elected in the fifty-two year period, 1874 to 1925.

Number of Negroes Who Have Received the Degree of Doctor of Philosophy 1876-1936

Years	No. Receiving
1876-1880	2
1881-1885	0
1886-1890	1
1891-1895	2
1896-1900	2
1901-1905	1
1906-1910	3
1911-1915	4
1916-1920	9
1921-1925	12
1926-1930	17
1931-1936	79
Total	132

It is seen from the above that from 1876 to 1930, 54 Negroes had received Doctor of Philosophy degrees, whereas, in the six year period, 1931 to 1936, there were 79 Negroes receiving this degree.

Negroes Who Have Made Phi Beta Kappa

There are 155 Negroes who, from 1874-1936, have been elected members of this fraternity as follows:

1874—Bouchet, Edward A., Yale University;
1877—Henderson, George W., University of Vermont;
1878—Montgomery, W. S., Dartmouth College;
1879—Lane, Wily, Amherst College;
1883—Colson, James Major, Jr., Dartmouth College;
1891—Carr, James D., Rutgers College;
1892—Williams, Edward Christopher, Western Reserve University;
Wilson, Edward E., Williams College;
1894—Trotter, William Monroe, Harvard University;
1895—Martin, Alexander Hamilton, Western Reserve University;
1898—Brown, S. Joe, University of Iowa;
1901—Langston, J. Mercer, Oberlin College;
1902—Bruce, Roscoe C., Harvard University;
1903—Hill, Leslie P., Harvard University;
1904—Pickens, William, Yale University;
Washington, Booker T., Harvard University (Honorary);
1905—Fauset, Jessie R., Cornell University;
Mattingly, Robert N., Amherst College;
1906—Cromwell, John W., Dartmouth College;

Jones, Everett B., Colgate University;
1907—Just, Ernest E., Dartmouth College;
Locke, Alain Leroy, Harvard University;
1908—Broadnax, Anna F., Oberlin College;
Crawford, Mildred Imogene, Ohio Wesleyan University;
1910—Dreer, Samuel Herman, Bowdoin College;
Ellison, George S., University of Michigan;
Giddings, Arthur, New York University;
Jones, John Dotha, Columbia University;
1912—Dinkins, William H., Brown University;
Evans, Joseph H. B., University of Michigan;
McDuffie, Clyde C., Williams College;
Mitchell, John Arnett, Bowdoin College;
1915—Houston, Charles H., Amherst College;
Rivers, Francis E., Yale University;
1916—Mitchell, Hortense, Oberlin College;
1917—Grant, Francis, Radcliffe College;
Lane, David A., Jr., Bowdoin College;
Logan, Rayford W., Williams College;
Pendleton, Anna L., Oberlin College;
1918—Scott, James, University of Kansas;
Turner, Lillian A., University of Minnesota;
Wilkins, J. Ernest, University of Illinois;
1919—Fisher, Rudolph J. C., Brown University;
Hope, John, Brown University (Alumnae);
Jackson, Perry B., Western Reserve University;
Popel, Esther, Dickinson College;
Robeson, Paul L., Rutgers College;
Williams, Frances H., Mt. Holyoke College;
1920—Barnes, R. Percy, Amherst College;
Grannum, Stanley E., Wesleyan University;
Hendrickson, Dorothy M., Hunter College;
Jefferson, William Dickinson College;
Julian, Percy, DePauw University;
Marshall, Carter Lee, Williams College;
Mollison, Irvin C., University of Chicago;
Morgan, Edwin T., New York University;
Spence, Lucille W., Hunter College;
Wilson, J. Harmon, Ohio State University;
1921—Brown, Sterling A., Williams College;
Doyle, Bertram W., Ohio Wesleyan University;
Link, Mary E., University of Chicago;
Seldon, Theodore M., Dartmouth College;
1922—Brown, Stanley, Western Reserve University;
Smith, Herbert Morrison, Colgate University;
1923—Price, Melva L., Hunter College;
Scott, Clarrisa M., Wellesley College;
Spence, Lucille W., Hunter College:
West, Elizabeth, Wellesley College;
Wilkinson, Gladys A., Oberlin College;
1924—Davis, Colfis, Grinnell College;
Davis, William Allison, Williams College;
Hastie, William H., Amherst College;
Heningburg, Alphonse, Grinnell College;
Wilkinson, Robert Shaw, Jr., Dartmouth College;
1925—Cook, Mercer, Amherst College;
Cullen, Countee, New York University;
Holly, Emile, Middlebury College;
Thornhill, Walter B., University of Illinois;
Weaver, Mortimer, Williams College;
1926—Clarke, Carlyle, Drake University;
Emmanuel, Gussie, Syracuse University;
1927—Brown, Hazel Ernestine, University of Kansas;
Davis, Arthur Paul, Columbia University;
Jackson, Helen Natalie, University of Minnesota;
Miller, Alexander F., New York City College;
Peters, Ada V., University of Maine;
Pritchard, Norman Henry, New York University;
Rojas, Mercedes L., University of Chicago;
Stubbs, Frederick Douglass, Dartmouth College;
1928—Caldwell, Georgia A., University of Kansas;
Carson, Carol G., University of Michigan;
Cromwell, Otelia, Smith College (Alumnae);
Dunham, Albert M., University of Chicago;
Howard, Weaver, Rutgers College;
Jenkins, Joseph H., Jr., Hamilton College;
McDaniel, Reuben, Rutgers College;
Miles, Theodore, New York University;
Miller, Loren B., University of Michigan;
Sinkford, William J., University of Michigan;
Whitfield, Lawrence Alexander, University of Chicago;
Wilson, Marion, Hunter College;
Wright, Mae T., Tufts College;
1929—Bell, Velma, Beloit College;
Dean, William H., Jr., Bowdoin College;
Dorsey, Edythe, Syracuse University;
Lloyd, Rupert A., Williams College;
Logan, Arthur C., Williams College;
Knox, Clinton E., Williams College;
Smith, Thelma Cecelia, University of Chicago;
Turner, Z. W., University of Kansas;
Utz, David Willis, Jr., Amherst College;
1930—Chambers, Joseph C., Amherst College;
Fitzhugh, Howard, Harvard University;
Ford, Ruth, Hunter College;
Himes, Joseph S., Jr., Oberlin College;
Jefferson, Bernard S., University of California at Los Angeles

Morrow, John H., Rutgers College;
Raines, Willie L., University of Indiana;
White, Louis B., University of Iowa;

1931—Baugh, James A., Columbia University;
Fleming, George J., University of Wisconsin;
Ford, Ruth, Hunter College;
Jones, David Dallas, Wesleyan University (Alumnae)
Martin, Sarah E., Ohio State University;
Matson, Josephine D., University of Chicago;
Stroud, Dolphus Kelly, Colorado College;
Tobias, Belle C., Barnard College;
Wier, Charles Edward, University of Chicago;

1932—Dean, William, Bowdoin College;
Huff, Mary L., University of Minnesota;
Joseph, Vera, Barnard College;
Rivers, W. Napoleon, Cornell University;

1933—Blake, Charles, Wesleyan College;
Davis, John A., Williams College;

1934—Colemon, Robert, Western Reserve University;
Mossell, John A., College of the City of New York;
Neale, Elizabeth, Wellesley College;
Peggram, Reid, Harvard University;
Scott, Gertrude Evangeline, Ohio State University;
Wright, Leon E., Boston University.

1935—Anderson, Mary, Northwestern University;
Ashhurst, John, College of the City of New York;
Dixon, Leon A., Bowdoin College;
Edwards, Frances, University of Kansas;
Johnson, Anna R., University of Pennsylvania;
Mays, Benjamin E., Bates College (Alumnae);
McClane, Kenneth Anderson, University sity of Kansas;
Stokien, Ernest Diedrich, Brown University;
Walker, Louise B., University of Wisconsin;
Williams, Edward, University of Kansas;

1936—Carter, Margaret, Pembroke College (Brown University);
Hodge, John E., Kansas University;
LuValle, James Arthur, University of California;
McNeil, Katherine, Smith College;
Prescott, Horace J., Boston University.

Negroes Who Have Received the Degree of Doctor of Philosophy

The degree of Doctor of Philosophy has been conferred by American and foreign universities, from 1876-1936, upon 132 Negroes as follows:

1876—Bouchet, Edward A., Yale University;
1877—Bowen, J. W. E., Boston University;
1889—Coffin, A. O., Illinois Wesleyan University;
1893—Bulkley, William L., Syracuse University;
1895—DuBois, W. E. B., Harvard University;
1896—Moore, Lewis B., University of Pennsylvania;
1898—O'Connell, Pezavia, University of Pennsylvania;
1903—Baker, T. Nelson, Yale University;
1906—Diggs, James R. L., Illinois Wesleyan University;
1907—Turner, Charles H., University of Chicago;
1909—Jones, Gilbert H., Jena University, Germany;
1911—Wright, Richard R., Jr., University of Pennsylvania;
1912—Haynes, George E.. Columbia University;
Woodson, Carter G., Harvard University;
1915—Lewis, Julian, University of Chicago;
1916—Brady, St. Elmo, University of Illinois;
Just, Ernest E., University of Chicago;
1917—Chandler, Edward M. A., University of Illinois;
1918—Farmer, Leonard James, Boston University;
Imes, Elmer S., University of Michigan;
Locke, Alain Leroy, Harvard University;
1919—Brown, Thomas I., Clark University;
1920—King, Willis J., Boston University;
Sumner, Francis C., Clark University;
1921—Blackiston, Harris S., University of Pennsylvania;
Dykes, Eva B., Radcliffe College;
Mossell, Sadie Tanner, University of Pennsylvania;
Simpson, Georgiana Rosa, University of Chicago;
Turner, Thomas W., Cornell University;
1923—Davis, Edward P., University of Chicago;
1924—Bell, William Yancey, Yale University;
1925—Cooper, Anna J., University of Paris;
Cox, Albert Frank, Cornell University;
Daniel, W. A., University of Chicago;
Thompson, Charles Henry, University of Chicago;
Wesley, Charles H., Harvard University;
1926—Bate, Langston F., University of Chicago;
Cromwell, Otelia, Yale University;
Donald, Henderson Hamilton, Yale University;
Turner, Lorenzo D., University of Chicago;
1928—Ferrell, Harrison, Northwestern University;
Mills, Clarence H., University of Chicago;
Peters, A. T. University of London;
Porter, Jennie D., University of Cincinnati;
Washington, Alethea, Ohio State University;
Woodard, Dudley Weldon, University of Pennsylvania;
1929—Beckham, Albert Sidney, New York University;
McAllister, Jane, Columbia University;

1930—Caliver, Ambrose, Columbia University;
Clement, Rufus Earley, Northwestern University;
Harris, Abram L., Columbia University;
Hawkins, Mason Albert, University of Pennsylvania;
McKinney, Roscoe Lewis, University of Chicago;

1931—Frazier, E. Franklin, University of Chicago;
Johnson, Joseph Lealand, University of Chicago;
Julian, Percy L., University of Vienna;
Knox, Ellis Oneal, University of Southern California;
Maloney, Arnold H., University of Wisconsin;

1932—Cobb, William M., Western Reserve;
Daniel, Robert P., Columbia University;
Derbigny, Irving A., Columbia University;
Dupre, Ernest F., The University of Edinburgh;
Jason, Robert Stewart, University of Chicago;
Johnson, Joseph L., University of Chicago;
King, Louis, Columbia University;
Nabrit, S. M., Brown University;
Rivers, W. Napoleon, Cornell University;
Wilkerson, Vernon Alexander, University of Minnesota;
Wright, Milton S., Jr., Heidelberg University;

1933—Anderson, Russell, University of Pittsburg;
Barnes, R. Percy, Harvard University;
Burch, Charles E., Ohio State University;
Clark, Felton G., Columbia University;
Claytor, Schieffelin, University of Pennsylvania;
Durnham, Albert, University of Chicago;
Ellison, John M., Drew University;
Fort, Marron, Massachusetts Institute of Technology;
Harris, Marquis Lafayette, Ohio State University;
Huggins, Willis N., Fordham University;
McMillan, Louis K., University of Bonn;
Moore, Ruth Ella, Ohio State University;
Patterson, Frederick Douglas, Cornell University;
Poindexter, Hildrus H., Columbia University;
Prosser, Inez Beverly, University of Cincinnati;
Tulane, Victor Julius, University of Michigan;
Watkins, Mark Hanna, University of Chicago;
Worthington, Margaret Lingham, Pembroke College;

1934—Alexander, Albert A., Boston University;
Buggs, Charles Wesley, University of Minnesota;
Bunche, Ralph J., Harvard University;
Calloway, Nathaniel O., Iowa State University;
Coruthers, John M., Cornell University;
Daly, T. A., Sorbonne University;
Doyle, Bertram W., University of Chicago;
Holmes, Dwight O. W., Columbia University;
Howard, Ruth, University of Minnesota;
Jones, G. Maceo, University of Michigan;
Kildare, Albert A., Boston University;
Mays, Benjamin E., University of Chicago;
Moreland, Marion, University of Toronto;
Robinson, James H., Yale University;
Savage, W. Sherman, Ohio State University;
Weaver, Robert Clifton, Harvard University;
Yarbrough, Dean S., University of Pittsburg;
Young, Moses Wharton, University of Michigan;

1935—Atkins, Cyril Fitzgerald, University of Iowa;
Henry, Myrtle Catherine, University of Pennsylvania;
Jenkins, Martin David, Northwestern University;
Knox, William J., Massachusetts Institute of Technology;
Lee, Maurice, University of Chicago;
Mason, Clarence T., McGill University;
Scruggs, Sherman Dana, University of Kansas;
Talbot, Walter R., University of Pittsburg;
Taylor, Alrutheus A., Harvard University;
Wilson, George D., Ohio State University;

1936—Bond, Horace Mann, University of Chicago;
Bond, J. Max, University of Southern California;
Brown, Russell W., Iowa State College;
Collins, Ernest Elmer, Western Reserve University;
Connor, Miles W., New York University;
Cook, Will Mercer, Brown University;
Franklin, Charles Lionel, Columbia University;
Gregg, Howard D., University of Pennsylvania;
Hardin, Louise, Northwestern University;
Harrison, G. Lamar, Ohio State University;
Kennedy, Wadaran L., Pennsylvania State University;
Kittrell, Flemmie P., Cornell University;
Logan, Rayford W., Harvard University;
Minor, R. Clyde, Ohio State University;
Sasser, Earl L., Cornell University;
Washington, Edward L., New York University.
Weir, Everett G., University of Chicago.

Negroes Elected to Honor Scholarship Societies 1931-1935

At Ohio State University in 1932, Gertrude Scott was elected to Alpha Kappa Delta, an honor sociological society.

Elmer E. Collins stood at the head of his class in the College of Medicine at the University of Iowa in 1932, and was elected to Alpha Omega Alpha honor medical society. In 1933, he was elected to Sigma Xi, national honor scientific society.

Charles Drew graduated magna cum laude from McGill University, Montreal Canada, in 1933 and was elected to Alpha Omega Alpha fraternity.

Ralph Metcalfe at Marquette University in 1933, was elected to Alpha Sigma Nu, official honor key society of the University. Appointment is on the basis of service, loyalty and scholarship.

Lawson I. Miller, was elected in 1932 at the University of Illinois to Chi Epsilon honor engineering society.

Herman E. Hilton, student at the University of Wisconsin, was elected in 1935 to Delta Sigma Rho honor forensic society. This society at its 1935 national meeting at Madison, Wisconsin, amended its constitution and struck out all stipulations which for 25 years had kept out Negro students. At this 1935 meeting, Albert L. Turner, who had been barred in 1922, while a student at Western Reserve University, was admitted to membership. Likewise, George James Fleming, who in 1931 while a student at the University of Wisconsin, had also been proposed for membership.

Oris Jones, Hunter College, was elected in 1932 to Eta Sigma Phi, honor classical society.

Norma Alberta Thompson graduated magna cum laude from the New Jersey State Teachers College and was elected to Kappa Delta Pi, a national honor society for teachers.

Gerald Diana Bennett and Marion J. Gardner were elected at Columbia University in 1934 to the same society.

Flemmie P. Kittrell, Cornell University, was elected in 1935 to Omicron Mu, national home economics honor society.

Edward H. Lawson, Jr., Rutgers University, was elected in 1931, to Phi Gamma, national honor journalism society.

W. Thomas Carter, University of Michigan, was elected in 1933 to Phi Kappa Phi, national honor society, to which are elected members who rank scholastically in the upper ten per cent of the graduating class and have rendered distinctive services to the institution.

Cleo Woolridge, Hunter College, was elected in 1933 to Pi Mu Epsilon, mathematics honor society.

The following were elected to Sigma Xi honor scientific society:

Irving A. Derbigny, chemistry student, Columbia University, 1932.

Harry J. Green, chemical engineering, Ohio State University, 1932.

Charles Wesley Buggs, biology, University of Minnesota, 1933.

Mark Hanna Watkins, anthropology, University of Chicago, 1933.

J. Lorain Jones, zoology, University of Pittsburg, 1934.

Walter R. Talbot, mathematics, University of Pittsburg, 1935.

Clarence T. Mason, medicine, McGill University, 1935.

Thelma Rea Thurston, University of Minnesota, was elected in 1935 to Theta Sigma Phi, national honor journalism society for women.

W. R. Ming, in 1933, received the degree Doctor of Jurisprudence at Chicago University, magna cum laude. He stood sixth in his class and was a member of the editorial board of the University of Chicago Law Review. He was elected to the Order of Coif, national honor law fraternity.

Harry H. Pace, in 1933, received the degree Doctor of Jurisprudence, cum laude, at the University of Chicago. He ranked fourth in his class and was one of the seven members of it elected to the honor law school fraternity, Order of Lincoln.

William E. Harmon Awards for Distinguished Achievement Among Negroes

A group of fourteen awards for Negro men and women of American residence, who contributed to national life some creative work of outstanding character, was arranged in December, 1925, by the Harmon Foundation to be directed annually by the commission on the church and race relations of the Federal Council of the Churches of Christ in America. The fifteenth award was open to any person, regardless of color, who was working to improve relations between white and Negro people.

These were known as the William E. Harmon Awards for Distinguished Achievement and were designed to bring public recognition to those whose achievements had been of national significance and who had not previously been publicly noted. Thus it was believed the awards would act as a stimulus to creative work, since it was not intended to develop through them merely a contest for prizes.

The seven fields in which entries were open only to Negroes were: literature, music, fine arts, industry, including business, science, including invention, education and religion. Each field had a first award of $400 and a gold medal, and a second award of $100 and a bronze medal. The eighth field, that of race relations, had only one award, which at first was $500 and a gold medal. This award for 1929 was increased to $1,000.

These awards were made each year from 1926 to 1930.

First Harmon Awards, 1926

Literature

Countee Cullen, New York City, first award, gold medal and $400 for his volume of poems, "Color." James Weldon Johnson, New York City, second award, bronze medal and $100 for editorial work on Negro spirituals and an essay interpreting them.

Fine Arts

Palmer C. Hayden, New York City, first award, gold medal and $400 for five oil paintings of water scenes. They were: "Boothbay," "Portland, Maine," "Haverstraw, New York," "The Sheepscot," and "The Cove." Hale Woodruff, Indianapolis, Indiana, second award, bronze medal and $100 for five paintings, four of which were landscapes.

Industry, Including Business

C. C. Spaulding, Durham, North Carolina, first award, gold medal and $400 for his part in the development of life insurance among Negroes and his work in helping Negro enterprises toward a firm financial basis. A. A. Alexander, Des Moines, Iowa, second award, bronze medal and $100 for his work as a civil engineer and general contractor.

Science, Including Invention

James C. Evans, Miami, Florida, a graduate of Massachusetts Institute of Technology, first award, gold medal and $400. His specific work was two theses presented for the bachelor's and master's degrees in science. One of these determined a point previously disputed, on the effect of the closeness of coupling on maximum signals in a regenerative network. W. A. Daniel, Chicago, Illinois, second award, bronze medal and $100 for his social study on, "The Education of Negro Ministers."

Education

Virginia E. Randolph, Hanover County, Virginia, first award, gold medal and $400 for her original plan of adapting rural school programs to needs of Negroes in country districts of the southern states, particularly their home life. Arthur A. Schomburg, New York City, second award, bronze medal and $100 because of his collection of publications and other literary material on Negro life and history.

Religious Service

Max Yergan, Raleigh, North Carolina, first award, gold medal and $400 for his religious and social service to the native students and teachers in South Africa as secretary of the National Council of Y. M. C. A.'s of the United States Among Natives of South Africa. John Hurst, bishop, African Methodist Episcopal Church, Baltimore, second award, bronze medal and $100 for his work in the development of educational and religious organization among Negroes in Florida.

Race Relations

Will W. Alexander, Atlanta, Georgia, director, Commission on Interracial Cooperation, single award, gold medal and $500 for his outstanding contribution toward improving relations between the two races.

Second Harmon Awards 1927

Literature

James Weldon Johnson, New York City, first award, gold medal and $400 for his book of poems, "God's Trombones," based upon the imaginative creations of the old time preachers. Eric Walrond, New York City, second award, bronze medal and $100 for his book of original stories, entitled, "Tropic Death."

Music

As no award was given in 1926 for music on account of the nature of material entered, the sum available was carried over and two awards of $400 each, with accompanying medals were made this year.

R. Nathaniel Dett, musical director, Hampton Institute, Virginia, one first award, gold medal and $400 for his vocal and instrumental compositions. Some of his well known productions are: "Magnolia Suite," "In the Bottoms Suite," "Listen to the Lambs," and other compositions based upon folk songs. Clarence C. White, director of music, West Virginia State College, Institute, West Virginia, another first award, gold medal and $400 for his work as a violinist and composer. This year he edited and arranged a collection of spirituals. E. H. Margetson, organist of the Chapel of Crucifixion, one second award, bronze medal and $100 for his work in composing orchestrations for symphonies and for both instruments and voices.

Fine Arts

Laura Wheeler Waring, Cheyney State Normal School, Cheyney, Pennsylvania, first award, gold medal and $400 for a group of paintings. Special mention was made of the portrait of an old Negro woman entitled, "Anna Washington Derry." J. W. Hardwick, Indianapolis, Indiana, second award, bronze medal and $100 for a group of portrait studies. William E. Scott, Chicago, special award of a gold medal because of the finished and excellent character of his paintings and the recognition already received. Mr. Scott was considered by the judges to be outside the purpose of the awards but deserving of distinction.

Industry, Including Business

Anthony Overton, Chicago, first award, gold medal and $400 for his success in organizing and developing the Douglass National Bank of Chicago, the Overton Hygienic Company and the Victory Life Insurance Company. William G. Pearson, Durham, North Carolina, second award, bronze medal and $100 for his success in organizing the only fire insurance company and the only bonding company operated by his race.

Science, Including Invention

James A. Parsons, Jr., chief chemist and metallurgist of the Duriron Company of Dayton, Ohio, first award, gold medal and $400 for special research in aluminum bronze, his

discoveries on corosion testing and his development in duriron. No second award.

Education

John W. Davis, president of West Virginia State College, Institute, West Virginia, first award, gold medal and $400 for his success in building up a land-grant college from a secondary school to an institution acknowledged as having college standing. One of its features is its full Negro faculty. It is the first institution of its kind to be accepted as a member of the North Central Association of Colleges and Secondary Schools. Benjamin Brawley, Shaw University, Raleigh, North Carolina, second award, bronze medal and $100 for his work as a teacher of English, his publications on race life and on English literature, several of which are now being used as textbooks and for his critical and technical articles.

Religious Service

William N. DeBerry, pastor, St. John's Congregational Church, Springfield, Massachusetts, first award, gold medal and $400 in recognition of his development of a model church as an outstanding example of what a church may mean in group and community service. Robert E. Jones, New Orleans, bishop, Methodist Episcopal Church, second award, bronze medal and $100 for his work in organizing and furthering an educational, social and religious center of his area and conspicuous work as a religious editor.

Race Relations

James H. Dillard, Charlottesville, Virginia, president of the Anna T. Jeanes Foundation and the John F. Slater Fund, main award, gold medal and $500 for his success in increasing county training schools for Negroes from four to more than three hundred, with increased public appropriations from a little more than $3,000 to $1,000,000 annually. Julius Rosenwald, Chicago, a supplemental award of a gold medal for giving of his money to improve rural school facilities for Negroes and to the extension of the colored Y. M. C. A. work.

Third Harmon Awards, 1928

Literature

Claude McKay, formerly of New York City, poet and novelist, first award, gold medal and $400 for his work in literature, especially, "Harlem Shadows," and his book, "Home to Harlem." Nella Larson Imes, New York City, second award, bronze medal and $100 for her novel, "Quicksand," published in 1928.

Music

No first award. J. Harold Brown, Indianapolis, Indiana, second award, bronze medal and $100 for the earnestness of his work and its wide range, especially in orchestration.

Fine Arts

Archibald J. Motley, Jr., Chicago, first award, gold medal and $400 for his artistic ability, particularly as shown in "The Octoroon Girl," an oil painting. Mrs. May Howard Jackson, Washington, D. C., second award, bronze medal and $100 for work in sculpture, especially the plaster bust of Dean Kelly Miller of Howard University.

Industry, Including Business

S. W. Rutherford, Washington, secretary and business manager, National Benefit Life Insurance Company, first award, gold medal and $400 for his sound management and leadership of his company, which was developed from a small sick benefit association with capital stock in 1898 of $3,000 to a legal reserve life insurance company with $75,000,000 in policies in force. Frederick Massiah, Philadelphia, bronze medal and $100 for outstanding work in building engineering, especially concrete construction.

Science, Including Invention

No awards.

Education

Monroe N. Work, Tuskegee Institute, Alabama, first award, gold medal and $400 for scholarly research and educational publicity through his periodic compilation and publication of the Negro Year Book and his recent exhaustive "Bibliography of the Negro in Africa and America." John M. Gandy, president, Virginia State College, Ettricks, Virginia, second award, bronze medal and $100 for developing his institution from a non-accredited school to one offering a four-year course in high school education; a two-year normal course and a four-year college course with "A" rating in Virginia.

Religious Service

L. K. Williams, pastor of Mount Olivet Baptist Church, Chicago, first award, gold medal and $400 for his development of Mount Olivet, one of the largest institutional churches in America, and his leadership of Baptists of the United States through the National Baptist Convention, Inc. Channing H. Tobias, New York City, secretary of the National Council of the Y. M. C. A., second award, bronze medal and $100 for his work throughout the country in centers where there are interracial committees; his leadership among colored Y. M. C. A. secretaries and his creation of new fields for secretaries. James S. Russell, Lawrenceville, Virginia Archdeacon of the Diocese of Southern Virginia, another first award, gold medal and $400 for his work as a missionary minister and an administrator in the development of church missions and a parish school in Virginia.

Race Relations

No awards.

Fourth Harmon Awards, 1929

Literature

No first award. Walter F. White, New York City, assistant secretary of the National Association for the Advancement of Colored People, second award, bronze medal and $100 for his creative writing shown in two novels, "The Fire in the Flint," and "Flight."

Music

Harry T. Burleigh, New York City, one first award, gold medal and $400 for his arrangement of Negro spirituals and for instrumental suites. Harry L. Freeman, New York City, another first award, gold medal and $400 as the composer of the first Negro grand opera. It was performed in Denver, Cleveland and Chicago. Carl R. Diton, New York City, second award, bronze medal and $100 for his composition which includes a cantata and the first movement of a symphony in which he reproduces African rhythms.

Fine Arts

William H. Johnson, New York City, first award, gold medal and $400 for his portraits and landscapes done in modern style. Albert A. Smith, New York City, one second award, bronze medal and $100 for oil paintings especially five character studies. Sargent Johnson, Berkley, California, another second award, bronze medal and $100 for his sculptures, etchings and wood carvings.

Industry, Including Business

Truman K. Gibson, Chicago, first award, gold medal and $400 for his pioneer work in Negro insurance organization and administration. John C. Claybrook, Proctor, Arkansas, second award, bronze medal and $100 for his development of a large plantation and lumber business. He never had a day of schooling.

Science, Including Invention

Theodore K. Lawless, physician, Chicago, first award, gold medal and $400 for his studies in dermatology. No second award.

Education

John Hope, president of Atlanta University, Atlanta, Georgia, one first award, gold medal and $400 for his work in promoting college education among Negroes in the South. W. J. Hale, president of the State Agricultural and Industrial College for Negroes, Nashville, Tennessee, another first award, gold medal and $400 for his work in advancing the growth of the institution he heads. Janie Porter Barrett of Peak's Turnout, Virginia, second award, bronze medal and $100 for her work among delinquent Negro girls.

Religious Service

Robert E. Jones, bishop, Methodist Episcopal Church, New Orleans, founder, Gulf Side Chatauqua near Bay St. Louis, Louisiana, first award, gold medal and $400 for his work in organizing and furthering an educational, social and religious center and for conspicuous work as a religious editor. A. Clayton Powell, New York City, second award, bronze medal and $100 for his work as pastor of the Abyssinian Church.

Race Relations

Robert R. Moton, principal of Tuskegee Institute, biennial award, gold medal and $1,000 for his work in education, in the interracial activities of the Y. M. C. A., as a member of the Commission on Interracial Cooperation and for his recent book, "What The Negro Thinks."

Fifth Harmon Awards, 1930

Literature

James Langston Hughes, Westfield, New Jersey, gold medal and $400 for his book, "Not Without Laughter."

Music

Hall Johnson, New York City, gold medal and $400 for original musical compositions used in "The Green Pastures."

Fine Arts

James L. Wells, Washington, D. C., gold medal and $400 for his achievement in art.

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Albon L. Holsey, Tuskegee Institute, Alabama, gold medal and $400 for his successful experiment in enabling Negroes to operate stores for Negro trade.

Science, Including Invention

Charles S. Johnson, Nashville, Tennessee, gold medal and $400, recipient of the award in science. Among his research works is "The Negro in American Civilization."

Education

Henry A. Hunt, Fort Valley, Georgia, gold medal and $400 for his development of a training center for Negro youth which has markedly improved the life in a community of 300,000 people.

Agriculture

Thomas Monroe Campbell, Tuskegee Institute, Alabama, gold medal and $400, first Negro farm demonstration agent in the South.

Religious Service

Henry C. McDowell, Galangus, Angola, Portuguese West Africa, gold medal and $400 for his missionary work in Africa.

Race Relations

No award.

Spingarn Achievement Awards

In 1914, J. E. Spingarn, chairman of the executive committee of the National Association for the Advancement of Colored People, established a gold medal to be given to the man or woman of African descent and American citizenship, who during the year shall have made the highest achievement in any field of human endeavor.

The awards of the medal have been as follows:

1. Professor E. E. Just, head of the department of physiology of Howard University Medical School. Presented February 12, 1915, by Charles S. Whitman, governor of New York, in the Ethical Culture Hall, New York City, at the annual meeting of the National Association for the Advancement of Colored People. Award for researches in biology.

2. Major Charles Young, United States Army. Presented February 22, 1916, at Tremont Temple, Boston, Massachusetts, by Samuel Walker McCall, governor of Massachusetts, at a mass meeting of the National Association for the Advancement of Colored People. Award for service in organizing the Liberian constabulary and developing roads of the republic of Liberia.

3. Harry T. Burleigh, composer, pianist, singer. Presented May 16, 1917, in Washington, D. C., by United States Senator Wesley

discoveries on corosion testing and his development in duriron. No second award.

Education

John W. Davis, president of West Virginia State College, Institute, West Virginia, first award, gold medal and $400 for his success in building up a land-grant college from a secondary school to an institution acknowledged as having college standing. One of its features is its full Negro faculty. It is the first institution of its kind to be accepted as a member of the North Central Association of Colleges and Secondary Schools. Benjamin Brawley, Shaw University, Raleigh, North Carolina, second award, bronze medal and $100 for his work as a teacher of English, his publications on race life and on English literature, several of which are now being used as textbooks and for his critical and technical articles.

Religious Service

William N. DeBerry, pastor, St. John's Congregational Church, Springfield, Massachusetts, first award, gold medal and $400 in recognition of his development of a model church as an outstanding example of what a church may mean in group and community service. Robert E. Jones, New Orleans, bishop, Methodist Episcopal Church, second award, bronze medal and $100 for his work in organizing and furthering an educational, social and religious center of his area and conspicuous work as a religious editor.

Race Relations

James H. Dillard, Charlottesville, Virginia, president of the Anna T. Jeanes Foundation and the John F. Slater Fund, main award, gold medal and $500 for his success in increasing county training schools for Negroes from four to more than three hundred, with increased public appropriations from a little more than $3,000 to $1,000,000 annually. Julius Rosenwald, Chicago, a supplemental award of a gold medal for giving of his money to improve rural school facilities for Negroes and to the extension of the colored Y. M. C. A. work.

Third Harmon Awards, 1928

Literature

Claude McKay, formerly of New York City, poet and novelist, first award, gold medal and $400 for his work in literature, especially, "Harlem Shadows," and his book, "Home to Harlem." Nella Larson Imes, New York City, second award, bronze medal and $100 for her novel, "Quicksand," published in 1928.

Music

No first award. J. Harold Brown, Indianapolis, Indiana, second award, bronze medal and $100 for the earnestness of his work and its wide range, especially in orchestration.

Fine Arts

Archibald J. Motley, Jr., Chicago, first award, gold medal and $400 for his artistic ability, particularly as shown in "The Octoroon Girl," an oil painting. Mrs. May Howard Jackson, Washington, D. C., second award, bronze medal and $100 for work in sculpture, especially the plaster bust of Dean Kelly Miller of Howard University.

Industry, Including Business

S. W. Rutherford, Washington, secretary and business manager, National Benefit Life Insurance Company, first award, gold medal and $400 for his sound management and leadership of his company, which was developed from a small sick benefit association with capital stock in 1898 of $3,000 to a legal reserve life insurance company with $75,000,000 in policies in force. Frederick Massiah, Philadelphia, bronze medal and $100 for outstanding work in building engineering, especially concrete construction.

Science, Including Invention

No awards.

Education

Monroe N. Work, Tuskegee Institute, Alabama, first award, gold medal and $400 for scholarly research and educational publicity through his periodic compilation and publication of the Negro Year Book and his recent exhaustive "Bibliography of the Negro in Africa and America." John M. Gandy, president, Virginia State College, Ettricks, Virginia, second award, bronze medal and $100 for developing his institution from a non-accredited school to one offering a four-year course in high school education; a two-year normal course and a four-year college course with "A" rating in Virginia.

Religious Service

L. K. Williams, pastor of Mount Olivet Baptist Church, Chicago, first award, gold medal and $400 for his development of Mount Olivet, one of the largest institutional churches in America, and his leadership of Baptists of the United States through the National Baptist Convention, Inc. Channing H. Tobias, New York City, secretary of the National Council of the Y. M. C. A., second award, bronze medal and $100 for his work throughout the country in centers where there are interracial committees; his leadership among colored Y. M. C. A. secretaries and his creation of new fields for secretaries. James S. Russell, Lawrenceville, Virginia Archdeacon of the Diocese of Southern Virginia, another first award, gold medal and $400 for his work as a missionary minister and an administrator in the development of church missions and a parish school in Virginia.

Race Relations

No awards.

Fourth Harmon Awards, 1929

Literature

No first award. Walter F. White, New York City, assistant secretary of the National Association for the Advancement of Colored People, second award, bronze medal and $100 for his creative writing shown in two novels, "The Fire in the Flint," and "Flight."

Music

Harry T. Burleigh, New York City, one first award, gold medal and $400 for his arrangement of Negro spirituals and for instrumental suites. Harry L. Freeman, New York City, another first award, gold medal and $400 as the composer of the first Negro grand opera. It was performed in Denver, Cleveland and Chicago. Carl R. Diton, New York City, second award, bronze medal and $100 for his composition which includes a cantata and the first movement of a symphony in which he reproduces African rhythms.

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3. Harry T. Burleigh, composer, pianist, singer. Presented May 16, 1917, in Washington, D. C., by United States Senator Wesley

L. Jones, of Washington, at a special meeting of the National Association for the Advancement of Colored People. Award for excellence in the field of creative music.

4. William Stanley Braithwaite, poet, literary critic and editor. Presented May 3, 1918, in the First Baptist Church of Providence, Rhode Island, by R. Livingstone Beeckman, governor of Rhode Island, at a special meeting of the National Association for the Advancement of Colored People. Award for distinguished achievement in literature.

5. Archibald H. Grimke, former United States Consul in Santo Domingo; president, American Negro Academy; author; president of the District of Columbia branch, National Association for the Advancement of Colored People. Presented June 27, 1919, in Cleveland, Ohio, by Charles F. Thwing, president of Western Reserve University, at the annual conference of the National Association for the Advancement of Colored People. Award for seventy years of distinguished services to his country and his race.

6. William E. Burghardt DuBois, author, editor of "The Crisis." Presented June 1, 1920, on the campus of Atlanta University, by Bishop John Hurst, chairman of the committee of award, at the annual conference of the National Association for the Advancement of Colored People. Award for the founding and calling together of the Pan-African Congress.

7. Charles S. Gilpin, actor. Presented June 30, 1921, in Detroit, Michigan, to Mr. Gilpin by proxy, as severe illness prevented his appearance, the presentation being made by a representative of the governor of Michigan; later presented in New York City to Mr. Gilpin by Mr. Spingarn in person. Award for his achievement in the title role of Eugene O'Neill's play, "Emperor Jones."

8. Mary B. Talbert, former president of the National Association of Colored Women. Presented on June 20, 1922, in Newark, New Jersey, by Rabbi Solomon Foster of Newark. Award for service to the women of her race and for the restoration of the home of Frederick Douglass.

9. George W. Carver, head of the department of research and experiment station of Tuskegee Institute. Presented September 4, 1923, at Kansas City, Kansas, by Hon. Charles B. Griffith, attorney-general of Kansas, at the fourteenth annual conference of the National Association for the Advancement of Colored People. Award for distinguished research in agricultural chemistry.

10. Roland Hayes, singer. Presented July 1, 1924, at Philadelphia, Pennsylvania, by Dr. Josiah H. Penniman, provost and president of the University of Pennsylvania, at the fifteenth annual conference of the National Association for the Advancement of Colored People. The presentation was by proxy due to the absence of Mr. Hayes in Europe. Personal presentation was made April 7, 1925, in New York City by Mr. Walter Damrosch of the New York Symphony Orchestra. Award for "reputation which he has gained as a singer in England, Germany and France and especially in America where he was last year soloist for the Boston Symphony Orchestra, ... and because in all his singing Mr. Hayes has so finely interpreted the beauty and charm of the Negro folk song."

11. James Weldon Johnson, former United States Consul in Venezuela and Nicaragua; former editor; secretary of the National Association for the Advancement of Colored People. Presented June 30, 1925, by Dr. W. E. B. DuBois, editor of "The Crisis" and sixth Spingarn medalist at the sixteenth annual conference of the National Association for the Advancement of Colored People, Denver, Colorado. Awarded to Mr. Johnson as author, diplomat and public servant.

12. Carter G. Woodson, for ten years devoted service in collecting and publishing records of the Negro in America, culminating in the publication of "Negro Orators and Their Orations," and "Free Negro Heads of Families in the United States in 1830."

13. Anthony Overton, "because of his success in a long business career and for the crowning achievement of securing the admission of the Victory Life Insurance Company as the first Negro organization permitted to do insurance business under the rigid requirements of the State of New York."

14. Charles W. Chestnutt, for his "pioneer work as a literary artist depicting the life and struggle of Americans of Negro descent, and for his long and useful career as scholar, worker and freeman of one of America's greatest cities."

15. Mordecai Wyatt Johnson, first Negro president of Howard University in Washington, D. C. Presented July 2, 1929, at Cleveland, Ohio, by Charles F. Thwing, president-emeritus of Western Reserve University at the twentieth annual conference of the National Association for the Advancement of Colored People. Award for his successful administration as first Negro president of the leading Negro University in America, and for his achievement during the last year of obtaining legislation by which Howard University becomes a recognized institution of the government of the United States.

16. Henry A. Hunt, principal, Fort Valley High and Industrial School. Presented July 1, 1930, at Springfield, Massachusetts, by William Allan Neilson, president of Smith College, "for 25 years of modest, faithful, unselfish and devoted service in the education of Negroes of rural Georgia, and to the teaching profession in that state. In the face of great difficulties he has built up an excellent school and has at all times advanced the cause of his race with tact, skill and integrity."

17. Richard B. Harrison, Chicago, Illinois. Presented March 22, 1931, at New York City, "whose fine and reverent characterization of the Lord in Marc Connelly's play, 'The Green Pastures,' has made the play the outstanding dramatic accomplishment of America in the year 1930. But the medal is given to Mr. Harrison not simply for this crowning accomplishment, but for the long years of his work as dramatic reader and entertainer, interpreting to the mass of colored people in church and school the finest specimens of English drama from Shakespeare down. It is fitting that in the sixty-seventh year of his life he should receive widespread acclaim for a role that typifies and completes his life work."

18. Robert Russa Moton, President of Tuskegee Institute. Presented on May 20, 1932, at Washington, D. C., "for his thoughtful leadership of conservative opinion and action on the Negro in the United States, as shown in the United States Veterans' Hospital controversy at Tuskegee; by his stand on education in Haiti; by his support of equal opportunity for the Negro in the American public school system; and by his expression of the best ideals of the Negro in his book, 'What The Negro Thinks.'"

19. Max Yergan, Raleigh, North Carolina, American Y. M. C. A. secretary, for ten years worked among the native students of South Africa. Presented at Chicago on July 1, 1933. The award was because, "he is a missionary of intelligence, tact and self-sacrifice, representing the gift of cooperation and culture which American Negroes may send back to their motherland; and he inaugurated last year an unusual local movement for interracial understanding among black and white students."

20. William Taylor Burwell Williams, field agent of the Jeanes and Slater Funds and dean of the College, Tuskegee Institute. Presented on June 28, 1934, at Oklahoma City, Oklahoma. Award was "for long service as field agent of the Slater and Jeanes Funds and the General Education Board, his comprehensive knowledge of the field of education and educational equipment; and his sincere efforts for their betterment."

21. Mrs. Mary McLeod Bethune, founder and president of Bethune-Cookman College, Daytona Beach, Florida. Presented on June 28, 1935, at St. Louis, Missouri. Award because, "in the face of almost insuperable difficulties she has, almost single-handedly, established and built up Bethune-Cookman College, which is recognized by the Associations of Colleges and Secondary Schools of the southern states as a standard junior college. In doing this she has not simply created another educational institution, but both the institution's and Mrs. Bethune's influence have been nation-wide. That influence has always been on a high plane, directed by a superb courage."

22. Awarded posthumously to John Hope, late president of Atlanta University; presented to his widow on July 3, 1936, at Baltimore, Maryland; award because he was "A distinguished leader of his race, one of the foremost college presidents in the United States, widely and favorably known throughout the educational world. John Hope was admired wherever he went because of his wisdom, his tact, his skill in negotiation, his solid contribution to any conference in which he sat, his remarkable modesty, and his untiring service to both races in the United States."

Negroes Listed in Who's Who in America

"The standards of admission to Who's Who in America, divide the eligibles into two classes: (1) those who are selected on account of special prominence in creditable lines of effort, making them the subjects of extensive interest, inquiry or discussion in this country; and (2) those who are arbitrarily included on account of official position, civil, military, naval, religious, or educational."

On the basis of these standards, 100 Negroes are included in the persons listed in the 1936-1937 edition of this publication. The names of these Negroes and their occupations as they are given in "Who's Who in America" are as follows:

Abbott, Robert S., Editor, Publisher
*Beckett, William Wesley, Bishop, A. M. E. Church
*Blackwell, George Lincoln, Bishop, A. M. E. Z. Church
*Bowen, John Wesley E., Theologian
Bragg, George F., Clergyman
Braithwaite, William Stanley, Author
Brawley, Benjamin G., Author
*Bruce, John Edward, ("Grit") Newspaper Correspondent
Bruce, Roscoe Conklin, Educator
Caldwell, Josiah S., Bishop, A. M. E. Z. Church
Carter, Randall A., Bishop, C. M. E., Church
Carver, George W., Educator
*Chestnutt, Charles W., Author
Clair, Matthew W., Bishop, M. E. Church
Cleves, Nelson C., Bishop, C. M. E. Church
*Clement, George C., Bishop, A. M. E. Z. Church
Cobb, James A., Judge
*Conner, James M., Bishop, A. M. E. Church
*Coppin, Levi J., Bishop, A. M. E. Church
Cotter, Joseph S., Author
Cottrel, Elias, Bishop, C. M. E. Church
Cullen, Countee, Author
Davis, John W., Educator
DeBerry, William N., Clergyman
Demby, Edward T., Bishop, P. E. Church
Dett, R. Nathaniel, Composer
DePriest, Oscar, Congressman
DuBois, W. E. B., Editor
Flipper, Joseph Simeon, Bishop, A. M. E. Church
Fountain, William A., Bishop, A. M. E. Church
Gandy, John M., Educator
Gardiner, Theodore Momolu, Bishop, P. E. Church
*Goler, William Harvey, Educator
Gregg, John A., Bishop, A. M. E. Church
Grimke, Angelina W., Writer
*Grimke, Archibald H., Lawyer
Grimke, Francis J., Clergyman
*Harrison, Richard B., Actor

*Deceased

*Hart, William H. H., Lawyer
Hayes, Roland, Tenor
Haynes, Elizabeth Ross, Author, Social Worker (Mrs. George Edmund Haynes)
Haynes, George E., Sociologist
Heard, William H., Bishop, A. M. E., Church
Holmes, Dwight O. W., Educator
Hood, Solomon P., Former Minister to Liberia
*Hope, John, Educator
Howard, Perry W., Lawyer
*Hudson, Richard B., Denominational Secretary
Hughes, James Langston, Author
Hunt, William H., Consular Service
Johnson, Charles S., Educator
Johnson, J. Rosamond, Musician
Johnson, James Weldon, Author
*Johnson, John Albert, Bishop, A. M. E. Church
Johnson, Mordecai W., Educator
Jones, Eugene Kinckle, Social Worker
Jones, Gilbert Haven, Educator
Jones, Laurence C., Educator
*Jones, Joshua H., Bishop, A. M. E. Church
Jones, Robert E., Bishop, M. E. Church
Jones, Scipio Africanus, Lawyer
Just, Ernest E., Professor, Zoology
King, Lorenzo H., Editor
King, Willis J., Clergyman
Kyles, Lynwood W., Bishop, A. M. E. Z. Church
Lane, Isaac, Bishop, C. M. E. Church
*Lee, William L., Bishop, A. M. E. Z. Church
Lewis, William H., Lawyer
Locke, Alain LeRoy, Professor of Philosophy
Lynch, John R., Retired Officer, United States Army
Lyon, Ernest, Clergyman, Diplomat
McCrorey, Henry L., Educator
Miller, Kelly, Educator
Mitchell, Arthur W., Congressman
*Mitchell, Charles E., Diplomatic Service
*Moore, Lewis B., Educator
Moton, Robert R., Educator
Patterson, Frederick D., Educator
Phillips, Charles H., Bishop, C. M. E. Church
Pickens, William, Social Worker
*Proctor, H. H., Clergyman
Robeson, Paul, Concert Singer, Actor
Scott, Emmett J., Author
Scott, William Edouard, Painter
Shepard, James E., Educator
*Tanner, Henry O., Artist
Toomer, Jean, Writer, Lecturer
Trenholm, H. Councill, Educator
*Tyree, Evans, Bishop, A. M. E. Church
Walton, Lester A., Diplomatic Service
Wheatland, Marcus F., Physician
White, Walter F., Writer
*Wilkinson, Robert S., Educator
Williams, Lacy K., Clergyman
Woodson, Carter G., Editor
Woodson, George F., Clergyman
Work, Monroe N., Educator
Wright, Richard R., Sr., Banker
Wright, Richard R., Jr., Bishop, A. M. E. Church
Yerby, William J., Consular Service

*Deceased

Negroes Listed in "American Men of Science"

Harvey, Burwell Towns, Chemistry, Morehouse College
Hinton, William Augustus, Instructor Preventative Medicine, Harvard University Medical School; Chief of Wasserman Laboratory, Massachusetts State Health Department
Imes, Elmer Samuel, Physics. Head, Department, Physics, Fisk University
Julian, Percy Lanon, Chemistry. Chemist, DePauw University
Just, Ernest Everett, Zoology. Professor, Zoology, Howard University
Lewis, Julian Herman, Pathology. Associate Professor, Pathology, University of Chicago
McKinney, Roscoe Lewis, Anatomy. Professor, Anatomy, Howard University.
Nabritt, Samuel Milton, Morphology, Physiology. Professor, Biology, Atlanta University
Strange, William Wallace, Engineering Physiology. Buffalo Museum of Natural History
Sumner, Francis Cecil, Psychology. Head, Department, Psychology, Howard University
Thornton, Robert Ambrose, Physics. Professor, Physics, Talladega College
Turner, Thomas Wyatt, Botany. Head, Department Biology, Hampton Institute.

INVENTIONS BY NEGROES

Negroes have applied their inventive talents to a wide range of subjects. These include: clothing, household furnishings, electrical devices, aeronautics, chemical compounds, mechanical devices, metal work, psychological devices, etc. It is estimated that Negroes hold patents on more than 4,000 inventions. Among the inventions on which they secured patents during the period 1932-1935 are the following:

W. Hawkins, Washington, D. C., designed an auto seat garment known as the "collegiate rumble cape" for persons using the rumble seat in an automobile.

C. M. Petty, Wilkesboro, North Carolina, invented a combination overall and jumper with drop seat and tabs to keep the coat from pulling away from the trouser part.

E. L. Turner, Hopkinsville, Kentucky, invented a belt vest suspender, the feature of which is, that it goes through slits in the vest, as well as through straps on the trousers.

E. Contrell, Norton, Virginia, has invented a model garment hanger to keep clothes properly hung and unwrinkled.

F. A. Beamis, Washington, D. C., invented a razor blade holder, in which use is made of safety razor blades as knives and for other purposes.

J. C. Robinson, Pittsburgh, Pennsylvania, invented a comb to straighten stubborn hair and to set waves in straight hair.

J. B. Woolfolk, Philadelphia, Pennsylvania, invented an automatic shoe shiner, capable of quickly dusting, daubing, and polishing the shoes of the patron.

H. Jackson, Harrisburg, Pennsylvania, has invented a burglar trap works, "the bandit steps up to the window with a stick-em-up command, the teller steps back and presses a button beneath his foot. This springs the trap and the burglar finds himself in a cage. He cannot shoot his way out, because the cage is lined with bullet proof glass."

F. D. Crichton, Lynchburg, Virginia, invented a flag holder which automatically releases and readjusts a flag when it becomes wrapped or tangled around the flag pole.

S. W. S. James, Chicago, Illinois, invented a number of table and banquet silverware service devices.

W. S. Gordon, Philadelphia, Pennsylvania, invented a folding berth ladder for pullman sleepers. The special feature of which is, that it can be attached to each berth without the assistance of a porter.

E. D. McBryer, Boley, Oklahoma, invented a pecan thrasher, which thrashes and separates the nuts at the same time.

E. F. Johnson, New York City, invented a window ventilator, designed to provide the necessary ventilation and to act as an air filter for removing dust and dirt from the air entering through the device.

J. LaFieleo, Wichita, Kansas, invented an automobile which is operated entirely by compressed air. It is started by an electric motor and then operates under its own power secured from the machine's vibration. Thus the car develops its own compressed air and stores it in a tank.

R. H. Pryor, Baltimore, Maryland, invented a radial aviation type engine for autos, which weighs less than a hundred pounds, produces eighty horse power, and travels forty to fifty miles on a gallon of gasoline.

A. B. Williamson, Lula, Mississippi, invented an automobile air pump, which operates by means of compression from motor for tire inflation.

C. L. Bryant, Camden, Arkansas, invented an auto weather protector designed to give full protection to a car from rain, dew, or any hazardous weather which might damage it.

A. B. Steele, New York City, invented a device to enable one to open and close the rear door of an automobile from the drivers seat.

G. T. Ellis, Trenton, New Jersey, invented a device to prevent automobile thefts. This device fastened to the steering column, is intended to disengage the clutch and lock the wheels, so that the car may not be towed or driven away. It is also intended to prevent the tires from being removed from the wheels of the car.

J. Williams, Chicago, Illinois, invented a device designed to prevent automobile accidents. The device includes lights on four sides of the machine which by specially hooked up switches operated automatically, indicates just what maneuvers the driver of the car intends to make.

C. B. Collins, Washington, D. C., invented a flash light that burns without a battery.

C. I. Clarke, New York City, invented an aeroplane with wings which flap like a bird's wings and intended to keep a plane afloat in the air if the propellor ceases to work.

H. F. Stillwell, civilian employee of the Animal Transportation section of the quartermaster's corps, Fort Sam Houston, Texas, invented a device for delivering mail and other matters from an airplane in flight.

Dr. J. A. Jenkins, Philadelphia, Pennsylvania, invented a 650 horse power semi-bouyant amphibian (aeroplane) with a maximum passenger capacity of 200, an estimated speed of 150 miles per hour and capable of taking off from water or land.

D. E. Howard, assistant professor, Mechanical Engineering, Howard University, Washington, D. C., completed a fourth of a series of motor driven presses designed to push typewriter plates on and off their cores. The purpose of the press is to supersede, the strenuous manual operation of hammering on the rolls by an easy power operation of pushing them on mechanically and with little or no effort on the part of the operator.

C. Harvard, 23 years old, of the Ford Motor Company, Detroit, Michigan, helped to design and build an inspection machine accurate to one-ten thousandths of an inch, and is used in the precision machinery for gauging parts in making Ford engines. Harvard demonstrated this machine at the Chicago World's Fair, and was sent to South America by the Ford Company to make demonstrations there. Harvard is also assisting in developing a machine which will inspect 600 camshafts an hour. It will be accurate to a thousandth part of an inch on the cams, and five-ten thousandths of an inch on the bearings.

M. R. Plancht, Havana, Cuba, has a number of inventions to his credit among which are: an artificial coal cheaper and superior to the best cannel coal; an improved electric light, an improved ship propeller, an auto pump, and a centrifugal motor for water, steam or gasoline.

R. Robinson, an American Negro, employed in the Kgonovich ball-bearing works of Moscow, Russia, has to his credit, twenty inventions for which he received special commendations and awards from the Soviet Government. Robinson was formerly employed by the Ford Motor Company of Detroit, Michigan.

E. Jenkins, Philadelphia, Pennsylvania, invented a duplex dynamo designed to produce greater magnetism for generation in a shorter space of time than dynamos now in use.

J. W. Williams, Columbus, Georgia, a chemistry student in the colored high school of that city, has produced a new fuel made from kindling. The substance can be used in any cigarette lighter, catching fire and supporting the flame as readily as benzine. Through the process by which the fuel is produced, good use can be made of the southern pine stumps and wasted chips from the turpentine distilled trees, thus utilizing materials now being thrown aside. The fuel is said to be a good solvent for fats and alkaloids, dissolving also such chemicals as ferric choloride sulpher and phosphorus.

M. Hill, graduate student in the field of technical speech sounds, Ohio State University, invented a new and improved spirometer, an instrument which measures the capacity of the lungs. His instrument measures to a centimeter, the amount of breath used in a single sentence. It also detects the breath changes. A demonstration of this invention was made before the Ohio Speech Teachers Association—a branch of the National Society for the Study of Speech.

SPORTS

Marble Champion—1936

Leonard Tyner, a thirteen year old Negro boy, won the 1936 national marble championship at Ocean City, New Jersey.

Pugilism

It is said that Negroes were the pioneers in American pugilism, and that the first champion was a Negro slave, Tom Molineaux, of Richmond, Virginia, who in the first part of the eighteenth century, won his freedom by winning a $100,000 stake for his master, Algeron Molineaux, who had wagered this amount that he could produce a black man that could whip any other slave that could be produced.

Tom Molineaux, after defeating all comers in America, went to England in 1810, where he was defeated by Tom Cribb, the British champion, on December 8, 1810. The most noted of the Negro pugilists are: Peter Jackson, (contemporary of John L. Sullivan and James Corbett) George Dixon, Joe Gans, Joe Walcott, Dixie Kidd, Joe Jeannette, Sam Langford, Sam McVea, Harry Wills, Jack Johnson, John Henry Lewis and Joe Louis.

Pugilistic Champions—Heavyweights: (Over 175 lbs.)—Jack Johnson, 1908-15.

Light-heavyweights, (175 lbs.)—John Henry Lewis, 1933-37.

Middleweights, (160 lbs.)—Tiger Flowers, 1927-32

Welterweights, (147 lbs.), Joe Walcott, 1901-04; Dixie Kidd, 1904-08; Jack Thompson, 1930.

Lightweights, (133 lbs.), Joe Gans, 1902-1908.

Featherweights, (122 lbs.), George Dixon, 1892-97 and 1900-1901

Bantamweights, (116 lbs.), George Dixon, 1890-92; Panama Al Brown, 1931-33

Baseball

Some of the best professional baseball teams are composed of Negroes, such as: The American Giants of Chicago, The Philadelphia Stars, The Kansas City Monarchs, etc. It is generally conceded that there are many Negro players who are equal to the best of the Big League players, and it is only their color which keeps them out of the Big League.

Considerable discussion relative to this matter has recently been carried on among sportswriters of the Metropolitan dailies. Jimmie Powers, of the New York Daily Times, asks the following questions: "If colored boys improve our Olympians, our footballers and our boxers, why can't they play baseball in our Big Leagues?" Ford Frick, president of the National League, and a former sportswriter for the Hearst press, wrote: "Beyond the fundamental requirements that a major league player must have unique ability, good character and habits, I do not recall one instance where baseball has allowed race, creed or color to enter the selection of its players." In other words, there is no law to prevent the hiring of Negroes by big league teams.

It was pointed out that during the winter months, the best Negro ball players of the land have been brought to Los Angeles, and opposing them have been all-star teams of major and minor league players, "many of the players having played in the World's Series of that year. They were permitted to play to a certain date, at which time they hung up their spiked shoes and gloves for the year, or until the next spring training grind.

"Players have never had any objections to meeting Negro teams in the winter league, and only clubs in organized baseball have opposed the Negro clubs.

"With the Japanese making great strides in baseball, it will be only a few years before international competition will be a reality with the Japanese on one side and the Americans on the other.

"Negro players in the United States are far superior to anything the Japanese have to offer, or will offer for many years."

When the first National Association of Baseball Players was organized in Philadelphia, December 11, 1867, it was recommended that colored clubs be excluded from representation in the association. The precedent then established has since been followed and was construed to include individuals as well as clubs. Some Negroes, however, in spite of these restrictions, became members of professional teams. Moses F. Walker, a Negro, was catcher for Toledo of the Northwestern League in 1883, and remained with Toledo, when in 1884 it became a member of the American Association, a major league organization. Frank Grant, a Negro, was a second baseman, in 1886, on the Meriden (Connecticut) team of the Eastern League, which dropped out before the close of the season. Grant finished that season with a Buffalo team, also of the Eastern League. He played four years with this team, and is said to have been regarded as the equal of any second baseman in the country. In 1890, he was with the Harrisburg team of the Pennsylvania State League. He then dropped out and was the last Negro in organized baseball.

Football

A number of Negroes have achieved distinction as football players on leading university and college teams. Among the players who achieved distinction in former days were:

Lewis, at Harvard, (one of the greatest centers the game has ever produced); Taylor, at Pennsylvania; Marshall, at Minnesota, (All-American left end, 1905-1906); Bullock, at Dartmouth; Grey and Pinkett, at Amherst; Ayler, at Brown; Chadwell, at Williams; Craighead, at Massachusetts Agricultural College; Jones, at Harvard; Ransom, at Beloit; Young and Wheeler, at Illinois; Johnson and Ross, at Nebraska; Green, at Western Reserve; and Roberts, at Colorado College.

Among the Negro football players who have achieved distinction in more recent days are: Tibbs, at Syracuse; Smith, at Michigan Agriculture College, (tackle, all-Western eleven); Brown and Morrison, at Tufts; Pollard, at Brown, (All-American halfback, 1916); Robeson, at Rutgers, (All-American end, 1918); West, at Washington and Jefferson; Slater, at Iowa, (tackle, All-Western eleven and All-American eleven, 1921); Ward, end at Michigan; and Simmons, halfback at Iowa.

It appears that the first football game between Negro colleges took place on Thanksgiving Day, 1892, at Salisbury, North Carolina, between Livingstone College and Biddle University, (Johnson C. Smith University). In 1894, Howard University,

Washington, D. C., and Lincoln University, Pennsylvania, played the first game between Negro colleges in the East. Atlanta University, Georgia, and Tuskegee Institute, Alabama played the first game between Negro colleges in the lower South.

Field and Track Events

Negroes on All-America Track and Field Teams

Three Negroes were on the All-America team for 1934, as selected by Daniel J. Ferris, secretary-treasurer of the Amateur Athletic Union of the United States.

60 meters, 100 meters and 200 meters—Ralph Metcalfe, Marquette University.

Running broad jump—Jesse Owens, Ohio State University.

Pentathlon—Eulace Peacock, Temple University.

Four Negroes were on the All-America team for 1935:

60 meters run—Ben Johnson, Columbia.

100 meters run—Eulace Peacock, Shore, A. C.

200 meters run—Jesse Owens, Ohio State University.

200 meters hurdles—Jesse Owens, Ohio State University.

Running high jump—Cornelius Johnson, Compton, California, Junior College.

Running broad jump—Jesse Owens, Ohio State University.

Five Negroes were on the All-America team for 1936:

60 meters run—Ralph Metcalfe, Marquette Club.

100 meters run—Jesse Owens, Ohio State University.

200 meters run—Jesse Owens, Ohio State University.

400 meters run—Archie Williams, California.

800 meters run—John Woodruff, Pittsburgh.

200 meters hurdles—Jesse Owens, Ohio State University.

Running high jump—Cornelius Johnson, Compton, California, Junior College.

Running broad jump—Jesse Owens, Ohio State University.

All-College Teams

One Negro was on the All-College team for 1934:

100 yards run—Ralph Metcalfe, Marquette University.

220 yards run—Ralph Metcalfe, Marquette University.

Three Negroes were on the All-College team for 1935:

100 yards run—Jesse Owens, Ohio State University.

220 yards run—Jesse Owens, Ohio State University.

440 yards run—James LuValle, University of Southern California at Los Angeles.

220 yards hurdles—Jesse Owens, Ohio State University.

Running high jump—Cornelius Johnson, Compton, California, Junior College.

Running broad jump—Jesse Owens, Ohio State University.

Three Negroes were on the All-College team for 1936:

100 meters run—Jesse Owens, Ohio State University.

200 meters run—Jesse Owens, Ohio State University.

400 meters run—Archie Williams, California.

200 meters hurdles—Jesse Owens, Ohio State University.

High Jump—Dave Albritton, Ohio State University.

Broad jump—Jesse Owens, Ohio State University.

Some American Amateur Track Records Made by Negroes

60 yards 6.1 seconds, (dirt track), Jesse Owens, Chicago, Illinois, March 9, 1935.

60 yards—6.2 seconds. Jesse Owens, New York City, March 17, 1934.

60 yards—6.2 seconds, Eulace Peacock, New York City, March 16, 1935.

100 yards—9.4 seconds, Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

220 yards—20.3 seconds, Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

220 yards, 21.2 seconds, Ralph Metcalfe, Milwaukee, Wisconsin, June 2, 1933.

60 meters—6.7 seconds, Ralph Metcalfe, New York City, February 25, 1933.

60 meters—6.6 seconds, Jesse Owens, New York City, February 23, 1935.

100 meters—10.3 seconds, (Eddie Tolan, Ralph Metcalfe), Los Angeles, August 1, 1932.

200 meters—21.2 seconds around turn, Eddie Tolan, Los Angeles, August 3, 1932.

500 meters—1 minute, 5 seconds; Phil Edwards, New York City, February 18, 1929.

Running broad jump—26 feet, 8¼ inches, Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

Field and Track Records in United States Made by Negroes in 1936

Jesse Owens tied the world's record in the 100 yard dash, 9.4 seconds, at the dual meet between Michigan and Ohio State, May 2, 1936. He broke the world's record in the 220 yard dash, 20.3 seconds; furlong hurdles, 22.6 seconds; broad jump, 26 feet, 8¼ inches.

Cornelius Johnson and David Albritton broke the world's high jump record, clearing the pole 6 feet, 9¾ inches, at the Olympic trials, New York City, July 12, 1936.

Mabel Blanche Smith, Tuskegee, won the running broad jump, 18 feet, at the national women's track meet, Providence, Rhode Island, July 4, 1936.

Negro Members of Olympic Teams 1906-1936

Athens, Greece, 1906—John B. Taylor, United States, 400 meters.

Stockholm, Sweden, 1912—Howard P. Drew, United States, sprints.

Antwerp, Belgium, 1920—Sol Butler, United States, sprints and running broad jump.

Antwerp, Belgium, 1920—Earl Johnson, United States, long distance runner.

Paris, France, 1924—DeHart Hubbard, United States, running broad jump.

Paris, France 1924—Ned Gourdin, United States, sprints and running broad jump.

Amsterdam, Holland, 1928—Silvio Cator, Haiti, running broad jump.

Los Angeles, California, 1932—Ralph Metcalfe and Eddie Tolan, United States, 100 and 200 meters. Edward L. Gordon, United States, running broad jump. Cornelius Johnson, United States, high jump. James Johnson, United States, 400 meters relay. Louise Stokes and Tidye Pickett, United States, 400 meters relay. Phil Edwards, Canada, 800 and 1500 meters. Ray Lewis, Canada, 400 and 1600 meters. Andre Theard, Haiti, 100 meters.

Berlin, Germany, 1936—Ralph Metcalfe and Jesse Owens, United States, 100 meters. Louise Stokes, United States, 100 meters relay. Jesse Owens and Mack Robinson, United States, 200 meters. Archie Williams and Jimmy LuValle, United States, 400 meters. John Woodruff, United States, 800 meters. Phil Edwards, Canada, 1500 meters. Cornelius Johnson and David Albritton, United States, high jump. Jesse Owens and John Brooks, United States, running broad jump. Samuel Richards, Canada, hop, step and jump. Tidye Pickett, United States, 80 meter hurdles. Fritz Pollard, United States, 110 meter hurdles, Samuel Richards, Canada, sprints. John Terry, United States, weight lifting team. Jackie Wilson, bantamweight; Howell King, welterweight; Jimmie Clark, middleweight, Arthur Oliver, heavyweight, United States boxing team.

(Haiti, Costa Rica and Jamaica each had one representative entered in the games. The Jamaican did not show up, and the other two did not place).

Negro Olympic Track and Field Champions

Running broad jump—24 feet, 5½ inches. DeHart Hubbard, United States. Paris, 1924.

100 meters run—10.3 seconds. Eddie Tolan, United States. Los Angeles, 1932.

200 meters run—21.2 seconds. Eddie Tolan, United States, Los Angeles, 1932.

Running broad jump—25 feet, ¾ inch. Edward Gordon, United States. Los Angeles, 1932.

100 meters run—10.3 seconds. Jesse Owens, United States. Berlin, 1936.

200 meters run—20.7 seconds. Jesse Owens, United States. Berlin, 1936.

400 meters run—46.5 seconds. Archie Williams, United States. Berlin, 1936.

800 meters run—152.9 seconds. John Woodruff, United States. Berlin, 1936.

400 meters relay race—39.8 seconds. Ralph Metcalfe and Jesse Owens, United States. (Two Negro members of the team—New world and Olympic record), Berlin, 1936.

High jump—6 feet, 7 15-16 inches. Cornelius Johnson, United States. Berlin, 1936.

Broad jump—26 feet, 5 and 21-64 inches. Jesse Owens, United States. Berlin, 1936.

World Track and Field Records Held by Negroes

100 meters—10.3 seconds. Eddie Tolan and Ralph Metcalfe, Los Angeles, August 1, 1932.

200 meters—20.6 seconds. Ralph Metcalfe, Budapest, August 12, 1933.

100 yards run—9.4 seconds. Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

220 yards run—20.3 seconds. Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

220 yards hurdles—26.6 seconds. Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

Running broad jump—26 feet, 8¼ inches. Jesse Owens, Ann Arbor, Michigan, May 25, 1935.

DIVISION II

THE NEGRO AND NATIONAL RECOVERY

THE NEGRO AND NATIONAL RELIEF

It appears that there were a greater proportion of Negroes than whites on relief. It further appears that, in some cases, Negroes on relief received about the same treatment as the whites. Numerous complaints, however, indicated that in many instances, either Negroes were not given anything, or that they were given less than whites. A complaint with respect to relief in the South was that too often Negroes were required to make a choice between accepting work, generally on plantations at a lower rate than that given for relief, or to run the risk of being arrested for vagrancy if they refused to work. At this same time, there were complaints from whites in the South that they could not get Negroes to work because the amount received per day or week on relief was greater than the Negroes had been receiving for work as household domestics and plantation workers.

Alfred Edgar Smith, in charge of Negro labor relations for the Works Progress Administration, after a study of the relief situation as it relates to Negroes reported in September 1936, the following reasons why Negroes comprise one-sixth of the depression relief rolls while they are only one-tenth of the total population: "Negroes are concentrated in those economic groups which have contributed heavily to the relief rolls, such as unskilled labor and domestic service workers.

"They are paid lower wages for identical work, the differential being more widespread in the South.

"Racial discrimination in lay-offs and re-employment, the Negro during the depression being the 'first man fired and the last man hired.'

"Displacement of Negro labor by white workers, crowding him out of the cheap labor field.

"Industrial color bans and color bans among organized labor.

"Small scale of Negro business enterprises.

"Dislocation of the tenant system in southern agriculture.

"Lack of provision for Negro unemployables.

"Relative instability of Negro family life."

Smith's study disclosed that while Negroes were added to the relief rolls in a proportion twice as great as whites through the loss of private employment, they were removed from the rolls through re-employment only half as frequently.

The following information concerning the Negro and National Relief was furnished by the Division of Social Research of the Works Progress Administration (1):

Number on Relief

Of the eighteen million persons on relief in May, 1935, three million were Negroes. Most of the remainder were whites. Approximately one-fourth of the Negroes in the country are on relief, however, compared with less than one-seventh of the white persons. The occupations at which the Negro works have been hit particularly hard by the depression, and his earnings in the past have been insufficient to allow him to save enough to remain financially independent.

The total number of families on relief October, 1933 was 3,178,089 distributed as follows: white, 2,542,820; Negro, 579,123; other races, 56,146.

Color or Race of Persons in Relief Families

"In more than 2,500,000 of the relief families, the head of the family was white, in nearly 600,000, Negro, and in only 56,000 was the head of any other race than the white or Negro. When classified in terms of the color or race of the head of the family, the number of whites on relief in 1933 represented 81.3 per cent of the total relief group, Negroes, 16.7 per cent, and other races 2 per cent, as compared with 88.6 per cent whites, 9.7 per cent Negroes, and 1.7 per cent other races in the total population in 1930. Both Negroes and other races on relief were highly concentrated in

(1) Consult bulletins: "On Relief, May, 1935"; "Unemployment Relief Census, October, 1933"; "Statistics of Youth on Relief, Series I. No. 16"; "Rural Youth on Relief, February, 1935"; "The Transient Unemployed"; "Migrant Families, (II)."

certain sections of the country. Twenty-four states (including the District of Columbia) which in 1930 had 97 per cent of all the Negro population in the country, contributed, in October 1933, 96 per cent of the Negro relief persons; similarly, six states having 85 per cent of all the population of 'other races' in 1930 contributed 88 per cent of the relief persons of other races in October, 1933.

"Although, as pointed out, there was almost twice as high a proportion of Negroes as of whites on relief for the United States as a whole, there were four states—Mississippi, Arkansas, Kentucky, and West Virginia—where the proportion of whites on relief was greater than the comparable proportion of Negroes; and one state—Tennessee—where the two races received relief in equal proportions. The

Comparison of Persons in Negro Relief Families with Persons in White Relief Families, October, 1933, as Shown by Percentages of Total Negro Population and Total White Population, Respectively, for States Having More than 100,000 Negroes in 1930*

AREA	NEGROES			WHITES		
	All persons, 1930	Relief persons, 1933	Ratio of relief persons to all persons	All persons 1930	Relief persons, 1933	Ratio of relief persons to all persons
United States Total	11,891,143	2,117,644	17.8	108,864,207	10,309,844	9.5
Georgia	1,071,125	117,281	10.9	1,836,974	159,686	8.7
Mississippi	1,009,718	91,375	9.0	996,856	136,339	13.7
Alabama	944,834	179,727	19.0	1,700,775	275,049	16.2
North Carolina	918,647	104,124	11.3	2,234,948	147,435	6.6
Texas	854,964	75,535	8.8	4,283,491	232,954	5.4
South Carolina	793,681	218,806	27.6	944,040	184,421	19.5
Louisiana	776,326	134,849	17.4	1,318,160	190,140	14.4
Virginia	650,165	27,756	4.3	1,770,405	38,127	2.2
Arkansas	478,463	42,378	8.9	1,374,906	137,053	10.0
Tennessee	477,646	34,694	7.3	2,138,619	155,181	7.3
Florida	431,828	157,890	36.6	1,035,205	212,401	20.5
Pennsylvania	431,257	151,726	35.2	9,192,602	1,221,792	13.3
New York	412,814	104,396	25.3	12,150,293	1,128,079	9.3
Illinois	328,972	115,803	35.2	7,266,361	696,728	9.6
Ohio	309,304	117,498	38.0	6,331,136	640,695	10.1
Maryland	276,379	45,805	16.6	1,354,170	88,829	6.6
Kentucky	226,040	32,170	14.2	2,388,364	440,017	18.4
Missouri	223,840	45,427	20.3	3,398,887	157,195	4.6
New Jersey	208,828	58,571	28.0	3,829,209	286,334	7.5
Oklahoma	172,198	46,784	27.2	2,123,424	371,540	17.5
Michigan	169,453	48,547	28.6	4,650,171	555,754	12.0
District of Columbia	132,068	28,850	21.8	353,914	8,591	2.4
West Virginia	114,893	20,620	17.9	1,613,934	365,503	22.6
Indiana	111,982	33,018	29.5	3,116,136	263,084	8.4

*Unemployment Relief Census, October, 1933

"Almost 18 per cent of the Negroes in the country were on relief in October, 1933, compared with 9.5 per cent of whites on relief. In the 24 states (including District of Columbia) with large Negro populations, the range of per cents of Negroes on relief was from four per cent in Virginia to 38 per cent in Ohio. The following table shows these states, ranked in order of their Negro population in 1930, and indicates, comparatively, the proportion of Negroes and of whites on relief, each as a per cent of the corresponding 1930 population.

District of Columbia showed the greatest disproportion between the two races on relief (the percentage of Negroes being almost 10 times that for whites) with Illinois, Ohio, Missouri, New Jersey, Pennsylvania, New York, and Indiana also ranking high. In four states—Ohio, Florida, Illinois, and Pennsylvania—more than 35 per cent of the Negroes were on relief. Of these, only Florida had more than 10 per cent whites on relief.

"There were 15 cities where the total Negro population was 50,000 or more in 1930. In all of these cities,

Comparison of Persons in Negro Relief Families with Persons in White Relief Families, October, 1933, as shown by Percentages of Total Negro Population and Total White Population, Respectively, in the Population Census 1930, for Cities Having More Than 50,000 Negroes in 1930*

CITY	NEGROES			WHITES		
	All persons, 1930	Relief persons, 1933	Ratio of Relief persons to all persons	All persons, 1930	Relief persons, 1933	Ratio of relief persons to all persons
New York City, N. Y.	327,706	78,262	23.9	6,587,225	607,762	9.2
Chicago, Illinois	233,903	80,542	34.4	3,117,731	316,014	10.1
Philadelphia, Pennsylvania	219,599	75,458	34.4	1,728,457	141,512	8.2
Baltimore, Maryland	142,106	40,923	28.8	662,124	61,872	9.3
Washington, D. C.	132,068	28,850	21.8	353,914	8,591	2.4
New Orleans, Louisiana	129,632	49,103	37.9	327,729	31,452	9.6
Detroit, Michigan	120,066	33,140	27.6	1,440,141	146,063	10.1
Birmingham, Alabama	99,077	26,220	26.5	160,551	17,567	10.9
Memphis, Tennessee	96,550	10,672	11.1	156,528	7,511	4.8
St. Louis, Missouri	93,580	32,110	34.3	726,879	52,132	7.2
Atlanta, Georgia	90,075	20,454	22.7	180,247	16,343	9.1
Cleveland, Ohio	71,899	30,939	43.0	827,090	102,950	12.4
Houston, Texas	63,337	13,122	20.7	214,687	19,186	8.9
Pittsburgh, Pennsylvania	54,983	23,871	43.4	614,317	96,345	15.7
Richmond, Virginia	52,988	5,660	10.7	129,871	4,751	3.7

*Unemployment Relief Census, October, 1933

the proportion of Negroes on relief was several times that of whites on relief as the following table indicates."

"Pittsburgh and Cleveland, with 43 per cent Negroes on relief showed the highest proportion; Richmond and Memphis, with 11 per cent the lowest.

"The relief situation regarding other races was somewhat similar to that for Negroes. The percentage of other races on relief was greater, for the whole United States, than the percentage of whites on relief, but the difference was less extreme than between the whites and Negroes; about 13 per cent other races were on relief compared with 9.5 per cent whites."

"The smaller families among the whites accounted for two-thirds of the families of two or more members in the general population, but for scarcely 58 per cent of the relief families and conversely, there were proportionately more large families in the white relief group than among the white families in the population. The Negroes, on the other hand, showed no comparable disproportion; small families predominated in the population and the relief group and to about the same extent (65 and 67 per cent respectively). There was a very slight tendency for the larger families among the other races to be disproportionately represented in the relief group."

Age and Sex

When persons on relief are considered by age group, it is found that, "the 6 to 13 age group had the greatest proportion of relief, the 65 and over the least. The situation was somewhat different for Negroes and other races; in both of these groups there were proportionately fewer children under one year than for all ages, and the highest proportion was found for the six to thirteen age group, but the two oldest age groups (55 to 64, and 65 and over) were equal to or higher than the average for all ages.

The large proportion of older Negroes on relief is particularly marked. Of all Negroes over 65 years of age, 20.5 per cent, were on relief as contrasted with 7.2 per cent of all whites over 65 years of age on relief.

The sex of persons in relief families shows a ratio of 92.7 males per one hundred females. For whites on relief, 105.7 males per hundred females.

Youth on Relief

Of the 2,876,800 youths on relief, 2,437,000 or 84.7 per cent were white and 439,300, or 15.3 per cent were Negro and other races. The sex distribution of youth on relief is about the same as the sex distribution of all persons on relief.

Urban Youth on Relief

Of the 1,726,800 estimated urban relief youth, 16 to 24 years of age,

1,413,700, or 81.9 per cent were white, and 313,100 or 18.1 per cent were Negro and other races.

Rural Youth on Relief

Some information on the rural Negro youth on relief in the South was secured. It was found that "In the rural cotton areas, 80,000 Negro youths, (47,000 and 33,000 in the eastern and western cotton areas) were on relief, representing about one-third of all relief youth in those areas. The eastern and western cotton areas revealed significant differences in the percentage of Negroes of all ages on relief in February 1935 who were 16 to 24, and in the percentage of Negroes 16 to 24 on relief who were heads of households. Negroes were similar to whites in residence and sex distribution in both cotton areas."

Youth in Civilian Conservation Corps Camps

"In May, 1935, there were roughly one-quarter million, (276,500) male youths in CCC Camps, almost all (92.7 per cent) of whom were white. The 16,100 Negro youths in CCC Camps on May 31, 1935 were distributed by states as follows:

Alabama	600
Arizona	*
Arkansas	200
California	*
Colorado	*
Connecticut	100
Delaware	*
District of Columbia	800
Florida	300
Georgia	500
Idaho	-
Illinois	1,200
Indiana	800
Iowa	100
Kansas	300
Kentucky	200
Louisiana	200
Maine	-
Maryland	900
Massachusetts	100
Michigan	600
Minnesota	*
Mississippi	300
Missouri	300
Montana	*
Nebraska	100
Nevada	*
New Hampshire	*
New Jersey	900
New Mexico	*
New York	1,100
North Carolina	400
North Dakota	-
Ohio	1,300
Oklahoma	100
Oregon	*
Pennsylvania	1,500
Rhode Island	*
South Carolina	200
South Dakota	*
Tennessee	200
Texas	600
Utah	*
Vermont	-
Virginia	1,200
Washington	*
West Virginia	100
Wisconsin	*
Wyoming	*

* Fewer than 50 persons.
- Indicates no persons.

Transient Unemployed

It is estimated that the number of transient unemployed never exceeded 500,000.

"Transiency was predominantly the migration of native white persons. During the nine-month period, August 1934 through April 1935, from 82 to 88 per cent of the unattached, and from 84 to 91 per cent of the heads of family groups registered in thirteen cities were native white. The proportion of foreign-born whites among the unattached varied from four to five per cent, and among the heads of family groups from three to eight per cent. The proportion of Negroes was consistently higher among the unattached than among the heads of family groups: From seven to twelve per cent of the unattached were Negroes, in comparison with from four to six per cent of the heads of family groups. Mexicans, Orientals, and Indians were returned as other races; and these groups combined account for only one to two per cent of the unattached, and one to three per cent of the heads of family groups.

"When the color and nativity characteristics of the transient population are compared with those of the general population (1930 Census) it is found that the proportion of native whites in the transient population was higher than their proportion in the general population. The foreign-born whites, on the other hand, were represented in the transient population in only about half their proportion in the general population; while Negroes appeared in the transient population in a slightly smaller proportion than in the general population.

"The proportion of Negroes in the transient relief population was somewhat smaller than their proportion in the total population of 1930, and only about half the proportion they represented in the total resident relief population. This seems to justify the conclusion that although proportionately the Negro population was more seriously affected by the depression than was the native white population, the Negro was much less inclined to seek a solution of his difficulties through transiency."

In the opinion of the editor, it is probable that the number of transient Negroes was much larger than was recorded or even estimated. The tendency of many Negroes, particularly in the South, was to avoid going to the transient bureaus. The reason for this was, that these bureaus in the main were located in sections of the towns not generally frequented by Negroes and were either in or near municipal or county official buildings. The experience of many with such buildings had been that they were places where punishments were meted out rather than help given.

"Among the unattached transients single individuals predominated in each of the color and nativity groups: The range was from 76 per cent of the foreign-born white to 86 per cent of other races; while for the largest color and nativity group, the native white, the proportion was 81 per cent. Little variation was found in the proportion of each color and nativity group that was married: The smallest proportion was five per cent for the native white, and the largest, seven per cent, for both the foreign-born white and the Negroes. The most noticeable variation was found for the widowed, divorced, and separated: 13 per cent of the foreign-born white were widowed or divorced, in contrast with only seven per cent of the Negroes, and five per cent of other races. Negroes, on the other hand, reported the largest proportion of separated (eight per cent) and other races, the smallest (three per cent).

"The largest proportion of married heads of family groups was found among the native white (84 per cent) and the smallest proportion among the Negroes (66 per cent). Both the Negro and the foreign-born white reported a larger proportion (11 and 10 per cent) of widowed or divorced heads of family groups than did the native white (seven per cent). Fifteen per cent of the Negro heads of family groups were separated, in contrast with but seven per cent of the native and foreign-born white."

Migrant Families

From a study of 5,489 transient families drawn from a case load of 85 cities located in 35 states and the District of Columbia, interesting information was secured relative to migrant families.

Like families in the resident relief and in the same population there was little difference between the proportion of males and females among all members of migrant family groups.

Native white persons predominated among the heads of migrant families to a greater extent than among either the heads of resident relief families or among family heads in the total United States population.

Foreign-born whites and Negroes were under-represented among migrant family heads. It appears that native-white families are much more likely to migrate under the pressure of adverse changes in economic opportunity than are Negroes or foreign-born whites.

The NRA and the Negro

During the past few years, the country has experienced one of the worst periods of economic disorganization in its entire history. The economic status of Negroes has been seriously affected. Negroes comprise one of America's most marginal economic groups. Under the stress of the conditions arising out of the economical situation, many became submarginal. In addition they have suffered because of the differential of race. Whereas, other marginal groups have suffered from the effects of the problems of economic class, Negroes suffered from the effects of the problems of both class and race.

The situation described above was reflected in the various New Deal measures, which were enacted as a part of the "National Recovery Program." Because Negroes were affected by a dual set of factors, race and class, there were many instances

where they stood to profit under the New Deal measures, but in reality actually lost. Examples of this were found in both industry and agriculture.

The greatest irregularities affecting Negroes were in agriculture and business concerns and industries of the smaller types. Domestic and Personal Service and Agricultural laborers included a large percentage of the Negro workers which were not affected by the Codes, therefore, the application of the benefits of the National Recovery Codes to the masses of the Negroes was limited. There was discrimination in the application of the Codes to those groups of Negroes to which they applied.

Under the application of the NRA Codes, employers were supposed to pay certain basic minimum wages to specific types of workers. When it came to Negroes, so it was reported, it often happened that the requirements of the wage scale were systematically evaded, either by reclassification of workers or the Negroes were discharged and white workers employed. As an example, one employer who had used Negro cooks for a number of years was supposed, under the NRA Code, to pay them a minimum wage of $13 per week; he is reported to have said that $9 a week was all that he ever paid Negro cooks, and that he could get white cooks to work for the minimum wage. The Negroes were discharged and replaced by whites. In other instances, so it was reported, employers met the minimum wage requirements by paying their workers the required cash wages and charging for meals, uniforms, and other services the difference between the NRA and the wage formerly paid. Meals, uniforms, and other services were usually free.

On the whole, the operations of the NRA (National Recovery Program) in the cities did not bring substantial benefits to the Negro. In the first place it did not help any large number of Negroes. The purchasing power of the Negro was not raised. The operations of the NRA tended to intensify the competition between white and Negro labor. The number of jobs for Negroes decreased. The security of many Negroes in the jobs which they still held was weakened.

The Negro and the AAA

Negroes in agriculture complained about the disadvantages and discriminations that were imposed upon them in the crop reduction programs. The inequalities of the application of the AAA Codes in their applications to Negroes were set forth in the findings of the 1934 Annual Tuskegee Negro Conference as follows:

"In spite of the fact that the recovery program included in the AAA (Agricultural Adjustment Administration) is intended to benefit all farm people alike, numerous problems of a more or less local nature and of special importance to Negroes have been created.

"The most serious problem is the displacing of tenants. A few of the many reasons may be cited. It is true that because of the roaming nature of many tenants voluntary migration from farm to farm takes place every year or two, but with the coming of the agricultural depression, many tenants were displaced because the land which tenants had farmed had changed hands; many landlords could no longer finance tenants; others preferred to use tenants as day laborers rather than give a part of the crop.

"The most widespread reason, however, for the dislocation of tenants is attributed to the acreage reduction program. Thousands of tenants thus displaced have been set adrift. A few were given occasional jobs as day laborers while their families drifted to the nearby towns and cities for relief. A very large number of displaced tenant farmers with their families have added seriously to the already crowded relief set up in towns and cities."

The Negro and the Soil Conservation Act

In January, 1936, the United States Supreme Court declared the AAA unconstitutional. A new farm program—Soil Conservation—was substituted. One of the chief differences between the AAA and the Soil Conservation program is, that the former laid emphasis upon saving the man; whereas, the latter lays emphasis upon saving the soil.

Many are raising the question whether under the Soil Conservation Act, Negro farmers, particularly tenants, will fair any better than they did under the AAA, for the old Agricultural Adjustment Administration has been designated as the agency to administer the new Soil Conservation law. The set-up per state, county, and community committees are also practically the same as under the AAA.

The following questions and answers indicate how the Soil Conservation program will operate:

"Q. What is the soil conservation program?

A. It is a program designed to preserve soil fertility. One method of doing this is to plant legumes and soil improving crops in place of commercial crops which exhaust the land.

Q. What is the goal of the program?

A. To shift 30,000,000 acres in 1936 from commercial soil depleting crops to soil conservation crops. This also would in some measure help prevent surpluses in commercial cash crops, with resultant low prices.

Q. How does the government expect to get farmers to shift lands from cash crops to soil conservation crops?

A. By payments of a subsidy to farmers who agree to shift lands.

Q. How much will this subsidy be?

A. The subsidy will average $10 an acre for 30,000,000 acres.

Q. Who will administer the soil conservation program?

A. The old Agricultural Adjustment Administration has been designated as the agency to administer the new soil conservation and domestic allotment law.

How Administered

Q. How will the program be administered?

A. The country has been divided into five regions, with regional offices in Washington. Each state will have a state committee of farmers and farm experts. Each county will have a producers' association, a county committee and community committees. These committees will have actual charge of administering the program in the field.

Q. Who will be eligible to receive a subsidy payment?

A. Any farmer in the United States who joins a county producers' association and meets certain crop planting requirements set up by the AAA.

Q. Will the farmer have to sign a contract?

A. No. Contracts between farmers and the government were invalidated by the supreme court.

Q. How will a farmer proceed to obtain a subsidy payment?

A. A farmer will sign an application to the government for a payment. Community and county committees will survey his farm and determine a "base acreage" for soil depleting crops. The farmer then must plant his crops in conformity with regulations made by the AAA. After the local committees have ascertained that the farmer has met the requirements, he will receive a payment.

Q. When will the first subsidy payment be made?

A. Probably not before next fall.

More Than One Payment

Q. Will more than one kind of payment be made to a cooperating farmer?

A. Yes. There will be two kinds of payments. One will average $10 an acre for each acre of soil depleting lands shifted to soil building crops. The other payment will be a maximum of $1 an acre for each acre the farmer has planted in soil conserving and soil building crops in 1936.

Q. What will be the classifications of crops?

A. For purposes of determining the payments, there will be three classifications: Soil conserving, soil building, and soil depleting. The soil depleting crops are largely the country's principal cash crops, such as cotton, corn, wheat, tobacco, potatoes, and truck crops. Soil conserving crops are annual, biennial and perennial legumes; perennial grasses when on plowable crop land; and small grains, when plowed under for a green manure crop. Soil building crops, are the legumes when plowed under in 1936: perennial grasses, when seeded in 1936, small grains when plowed under in 1936 as a manure crop and forest trees planted on crop land in 1936. There are two kinds of payments and three classifications of crops.

Q. What are the specific rates of subsidy payments?

A. For cotton, five cents a pound, for cotton which would have been grown on the diverted acres; for tobacco, from three to five cents a pound; for peanuts, a cent and a half a pound. For all other crops, except rice, sugar cane and sugar beets and flax, an average of $10 per acre, varying on productivity of the soil.

Q. How does subsidy payment to flax, rice, and sugar products differ from the others?

A. Payments to these producers will be made on the actual production of allotted acres.

Q. What is the minimum requirement a farmer must meet to qualify for a payment?

A. A farmer must have an acreage of soil conserving crops equal to 20 per cent of the farm's soil depleting base, or equal to the maximum number of acres of depleting crops which may be diverted.

Q. What are the maximum number of acres farmers may divert for payment?

A. Cotton, 25 per cent; tobacco, 30 per cent; peanuts, 20 per cent; all other crops, except sugar cane and sugar beets, rice and flax, 15 per cent.

Q. What types of payments will be made to farmers?

A. (1). Payments for soil-conserving;
(2). Payments for soil-building.

Q. To whom do the payments for soil-building go?

A. In general, the payments for soil-building go to the owners of the land.

Q. How will the soil-conserving payments be divided between the landlord and tenant?

A. With minor exceptions, the soil-conserving payments will be divided as follows:

(1). Thirty-seven and one-half per cent to the producer who furnishes the land;
(2). Twelve and one-half per cent to the producer who furnishes the work stock and equipment;
(3). Fifty per cent to be divided between the landlord and the tenant in the same proportion as the proceeds from soil-conserving crops are divided.

SLUM CLEARANCE PROJECTS FOR NEGROES

The Housing Division of the Federal Emergency Administration of Pub-

lic Works, as a part of the new Works Relief Program, instituted a number of slum clearance projects. Twenty-eight of these projects may be occupied by Negroes. The distribution of these projects is as follows:

Atlanta, Georgia, "University." Cost: $2,500,000. Type: two and three-story group houses and flats; stores and garages. Size: 675 living units; 19 acres.

Atlantic City, New Jersey, "Stanley S. Holmes Village." Cost: $1,700,000. Type: two and three-story flats and group houses. Size: 277 living units; eight acres.

Birmingham, Alabama. "Smithfield Court." Cost: $2,500,000. Type: one and two-story group houses and three-story apartments. Size: 664 living units; 28 acres.

Charleston, South Carolina, "Meeting Street Manor" and "Cooper River Court." Cost: $1,150,000. Type: one and two-story group houses. Size: 272 living units; 16 acres.

Cincinnati, Ohio, "Laurel Homes." Cost: $6,500,000. Type: three and four-story apartments. Size: 1,279 living units; 24 acres.

Cleveland, Ohio, "Outhwaite Homes." Cost: $3,650,000. Type: three story apartments, two-story flats and group houses. Size: 579 living units; 21 acres.

Columbia, South Carolina, "Columbia Terrace." Cost: $500,000. Type: one and two-story group houses; two and three-story apartments. Size: 142 living units; four acres.

Detroit, Michigan, "Brewster." Cost: $5,500,000. Type: three-story apartments, two-story group houses and flats. Size: 791 living units; 28 acres.

Evansville, Indiana, "Lincoln Gardens." Cost: $1,000,000. Type: one and two-story group houses and flats. Size: 195 living units; 11 acres.

Indianapolis, Indiana, "Lockefield Garden Apartments." Cost: $3,025,000. Type: three-story apartments, two-story group houses. Size: 748 living units; 22 acres.

Jacksonville, Florida, "Durkeeville." Cost: $1,000,000. Type: one and two-story group houses. Size: 239 living units; 20 acres.

Lexington, Kentucky, "Aspendale." Cost: $1,500,000. Type: one and two-story group houses, two-story flats. Size: 286 living units; 68 acres.

Louisville, Kentucky, "College Court." Cost: $700,000. Type: one and two-story group houses, two-story flat. Size: 125 living units; five acres:

Memphis, Tennessee, "Dixie Homes." Cost: $3,200,000. Type: one and two-story group houses, two-story flats, and gallery apartments. Size: 743 living units; 42 acres.

Miami, Florida, "Liberty Square." Cost: $1,000,000. Type: one and two-story group houses. Size: 243 living units; 62 acres.

Minneapolis, Minnesota, "Sumner Field Homes." Cost: $3,500,000. Type: three-story apartments, group houses and flats. Size: 613 living units; 32 acres.

Montgomery, Alabama, "Wm. B. Paterson Courts." Cost: $472,000. Type: one and two-story group houses. Size: 156 living units; seven acres.

Nashville, Tennessee, "Andrew Jackson Courts." Cost: $1,500,000. Type: one and two-story group houses, and two-story flats. Size: 383 living units; 20 acres.

New York, New York, "Harlem River Houses." Cost: $4,700,000. Type: four and five-story walk-up apartments. Size: 574 living units; nine acres.

Omaha, Nebraska, Cost: $2,000,000. Type: one and two-story group houses, two-story flats. Size: 326 living units; 20 acres.

Caguas, Puerto Rico. Cost: $275.000. Type: one-story group houses. Size: 75 living units; 10 acres.

San Juan, Puerto Rico. Cost: $500,000. Type: one-story group houses. Size: 131 living units; 13 acres.

Toledo, Ohio. Cost: $2,000,000. Type: three-story apartments, two story group houses and flats. Size: 373 living units; 16 acres.

Christiansted, Virgin Islands. Cost: $41,800. Type: one-story group houses Size: 30 living units; five acres.

Frederiksted, Virgin Islands. Cost: $56,900. Type: one-story group houses. Size: 40 living units; 17 acres.

St. Thomas, Virgin Islands. Cost: $98,500. Type: one-story group houses. Size: 76 living units; 14 acres.

Washington, D. C., "Langston." Cost: $1,600,000. Type: two-story flats and one group houses, and three-story apartments. Size: 317 living units; 14 acres.

Wayne, Pennsylvania. "Highland Homes." Cost: $300,000. Type: one and two-story group houses, two-story flats. Size: 50 living units; two acres.

RESETTLEMENT PROJECTS PLANNED FOR NEGROES

A report of The Resettlement Administration, as of September 14, 1936, stated that the following projects planned for Negro participation have been approved for development:

"Project Symbol—RR-AL 28; Project Name—Prairie Farms; Location—Macon County, Alabama.

"An agricultural infiltration project, including the establishment of community and cooperative facilities, for the resettlement of 60 destitute and low-income Negro farm families from Macon and adjoining counties. Project involves the acquisition of approximately 5,000 acres for farm units averaging 80 acres each. Total estimated cost of the project is $537,400.

"Project Symbol—RR-AK 12: Project Name—Lakeview; Location—Phillips County, Arkansas.

"An agricultural community project for the resettlement of 91 needy Negro farm families now residing in and around Phillips County. Project site consisting of about 5,640 acres is located around Old Town Lake. Farm units averaging 40 acres each are to be grouped around a community center on lake shore. The necessary community, recreational, social, and cooperative facilities are planned. The total estimated cost of the project is $654,985.

"Project Symbol—RR-GA 27: Project Name—Fort Valley; Location—Peach County, Georgia.

"An agricultural community project for the resettlement of 150 destitute or low-income colored families, including rural rehabilitation clients and tenant farmers from Peach County and vicinity. Farmsteads averaging 50 acres each and center for community activities will require the acquisition of approximately 7,500 acres. The total estimated cost of the project is $1,100,000.

"Project Symbol—RR-MO 16; Project Name—Southeastern Missouri; Location—New Madrid County, Missouri.

"An agricultural community cooperative project for the resettlement of 200 white and 100 Negro farm families who have been eking out an existence as renters and share croppers under most unfavorable conditions. The necessary community and cooperative facilities are planned. Approximately 15,000 acres are proposed for purchase. The total estimated cost of the project is $2,940,000.

"Project Symbol—RF-OK 17; Project Name—Eastern Oklahoma Farms; Location— Muskogee and Four other Counties in Northeastern Oklahoma.

"An agricultural infiltration project for the resettlement of 200 white and colored farm families from submarginal purchase areas in Oklahoma. Farm units to be scattered among existing farms. Approximately 16,000 acres proposed for purchase for farm units ranging from 60 to 160 acres each. The total estimated cost of the project is $1,617,900.

"Project Symbol—RH-SC 16; Project Name—Orangeburg Farms; Location—Orangeburg County, South Carolina.

"An agricultural infiltration project for the resettlement of 100 destitute or low-income Negro families from Orangeburg and surrounding counties. Approximately 7,000 acres required for 50 farms of 60 acres, and 50 farms of 80 acres each. Some community and cooperative facilities are to be provided. The total estimated cost of the project is $739,000.

"Project Symbol—RR-TN 25; Project Name—Haywood Farms; Location—Fayette and Haywood Counties, Tennessee.

"An agricultural semi-community project for the resettlement of 100 destitute or low-income colored farm families in the vicinity. Total acreage required for 60 acre units amounts to approximately 6,000 acres. Community structure and cooperative store are planned. The total estimated cost of the project is $658,000.

"Project Symbol—RR-TX 24; Project Name—Sabine Farms; Location—Harrison and Panola Counties, Texas.

"An agricultural infiltration project with community facilities for the resettlement of 120 Negro farm-

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tenant families from Harrison and adjoining counties. Unit farmsteads will average 80 acres, and the acquisition of approximately 10,000 acres is required. Community and recreational facilities are contemplated. The total estimated cost of the project is $763,360.

"**Project Symbol—SH-VA 10: Project Name—Newport News Homesteads: Location—Warwick County, Virginia.**

"A subsistence homestead suburban community providing better housing, living conditions, and an opportunity to increase real income through home production of a major portion of food requirements for 110 employed Negro families. Model colonial brick homes are being built and will be completely equipped with modern conveniences. The project site covers an area of approximately 440 acres. Construction now progressing rapidly. Total estimated cost of the project is $689,600."

LAND UTILIZATION PROJECTS IN WHICH NEGRO FAMILIES ARE TO PARTICIPATE

"Development work on a number of land utilization projects is planned for the participation of Negro families. These projects involve the acquisition of misused and unsuitable agricultural land for conversion to some desirable public use, such as public parks, forests, recreational areas, grazing ranges or wild life refuges. Recreational areas with picnic grounds, overnight cabins, beaches, fish, game and boating facilities or improved grazing and forestry for use by Negroes are planned in connection with the development work now being carried out on the following land use projects.

"**Project Symbol—LD-AL 8; Project Name—Tuskegee Development; Location—Macon County, Alabama.**

"A land use project involving the purchase of approximately 10,358 acres of low-productive land, subject to serious erosion, which is being developed for grazing and recreational purposes through a program including reforestration, pasture improvement, erosion control, wild life conservation, and the construction of recreational facilities. Estimated cost: land acquisition, $119,980; land development, $112,500.

"**Project Symbol—LD-AL 9; Project Name—West Alabama Development; Location—Bibb, Hale, Perry and Tuscaloosa Counties, Alabama.**

"A land use project involving the purchase of approximately 97,482 acres of eroded crop land, low in fertility and unsuited for cultivation, which is being reclaimed through reforestration, soil erosion control, and the establishment of a game preserve and recreational facilities. Estimated cost: land acquisition, $412,598; land development, $712,500.

"**Project Symbol—LD-AL 10; Project Name—Pea River Development; Location—Coffee and Dale Counties, Alabama.**

"A land use project involving the purchase of approximately 32,335 acres of eroded land unfit for crop production which is being converted to a desirable public use through a program including reforestration, soil erosion control, grazing area development, wild life conservation and the establishment of park and recreational areas. Estimated cost: land acquisition, $281,811; land development, $361,125.

"**Project Symbol—LD-AK 3; Project Name—Crowley's Development; Location—Lee and Phillips Counties, Arkansas.**

"A land use project involving the purchase of approximately 22,531 acres of eroded crop land and cut-over timber land which is being restored through a program including erosion control, reforestration, wild life conservation, controlled grazing practices and the development of public recreational areas. Estimated cost: land acquisition, $158,203; land development, $422,455.

"**Project Symbol—LD-GA 3; Project Name—Piedmont Development; Location—Jasper, Jones and Putnam Counties, Georgia.**

"A land use project involving the purchase of approximately 118,703 acres of misused and unsuitable agricultural land which is being developed for grazing and recreational purposes through a program including reforestration, pasture improvement, game preservation and the establishment of bathing, boating, fishing and picnic facilities. Estimated cost: land acquisition, $769,761; land development, $754,078.

"**Project Symbol—LD-GA 7; Project Name—Northeast Georgia Development; Location—Habersham and Stephens Counties, Georgia.**

"A land use project involving the purchase of approximately 44,451 acres of land, depleted in timber resources and badly eroded, which is being returned to a better economic use through a program of reforestration, wild life conservation, watershed protection and the establishment of such recreational facilities as vacation cabins and picnic areas. Estimated cost: land acquisition, $340,388; land development, $366,102.

"**Project Symbol—LD-GA 8; Project Name—Coastal Flatwoods Development; Location—Brantley and Ware Counties, Georgia.**

"A land use project involving the purchase of approximately 32,600 acres of submarginal land which is being developed through program including forestration, reforestration, flood and erosion control, fire hazard reduction and the construction of a dam to create a small lake around which recreational facilities can be established. Estimated cost: land acquisition, $157,866; land development, $225,000.

"**Project Symbol—LD-KY 1; Project Name—Kentucky Forest Development; Location—Bell and Harlan Counties, Kentucky.**

"A land use project involving the purchase of approximately 25,000 acres of land, unsuited for crop production and adjacent to state forest area, which is being developed as an enlargement of the existing forest reserve with the inclusion of facilities for public recreation. Estimated cost: program including erosion control, reforestration, game conservation and recreational developments. Estimated cost: land acquisition, $297,264; land developments, $262,500.

"**Project Symbol—LD-LA 2; Project Name—Claiborne Parish Development; Location—Claiborne County, Louisiana.**

"A land use project involving the purchase of approximately 18,488 acres of land in a poor cotton-farming area in which the soil is sandy, hilly, severely eroded and not suitable for further crop production. The land is being converted to a better economic use through a program including reforestration, improved grazing, fish and game conservation and the development of public recreational facilities. Estimated cost: land acquisition, $138,773; land development, $191,531.

"**Project Symbol—LD-MS 8; Project Name—Northeast Mississippi Development; Location—Choctaw, Noxubee, Oktibbeha and Winston Counties, Mississippi.**

"A land use project involving the purchase of approximately 85,000 acres of misused land which has been exhausted through erosion, leaching and overcropping and which is being returned to grazing and new forests through a program including reforestration, grazing area improvement, game preservation and the establishment of a recreational area for public use. Estimated cost: land acquisition, $529,713; land development, $436,342.

"**Project Symbol—LD-MS 9; Project Name—Natchez Trace Development; Location—Chickasaw and Pontotoc Counties, Mississippi.**

"A land use project involving the purchase of approximately 26,809 acres of cut-over forest land and over-cultivated, severely eroded crop land which is being retired from cultivation and converted into a controlled grazing and forest area through a program including erosion control, reforestration, game conservation and recreational developments. Estimated cost: land acquisition, $146,882; land developments, $284,432.

"**Project Symbol—LD-NC; Project Name—Jones & Salters Lake Development; Location—Bladen County, North Carolina.**

"A land use project involving the purchase of approximately 30,000 acres of eroded and unsuitable crop land which is being developed through a program including reforestration, erosion control, stocking of many small lakes with fish and the provision of suitable recreational facilities. Estimated cost: land acquisition, $151,206; land development, $296,197.

"**Project Symbol—LD-SC 3; Project Name—Clemson College Development; Location—Anderson, Oconee,**

Note: The extent of Negro participation in land utilization projects will depend largely upon the attitudes of the whites in the areas being developed.

and Pickens Counties, South Carolina.

"A land use project involving the purchase of approximately 24,968 acres of land which is badly eroded and depleted of timber and which is being developed through a program including reforestration, erosion control, wild life conservation and the establishment of camping and other recreational facilities. Estimated cost: land acquisition, $361,666; land development, $299,035.

"Project Symbol—LD-SC 4; Project Name—Sandhills Development; Location—Chesterfield and Darlington Counties, South Carolina.

"A land use project involving the purchase of approximately 96,248 acres of misused unsuitable agricultural land which is being developed through a program including reforestration, erosion control, wild life conservation and recreational development. Estimated cost: land acquisition, $539,632; land development, $655,208.

"Project Symbol—LD-SC 5; Project Name—Poinsett Development; Location—Sumter County, South Carolina.

"A land use project involving the purchase of approximately 27,936 acres of land, unsuited for crop production, which is being developed to a better economic use through a program including reforestration, erosion control, wild life conservation and the provision of public recreational facilities. Estimated cost: land acquisition, $228,166; land development, $262,556.

"It should be pointed out that a considerable number of Negro workers are employed on the construction work of our rural and suburban projects, and on our land development projects. Every effort has been made to avoid any discrimination on matters of race, creed or color in the development of our authorized activities."

DIVISION III
THE NEGRO IN AGRICULTURE

TENANT FARMERS AND SHARE CROPPERS FORM UNIONS

As a part of the views expressed concerning the effect of the AAA on tenant farmers, a great deal of publicity was given to the "Plight of the Share Cropper."

Norman Thomas, Socialist candidate for the presidency in 1932, made in 1933, an investigation of the plight of the share croppers in Arkansas. In the early part of 1934, in a speech at Memphis, Tennessee, he said, "Share croppers who seldom have had more than a roof over their heads—such roofs as they are—and only the barest necessities in food and clothing, are now finding themselves in a situation in which there is no demand for their labor to provide them even these things.

"For many of them even though they may be permitted to remain rent-free on the land, the reduction in the cotton acreage under the recovery program has meant that there is no work for them, and hence, no means by which they can acquire food and clothing except from direct relief."

Mr. Thomas' statement was the cause of a great deal of controversial discussion. There were those who maintained that what he said was an exaggeration of the facts. There were others who maintained that he had not understated the facts.

An indication of the bad conditions existing among share croppers was the efforts to unionize them for the purpose of bettering their conditions first in Alabama and later in Arkansas.

The Share Croppers' Union Movement

In July, 1931, public attention was called to the Share Croppers' Union Movement in Alabama by trouble in Tallapoosa County, where in an effort to break up an alleged meeting of Negroes interested in the movement, one Negro was killed, three Negroes wounded, and two officers, a sheriff and his deputy were wounded. Thirty-four Negroes were arrested and placed in jail on charges ranging from conspiracy to murder, to carrying weapons. It was stated that the Share Croppers' Union Movement was being promoted by the Communists. It was also alleged that the agitation in Tallapoosa County was a protest against the sentence imposed on the eight Negroes in the Scottsboro Case.

In December, 1932, there was another clash in Tallapoosa County, Alabama between alleged members of the Share Croppers' Union and officers of the law. The immediate cause of the trouble was that W. S. Parker, a merchant of Notasulga, Macon County, Alabama, held past due notes for $1,500 against the live stock and the 77 acre farm of Cliff James, a Negro farm owner living near Reeltown, in Tallapoosa County. Parker made efforts to collect interest on the notes. Failing to do this, the chattel note was turned over to J. W. Strothers, a lawyer at Dadesville, Alabama. An attachment was made against two mules and two cows owned by James. On December 19, a deputy sheriff was sent to serve the attachment and to take possession of the live stock. James, it appears, refused to give up the live stock, and the deputy sheriff went for reinforcements to enable him to make a forceable seizure of the property. In the meantime, a number of other Negroes had assembled at James' house. When the deputy returned with three other officers, a fight ensued in which the four deputies were wounded, one Negro, John McMullen, was killed and several other Negroes wounded. Two of the wounded Negroes subsequently died. Some fifty or more Negroes were arrested.

In April, 1933, nineteen of these arrested were tried. Five were sentenced for terms ranging from five to fifteen years in the penitentiary. In February, 1934, four more of these Negroes were tried and sentenced to from ten to fifteen years in the penitentiary.

In 1933, the activities of the Share Croppers' Union were reported in other sections of Alabama, particularly in the counties immediately

joining Tallapoosa County. It was said that the Share Croppers' Union in Alabama had a membership of 5,000.

In 1934, it was reported that there were 6,000 members of the Share Croppers' Union in Alabama, and of this total, approximately 3,000 were recruited from July, 1933 to April, 1934.

The share croppers were especially opposed to the operations of the AAA maintaining that it operated entirely in the interest of the large landlords.

The Share Croppers' Union was reported to have organized many cotton pickers of Alabama to strike for a higher wage for cotton picking. The current price for picking being fifty cents per hundred pounds. The union demand was one dollar per hundred pounds. Representatives of the union claimed that more than 1,000 share croppers and tenants took part in the cotton pickers strike, and that many share croppers joined the union during the strike, including 138 in Mississippi. The plantation owners, on the other hand, said that the strike was a complete failure.

It was charged that the Share Croppers' Union Movement in Alabama was promoted by the Communists. The best available information, however, appears to indicate that the promoters of the movement, as in Arkansas, belonged in the South, and were both white and Negro.

At the meeting of the Alabama Farmers' Union at Birmingham, October 29-30, 1936, a resolution was passed to unite the Alabama Farmers' Union and the Share Croppers' Union in one organization. The following program of action was proposed to the Farmers' Union Convention by the Share Croppers' Union and adopted by the Convention: The Alabama Division, Farmers' Educational and Cooperative Union of America, will strive with all its power to secure:

1. The right of share croppers and tenant farmers to gin and sell their own cotton.

2. The right of day laborers, share croppers and tenant farmers to cash crop advances, the right to trade where they please, and for abolition of the commissary store system.

3. The right to check and inspect accounts between landlord and share croppers or tenant by his or their chosen representatives.

4. The right of share croppers and tenants to government relief without the necessity of the landlord's authorization.

5. Higher wages for farm workers and abolition of the Southern Wage Differential.

6. Abolition of the poll tax (in Alabama the poll tax deprives two-thirds of the adult population of voting rights).

7. Federal support of education, free text books, better buildings, adequate transportation facilities, and free hot lunches.

8. An end to violence against union members, prosecution by state and Federal authorities of those who violate our civil and constitutional rights, and the rights to organize, meet, strike, picket and bargain collectively.

9. Cancellation of unjust debts. Protection of stock, tools and other property of share croppers and tenants against seizure for debt.

10. No discrimination against colored farmers on these proposals.

What is a "Fair" Wage in Agriculture in Alabama?

The Farm Laborers and Cotton Field Workers Union No. 20471 affiliated with the American Federation of Labor, Post Office Box 281, Birmingham, Alabama, held a farm wage conference in Birmingham April 18-21, 1936, "Messages of support and greetings to the conference were sent by the following:

"William Green, president of the American Federation of Labor; Senator Hugo Black, Alabama; Congressman Maury Maverick, Texas; Congressman Gerald J. Boileau, Wisconsin; Congressman Byron S. Scott, California; Senator Homer T. Bone, Washington; R. R. Moore, Alabama State Commissioner of Labor; Francis Gorman, president, United Textile Workers' Union; Sidney Hillman, president, Amalgamated Association of Clothing Workers; W. O. Hare secretary, Alabama State Federation of Labor; Gardner Jackson, chairman, National Committee on Rural Social Planning, Washington, D. C.;

A. Steve Nance, president, Georgia State Federation of Labor; Ida Lee Merchant, secretary, Central Trades Council, Mobile, Alabama; H. L. Mitchell, secretary, Southern Tenant Farmers' Union; John Temple Graves, columnist, Birmingham Age-Herald; John P. Davis, secretary, National Negro Congress; F. P. Ensminger, superintendent, Church Extension Boards, Congregational and Christian Churches; Gordon McIntire, organizer, Louisiana Farmers' Union; William Bachman, editor, Southern Farm Leader, New Orleans, Louisiana, and Odis Sweeden, president, Oklahoma Southern Tenant Farmers' Union.

"R. J. Goode, State Commissioner of Agriculture, addressed the conference and Robert R. Moore, State Commissioner of Labor, who could not attend sent M. C. Hughes as his representative. Charles Edwards, secretary of the Alabama Policy Committee sent a paper to be read in his absence, which endorsed the organization's drive for a union wage scale on agriculture. Walter Quinn, of Washington, represented the Works Progress Administration.

"Delegates to the conference included, besides the farm wage workers themselves, representatives of some twenty-five local trade unions and central labor unions. A large delegation of farmers representing the Farmers' Union also attended. Talks were made by William Mitch, retiring president of the Alabama Federation of Labor, and Donald Henderson, Trenton, New Jersey, secretary of the National Committee of Agriculture and Cannery Workers Unions, American Federation of Labor."

The following was set as a union scale for a 10-hour day:

"Chopping cotton	$1.50 a day
Picking cotton	$1.25 per 100 pounds
Picking peas	$1.25 per 100 pounds
General farm labor	$1.25 a day

For wages by the month, with meals, $20 a month.

For wages by the month, without meals, $26 a month."

The officers of the union are: M. W. Martin, provisional president, Lynn, Alabama; J. G. Collins, provisional secretary, Route 2, Nauvoo, Alabama.

Southern Tenant Farmers' Union

About the time that Norman Thomas made an investigation of the plight of the share croppers in Arkansas, a movement to organize them began. This movement appears to have had its headquarters at Marked Tree, in Poinsett County, and included both white and Negro share croppers in the same locals. In some instances, some of the officers of the locals were Negroes. The officers of the Southern Tenant Farmers' Union are: J. R. Butler, president; H. L. Mitchell, secretary; Box 5215, Memphis, Tennessee. The vice-president of the Southern Tenant Farmers' Union was a Negro, E. D. McKinney. The Share Croppers' Voice, (official organ of the union) Box 5215, Memphis, Tennessee.

A leader in the organization of the share croppers was William L. Stultz, who had formerly been a school teacher in Middle Tennessee. He moved to Arkansas and became a share cropper. He helped to organize the Southern Tenant Farmers' Union, and was made its president. Associated with Stultz was H. L. Mitchell, of Tyronza, also in Poinsett County. He formerly ran a dry cleaning establishment, but his father had been a share cropper.

A third influential individual in the movement was said to be C. T. Carpenter, a lawyer of Marked Tree, who boasted that he was a Democrat and would never vote any other ticket. Carpenter is a native of Virginia and a graduate of the University of Kentucky. Another leader in the movement was Ward H. Rogers, a graduate of Vanderbilt University, and at one time a student at Boston Divinity School.

Howard Kester, a newspaper correspondent and the author of "Revolt Among the Share Croppers," is an organizer for the Southern Tenant Farmers' Union. He is a native of Virginia. He attended Lynchburg College in Virginia, Princeton Theological Seminary, and Vanderbilt University. He traveled widely abroad in 1925, and again in 1932. He was trained for the ministry, and as a student, preached in the mountains of West Virginia, Virginia, and Tennessee.

Efforts were made to suppress the Share Croppers' Union movement. The leaders were arrested and various charges were lodged against them, such as: obtaining money under false

pretenses, enticing labor, obstructing streets, disturbing the peace, inciting to insurrection, anarchy, attempting to overthrow and usurp the government of Arkansas. In some instances the share croppers' meetings were broken up. The share croppers charged that in at least one instance, a member of the union was beaten to death. A representative of the AAA, Mrs. Mary Conner Myers, came from Washington and investigated the situation in Northeastern Arkansas. A committee from the Share Croppers' Union, composed of one Negro and two whites also went to Washington to lay their case before the Federal authorities. No special results appear to have come from either the investigation or the delegation's visit to Washington.

It was stated that a number of individuals, both white and Negro, were victims of flogging. On June 17, 1936, Miss Willie Sue Blagden, social worker of Memphis, Tennessee, and the Reverend Claude C. Williams, a Presbyterian minister of Little Rock, Arkansas, came to Earle, in Crittenden County, in an attempt to locate the body of Frank Weems, a Negro share cropper, who allegedly had been beaten to death. They were seized and flogged severely with a large leather strap. Williams was lashed fourteen times and Miss Blagden five. They were then put on a train for Memphis.

The Reverend Williams was a former candidate for governor of Arkansas on the Socialist ticket, a vice-president of the American Federation of teachers and southern representative of the National Religious and Labor Federation. Miss Blagden is a native of Memphis, Tennessee, where her father was assistant meteorologist. Her brother, George Blagden, Memphis attorney, four years ago won the Toronto swimming marathon.

In September, 1935, a general strike of all day labor cotton pickers in Arkansas, Texas and Oklahoma was called. The strikers were to ask for $1.00 per one hundred pounds for picking cotton. The current wage was from 50c to 60c per hundred pounds.

In July, 1935, it was reported that the total membership in the Share Croppers' Union was over 15,000.

On September 24, 1936, a Federal Grand Jury at Little Rock, Arkansas, returned an indictment against Paul D. Peacher, planter and City Marshall at Earle, Arkansas. He was charged with violating a slavery statute of 1867, specifically with aiding and abetting and holding in slavery eight Negroes he arrested during a cotton-choppers strike in May of this same year. Peacher, the indictment alleged, falsely charged eight Negro farm hands with vagrancy and brought them before Mayor T. S. Mitchell who was the justice of the peace at Earle. The Negroes were sentenced to pay a fine of $25 or serve thirty days. They accepted the sentence because they had insufficient funds. They were pardoned after twenty days by the governor of Arkansas after he had received a report from a Federal agent who had made a preliminary peonage study of conditions at Earle.

It was reported that a few hours before the Federal Grand Jury completed its investigation, the Crittenden County Grand Jury (Earle is in Crittenden County) returned a report completely white-washing peonage and terrorism in that county. "We have not found evidence of any violations of the law in any instances" the County Grand Jury reported.

Winfield Anderson, 51, Negro of Earle, first government witness to be called, told the story of his arrest last May. He said he was self-supporting, as did six other Negroes who followed him on the stand.

Anderson said he owned his home in Earle and had a steady income from an injury compensation. The witness claimed he was arrested at his home by Peacher, without explanation, taken before Mayor Mitchell, charged with vagrancy along with twelve other Negroes and sent to the Peacher farm to work out a sentence of "$25 and 30 days."

He contended none of the prisoners was given food for three days after their arrest, and that some escaped, although the group was kept under guard by day and in a stockade at night.

"I didn't try to escape because I wanted to stay in Earle with my family, and I thought if I tried to escape I couldn't return," Anderson testified.

Called by the government, Mayor Mitchell took the stand to say he had sentenced the Negroes "on Peacher's word that they were vagrants."

On November 25, 1936, Peacher was found guilty of peonage and sentenced to two years in prison and a fine of $3,500 was imposed. The judge said he would place Peacher on probation if he paid the fine, which would make it unnecessary for him to enter the prison. The fine later was paid.

Peacher's attorney, in closing the arguments for the defense, said "I thought since the election was over, this law-suit would be allowed to die out. There had to be an investigation with the Tenant Union sending messages to the president and to Governor Futrell, and the election coming on."

The Federal District Attorney Fred A. Isgrig said "From reliable information it was reported to me that $5,000 was raised by planters and other interested parties in eastern Arkansas for the defense of Peacher. I am advised contributions ranged from $25 up, and were made by popular subscription, but mostly confined to owners of extensive plantations in eastern Arkansas. Individual instances reported to me included contributions in Crittenden and Mississippi counties, and I am advised there are others."

CONSTITUTION, BY-LAWS, ETC., OF THE SOUTHERN TENANT FARMERS' UNION

Searcy, Arkansas, July 26, 1934
Certificate of Incorporation:

WHEREAS, Southern Tenant Farmers' Union has filed in the Office of the clerk of the Circuit Court of White County, their constitution or Articles of Association in compliance with the law, with their petition for incorporation, under the name of style of "Southern Tenant Farmers' Union" they are hereby declared a body politic and corporate by name and style aforesaid, with all powers, privileges and immunities granted in the law thereunto appertaining.

Declaration of Principles

Those directly interested in agriculture from a production standpoint are divided into two classes. On one hand we have the small owning class who depend on exploiting the working class by rents, interests and profits. On the other hand we have the actual tillers of the soil who have been ground down to dire poverty and robbed of their rights and privileges. All productive workers have been exploited in a like manner. Therefore, we declare:

That in order to obtain their rights and better their conditions all workers should organize into a union of their own, so as to oppose the power of the owning class.

That we stand ready, at all times, to affiliate with other agricultural workers' organizations, whose principles are in accord with our own, and to build one big union of all agricultural workers.

We stand ready to affiliate with other workers in industry and to build the solidarity of all workers regardless of race, creed, or nationality.

RESOLUTIONS, THIRD ANNUAL CONVENTION SOUTHERN TENANT FARMERS' UNION, MUSKOGEE, OKLAHOMA JANUARY 14-17, 1937

Resolutions on State and United States Department of Labor

WHEREAS, The problems of agricultural workers, share croppers and tenant farmers in the various states represented in this convention constitutes one of the most serious situations in American life, and

WHEREAS, Legislation has long been necessary for the protection of the right of farm laborer, and

WHEREAS, the interests of industrial and agricultural workers are alike served by an improvement in the conditions of either section of the laboring population, and

WHEREAS, The organization of share croppers, tenant farmers and other agricultural workers into the Southern Tenant Farmers' Union, an organization which has been instrumental in focussing public attention on the problem of farm tenancy and has resulted in the creation of a program aimed at solving this problem; therefore, be it

RESOLVED, That this convention go on record as endorsing the establishment of a special branch of the United States Department of Labor to handle the problems of farm workers, and be it

FURTHER RESOLVED, That we recommend the establishment of similar special departments in all states, and that we hereby memorialize the branches under the various state

Departments of Labor for the purpose of protecting the interest of tenants and other farm labor by appropriate administrative action and through the recommendation of appropriate legislation, and be it

FURTHER RESOLVED, That we call upon all labor organizations to cooperate with the Southern Tenant Farmers' Union in urging this program.

Civil Liberties

WHEREAS, The most priceless heritage of Americans is the tradition of liberty, and

WHEREAS, Liberty of necessity, involves freedom of speech and freedom of assemblage and the right of the people to organize into trade unions of their own choosing, and

WHEREAS, Liberty involves the right of men to remain undisturbed in their enjoyment of their freedom without fear of persecution and judicial frame-ups exercised against them because of their use of these rights, and

WHEREAS, Members of the Southern Tenant Farmers' Union have been denied these elementary civil rights by individuals and by officers of the law, and have been thrown into jail for, asserting their right to join and participate in the activities of the union, have been flogged and even murdered by a tyranny unspeakably cruel.

THEREFORE BE IT RESOLVED, That this Third Annual Convention of the Southern Tenant Farmers' Union demands that the law-enforcement agencies in the various states not only refrain from interfering with the liberties of share croppers, farm laborers and other workers, but exercise their authority for the enforcement of the laws which guarantee to all Americans the civil liberties without which there can be no genuine democracy, and be it further

RESOLVED, That the Federal Government take appropriate action to uphold the Constitutional rights of the people.

Resolutions on Cooperatives

WHEREAS, The Southern Tenant Farmers' Union recognizes the Commissary as one of the worst features of the Plantation System, and

WHEREAS, Suffering and misery and general low standard of living under the Plantation System is due in large part to the exorbitant prices, crooked practices and lack of ordinary business ethics usually found in the plantation commissary, and

WHEREAS, The Southern Tenant Farmers' Union has advanced formation of Consumer's Cooperatives and buying club as a means of securing cheaper prices and effecting savings on farm purchases, and

WHEREAS, The formation of cooperatives for the purpose of pooling together the energies, the capital and resources has been found to be a more economical and efficient system, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union in convention assembled, go on record as favoring the continued education for, and the setting up of new cooperatives.

FURTHERMORE, Since the organization of farmers into cooperatives for the purpose of owning land and tilling the soil together has been found to be the only way of insuring to those who actually work the land the full social value of all they produce, be it

RESOLVED, That the convention go on record as favoring the organization of Producers Cooperatives, and be it further

RESOLVED, That we endorse the Delta Cooperative Farm at Hillhouse, Mississippi as an example in Producer and Consumer Cooperation.

Resolutions on Central Defense Committee

BE IT RESOLVED, That this convention authorizes the Executive Council of the Southern Tenant Farmers' Union to re-organize the Central Defense Committee, in line with constitutional requirements, appointing such member as may seem necessary, including a permanent secretary and a treasurer.

BE IT FURTHER RESOLVED, That this committee shall carry out policies for the securing of legal rights and privileges of members of the Southern Tenant Farmers' Union, and also serve as an agency for research and other work in connection with problems affecting the well being of union members, be it

RESOLVED, That the Southern Tenant Farmers' Union wishes to express its appreciation for the work of the friends and supporters in giving aid to our organization in its many legal difficulties throughout the past year.

Defense Dues

WHEREAS, The Southern Tenant Farmers' Union is an organization to protect its members in their legal rights, and

WHEREAS, It must have money to defend its members, and

WHEREAS, Past experience proves this fact, as so many tenant farmers and share croppers are defrauded of their earnings and lack of finance in time of need, be it

RESOLVED, That this the Third Annual Convention of the Southern Tenant Farmers' Union, now in regular session in the City of Muskogee, Oklahoma, empower the Executive Council to assess all members of the Southern Tenant Farmers' Union one dollar ($1.00) per year to be paid quarterly at 25 cents per quarter and to be commonly known as "quarterly dues," and be it

FURTHER RESOLVED, that any member who is more than three months in arrears with his or her quarterly dues, unless the cause is unavoidable, shall not be protected by the general defense committee.

Resolutions on Use of Scrip

WHEREAS, It is a common practice among landlords to pay their tenants and day laborers in scrip, and

WHEREAS, This scrip is usually negotiable only at the landlord's privately owned commissary, and

WHEREAS, This works a hardship on the farm worker as well as the small independent merchant, and

WHEREAS, We believe that all tenants should be paid in cash and allowed to buy wherever they wish, be it

RESOLVED, That the Southern Tenant Farmers' Union goes on record as demanding the abolition of scrip, coupon and doodlum books, and urged the enforcement of existing legislation with respect to the use of scrip and the enactment of appropriate legislation wherever needed.

Social Security

WHEREAS, The Social Security Act is now operative in several states, and

WHEREAS, This Act makes no provisions whatsoever for agricultural workers, share croppers, tenant farmers, and

WHEREAS, This Act as concurred in by the legislature of the several states of the union makes no provisions for workers employed in establishments employing less than eight workers, and

WHEREAS, It is of great importance to all who labor that none shall be deprived of the benefits of this Act, insufficient though they may be, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled, goes on record demanding that Congress shall amend the Social Security Act to include all who need its benefits, whether they be industrial, farm, domestic, or civil employees, or are otherwise employed, and regardless of the number working in their place of employment, and therefore be it further

RESOLVED, That the secretary be instructed to forward copies of this resolution to members of the United States Senate and House of Representative, and to President Roosevelt.

Written Contracts

WHEREAS, Under the existing tenant system; tenants and share croppers are often defrauded of their crop by the landlord, and

WHEREAS, A contractual agreement between landlord and tenant would be a protection for all parties concerned, be it

RESOLVED, That the Southern Tenant Farmers' Union calls upon the Federal Government to cooperate with various state governments to enact the necessary laws to require written contracts be given tenants and share croppers by landlords, be it

FURTHER RESOLVED, That the landlord shall pay the tenant for all improvements made upon his property that are necessary to the welfare of the tenant and his family, and that enhance the value of his property.

Resettlement Administration

WHEREAS, The Federal Government has carried on a program of re-establishing dispossessed farmers and farm workers through the Resettlement Administration and has established a number of farms for so called rehabilitation purposes in the territory covered by the Southern Tenant Farmers' Union, and

WHEREAS, These Resettlement farms have been managed and run by methods similar to those used on the average plantation by persons often unaware of the means of the people, and

WHEREAS, The managers of these farms have often violently opposed the Southern Tenant Farmers' Union, and have openly discriminated against members of the union, be it

RESOLVED, That the Southern Tenant Farmers' Union demand that those discriminatory practices against its members be stopped, and be it

FURTHER RESOLVED, That capable, intelligent and socially-minded persons be placed in charge of all Government Farms, to the end that the general welfare of the people be duly attended to.

Civil Liberties

WHEREAS, In eastern Arkansas counties, meetings of the Southern Tenant Farmers' Union have been broken up by vigilanties and terrorists, be it

RESOLVED, That we demand that the Federal Government, itself, guarantee civil liberties, including the right of the people peaceably to assemble.

Rural Schools

WHEREAS, It is the custom of most southern states to conduct schools for rural children at irregular periods, extending sometimes for only three or four months, and

WHEREAS, This is particularly the case in Negro schools, be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled at Muskogee, Oklahoma, demands that the counties and states assisted by the Federal Government, provide adequate schools, transportation and equipment, as well as decent pay for teachers, and be it further

RESOLVED, That every child be given an opportunity to attend a full nine months term of school, and that free text books be supplied all children with discrimination against no child because of race, creed or color.

Child Health

WHEREAS, The children of the rural workers of the South, deprived of adequate food, clothing, and housing because of the impoverishment of their parents, are forced to live in misery unparalleled anywhere in the country, and

WHEREAS, This misery serves to break down their health, with the result that thousands on thousands of Negro and white children on the countryside suffer from illnesses, and particularly from diseases resulting from malnutrition, with thousands dying needlessly and more growing to an adulthood of suffering because of permanently weakened bodies, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union shall, through the ensuing year, take special steps to remedy this situation in addition to the persistent struggle for the economic betterment of its membership, and therefore be it

RESOLVED, That the Executive Council be instructed to make a special survey inquiring into the health of children on the countryside in states where the Southern Tenant Farmers' Union is organized, and therefore be it

RESOLVED, That the Executive Council be instructed to work out a concrete program of action around this issue based on the specific facts gathered in this survey.

Educational Institutions and Political Groups

WHEREAS, Misunderstandings have arisen as to the forces shaping the policies of the Southern Tenant Farmers' Union, and

WHEREAS, Through those misunderstandings it has been wrongly alleged that these policies originate in certain educational institutions and political groups, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled, states, once and for all to set the record straight, that its policies have never been, are not now, and will not in the future be formulated by any such institutions as Brookwood, Commonwealth, Highlander Folk School or any other, or by such political parties as the Democratic, Republican, Socialist, Communist, or any other, but will continue to be formulated solely through the Annual Conventions and the Executive Council elected by the Southern Tenant Farmers' Union.

Payment of Subsidies

WHEREAS, In all programs initiated by the Federal Government for the benefits of farmers, share croppers, tenants and other farm laborers have been discriminated against in all previous legislation by having payment of subsidies, parities and other payments made through their landlords or employers with a result of widespread defrauding of such tenants and share croppers by unscrupulous and dishonest landlords and employers, be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled, demands that in all future farm legislation whatever payments of money or other benefits are to be made share croppers and tenants be paid direct to such share croppers and tenants by the Government, and be it further

RESOLVED, That checks for such subsidies be made direct to the share croppers and tenants and paid through postoffices, and that no such checks be delivered to any person other than the one to whom they are addressed.

Abolition of the Commissary

WHEREAS, It is a notorious fact that many of our people are forced to buy at commissaries where they are charged excessive prices for goods, and

WHEREAS, It should be the privilege of workers to trade wherever they wish to, be it

RESOLVED, That we go on record as favoring the abolition of the commissary or credit store by enforcement of existing legislation or the enactment of appropriate state laws by state legislatures outlawing such practices.

Local Defense Work

RESOLVED, That every local of the Southern Tenant Farmers' Union organize a defense committee with a permanent secretary and such members as are required to act as instruments for local legal defense work and research work as directed by the Central Defense Committee, be it

FURTHER RESOLVED, That where deemed advisable, County or District committees may be set up.

Public Relations Bureau

RESOLVED, That this convention authorize the Executive Council to establish in Washington, D. C., a public relations bureau to be in charge of such persons as may be authorized by it to act on behalf of our organization, as the occasion requires.

Class War Prisoners

WHEREAS, In the struggle for the economic betterment of the masses, many outstanding leaders of the oppressed have been persecuted through the law-enforcing agencies, and

WHEREAS, All workers and farmers should recognize these imprisoned workers as the martyrs of our movement, and

WHEREAS, Tom Mooney and Warren K. Billings, J. B. McNamara, and Angelo Herndon are outstanding examples of working-class leaders who have been imprisoned as a result of their activities for the betterment of the oppressed, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union greets Tom Mooney, Warren K. Billings, J. B. McNamara and Angelo Herndon, and pledges solidarity with them in their struggles, and therefore be it

RESOLVED, That the Southern Tenant Farmers' Union demands the complete and unconditional freedom of these and of all other victims of ruling-class "justice."

A New Homestead Law

WHEREAS, Land is the Common Heritage of the people, and millions of share croppers, tenants and other farm laborers are denied access to the use of land, be it

RESOLVED, That the Southern Tenant Farmers' Union goes on record in favor of the immediate passage of a new homestead law to be enacted by the Congress of the United States of America which will provide that all actual tillers of the soil be guaranteed possession of the land, either

as working farm families or cooperative associations of such farm families, so long as they occupy and use the land, and be it

RESOLVED, That title to all land be held by the people of the United States in perpetuity, be it

FURTHER RESOLVED, That copies of this resolution be sent to Congress.

A General Federation of Land Workers

WHEREAS, There is a growing need for the consolidation of various organizations of agricultural workers and the extension of unionization of such workers in America to secure protection of their joint interests, and the enactment of legislation on their behalf, and to establish a solidarity of workers in agriculture, as well as industry, be it

RESOLVED, That the Third Annual Convention of the Southern Tenant Farmers' Union goes on record in favor of a general federation of land workers, and be it further

RESOLVED, That the Executive Council of the Southern Tenant Farmers' Union is hereby instructed to take such steps as will lead to the formation of such a federation, securing the advice and endorsement of representatives of the organized industrial workers and organizations.

Wagner Labor Relations Act

WHEREAS, The Wagner Labor Relations Act provides definite benefits for industrial workers in their relations with their employers, and

WHEREAS, Through being completely omitted from the provisions of this act, all agricultural laborers and share croppers are deprived of its benefits, therefore be it

RESOLVED, That this convention of the Southern Tenant Farmers' Union urges that the Congress of the United States should pass an amendment to the Wagner Labor Relations Act providing specifically for the inclusion of agricultural laborers and share croppers under its benefits, and therefore be it

RESOLVED, That copies of this resolution be sent to all senators and congressmen from the states represented here, and to the President of the United States.

Federal Loans to Farmers

WHEREAS, Various agencies of the Federal Government, for loaning of money to farmers, have turned down practically all applications for home loans and crop loans for poor farmers thereby resulting in loss of homes and land of hundreds of farmers, be it

RESOLVED, That the National Convention of the Southern Tenant Farmers' Union goes on record demanding that Federal Government investigate and determine the cause for the refusal of loans to worthy individuals who were attempting to maintain independent farms and homestead, and to make it possible for small farmers to secure loans at a small rate of interest.

Consumers Cooperative Stores

WHEREAS, The United States Government has lately given some encouragement to the establishment of consumers and cooperative marketing associations, be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled petitions the United States government to make loans available to share croppers and tenants whereby they may establish consumers cooperative stores where goods may be bought without paying extortionate prices and high interest rates.

Resolutions of Appreciation (Government Officials)

WHEREAS, The Southern Tenant Farmers' Union has had the privilege of being host to a number of government officials who have freely given of their time and energy to assist us to a better understanding of the function of government in relation to our problems, be it

RESOLVED, That the Southern Tenant Farmers' Union, in convention assembled, extend to those individuals present here and to the departments of government which they represent, our cordial thanks for their cooperation and services, and be it

FURTHER RESOLVED, That the secretary be instructed to send a copy of this resolution to those concerned.

Workers Education

WHEREAS, Education is essential in building an effective and responsible trade union movement, and

WHEREAS, The Southern Tenant Farmers' Union is desirous of training its members in clear thinking, and better equipping them for concerted action in the solution of their problems, and

WHEREAS, Workers' Education as carried on by the Works Progress Administration is designed to meet these needs, therefore be it

RESOLVED, That the Southern Tenant Farmers' Union, in its Third Annual Convention at Muskogee, request of the W. P. A. specialist in Workers Education that teachers be made available for the conducting of classes among members of the Southern Tenant Farmers' Union.

Information on Commissaries

WHEREAS, There exists a need for adequate and accurate information regarding the retail prices of staple foods and clothing used by union members, and charged by commissaries, credit merchants and cash stores in territory covered by the Southern Tenant Farmers' Union, be it

RESOLVED, That this convention authorizes the Central Defense Committee to prepare information blanks to be furnished to the local Defense Committee beginning March 1, 1937 with a view of obtaining accurate check on prices of staples and their relation to settlements for wages due members, be it

FURTHER RESOLVED, That the Local Defense Committees also report monthly on prevailing wage rates in their communities, with a view of securing necessary adjustments.

Loans

WHEREAS, It is at present impossible for a share cropper or tenant to borrow money from loan agencies operated by the United States Government without waiver of the landlord's lien, be it

RESOLVED, That this convention petition the Congress of the United States to liberalize the laws governing these loans so that we can borrow money at a low rate of interest and pay direct to the loan agency.

Rights of Tenants and Day Labor

RESOLVED, That the Southern Tenant Farmers' Union demands for its members a cash furnish for making of crops and payment of all day labor in cash money, and be it

FURTHER RESOLVED, That decent houses be furnished by landlords, and that we be given the privilege of ginning and selling our cotton where we please, and selling it at the market price.

Higher Wages and Ten Hour Day for Agricultural Workers

WHEREAS, During the year 1936 a strike of cotton choppers and other farm workers was called and was successful in raising the price of cotton chopping to $1.50 per ten hour day, and

WHEREAS, The increased cost of living and the increased price of cotton and other farm products has made it possible and necessary for employers of agricultural labor to pay a higher standard of wages, be it

RESOLVED, That the Southern Tenant Farmers' Union in its third annual convention assembled here in Muskogee, Oklahoma, goes on record in favor of higher wages and a ten hour day for agricultural workers whether they be employed in cotton fields or in cultivation and harvesting of other farm products.

COTTON PICKING MACHINES AND SOUTHERN AGRICULTURE

During 1935 and 1936, there was a great deal of discussion concerning a cotton picking machine invented by John D. Rust and Mack D. Rust of Memphis, Tennessee. Predictions were made that this machine would revolutionize cotton growing in the South, since it is said to be able to do the work of from fifty to one hundred persons. It was stated that tenant farmers, both white and Negro, would be directly affected.

In a demonstration in September, 1936, of the machine on a Mississippi Delta cotton field lasting one hour, it picked four hundred pounds; as much as one average hand picker could gather in four days. Opinions were divided as to the success or failure of the machine.

One opinion was, for the picker to be successful, cotton stalks of standard height and size must be developed with bolls at the top, middle and bottom opening together. Another opinion advanced was that farmers would have to let their cotton stay in the field until nearly every boll on each stalk was opened, whereas, the hand pickers now go over the same field two or three times. The cotton picked by the machine is also more trashy than that picked by hand.

"From an economic standpoint, the picker must be cheaply produced. More important, it must be simple to operate and replacement parts easily available. A farmer cannot leave his cotton standing in a Louisiana field and wait a week for new parts to be brought from Atlanta or New Orleans."

"Only the big farms will be able to afford a picker—the only way small farmers can use them is on a share system, and southern farmers are not familiar with the practice of small grain farmers who give the thresher owner part of the crop for his services. A collectively-owned picker would not work because the joint owners could not agree on who would use it first."

Two other cotton picking machines were being demonstrated in Mississippi in the fall of 1936. L. C. Stukenborg, of Memphis, has an invention which he calls the "poor man's mechanical picker," that picks the cotton from the boll by a hand operated brushing process. The picker is operated by an individual walking down a row, and shifting the picker from one open boll on a stalk to another until all the open bolls are picked from the stalk. The outfit appears to be inexpensive and either horse drawn or tractor drawn. A defect of this machine appears to be that it picks the cotton from only one boll at a time.

C. R. Berry, of Greenville, Mississippi, and L. E. Worth, of Pittsburgh, Pennsylvania, had a machine with a nipple mechanism that stripped the cotton from the barbed revolving spindles that plucked the cotton from the plant. The outfit is mounted on an auto tractor.

Account should be taken of the fact that efforts have been made for more than a hundred years to invent a practical cotton picking machine. More than seven hundred unsuccessful cotton picking devices have been patented at Washington since the Civil War. In 1912, it was stated that the success of the cotton picking machine seems assured. At an exhibit of the Campbell Cotton Picking Machine in Boston, April 12, several speakers referred to the probable effect it would have on Negro labor. Two prominent white men of Texas, Mr. Mike H. Thomas, of Dallas, and E. A. Calvin, of Houston, were of the opinion that the cotton picking machine, instead of injuring Negro labor, would ultimately help it just as any other invention had eventually helped labor. Dr. Booker T. Washington, speaking on this occasion, said that the cotton picking machine when extensively employed, would give the Negroes, and in fact the whole South, more time to raise other things. At present over three-fourths of the whole year is spent in planting, cultivating and gathering the cotton crop.

SUCCESS OF SOME INDIVIDUAL NEGRO FARMERS IN SPITE OF THE DEPRESSION

Negro farmers in the past few years, have shared in all of the disadvantages which have been the loss of farmers in general. There are, however, numerous examples of successful individual Negro farmers. The progress of these individuals is shown by the reports that are made at the Negro Farmers' Conferences, and by the exhibits which they display at Negro fairs, community and state.

Robert Poole, who lives near Roanoke, Alabama, is an apple producer. In 1933, he sold off of one tree, apples to the amount of $6.60, in addition to having all he needed for his own use and some for his neighbors. He has not bought anything on credit in thirty-five years, and he has not grown any cotton in six years; nevertheless, he has been able to lend money instead of borrowing it.

Paul Cooler, whose farm is located near Bunnell, Florida, is a potato producer. In 1934, he had fourteen acres planted to potatoes, and obtained an average yield of forty barrels per acre. He received from $3.50 to $5.00 a barrel for his crop. In 1933, he planted cotton after his potatoes had made a profit. In addition he planted a fall crop of potatoes and harvested them at a profit.

John Mackel Murray, owns a 105 acre farm in Bibb County, Georgia. A report concerning him said, "In 1934, he hardly knows that there is such a thing as a government loan, a seed loan, a mortgage, or borrowing money to make a crop on." He paid his taxes promptly, and raised all of the fruit for his family and his stock to eat. "Mackel Murray raises a bale or two of cotton every year to pay taxes, but aside from that, his farm is devoted to watermelons, peas; pea-vine hay, corn, potatoes, ground peas, velvet beans and other feed crops."

Phillip Reed, a farmer in Vance County, North Carolina, has made a success in farming, due to a sale of a local nursery man who decided to quit the business and sell his left-over stock for a few dollars. Reed purchased fifty peach trees, fifty apple trees, six pear trees, six grape vines, two pecan trees and two English walnut trees for $54.00. In the summer of 1933, he canned over three hundred quarts of fruit and vegetables, made fourteen gallons of preserves and jelly, saved two bushels of dried apples and one bushel of dried potatoes. This Negro farmer is just one example of what a farmer in very humble circumstances has been able to do during the depression years.

Three of North Carolina's leading Negro farmers, Howard L. Mitchell, of Gates County; John L. Tomilson, of Johnston County, and Robert Lee Jones of Durham County were awarded prizes in Washington for making the best records in corn-growing demonstrations.

Mitchell had the best all-round 1936 record. Tomilson was the winner of the adult prize, and Johnston was the winner of the 4-H prize.

Booker T. Mills, a student at Pitt County School, North Carolina, took state-wide honor in the annual three-to-one corn contest under the direction of S. B. Simmons, superintendent of vocational agriculture in Negro schools of the state. His production, 99.5 bushels of corn on one acre, is the second highest yield made by a contestant, and was only one and one-half bushels short of the all-time record.

Luviger Denson, of Whatley, Alabama, Route 1, in stating that the average farmer makes a mistake in trying to work too many acres instead of using intensive cultivation on a few acres, made a field test of an acre in 1936, using 200 pounds of 8-4-4 fertilizer and 150 pounds of nitrate of soda. On this acre he gathered 1868 pounds of seed cotton.

FAIRS

In addition to county fairs in the several states of the South, Negroes held independent state fairs as follows: Atlantic District Fair—parts of North Carolina and Virginia; Tide Water Fair—Suffolk, Virginia; The Cumberland Valley Fair—Nashville, Tennessee; West Tennessee Colored Fair—Jackson; South Carolina State Fair—Columbia; Mississippi State Fair—Jackson; Tri-State Fair—Parts of Arkansas, Mississippi and Tennessee—Memphis. There were also Negro annexes of white fairs in Georgia, Florida, Louisiana and Texas.

The United States Government provided $100,000 to enable Negroes to participate in the 1936 Texas Centennial Fair. Of this amount, $50,000 was used to construct a building, and $50,000 to assemble exhibits to show the progress of the Negro, and his part in the up-building of Texas, and the country at-large during the past one hundred years. The state of Texas, in spite of extended and insistent requests, failed to provide any appropriation to show what Negroes had done in its development.

AGRICULTURAL EXTENSION WORK

A staff of 416 Negro cooperative extension workers is engaged in carrying to Negro farmers information on improved farming and home-making methods. These are trained men and women cooperatively employed by the United States Department of Agriculture and the land-grant colleges of the 15 southern states. Of these, 240 are agricultural agents working in counties, 173 are home demonstration agents for one or more counties, three are workers who function in a supervisory capacity in boys and girls 4-H Club work. Two field agents work from the Federal Department, J. B. Pierce of Hampton, Virginia, whose district includes the northern section of the area, and T. M. Campbell of Tuskegee Institute, Alabama, whose district comprises the Gulf states.

SOURCES OF ALLOTMENTS FOR NEGRO EXTENSION WORK 1935-1936

	ALLOTMENTS				OTHER ALLOTMENTS			
J. B. Pierce, Field agent for:	Smith-Lever	Capper-Ketcham	Additional Cooperative	U. S. D. A	State and Colleges	County	Other	Total
Arkansas	$21,490.00	$4,800.00	$2,260.00	$600.00	——	$5,390.00	——	$34,540.00
Kentucky	900.00	——	900.00	——	2,890.00	——	——	4,690.00
Maryland	2,314.00	——	——	——	2,784.00	300.00	——	5,398.00
North Carolina	38,560.00	——	——	100.00	19,130.00	13,678.50	2,030.00	73,498.50
South Carolina	10,125.00	925.00	2,000.00	1,076.25	22,303.57	5,622.00	——	42,051.82
Tennessee	23,000.00	——	1,400.00	600.00	500.00	——	——	25,500.00
Virginia	46,169.00	——	——	——	——	6,630.00	199.00	52,998.00
West Virginia	3,620.00	32.37	——	——	43.03	——	——	3,695.40
Total	146,178.00	5,757.37	6,560.00	2,376.25	47,650.60	31,620.50	2,229.00	242,371.72
T. M. Campbell, Field agent for:								
Alabama	104,035.00	16,000.00	10,850.00	516.66	——	——	——	131,401.66
Florida	14,054.00	8,700.00	4,000.00	——	3,180.00	1,500.00	——	31,434.00
Georgia	52,533.47	——	7,500.00	1,700.00	3,000.00	——	——	64,733.47
Louisiana	18,204.00	5,808.00	2,140.00	1,020.00	9,556.00	822.00	——	37,550.00
Mississippi	27,670.42	35,462.93	404.18	50.00	1,800.00	15,596.00	6,300.00	87,283.53
Oklahoma	28,658.33	6,000.00	——	——	——	——	——	34,658.33
Texas	79,849.41	——	——	600.00	11,503.00	19,400.88	874.00	112,287.29
Total	325,004.63	71,970.93	24,894.18	3,886.66	29,039.00	37,318.88	7,174.00	499,288.28
Grand Total	471,182.63	77,728.30	31,454.18	6,262.91	76,689.60	68,939.38	9,403.00	741,660.00

DISBURSEMENTS FOR COOPERATIVE EXTENSION WORK FOR NEGROES—1935-1936

J. B. Pierce, Field agent for:	County Agents	Home Demonstration	Club Work	Total
Arkansas	$ 15,150.00	$ 19,390.00	——	$ 34,540.00
Kentucky	4,690.00	——	——	4,690.00
Maryland	2,084.00	3,314.00	——	5,398.00
North Carolina	56,821.00	16,677.50	——	73,498.50
South Carolina	26,754.82	15,297.00	——	42,051.82
Tennessee	9,600.00	15,900.00	——	25,500.00
Virginia	41,548.00	11,450.00	——	52,998.00
West Virginia	——	——	3,695.40	3,695.40
Total	156,647.82	82,028.50	3,695.40	242,371.72
T. M. Campbell, Field agent for:				
Alabama	73,811.66	54,970.00	2,620.00	131,401.66
Florida	14,322.00	17,112.00	——	31,434.00
Georgia	39,453.47	22,480.00	2,800.00	64,733.47
Louisiana	23,425.00	14,125.00	——	37,550.00
Mississippi	42,850.86	39,582.67	4,850.00	87,283.53
Oklahoma	21,175.00	13,483.33	——	34,658.33
Texas	65,947.62	46,279.67	——	112,227.29
Total	280,985.61	208,032.67	10,270.00	499,288.28
Grand Total	437,633.43	290,061.17	13,965.40	741,660.00

The Smith-Lever Appropriations for Agricultural Extension Education

In 1913, Congress passed the Smith-Lever Agricultural Extension Bill which provided money for carrying on agricultural extension work in every state of the nation. Some of the important features of this act are:

This extension work shall consist of the giving of instruction and practical demonstrations in agriculture and home economics to persons not attending or resident in the colleges receiving the benefits of the Act.

The amount that each state receives is in the proportion which the rural population of the state bears to the total rural population.

Before any federal appropriations are made to a state, an equal sum must be provided from within the state in any of the following ways: namely, by the state or by a county, or a college, or a local authority, or by individual contributions.

In 1914, each state was given $10,000 unconditionally for this work.

In 1915, the proportionate allotment for each state began to be available. The maximum allotment for each state was reached in 1922. The work for Negroes is carried on along the lines of farm demonstration work, corn and canning clubs for Negro boys and girls and field or movable schools.

Each dollar of federal money expended must be matched by a dollar from other sources. That is the total money expended in the Smith-Lever work, must be twice the amount of federal money expended.

ALLOTMENT TO EACH SOUTHERN STATE AND THE AMOUNT WHICH ON THE BASIS OF THEIR PER CENT OF RURAL POPULATION SHOULD BE EXPENDED FOR NEGROES

STATES	Amount Available from United States In 1922 and Each Year Thereafter	Amount Available From the States	Total Amount Available From United States and From Each State	Per Cent Negro of Total Rural Population	Amount Which Should Be Expended for Negroes
Alabama	$ 146,400	$ 146,400	$ 292,800	35.6	$ 104,240.80
Arkansas	113,000	113,000	226,000	26.5	59,890.00
Florida	44,000	44,000	88,000	31.3	27,544.00
Georgia	170,000	170,000	340,000	37.5	127,500.00
Kentucky	142,300	142,300	284,600	6.0	17,076.00
Louisiana	96,100	96,100	192,200	40.9	78,609.80
Maryland	52,700	52,700	105,400	17.8	18,761.20
Mississippi	131,400	131,400	262,800	52.4	137,707.20
Missouri	156,600	156,600	313,200	3.0	9,396.00
North Carolina	155,100	155,100	310,200	28.5	88,407.00
Oklahoma	111,000	111,000	222,000	6.6	14,652.00
South Carolina	106,000	106,000	212,000	47.9	101,548.00
Tennessee	143,000	143,000	286,000	13.8	39,468.00
Texas	244,400	244,400	488,800	15.3	74,786.40
Virginia	130,000	130,000	260,000	26.7	69,420.00
West Virginia	82,000	82,000	164,000	6.8	11,152.00
Total	$2,024,000	2,024,000	4,048,000		$ 980,158.40

THE SMITH-HUGHES APPROPRIATIONS FOR VOCATIONAL EDUCATION

On February 23, 1917, the United States Congress passed the Smith-Hughes Vocational Education Act. Under the terms of this act, the federal government appropriates funds to the states for the purpose of cooperating in vocational education, as follows: (1) for instruction in agriculture, $500,000 in 1918 and an increase each year until in 1926 and thereafter a maximum of $3,000,000 is annually appropriated; (2) for instruction in the trades, home economics and industrial subjects, $500,000 in 1918 and an increase each year until in 1926, and thereafter a maximum of $3,000,000 is annually appropriated; (3) for training teachers, supervisors, and directors of agricultural subjects and teachers of trades, industrial and home economics subjects, $500,000 in 1918 and an increase each year until in 1921 and thereafter a maximum of $1,000,000 is annually appropriated. Thus, in 1926 and thereafter, the federal government will give approximately $7,000,000 annually to assist in vocational training. The basis of allotments of each state is as follows: for agriculture, a sum in the proportion which the state's rural population bears to the total rural population of the nation; for trades, home economics, and industries, a sum in the proportion which the state's urban population bears to the total urban population of the nation; for teacher training, a sum in the proportion which the state's total population bears to the total population of the nation. The moneys expended under the provisions of this Act, in cooperation with the states, for the salaries of teachers, supervisors, or directors of agricultural subjects, or for the salaries of teachers of trade, home economics, and industrial subjects, shall be conditioned that for

each dollar of federal money expended for such salaries, the state or local community, or both, shall expend an equal amount for such salaries; and that appropriations for the training of teachers of vocational subjects as herein provided, shall be conditioned that such money be expended for maintenance of such training and that for each dollar of federal money so expended for maintenance, the state or local community, or both, shall expend an equal amount for the maintenance of such training.

The grant is for payment in part of salaries of teachers, supervisors, and directors of agricultural subjects, teachers of trade, home economics, or industrial subjects and maintenance of the training of teachers in all these subjects.

The grant is made in accordance with the terms of a definite plan proposed by the state and approved by the federal board. No money belongs to any state as of right. A state is entitled to receive federal aid only when it has conformed to the Act and has had its plan approved. No money belongs to any local community or to any institution as of right. Communities and institutions are entitled to money only as they show themselves able and ready to meet the requirements of the state board for vocational education. Detailed information may be obtained by addressing, "Federal Board for Vocational Education," Washington, D. C.

The amount, which under the Smith-Hughes Act will go to each of the southern states and the amount which, on the basis of per cent in population should be expended for Negroes, is shown in the tables which follow:

ALLOTMENT OF FEDERAL AND STATE VOCATIONAL EDUCATIONAL FUNDS EACH YEAR TO SOUTHERN STATES

	Total For all Purposes	Agriculture: for Salaries of Teachers, Supervisors and Directors		Trade, Industry and Home Econ. Salaries and Teachers		Teacher-Tr.: Salaries of Teachers Maintenance of Teacher Training	
	Total Amount	Federal Funds	State Funds	Total Amount	Federal Funds	State Funds	Total Amount	Federal Funds	State Funds
Alabama	$ 320,000	$ 210,000	$ 105,000	$ 66,000	$ 33,000	$ 33,000	$ 44,000	$ 22,000	$ 22,000
Arkansas	228,000	162,000	81,000	36,000	18,000	18,000	30,000	15,000	15,000
Florida	168,000	78,000	39,000	66,000	33,000	33,000	24,000	12,000	12,000
Georgia	346,000	222,000	111,000	78,000	39,000	39,000	46,000	23,000	23,000
Kentucky	318,000	204,000	102,000	72,000	36,000	36,000	42,000	21,000	21,000
Louisiana	250,000	144,000	72,000	72,000	36,000	36,000	34,000	17,000	17,000
Maryland	182,000	72,000	36,000	84,000	42,000	42,000	26,000	13,000	13,000
Mississippi	248,000	186,000	93,000	30,000	15,000	15,000	32,000	16,000	16,000
Missouri	418,000	198,000	99,000	162,000	81,000	81,000	58,000	29,000	29,000
North Carolina	386,000	264,000	132,000	72,000	36,000	36,000	50,000	25,000	25,000
Oklahoma	284,000	174,000	87,000	72,000	36,000	36,000	38,000	19,000	19,000
South Carolina	208,000	150,000	75,000	30,000	15,000	15,000	28,000	14,000	14,000
Tennessee	312,000	192,000	96,000	78,000	39,000	39,000	42,000	21,000	21,000
Texas	688,000	384,000	192,000	210,000	105,000	105,000	94,000	47,000	47,000
Virginia	284,000	180,000	90,000	66,000	33,000	33,000	38,000	19,000	19,000
West Virginia	208,000	138,000	69,000	42,000	21,000	21,000	28,000	14,000	14,000
Grand Total	4,848,000	2,958,000		1,236,000			654,000		

Amount of Federal Allotments, under the Smith-Hughes Act Which on the Basis of Their Per Cent of the Total Population, the Rural Population, and the Urban Population Should be Expended for Negroes Each Year in Each of the Southern States: For Agriculture, for Trades, and for Teacher-Training

States	Total which should be expended for Negroes each Year	Amount which should be expended for Salaries of Teachers, Supervisors, and Directors of Agriculture Each Year	Amount which should be expended for Salaries of Teachers of Trades, Industries and Home Economics Each Year	Amount which should be expended for Salaries of Teachers and Maintenance of Teacher-Tr. Each Year
Alabama	$ 112,487.78	$ 76,411.12	$ 20,195.10	$ 15,881.55
Arkansas	62,608.91	45,213.16	8,574.23	8,821.52
Florida	41,047.43	22,382.67	12,404.77	6,260.00
Georgia	145,926.86	94,895.09	30,400.90	20,630.87
Kentucky	19,476.25	12,487.70	4,233.85	2,754.70
Louisiana	98,462.80	55,872.25	28,615.64	13,974.91
Maryland	34,194.68	12,055.51	17,236.87	4,902.30
Mississippi	126,673.25	94,833.30	14,014.23	17,825.71
Missouri	13,605.75	6,363.14	5,302.49	1,940.13
North Carolina	98,241.93	68,819.60	15,565.99	13,856.35
Oklahoma	17,978.37	11,469.38	3,966.77	2,543.23
South Carolina	108,707.69	77,701.02	15,684.53	15,322.14
Tennessee	43,336.96	27,812.77	9,394.83	6,129.36
Texas	95,597.27	56,264.56	25,777.98	13,554.73
Virginia	82,718.11	50,961.42	20,043.27	11,713.41
West Virginia	13,374.54	8,688.81	2,794.80	1,890.92
Total	1,114,438.58	722,231.50	234,205.25	158,001.83

ADDITIONAL FUNDS FOR AGRICULTURAL EXTENSION EDUCATION

On May 22, 1928, Congress provided for additional funds for agricultural extension education through:

An act to provide for the further development of agricultural extension work between the agricultural colleges in the several states receiving the benefits of the act entitled, "An Act donating public lands to the several states and territories which may provide colleges for the benefit of agriculture and the mechanic arts," approved July 2, 1862, and all acts supplementary thereto, and the United States Department of Agriculture.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that in order to further develop the cooperative extension system as inaugurated under the Act entitled, "An Act to provide for cooperative agricultural extension work between the agricultural colleges in the several states receiving the benefits of the Act of Congress approved July 2, 1862, and all Acts supplementary thereto, and the United States Department of Agriculture," approved May 8, 1914, there is hereby authorized to be appropriated, out of any money in the treasury not otherwise appropriated, for the purpose of paying the expenses of the cooperative extension work in agriculture and home economics, and the necessary printing and distributing of information in connection with the same, the sum of $980,000 for each year, $20,000 of which shall be paid, annually, in the manner hereinafter provided, to each state and the Territory of Hawaii which shall by action of its legislature assent to the provisions of this Act. The payment of such installments of the apppropriations hereinbefore made as shall become due to any state or territory before the adjournment of the regular session of the legislature meeting next after the passage of this Act, may in the absence of prior legislative assent, be made upon the assent of the governor thereof, duly certified to the Secretary of the Treasury. There is hereby authorized to be appropriated for the fiscal year following that in which the foregoing appropriation first becomes available and for each year thereafter, the sum of $500,000. The additional sums appropriated under the provisions of this Act shall be subject to the same conditions and limitations as the additional sums appropriated under such Act of May 8, 1914, except that (1) at least 80 per cent of all appropriations under this Act shall be utilized for the payment of salaries of extension agents in counties of the several states to further develop the cooperative extension system in agriculture and home economics with men, women, boys, and girls; (2) funds available to the several states and the territory of Hawaii under the terms of this Act shall be so expended that the extension agents appointed under its provisions shall be men and women in fair and just proportions; (3) the restriction on the use of these funds for the promotion of agricultural trains shall not apply.

Sec. 2. The sums appropriated under the provisions of this Act shall be in addition to and not in substitution for, sums appropriated under such Act of May 8, 1914, or sums otherwise annually appropriated for cooperative agricultural extension work.

APPROPRIATION FOR AGRICULTURAL RESEARCH (PURNELL ACT)

Congress, in 1925, passed the Purnell Act as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that for the more complete endowment and maintenance of agricultural experiment stations now established or which may hereafter be established, in accordance with the Act of Congress approved March 2, 1887, there is hereby authorized to be appropriated, in addition to the amounts now received by such agricultural experiment stations, the sum of $20,000 for the fiscal year ending June 30, 1926; $30,000 for the fiscal year ending June 30, 1927; $40,000 for the fiscal year ending June 30, 1928; $50,000 for the fiscal year ending June 30, 1929; $60,000 for the fiscal year ending June 30, 1930; and $60,000 for each fiscal year thereafter, to be paid to each State and Territory; and the Secretary of Agriculture shall include the additional sums above authorized to be appropriated in the annual estimates of the Department of Agriculture, or in a separate estimate, as he may deem best.

The funds appropriated pursuant to this Act shall be applied only to paying the necessary expenses of conducting investigations or making experiments bearing directly on the production, manufacture, preparation, use, distribution, and marketing of agricultural products and including such scientific researches as have for their purpose the establishment and maintenance of a permanent and efficient agricultural industry, and such economic and sociological investigations as have for their purpose the development and improvement of the rural home and rural life, and for printing and disseminating the results of said researches.

FARM TENURE

Tenure Negro Farm Operators in United States 1900, 1910, 1920, 1930

	1930	1920	1910	1900
Total	882,850	925,708	893,370	746,715
Owners	181,016	218,612	218,972	187,797
Managers	923	2,026	1,434	557,174
Tenants	700,911	705,070	672,964	1,744

Number of White and Negro Farmers in South by Tenure: 1935, 1930, 1920, 1910, 1900

	Number of Farmers									
	White				Negro					
	1935	1930	1920	1910	1900	1935	1930	1920	1910	1900
Total	2,606,176	2,342,129	2,283,750	2207,406	1,879,721	815,747	881,687	922,914	890,141	740,670
Owners	1,388,601	1,233,656	1,379,636	1,326,044	1,183,806	186,065	182,019	217,589	218,467	186,676
Managers	15,401	16,529	16,548	15,084	17,172	381	829	1,770	1,200	1,593
Tenants	1,202,174	1,091,944	887,566	866,278	678,743	629,301	698,839	703,555	670,474	552,401
	Percentage Distribution									
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Owners	53.3	52.6	60.4	60.1	63.0	22.8	20.6	23.6	24.6	25.2
Managers	0.6	0.7	0.7	0.7	0.9	0.1	0.1	0.2	0.1	0.2
Tenants	46.1	46.7	38.9	39.2	36.1	77.1	79.3	76.2	75.3	74.6

WHITE AND NEGRO FARMERS IN THE SOUTH BY TENURE, BY STATES, 1900-1935

	Delaware		Maryland		District of Columbia		Virginia		West Virginia		North Carolina		South Carolina		Georgia		Florida	
	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro
1935 Total	9554	827	39518	4984	77	12	154421	43211	104054	693	231594	69373	88967	76537	177259	73285	60093	12764
Owners	6217	398	28755	2720	43	8	110477	27662	76622	511	137738	20373	43548	18394	74626	10671	42627	6792
Managers	143	13	805	42	16	1	1070	87	586	7	683	15	617	19	984	32	2989	60
Tenants	3194	416	9958	2132	18	3	42874	15512	26846	175	93173	48985	44802	58124	101649	62682	14477	5922
1930 Total	8900	807	37936	5267	93	11	130937	39673	82150	491	202835	76873	80506	77425	168809	86789	47923	11043
Owners	5887	373	27882	2941	51	8	96656	24448	66200	373	121734	19711	38478	15992	68721	11081	33818	5576
Managers	146	19	819	120	20	1	1459	77	714	7	625	23	622	71	1334	72	2746	89
Tenants	2867	415	9235	2206	22	2	32822	15148	15236	111	80476	57139	41406	61362	98754	75636	11359	5378
1920 Total	9268	872	41699	6209	184	20	138456	47786	86785	504	193473	76290	83683	109010	180545	130187	41051	12954
Owners	5655	355	29256	3549	91	9	105414	30949	71698	403	129099	22277	44965	22759	86081	16042	32167	6320
Managers	131	13	1111	151	18	1	1937	197	1082	8	832	96	555	183	1448	207	1728	101
Tenants	3482	504	11332	2509	75	10	31105	16640	14005	93	63542	53917	38163	86068	93016	113938	7156	6533
1910 Total	9914	922	42551	6372	205	12	135904	48114	95077	708	188069	65656	79636	96798	168468	122559	35295	14721
Owners	5772	406	29569	3950	110	8	101436	32228	75420	558	123877	21443	43978	20372	82930	15698	28101	7298
Managers	107	16	901	87	14	1	1445	180	865	7	1044	74	732	131	1296	123	1174	101
Tenants	4035	500	12081	2335	81	3	33023	15706	19692	143	63148	44139	34926	76295	84242	106738	6020	7322
1900 Total	8869	818	40169	5843	252	17	123052	44834	92132	742	169773	54864	69954	85401	141865	82826	27288	13526
Owners	4348	332	26251	3262	128	5	87589	26566	70995	534	113052	17520	40447	18970	77154	11375	22432	6552
Managers	116	15	947	105	18	2	1897	238	1046	8	936	121	874	180	1394	208	917	93
Tenants	4405	471	12971	2476	106	10	33566	18030	20091	200	55785	37223	28633	66251	63317	71243	3939	6381
	Kentucky		Tennessee		Alabama		Mississippi		Arkansas		Louisiana		Oklahoma		Texas			
1935 Total	270048	8250	239387	34396	182180	91275	142677	169006	181713	71300	99901	70315	195501	17824	429282	71785		
Owners	170609	4052	138853	7843	89983	15709	71936	21288	89319	11343	50481	10839	75127	6762	190640	20800		
Managers	411	11	472	8	492	24	870	25	575	17	499	20	759	16	3430	44		
Tenants	99028	4187	100062	26545	100705	75542	69871	147693	91819	59940	48921	59456	119615	11046	235162	50941		
1930 Total	237395	9104	210519	35138	163566	93829	129775	182883	162755	79579	87675	73770	180929	22937	409426	86063		
Owners	153228	4175	123694	7832	74441	15931	63397	22650	77554	11455	42656	10503	69380	8334	169879	20636		
Managers	660	15	577	34	580	23	930	69	611	23	681	54	779	44	3226	88		
Tenants	83507	4914	86248	27272	88545	77875	65448	160169	84590	68101	44338	63213	110770	14559	236321	65339		
1920 Total	257998	12628	214592	38182	160896	95203	110882	161219	160322	72282	73404	62059	173263	18725	357249	78784		
Owners	174008	5319	138242	9840	89887	17202	68131	23179	97274	15373	46268	10986	83729	9488	177671	23539		
Managers	934	35	754	53	614	127	797	192	641	95	736	92	850	85	2380	134		
Tenants	83056	7274	75596	28289	70395	77874	41964	137848	62407	56814	26400	50981	88684	9152	177198	55111		
1910 Total	247455	11730	207704	38308	152458	110443	109645	164737	151085	63593	65667	54879	169521	20671	347852	69918		
Owners	164403	5929	133425	10700	86847	17082	67040	25026	91987	14662	42264	10725	74254	11150	174631	21232		
Managers	953	40	775	51	594	52	719	106	717	46	873	77	624	27	2251	81		
Tenants	82099	5761	73504	27557	65017	93309	41886	139605	58381	48885	22530	44077	94643	9494	170970	48605		
1900 Total	223429	11238	199728	33895	129137	94083	92124	128679	131711	46983	57809	58160	94775	13225	286654	65536		
Owners	150594	5402	122771	9426	79362	14110	61048	20973	84794	11941	38323	9378	50018	10191	154500	20139		
Managers	1543	63	1204	82	802	72	823	107	739	80	955	79	492	49	2469	91		
Tenants	71292	5773	66753	24387	48973	79901	30253	107599	46178	34962	18581	48703	44265	2985	129685	45306		

NUMBER AND PERCENTAGE INCREASE IN FARM OPERATORS: 1920-1930, 1930-1935

		DELAWARE INCREASE			MARYLAND INCREASE			DISTRICT OF COLUMBIA INCREASE			VIRGINIA INCREASE		
		WHITE	NEGRO		WHITE	NEGRO		WHITE	NEGRO		WHITE	NEGRO	
		No.	No.	Pct.	No.	No.	Pct.	No.	No.	Pct.	No.	No.	Pct.
1930-1935	Total	654	20	2.4	1582	—373	—7.6	—16	1	9.1	23484	3538	8.9
	Owners	330	25	6.7	873	—221	—7.5	—8	0	0.0	13821	3214	13.1
	Managers	—3	—6	—31.6	—14	—78	—65.0	—4	0	0.0	—389	—40	—51.9
	Tenants	327	1	0.2	723	—74	—3.4	—4	1	50.0	10052	364	2.4
1920-1930	Total	—368	—65	—7.5	—3763	—942	—15.2	—91	—9	—45.0	—7519	—8113	—16.9
	Owners	232	18	5.1	—1374	—608	—17.1	—40	—1	—11.1	—8758	—6501	—21.0
	Managers	15	6	46.2	—292	—31	—20.5	2	0	0.0	—478	—120	—60.9
	Tenants	—615	—89	—17.6	—2097	—303	—12.1	—53	—8	—80.0	1717	—1492	—8.9
		WEST VIRGINIA			NORTH CAROLINA			SOUTH CAROLINA			GEORGIA		
1930-1935	Total	21904	26.7	202	41.1	28759	14.2	—7500	—9.7	8461	10.5	—888	—1.1	8450	5.0	—13504	—15.6
	Owners	10422	15.7	138	36.9	16004	13.1	662	3.4	5070	13.2	2402	15.0	5905	8.6	—510	—4.6
	Managers	—128	—17.9	0	0.0	58	9.2	—8	—34.7	—5	—0.8	—52	—73.2	—350	—26.2	—40	—55.6
	Tenants	11610	76.2	64	57.7	12697	15.8	—8154	—14.3	3396	8.2	—3238	—5.3	2895	2.9	—12954	—17.1
1920-1930	Total	—4635	—5.3	—13	—2.5	9362	4.8	583	0.7	—3177	—3.8	—31585	—28.9	—11736	—6.5	—43398	—33.3
	Owners	—5498	—7.6	—30	—7.4	—7365	—5.7	—2566	—11.5	—6487	—14.4	—6767	—29.7	—17360	—20.1	—4961	—30.9
	Managers	—368	—34.0	—1	—12.5	—207	—24.8	—73	—76.0	67	12.0	—112	—61.2	—114	—7.9	—135	—65.2
	Tenants	1231	8.7	18	16.2	16934	26.7	3222	5.9	3243	8.5	—24706	—28.7	5738	6.2	—38302	—33.6
		FLORIDA			KENTUCKY			TENNESSEE			ALABAMA		
1930-1935	Total	12170	25.4	1721	15.6	32653	13.7	—854	—9.4	28868	13.7	—742	—2.1	**18614**	**11.4**	**—2554**	**—2.7**
	Owners	8809	26.0	1216	21.8	17381	11.3	—123	—2.9	15159	12.3	11	0.1	6542	8.7	—222	—1.3
	Managers	243	8.8	—39	—43.8	—249	—37.7	—4	—26.7	—105	—18.2	—26	—76.5	—88	—15.2	1	4.3
	Tenants	3118	27.4	544	10.1	15521	18.6	—727	—14.7	13814	16.0	—727	—2.7	12160	13.7	—2333	—2.9
1920-1930	Total	6872	16.7	—1911	—14.8	—20603	—7.9	—3524	—27.9	—4073	—1.8	—3044	—7.9	2670	1.7	—1374	—1.4
	Owners	1651	5.1	—744	—11.8	—20780	—11.9	—1144	—21.5	—14548	—10.5	—2008	—20.4	—15446	—17.2	—1271	—7.4
	Managers	1018	58.9	—12	—11.8	—274	—29.3	—20	—57.1	—177	—23.5	—19	—35.8	—34	—5.5	104	—81.8
	Tenants	4203	58.7	—1155	—17.7	451	0.5	—2360	—32.4	10652	14.1	—1017	—3.6	18150	25.8	1	0.001
		MISSISSIPPI			ARKANSAS			LOUISIANA			OKLAHOMA			TEXAS			
		No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.	No.	Pct.
1930-1935	Total	12902	9.9	—13882	—7.6	18958	11.6	—8297	—10.4	12226	13.9	—3455	—4.7	14572	8.1	—5113	—22.2	19806	4.8	—14278	—16.6
	Owners	8539	13.5	—1362	—6.0	11765	15.2	—112	—1.0	7825	18.3	336	3.2	5747	8.3	—1572	—18.9	20761	12.2	164	0.7
	Managers	—60	—6.5	—44	—63.8	—36	—5.9	—6	—26.1	—182	—26.7	—34	—62.9	—20	—2.6	—28	—63.6	204	6.3	—44	—50.0
	Tenants[3]	4423	6.8	—12476	—7.8	7229	8.5	—8161	—11.9	4583	10.3	—3757	—5.9	8845	7.9	—3513	—24.1	—1159	—0.5	**—14398**	**—22.0**
1920-1930	Total	18893	17.0	21669	13.4	2433	1.5	7297	10.1	14271	19.4	11711	18.9	7666	4.4	4212	22.4	**52177**	**14.6**	**7279**	**9.2**
	Owners	—4734	—6.9	—529	—2.3	—19720	—20.3	—3918	—25.5	—3612	—7.8	—483	—4.4	—14349	—17.1	—1154	—12.2	—7792	—4.4	**—2903**	**—12.3**
	Managers	133	16.7	—123	—64.1	—80	—4.7	—72	—75.8	—55	—7.4	—38	—41.3	—71	—8.4	—41	—48.2	846	35.5	—46	—34.3
	Tenants[3]	23494	55.9	22321	16.2	22183	35.5	11287	19.9	17938	67.9	12232	23.9	22086	24.9	5407	59.1	59123	33.4	10228	18.5

(—) Minus sign indicates decrease.

The above table, showing the percentage increase or decrease of white and Negro farm owners and tenants for 1920-1930 and 1930-1935, presents the following facts: For the period 1920-1930, Delaware and Florida were the only southern states showing an increase in the number of white owners. The percentage increases for these states were 4.1 and 5.1 respectively. The remaining southern states for this same period (1920-1930) showed a decrease in the number of white owners. They were: Maryland, 4.7 per cent; Virginia, 8.3 per cent; West Virginia, 7.6 per cent; North Carolina, 5.7 per cent; South Carolina, 14.4 per cent; Georgia, 20.1 per cent; Kentucky, 11.9 per cent; Tennessee, 10.5 per cent; Alabama, 17.2 per cent; Mississippi, 6.9 per cent; Arkansas, 20.3 per cent; Louisiana, 7.8 per cent; Oklahoma, 17.1 per cent; and Texas, 4.4 per cent.

For the period, 1920-1930, only one state, Delaware, had an increase in the number of Negro owners. The remaining states showed a decrease in the number of Negro owners ranging from 2.3 per cent in Mississippi to 30.9 per cent in Georgia. Other states with a large percentage decrease in the number of Negro owners were: South Carolina, 29.7 per cent; Arkansas, 25.5 per cent; Kentucky, 21.5 per cent; and Virginia, 21.0 per cent.

For the period 1920-1930, two states, Delaware and Maryland, showed a decrease in the number of white tenants. In this same period, 14 states showed an increase in the number of white tenants. They were: Virginia, 5.5 per cent; West Virginia, 8.7 per cent; North Carolina, 26.7 per cent; South Carolina, 8.5 per cent; Georgia, 6.2 per cent; Florida, 58.7 per cent; Kentucky, 0.5 per cent; Tennessee, 14.1 per cent; Alabama, 25.8 per cent; Mississippi, 55.9 per cent; Arkansas, 35.5 per cent; Louisiana, 67.9 per cent; Oklahoma, 24.9 per cent; and Texas, 33.4 per cent.

During the period 1920-1930, the number of Negro tenants increased in the following states: West Virginia, North Carolina, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas. The largest increases were: Texas, 18.5 per cent; Louisiana 23.9 per cent; and Oklahoma, 59.1 per cent. The states showing from 1920-1930 a decrease in the number of Negro tenants were: Delaware, Maryland, Virginia, South Carolina, Georgia, Florida, Kentucky, and Tennessee.

In the period 1930-1935, all of the southern states showed an increase in the number of white owners. This increase ranged from 3.1 per cent in Maryland to 26.0 per cent in Florida.

The number of Negro owners for the five-year period, 1930-1935, showed an increase in the following states: Delaware, 6.7 per cent; Virginia, 13.1 per cent; West Virginia, 36.9 per cent; North Carolina, 3.4 per cent; South Carolina, 15.0 per cent; Florida, 21.8 per cent: Tennessee, 0.1 per cent; Louisiana, 3.2 per cent; and Texas, 0.7 per cent. The states having a decrease in the number of Negro owners for this period were: Maryland, Georgia, Kentucky, Alabama, Mississippi, Arkansas, and Oklahoma.

In comparing the number of white and Negro tenants, one finds that for the period 1930-1935, the number of white tenants increased in every southern state except Texas, which showed a decrease of 0.5 per cent. In contrast, Negro tenants, for the period 1930-1935, had an increase in only four states: Delaware, Virginia, West Virginia, and Florida.

Percentage Distribution of White and Negro Tenants in the South by Number of Years on Farm:

	1920-1930								10 Years and over	
	Less Than 1 Year		1 Year		2 to 4 Years		5 to 9 Years			
	1930	1920	1930	1920	1930	1920	1930	1920	1930	1920
All Tenants	35.6	20.6	20.3	27.1	22.3	30.4	12.1	12.5	9.7	9.4
Cash Tenants	26.7	13.5	18.0	21.0	24.3	31.9	15.6	16.9	15.5	16.6
Other Tenants	37.0	22.7	20.6	28.9	22.0	30.0	11.6	11.2	8.8	7.2
White Tenants	40.1	24.8	20.6	29.0	20.8	27.7	10.8	11.0	7.8	7.4
Cash Tenants	34.0	18.8	20.0	24.6	22.6	30.3	12.8	14.6	10.5	11.7
Other Tenants	41.0	26.3	20.6	30.1	20.5	27.1	10.5	10.2	7.4	6.4
Negro Tenants	28.6	15.4	19.8	24.7	24.8	33.8	14.2	14.2	12.7	11.8
Cash Tenants	16.2	8.8	15.1	17.7	26.6	33.4	19.7	19.1	22.5	21.0
Other Tenants	30.6	17.9	20.6	27.2	24.5	34.0	13.3	12.5	11.1	8.5

The above table indicates that white farm tenants move more often than Negro tenants. In 1920, 24.8 per cent and in 1930, 40.1 per cent of the white tenants had lived less than one year on the farms on which they were when the Census was taken. In contrast, in 1920, 15.4 per cent and in 1930, 28.6 per cent of the Negro tenants had lived less than one year on the farms on which they were when the Census was taken.

The distribution of the white tenants by the number of years which they had lived on the farms they were renting in 1930 was: 20.6 per cent one year; 20.8 per cent two to four years; 10.8 per cent five to nine years, and 7.8 per cent ten years and over. The number of years the Negro tenants had lived on the farms which they were renting when the 1930 Census was taken was: One year, 19.8 per cent; two to four years, 24.8 per cent; five to nine years, 14.2 per cent; ten years and over, 12.7 per cent.

CROPPERS IN THE SOUTH, CLASSIFIED BY YEARS ON FARM AND COLOR, WITH PER CENT DISTRIBUTION, BY DIVISIONS AND STATES
1930
WHITE CROPPERS

Division and State	All Croppers	Number Reporting Years on Farm										Per Cent Distribution By Years on Farm									
		Total	Less than 1 Year			One Year	Two to Four Years	Five to Nine Years	10 Years and Over			Total	Less than 1 Year			One Year	Two to Four Years	Five to Nine Years	10 Years and Over		
			Total	Three Months or less	Four to Eleven Months				Total	Ten to Fourteen Years	Fifteen Years And Over		Total	Three Mos. Or Less	Four To Eleven Months				Total	Ten to 14 Years	15 Years And Over
THE SOUTH	383381	372345	189520	144977	44543	80925	64694	23768	13438	8218	5220	11036	50.9	38.9	12.0	21.7	17.4	6.4	3.6	2.2	1.4
Geographic Divisions:																					
South Atlantic	120487	116906	55595	45768	9827	25703	21625	8780	5203	3111	2092	3581	47.6	39.1	8.4	22.0	18.5	7.5	4.5	2.7	1.8
East South Central	130742	126928	65541	49887	15654	28431	21478	7475	4003	2454	1549	3814	51.6	39.3	12.3	22.4	16.9	5.9	3.2	1.9	1.2
West South Central	132152	128511	68384	49322	19062	26791	21591	7513	4232	2653	1579	3641	53.2	38.4	14.8	20.8	16.8	5.8	3.3	2.1	1.2
South Atlantic:																					
Delaware	165	162	53	41	12	41	32	18	18	10	8	3	32.7	25.3	7.4	25.3	19.8	11.1	11.1	6.2	4.9
Maryland	1049	995	246	168	78	226	270	162	91	50	41	54	24.7	16.9	7.8	22.7	27.1	16.3	9.1	5.0	4.1
District of Columbia	0	0	0	0	0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Virginia	10456	10083	2954	1846	1108	2354	2523	1316	936	560	376	373	29.3	18.3	11.0	23.3	25.0	13.1	9.3	5.6	3.7
West Virginia	1811	1756	634	401	233	404	376	211	131	67	64	55	36.1	22.8	13.3	23.0	21.4	12.0	7.5	3.8	3.6
North Carolina	34286	33136	15418	12686	2732	7262	6329	2539	1588	950	638	1150	46.5	38.3	8.2	21.9	19.1	7.7	4.8	2.9	1.9
South Carolina	17893	17418	8233	7212	1021	3592	3274	1239	780	484	296	475	47.3	41.4	5.9	22.3	18.8	7.1	4.5	2.8	1.7
Georgia	51404	50063	26443	22214	4229	10720	8237	3104	1559	946	613	1341	52.8	44.4	8.4	21.4	16.5	6.2	3.1	1.9	1.2
Florida	3423	3293	1614	1200	414	804	584	191	100	44	56	130	49.0	36.4	12.6	24.4	17.7	5.8	3.0	1.3	1.7
East South Central																					
Kentucky	27134	26216	11681	9574	2107	6385	4991	1893	1266	772	494	918	44.6	36.5	8.0	24.4	19.0	7.2	4.8	2.9	1.9
Tennessee	33745	32561	15623	11155	4468	7444	5962	2272	1260	743	517	1184	48.0	34.3	13.7	22.9	18.3	7.0	3.9	2.3	1.6
Alabama	37562	36659	20463	15764	4699	7725	5664	1926	881	550	331	903	55.8	43.0	12.8	21.1	15.5	5.3	2.4	1.5	0.9
Mississippi	32301	31492	17774	13394	4380	6877	4861	1384	596	389	207	809	56.4	42.5	13.9	21.8	15.4	4.4	1.9	1.2	0.7
West South Central:																					
Arkansas	29569	28778	16898	13388	3510	6378	3959	1054	489	321	168	791	58.7	46.5	12.2	22.2	13.8	3.7	1.7	1.1	0.6
Louisiana	17214	16721	8271	5478	2793	3801	3068	940	641	390	251	493	49.5	32.8	16.7	22.7	18.3	5.6	3.8	2.3	1.5
Oklahoma	16495	16085	10151	8082	2069	3057	2027	576	274	189	85	410	63.1	50.2	12.9	19.0	12.6	3.6	1.7	1.2	0.5
Texas	68874	66927	33064	22874	10690	18555	12537	4943	2828	1753	1075	1947	49.4	33.4	16.0	20.3	18.7	7.4	4.2	2.6	1.6

CROPPERS IN THE SOUTH, CLASSIFIED BY YEARS ON FARM AND COLOR, WITH PER CENT DISTRIBUTION, BY DIVISIONS AND STATES
1930

Division and State	All Croppers	Number Reporting Years on Farm												Per Cent Distribution By Years on Farm											
		Total	Less than 1 Year				10 Years and Over							Total	Less than 1 Year				10 Years and Over						
			Total	Three Months Or Less	Four to Eleven Months	One Year	Two to Four Years	Five to Nine Years	Total	Ten to Fourteen Years	Fifteen Years And Over	Not Reporting Years On Farm			Total	Three Months Or Less	Four To Eleven Mos.	One Year	Two to Four Years	Five to Nine Years	Total	Ten to Fourteen Years	Fifteen Years And Over		
THE SOUTH	392897	381543	135946	107765	28181	85923	90955	41142	27577	15691	11886	11354		35.6	28.2	7.4	22.5	23.8	10.8	7.2	4.1	3.1			
Geographic Divisions:																									
South Atlantic	124171	120631	41602	34732	6870	26197	28371	14377	10084	5572	4512	3540	34.5	28.8	5.7	21.7	23.5	11.9	8.4	4.6	3.7				
East South Central	150239	145873	49486	38405	11081	33499	36949	15700	10239	5991	4248	4366	33.9	26.3	7.6	23.0	25.3	10.8	7.0	4.1	2.9				
W. South Central	118487	115039	44858	34628	10230	26227	25635	11065	7254	4128	3126	3448	39.0	30.1	8.9	22.8	22.3	9.6	6.3	3.6	2.7				
South Atlantic:																									
Delaware	60	59	13	6	7	13	17	12	4	4	0	1	22.0	10.2	11.9	22.0	28.8	20.3	6.8	6.8	0.0				
Maryland	597	570	94	60	34	139	174	96	67	40	27	27	16.5	10.5	6.0	24.4	30.5	16.8	11.8	7.0	4.7				
District of Columbia	0	0	0	0	0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0				
Virginia	6797	6564	1555	1056	499	1580	1769	919	741	414	327	233	23.7	16.1	7.6	24.1	27.0	14.0	11.3	6.3	5.0				
West Virginia	23	23	7	3	4	5	4	3	3	3	1	0	30.4	13.0	17.4	21.7	17.4	13.0	17.4	13.0	4.3				
North Carolina	34805	33544	12533	10944	1589	7382	7465	3628	2536	1391	1145	1261	37.4	32.6	4.7	22.0	22.3	10.8	7.6	4.1	3.4				
South Carolina	31046	30236	9444	8337	1107	6515	7739	3742	2796	1494	1302	810	31.2	27.6	3.7	21.5	25.6	12.4	9.2	4.9	4.3				
Georgia	49450	48298	17547	14046	3501	10218	10905	5835	3793	2148	1645	1152	36.3	29.1	7.2	21.2	22.6	12.1	7.9	4.4	3.4				
Florida	1393	1337	409	280	129	345	298	142	143	78	65	56	30.6	20.9	9.6	25.8	22.3	10.6	10.7	5.8	4.9				
East South Central																									
Kentucky	3116	3011	978	877	101	772	690	299	272	129	143	105	32.5	29.1	3.4	25.6	22.9	9.9	9.0	4.3	4.7				
Tennessee	16559	15868	5629	4803	826	3792	3913	1550	984	560	424	691	35.5	30.3	5.2	23.9	24.7	9.8	6.2	3.5	2.7				
Alabama	27572	26886	8963	6943	2025	5621	6727	3333	2237	1283	954	686	33.4	25.8	7.5	20.9	25.0	12.4	8.3	4.8	3.5				
Mississippi	102992	100108	33911	25782	8129	23314	25619	10518	6746	4019	2727	2884	33.9	25.8	8.1	23.3	25.6	10.5	6.7	4.0	2.7				
West South Central																									
Arkansas	45465	44345	18551	15971	2580	11212	9123	3527	1932	1213	719	1120	41.8	36.0	5.8	25.3	20.6	8.0	4.4	2.7	1.6				
Louisiana	32214	31105	10317	6904	3413	6644	7550	3706	2888	1494	1394	1109	33.2	22.2	11.0	21.4	24.3	11.9	9.3	4.8	4.5				
Oklahoma	4560	4409	2384	2006	378	929	731	246	119	72	47	151	54.1	45.5	8.6	21.1	16.6	5.6	2.7	1.6	1.1				
Texas	36248	35180	13606	9747	3859	7442	8231	3586	2315	1349	966	1068	38.7	27.7	11.0	21.2	23.4	10.2	6.6	3.8	2.7				

From the above table, it is seen that 50.9 per cent of the white share croppers in the South had lived less than one year on the farms on which they were when the 1930 Census was taken; 21.7 per cent one year; 17.4 per cent, two to four years; 6.4 per cent, five to nine years; 3.6 per cent, ten years and over. The number of years the Negro share croppers had lived on the farms on which they were living when the Census was taken for 1930, was: less than a year, 35.6 per cent; one year, 22.5 per cent; two to four years, 23.8 per cent; five to nine years, 10.8 per cent; ten years and over, 7.2 per cent.

THE SIZE OF FARMS

From the table which follows it is seen that when the size of the total farms of the United States is considered it is found that farms under ten acres increased from 1880-1910, decreased from 1910-1920 and increased from 1920-1930. Farms ranging from ten to forty-nine acres increased from 1880 to 1920 and decreased from 1920-1930. Farms of from fifty to ninety-nine acres increased each decade from 1880-1920 but decreased from 1920-1930. Farms of from 100 to 499 acres increased for the thirty years, 1880-1910 and decreased from 1910-1920 and from 1920-1930. Farms of 500 acres and over increased in number each decade from 1880-1930.

When the size of farms in the South is considered it is found that farms under ten acres increased each decade from 1880-1910, decreased from 1910-1920 and increased from 1920-1930. Farms ranging in size from ten to forty-nine acres increased each decade from 1880-1930. Farms ranging in size from fifty to ninety-nine acres increased in number from 1880-1920, and decreased from 1920-1930. Farms ranging from 100 to 499 acres increased in number each decade from 1880-1910, but decreased from 1910-1920 and from 1920-1930. Farms of 500 acres and over decreased each decade from 1880-1930. The number of such farms in 1880 was 72,286, and in 1930, the number was 57,008.

The average size in acres of both white and colored farms in the South appears to be decreasing. The average size of farms of white farmers in 1900 was 172.1 acres and in 1930 it was 121.8 acres. The average size of farms of colored farmers, was in 1900, 52.1 acres and in 1930, 43.2 acres.

NUMBER OF FARMS BY SIZE FOR THE UNITED STATES: 1880, 1890, 1900, 1910, 1920, 1930

Size Group	Number of Farms					
	1930	1920	1910	1900	1890	1880
Total	6,288,648	6,448,343	6,361,502	5,737,372	4,564,641	4,008,907
Under 10 Acres	358,504	288,772	335,043	268,446	150,194	139,241
10 to 49 Acres	2,000,005	2,011,495	1,918,499	1,664,797	1,168,327	1,036,323
50 to 99 Acres	1,374,965	1,474,745	1,366,069	1,366,167	1,121,485	1,032,810
100 to 499 Acres	2,314,858	2,456,107	2,494,461	2,290,424	2,008,694	1,695,983
500 and Over	240,316	217,224	175,430	149,823	115,941	104,550
	Percentage Distribution					
Total	100.0	100.0	100.0	100.0	100.0	100.0
Under 10 Acres	5.7	4.5	5.3	4.7	3.3	3.5
10 to 49 Acres	31.8	31.2	30.1	29.0	25.6	25.0
50 to 99 Acres	21.9	22.9	22.6	23.8	24.6	25.6
100 to 499 Acres	36.8	38.1	39.2	39.9	44.0	42.3
500 and Over	3.8	3.3	2.8	2.6	2.5	2.6

NUMBER OF FARMS IN THE SOUTH BY SIZE: 1880, 1890, 1900, 1910, 1920, 1930

Size Group	Number of Farms					
	1930	1920	1910	1900	1890	1880
Total	3,223,816	3,206,664	3,097,547	2,620,391	1,836,372	1,398,040
Under 10 Acres	172,162	133,771	160,158	125,500	70,056	59,680
10 to 49 Acres	1,457,761	1,425,746	1,296,363	1,024,036	629,909	494,819
50 to 99 Acres	742,170	750,771	694,737	583,047	384,386	310,310
100 to 499 Acres	794,715	837,810	884,156	822,822	683,294	460,945
500 and Over	57,008	58,566	62,133	64,986	68,727	72,286

	Percentage Distribution					
Total	100.0	100.0	100.0	100.0	100.0	100.0
Under 10 Acres	5.3	4.2	5.2	4.8	3.8	4.3
10 to 49 Acres	45.2	44.5	41.9	39.0	34.3	35.4
50 to 99 Acres	23.0	23.0	22.4	22.3	20.9	22.2
100 to 499 Acres	24.7	26.1	28.5	31.4	37.2	32.9
500 and Over	1.8	1.8	2.0	2.5	3.8	5.2

AVERAGE SIZE OF FARMS IN SOUTH OF WHITE AND NEGRO FARMERS BY GEOGRAPHIC DIVISION, 1935, 1930, 1920, 1910, 1900

	Average Size of Farms in Acres									
	1935		1930		1920		1910		1900	
	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro
The South	121.8	43.2	119.5	42.6	135.2	44.8	141.3	47.9	172.1	52.1
South Atlantic	90.3	52.2	90.5	48.8	102.6	47.5	113.9	49.7	131.7	54.1
E. South Central	80.1	36.3	80.7	37.0	89.7	39.4	94.7	41.8	108.0	47.1
W. South Central	190.2	41.3	179.8	42.3	212.6	47.4	215.0	54.2	291.0	56.3

FARM POPULATION

The United States Census since 1920 gives the number of persons living on farms and divides the total population into farm, village and urban. The village population being that part of the rural population living in towns and villages with less than 2,500 inhabitants. On this basis it is found that the percentage distribution of the total population of the country for 1920 was: farm population, 29.9 per cent; village population, 19.0 per cent, and urban population, 51.1 per cent. For 1930 the total population of the country was: farm population, 24.6 per cent; village population, 19.2 per cent, and urban population, 56.2 per cent.

The percentage distribution of the white population for 1920 was almost of the same as that for the total population for 1920; that is, farm population, 27.8 per cent; village population, 19.1 per cent; and urban population, 53.1 per cent. For 1930 the white population was distributed as follows: farm population, 22.9 per cent; village population, 19.4 per cent; and urban population, 57.7 per cent.

The percentage distribution of the Negro population on the other hand for 1920 was: farm population, 48.9 per cent; village population, 17.2 per cent; and urban population, 33.9 per cent. For 1930 the distribution of the Negro population was: farm population, 39.4 per cent; village population, 17.0 per cent; and urban population, 43.7 per cent.

The percentage distribution of the Negro population in the South for 1920 was: farm population, 56.6 per cent; village population, 18.3 per cent and urban population, 25.1 per cent. In contrast for 1930, the percentage distribution of the Negro in the South was: farm population, 49.2 per cent; village population, 19.1 per cent; and urban population, 31.7 per cent.

The total farm population of the South increased 1.8 per cent from 1920-1930 and 3.7 per cent from 1930-1935. The white farm population of the South decreased 3.8 per cent from 1920-1930, and increased 10.1 per cent from 1930-1935. The Negro farm population of the South decreased 9.6 per cent from 1920-1930 and 2.2 per cent from 1930-1935.

The highest gain in white farm population for any state in the South from 1920-1930 was: Mississippi, 8.6 per cent. In this same period two states had a loss of more than 10 per cent in their white farm population, Texas, 10.5 per cent and Maryland, 27.2 per cent. From 1930-1935 no state had a loss in its white farm population. The following states had an increase of more than 10 per cent: Kentucky, 12.4 per cent; Virginia, 14.3 per cent; Texas, 16.9 per cent; Florida, 20.2 per cent, and West Virginia, 26.1 per cent.

When the Negro population is considered, we find that from 1920-1930, three states had an increase in their Negro farm population: Louisiana, 2.9 per cent; North Carolina, 4.1 per cent, and Mississippi, 5.4 per cent.

From 1930-1935, six states had an increase in their Negro farm population: South Carolina, 2.4 per cent; Virginia, 3.9 per cent; Delaware, 5.1 per cent; West Virginia, 11.5 per cent; Florida, 13.4 per cent, and Oklahoma, 24.0 per cent.

FARM POPULATION FOR THE SOUTH BY COLOR FOR DIVISIONS AND STATES 1935, 1930, 1920

Divisions and States	1935 Total Farm Population	1930 Total Farm Population	1920 Total Farm Population	1935 White Farm Population	1930 White Farm Population	1920 White Farm Population	1935 Negro Farm Population	1930 Negro Farm Population	1920 Negro Farm Population
The South	16926727	16319684	16027834	12420633	11274220	11730848	4506094	4608786	5096986
South Atlantic	6203592	5898176	6416698	4299377	3905523	4066843	1904215	1940501	2349855
Delaware	48558	46530	51212	41461	38293	42250	7097	6755	8962
Maryland	241596	237456	279225	199735	187990	258481	41861	44281	62994
District of Columbia	532	435	894	466	0	676	66	0	218
Virginia	1053469	950757	1064417	784460	686033	755190	269009	258967	309227
West Virginia	561919	449114	477924	557664	442184	473872	4255	3815	4052
North Carolina	1623481	1599918	1501227	1162495	1083939	1023111	460986	497496	478116
South Carolina	948435	916471	1074693	438404	415080	434131	510031	497954	640562
Georgia	1405944	1418514	1685213	880613	857261	927909	525331	555764	757304
Florida	319658	278981	281893	234079	194743	193473	85579	75469	88420
E. South Central	5335291	5095096	5182937	3912241	3593474	3666573	1423050	1481742	1516364
Kentucky	1307816	1176524	1304862	1264503	1124891	1231434	43313	47849	73428
Tennessee	1308420	1215452	1271708	1138503	1037248	1068030	169917	174515	203678
Alabama	1386074	1340277	1335885	895368	837290	820022	490706	496542	515863
Mississippi	1332981	1362843	1270482	613867	594045	547087	719114	762836	723395
W. South Central	5387844	5326412	5228199	4209015	3775223	3997432	1178829	1186543	1230767
Arkansas	1180238	1119464	1147049	859171	789153	812831	321067	324611	334218
Louisiana	859351	830606	786050	488211	446998	424140	371140	372496	361910
Oklahoma	1015562	1024070	1017327	916926	874983	900977	98636	79514	116350
Texas	2332693	2352272	2277773	1944707	1664089	1859484	387986	409922	418289

INCREASE OR DECREASE BY NUMBER AND PER CENT IN FARM POPULATION IN SOUTH BY COLOR FOR DIVISIONS AND STATES: 1920-1930, 1930-1935

Divisions and States	Number Increase or Decrease in Farm Population 1920-1930, 1930-1935						Percentage Increase or Decrease in Farm Population, 1920-1930, 1930-1935					
	Total		White		Negro		Total		White		Negro	
	1930 1935	1920 1930	1930 1935	1920 1930	1930 1935	1920 1930	1930 1935	1920 1930	1930 1935	1920 1930	1930 1935	1920 1930
The South	607043	291850	1146220	—456682	—102692	—488200	3.7	1.8	10.1	—3.8	—2.2	—9.6
S. Atlantic	305416	—518522	393854	—161320	—36286	—409354	3.2	—8.1	10.1	—3.9	—1.8	—17.4
Delaware	2028	—4682	3168	—3957	342	—2207	4.4	—9.1	8.0	—9.4	5.1	—24.6
Maryland	4140	—41759	11745	—70491	—2420	—18713	1.7	—14.9	6.2	—27.2	—5.4	—29.7
Dist. of Col.	97	—459	466	0	0	0	22.2	—51.3	0.0	0.0	0.0	0.0
Virginia	102712	—113660	98427	—69137	10042	—50260	10.8	—10.7	14.3	—9.2	3.9	—16.3
W. Virginia	112805	—28810	115480	—31688	440	—237	25.1	—6.0	26.1	—6.7	11.5	—5.8
N. Carolina	23563	98691	78556	60828	—36510	19380	1.5	6.6	7.2	5.9	—7.3	4.1
S. Carolina	31964	—158222	23324	—19051	12077	—142608	3.5	—14.7	5.6	—4.4	2.4	—22.2
Georgia	—12570	—266699	23352	—70648	—30433	—201540	—0.8	—15.8	2.7	—7.6	—5.5	—26.6
Florida	40677	—2912	39336	1270	10110	—12951	14.6	—1.0	20.2	0.7	13.4	—14.6
E. S. Cen.	240195	—87841	318767	—73099	—58692	—34622	4.7	—1.7	8.9	—1.9	—3.9	—2.3
Kentucky	131292	—128338	139612	—106543	—4536	—25579	11.1	—9.8	12.4	—8.7	—9.5	—34.8
Tennessee	92968	—56256	101255	—30782	—4598	—29163	7.6	—4.4	9.8	—2.8	—2.6	—14.3
Alabama	45797	4392	58078	17268	—5836	—19321	3.4	0.3	6.9	2.1	—1.2	—3.7
Mississippi	—29862	92361	19822	46958	—43722	39441	—2.2	7.3	3.3	8.6	—5.7	5.4
W. S. Cen.	61432	98213	433792	—222209	—7714	—44224	1.2	1.8	11.5	—5.6	—0.7	—3.5
Arkansas	60774	—27585	70018	—28678	—3544	—9607	5.4	—2.4	8.8	—2.9	—1.1	—2.8
Louisiana	28745	44556	41213	22858	—1356	10586	3.4	5.7	9.2	5.4	—0.4	2.9
Oklahoma	—8508	6743	41943	—25994	19122	—36836	—0.8	0.7	4.8	—2.9	24.0	—31.6
Texas	—19579	74499	280618	—195395	—21936	—8367	—0.8	3.3	16.9	—10.5	—5.4	—2.0

— A minus sign denotes decrease.

DIVISION IV
NEGRO LABOR

THE AMERICAN FEDERATION OF LABOR AND THE NEGRO

In 1928 and 1929, a special effort was begun to organize southern labor on a large scale. The center of the effort was in the textile mills of Tennessee, North Carolina and South Carolina. Both the American Federation of Labor and the Communists were involved.

So important was the movement towards organization in the South that the American Federation of Labor at its annual convention in Toronto, Canada, was forced to declare itself in regard to its part in this first important struggle of labor in the South. The federation adopted as the most important plank in its new program "to unionize the South." Although the Negro occupied a rather small place in the textile industry on which the federation laid its greatest emphasis, the question arose both in the North and the South as to what the American Federation of Labor intended to do with the Negro worker.

William Green, president of the American Federation of Labor, in a statement to the Negro press in answer to the question of the attitude of the American Federation of Labor toward Negro workers, said "There are within the United States wage earners of many nationalities and races. The ideals for which our republic stands require that all these wage earners shall be accorded equal opportunities for self-development and progress. Keenly conscious of these self-evident facts, the American Federation of Labor in convention assembled in 1890, declared that the 'American Federation of Labor looks with disfavor upon trade unions having provisions in their constitutions excluding from membership persons on account of race and color and requests they be expunged.'

"Again in 1893, the convention proclaimed:

"Resolved, that we here and now reaffirm as one of the cardinal principles of the labor movement, that the working people must unite and organize irrespective of creed, color, sex, nationality and politics.'

"The standards established by the foremost ranks of workers cannot progress further than they can resist the downward pull of the backward ranks. The backward ranks have been recent immigrants and those racial groups within our country whose standards are below ours. The American Negroes have been in this class.

"The Negro wage earners of the United States have made great strides under tremendous handicaps for historical causes over which they were not equipped to compete. Yet Negro workers have proved their ability to make a contribution to the world's work and to achieve positions of responsibility and service.

"As Negro workers have increasingly found their way into the industrial field they have come more or less directly into competition with white wage earners. That competition works against the best interest of both groups. It vanishes only when the Negro workers raise their standards of life and work. This can be done only through organization, directly or indirectly.

"Separate charters may be issued to central labor unions, local unions, or federal labor unions, composed exclusively of colored members, where in the judgment of the executive council, it appears advisable and to the best interest of the trade union movements to do so.

"In the obligation given to wage earners who join local unions holding charters of affiliation from the American Federation of Labor, they are required to declare 'never to discriminate against a fellow worker on account of creed, color or nationality.'

"There are 105 national and international unions, affiliated with the American Federation of Labor representing the principal trades and callings in the industrial field. At least 100 of these unions admit colored workers to membership. Where this is not done the American Federation of Labor issues certificates of affiliation direct.

"Many Negro workers have assumed the responsibility of industrial workers and have joined the unions of their trades. However, as the national and international unions are organized upon the basis of competency of the workman to meet the requirements of trade union obligations and not the nationality of the applicant, it would be difficult to ascertain the exact number of colored workers now holding membership in the national and international unions of their trades and callings.

"There are now chartered direct by the American Federation of Labor, twenty-two local unions of colored workers and five central labor unions whose component local unions have a membership entirely colored.

"The forces of industry operate impersonally—irrespective of race, religion or prejudice of any nature. If those forces are to be controlled and directed to conserve the best interest of those employed in production, there must be cooperation and joint counsel irrespective of any consideration but the welfare of the group determined on a functional basis.

"It is my most earnest hope that Negro wage earners will not allow themselves to be lured from principles and practices that make for substantial and practical progress. With them as well as with all mankind, their hope for progress lies in education. They should guard their educational agencies against propaganda of special interests. Freedom of learning is the heart of all real freedom; for if the mind is in bondage then are we hopelessly lost.

"The American Federation of Labor stands ready to give to the Negro workers the protection of an organized movement. Many have already joined, but many more are still on the outside. Our organization has demonstrated its practical value. The struggle is not easy but the Negro workers owe it to themselves and to us to join in the movement for the advancement of common interests."

The Norfolk Journal and Guide commented on President Green's statement as follows:

"Though the American Federation of Labor as early as 1890 went on record as looking with disfavor upon trade unions excluding persons from membership on account of race and color, this expression of policy during the intervening years has been practically a dead letter. Only in the late years since the World War has the federation begun to sense with more concern the ever-present threat to its own best interest of the non-unionized colored laborer."

Types of Union Relations

At the beginning of the depression period, the following are examples of types of union relationships:

"Unions Which Exclude Negro Workers—Twenty-one international and national labor organizations exclude Negro workers by constitutional provision. Eleven of the international unions which are known to have exclusion clauses in their constitutions or rituals have a total membership of 436,200 and control a field in which are employed a minimum of 43,858 Negroes."

These unions are:

Boilermakers, Iron Shipbuilders and Helpers of America, International Brotherhood of;
Carmen of America, Brotherhood of Railway;
Clerks, Freight Handlers, Express and Station Employees, Brotherhood of Railway and Steamship;
Conductors, Brotherhood of Dining Car;
Conductors, Order of Sleeping Car;
Conductors of America, Order of Railway;
Engineers, Grand International Brotherhood of Locomotive;
Firemen and Enginemen, Brotherhood of Locomotive;
Machinists, International Association of;
Mail Association. Railway;
Masters, Mates and Pilots, National Organization;
Neptune Association;
Railroad Workers, American Federation of;
Switchmen's Union of North America
Telegraphers, Order of Railroad;
Telegraphers, Union of America, Commercial;
Train Dispatchers Association, American;
Wire Weavers' Protective Association, American;
Yardmasters of America, Railroad;
Yardmasters of North America, Railroad;

"To this list might be added the Blacksmiths and Helpers' Union which, though permitting auxiliary locals of Negro helpers, insists that they shall not be promoted to blacksmiths; they shall not transfer except to another Negro helpers auxiliary, and that they shall not be admitted to shops in which white helpers are now employed. In certain agreements drawn between this union and employees it is specified that 'none but white, English-speaking helpers are to be employed.'

"The Brotherhood of Maintenance of Way Employees and the National Rural Letter Carriers' Association, while admitting Negro members, spe-

cifically bar them from representing themselves in conventions or holding office.

"Unions Which Discourage Negro Membership—There is but small difference between this group and the next one which, while having nothing in its constitution against Negro membership yet discourages it, and actually succeeds in keeping the numbers low. Most outstanding of such unions are the electrical workers with 142,000 members and practically no Negroes although there are at least 1,343 Negro electricians; the sheet metal workers with 25,000 members and no known Negroes; the Plasterers Union with 30,000 members and less than 100 Negroes, although there are 6,000 Negro plasterers; the plumbers and steam fitters with 35,000 members, no Negroes and a long history of successful circumventions to avoid Negro membership although there are 3,500 Negro workers in this trade (the case of the Negro plumbers in Chicago who for over six years have been attempting to get into the unions, is a notable instance of this).

"There are also the Flint Glass Workers with 6,100 members who have no law against Negroes, but who object to them universally on the grounds that the pipe on which glass is blown passes from mouth to mouth and 'no one would use it after a Negro.' The Journeyman Tailors, with 9,295 members and less than 100 Negro members, assert that there are few Negro tailors capable of making coat, vest and pants of a suit.

"Unions Which Do Not Encourage Negro Membership—A third group of unions admit, but do not encourage Negro memberships. These include the carpenters with 340,000 members and only 592 Negro members although there are 34,217 Negro carpenters; the painters with 120,604 members and only 279 Negroes although there are 10,600 Negroes in the trade. There are numerous other organized trades of lesser importance.

"Unions Admitting Negroes Freely To Separate Organizations—A fourth group consists of those unions which admit Negroes freely but only to separate unions. These include the musicians with 125,000 members and 3,000 Negroes; the hotel and restaurant employees, with 38,503 members of which over 1,000 are Negroes; the journeymen barbers, the laundry workers, tobacco workers, united textile workers and cooks and waiters.

"Unions Admitting Negroes Freely to Mixed and Separate Organizations—There is a fifth group composed of unions which admit Negroes freely to mixed or separate unions. In this is included the largest Negro membership. They are: The longshoremen, the hod carriers and common building laborers and tunnel workers.

"Unions Admitting Negroes to Mixed Organizations Only—A sixth group is made up of those unions which admit Negroes only to mixed unions. These include the United Mine Workers and the garment workers unions. In the first union discrimination among members and locals is discouraged with the threat of a fine. In the second, because the clothing industry centers about New York City and Chicago, and is largely Jewish and foreign in membership, racial sentiment against Negroes is not strong. There are probably 15,000 Negroes in these two unions.

"Independent Negro Unions—The seventh group is composed of independent Negro unions. Among these are the Railroad Men's Independent and Benevolent Association with headquarters in Chicago, a protest union composed of railroad men barred from the regular unions of their crafts; The Dining Car Men's Association with headquarters in Washington, and the Brotherhood of Sleeping Car Porters. These, together, have a membership of about 10,000.

"There is another group, composed of unions which are organized in lines in which few or no Negroes are employed—for example, the Pattern Makers, Operative Potters, Leather Workers, Metal Engravers, Granite Cutters, Plate Printers, and Dye Stampers. Here the lack of skill, the lack of opportunity of gaining skill through the restrictions imposed both by employers who will not hire, and union members who will neither instruct nor work with Negro aspirants for these jobs, are responsible for the absence of Negroes."

The Federal Government in connection with the establishing in 1933 of the N. R. A. and other alphabet combinations sponsored the organizing of labor on a large scale. The American Federation of Labor with the backing of the Federal Government, set out to have the largest organization of labor in the history of the federation. The result of the activities of the Communists and of the Federation of Labor was a large increase in the number of Negroes in labor organizations.

The best sources of information concerning Negroes and labor organizations indicate that at the beginning of the depression period the number of Negroes in labor organizations was probably not more than 100,000. There are no available statistics as to the total increase in the number of Negroes in labor organizations, as a result of the efforts to organize them in the depression period. It is probable, however, that the increase was less than 150,000, thus making a total of not more than 250,000 Negroes in labor organizations at the present time. This, in contrast to 5,500,000 Negroes gainfully occupied.

CALL FOR ALL SOUTHERN CONFERENCE FOR CIVIL AND TRADE UNION RIGHTS

A new point of view is developing in the South with reference to labor and industry, to race relations and the place of economic, social, political, educational and other organizations in helping to improve industrial relations and race relations. This new point of view is indicated by the call for an all southern conference to be held at Chattanooga, May, 26, 1935, to discuss civil and trade union rights. This call was addressed to:

To All Trade Unions in the South.

To all Economic, Social, Relief, Religious, Political, Educational, Fraternal and Other Organizations.

To All White and Negro Workers and Farmers, Office Workers and Professions.

The last year showed clearly that the southern people no longer accept their traditionally lower standard of life. The deep stirrings among the workers led to the rapid growth of the American Federation of Labor, and to the great strikes for higher wages and decent working conditions. The unemployed are organizing for adequate immediate relief and for the enactment of a genuine employment insurance bill. The croppers and tenants are building their organizations, and are looking to united action to free them from virtual slavery. The Negro masses, inspired by the symbol of Scottsboro, and spurred on by the growing solidarity with the white workers, are claiming their almost forgotten rights as human beings. Large numbers of southern writers, teachers, ministers and students are helping to unionize and organize the South, and do away with its age-old poverty and backwardness.

The manufacturers, landlords, and politicians, with the New Deal as the springboard, violence and repression their main weapons, are trying to crush the struggles and organizations of the workers and farmers. We note as outstanding examples the killing of a score of union men on southern picket lines last year, the use of troops against peaceful pickets, mass arrest and imprisonment of strikers, and the blacklisting of thousands of the best union members. We note the increase in both the number and savagery of the lynching of Negroes, more and more the work of small ruling class gangs, often with the connivance of public officials. Meanwhile there has been a revival of the Ku-Klux Klan, and the birth of a number of "shirt" organizations, all anti-labor, anti-Negro and thoroughly facist in character.

The rights of free speech, press, organization, and assembly are being restricted. Homes are raided, people arrested and beaten because of union or radical belief or activity. Sedition bills are being introduced in the state legislatures, and similar bills on a local scale. These bills, seemingly aimed only against the Communists, and also at the Socialists have the purpose of crushing the trade unions and stifling all liberal and radical opinion. The Birmingham Post says of the Sedition Bill in the Alabama Legislature:

"Under such an act there could be no free speech or press. A minister in his pulpit would not be beyond the reach of such a gag. The organization of trade and labor unions might easily be curbed. Certainly, the right of peaceful picketing would be taken for all time."

The Birmingham News states in an editorial on the same bill:

"This bill would constitute a haz-

ardous bill along the path of Fascism, the real danger in the United States, and especially in the South."

These growing repressions must be answered if the labor movement is to grow, if the rights of the southern people are to be preserved and extended. A common front must be formed by hundreds of unions and organizations of the workers and farmers, of liberal and progressive groups, all united against ruling class fascist reaction in the South. This conference is the first great step in this direction. The draft platform is both broad and concrete enough to furnish a real basis for the participation of large numbers of labor and liberal organizations throughout the South, while the organizations and people on the sponsoring board insure the representative character of the conference.

The five points which make up the draft platform are:

1. For immediate repeal and defeat of all existing and proposed sedition and anti-labor laws. For the constitutional rights of free speech, press and assembly.

2. For the recognition of the bona fide labor unions, and their rights to organize, strike, and picket without company, police or National Guard interference. For the right of the unemployed and poor farmers to organize without interference.

3. Against lynching. Drastic penalties, including death sentence, for lynching. For disbanding of all armed fascist bands (K. K. K., etc).

4. For the freedom of the Burlington Textile Workers, the Arkansas share croppers, the Scottsboro boys, Angelo Herndon, Tom Mooney, and all other victims of capitalist persecution.

5. For the right of all citizens, white and Negro, to vote without payment of poll tax, and abolition of all other discriminatory and coercive measures preventing the exercise of political rights.

Discuss this Call in your union or organization. Endorse the Conference. Elect your delegates. Invite other organizations to take part. Write to our executive secretary and notify him of your action.

Fraternally yours,
EXECUTIVE COMMITTEE
All-Southern Conference for Civil and Trade Union Rights.

Howard Kester, Chairman, Secretary Southern Committee for Social Justice.

Lee Burns, Vice-Chairman, Member, Bessemer Trades Council.

James Dombrowski, Secretary-Treasurer, Representing the Younger Churchmen of the South.

THE NEGRO AND CRAFT UNIONS VS. INDUSTRIAL UNIONS

Recently there has been much publicity given to the struggle going on between The American Federation of Labor (A. F. L.) and The Committee on Industrial Organization (C. I. O.). The American Federation of Labor is a federation of crafts unions such as carpenters unions; The Committee on Industrial Organization is a federation of industrial workers; the amalgamated clothing workers; the inter-national ladies' garment union; the oil workers; hat, cap and millinery workers; mine, mill and smelter workers, and textile workers.

One of the basic points at issue is that labor shall get in such a position that it will be able to cope successfully in bargaining and in other ways with industry in its mass production form.

For a considerable time American industry concerned itself with producing machinery that would displace skilled labor. Unskilled labor was taken for granted. It is only within the last few years that American industry has begun deliberately to use machinery to replace unskilled labor. The Craft Unions, restricting their membership to skilled workers, were unable to cope with industry in its mass production form. On the other hand, Industrial Unions could, for they "attempt to organize all workers in a given industry, such as steel, irrespective of the trade, skilled or unskilled. Workers in an industry so organized would strike as a unit, rather than as trades. This method prevents one trade remaining at work while another strikes, and prevents employers from putting one trade against another in the same industry. It is meant to paralyze the entire works when arbitration has failed and makes it difficult for employers to import strike breakers to man an entire industry. This is one of the chief reasons why industrial unionism has been fought so bitterly by the owners of mass industries. It forbids piecemeal bargaining."

The Industrial Union program would necessarily include Negroes who, in the main, have been excluded by the Craft Unions. The tendency has been in the struggle between the Industrial and Craft Unions for the Negro to give his support to the Industrial Unions. Commenting on this, The Pittsburgh Courier in its issue of July 18, 1936, said: "The history and experience of Negro labor in this country since Reconstruction clearly show that the Craft Unions have been uniformly less friendly than the industrial unions.

"It is no accident that we find the largest number of Negroes in the industrial unions both as members and officers while a majority of the Craft Unions do their utmost to keep out colored workers or refuse to treat them fairly once they are in.

"Craft unionism represents organized labor in its most exclusive and aristocratic phase, a privileged class of skilled mechanics, quite as conservative as the employers they sometime pretend to fight.

"Industrial unionism is logical, rational and more effective, and its inclusiveness has been a boon to the colored workers as evidenced by their experience in the United Mine Workers, the garment unions and the longshoremen."

The C. I. O. began in 1935 to attempt to unionize the two major mass production industries: automobile and the United States steel. The "sit down" strike proved successful in the General Motors Automobile Plants and the Chrysler Plants, U. S. Steel agreed to most of the demands of the C. I. O. without a strike.

On April 12, 1937, the United States Supreme Court pronounced the Wagner Act constitutional. Among other things the Act provides that: "Employees shall have the right to self-organization; to form, join or assist labor organizations; to bargain collectively through representatives of their own choosing, and to engage in concerted activities for the purpose of collective bargaining."

A special limitation on the Act states that nothing in the law shall be construed so as to interfere with or impede or diminish in any way the right to strike. While the most significant part of the Act is that which gives labor the right to bargain collectively, it also sets up the machinery through the National Labor Relations Board for mediation and conciliation of disputes between the unions and employers. In addition it provides that a majority of the workers in an industry shall have the right to determine the labor policy and conditions for all of them."

It would appear that the success of the unionizing efforts of the C. I. O. and the provisions of the Wagner Act, places the Negro in the field of industry in a more favorable position than he has ever been. After the Wagner Act was declared valid, great efforts were begun by the A. F. L. and C. I. O. to organize all labor, including the Negro. Negro representatives were appointed by both of these organizations to go among Negro workers and help to organize them. It appears, for the reasons given above, that Negro workers, in general, are much more favorable disposed toward the C. I. O. than to the A. F. L.

LABOR AND THE NEGRO WOMAN

The position of the Negro woman as a laborer in mass production industry is well described in the Women's Bureau Bulletin of the Department of Labor, No. 115 in which it is pointed out that "While women workers in general have been restricted by lack of opportunities for employment, by long hours, low wages, and harmful working conditions, there are groups—the latest comers into industry—upon whom these hardships have fallen with doubled severity. As the members of a new and inexperienced race arrive at the doors of industry the jobs that open up to them ordinarily are those vacated by an earlier stratum of workers who move on to more highly paid occupations. Negro women constitute such a new and inexperienced group among women workers.

"Added to the fact that they came late into the job market, they have borne the handicap of race discrimination. Slavery placed a stigma on their capabilities and they were considered unfit for factory or skilled

work. White men and women, partly because of this and partly because they resented the competition of cheap Negro labor, were unwilling to be engaged on the same work processes with them. To the Negro woman have fallen the more menial, the lower paid, the heavier and more hazardous jobs. Her story has been one of meeting, enduring, and in part overcoming these difficulties.

"With the close of the Civil War and the freeing of slaves, the majority settled down as farmers or share croppers. Others turned to domestic and personal service. Both these types of work they had done formerly as slaves.

"White men and women were entering industry in increasing numbers, and became of their priority and because of race consciousness, factory opportunities were restricted to the white. Thus, manufacturing was closed to Negro women, whose employment was almost entirely limited to farm work and domestic and personal service—a condition that continued down through the years. As late as 1910, 95 per cent of all Negro women workers were in these occupations. Up to the time of the World War the only manufacturing industry to employ any large number of Negro women was the making of cigars and cigarettes.

"With the shortage of labor created by the World War, the opportunity came for Negro women to join the growing army of American women in industry. They entered in large numbers those occupations that white women were leaving as new opportunities opened. In other cases Negro women filled the places of men who had gone to the front. The greatest gains were made in textile and clothing factories, the food industries, tobacco factories, and wood-products manufacture. The war industries, too, recruited Negro women in the making of shells, gas masks, and parts of airplanes. The census of 1920, taken immediately after the war period showed that Negro women in the manufacturing and mechanical industries had increased by over one-half. In the professions (as teachers) in office work, and as sales girls, Negro women also found new work opportunities during the war.

"With the return of men from the front and the end of the labor shortage, many of these gains were lost. According to the census of 1930, however, Negro women have increased their war gains in trade, professional service, and clerical occupations. While small numerically, these large proportional increases represent real achievement in the occupational progress of Negro women. That they are finding a place in the growing laundry business is shown by the fact that about 30 per cent of the women laundry operatives are Negroes.

"The wages of Negro women workers have been on even lower levels than those of white women. A study of Negro women in fifteen states, published by the Women's Bureau in 1929, shows that in only two of eleven states was the median of the week's earning—that is, one-half of the women receiving more and one-half receiving less—as high as $9. In four of these states the median of the earnings was below the pitifully small sum of $6.

"Scattered wage figures of a more recent date are found in Women's Bureau studies of women in slaughtering and meat packing and in the cigar and cigarette industries. In the first, the wages of Negro women compare favorably with those of white women, but in the second, the median earnings of Negro women, most of whom stripped the leaf, were $10.10 in cigars and $8 in cigarettes. For white women most of whom were makers and packers, the corresponding medians were $16.30 and $17.05.

"In the fight to improve their working conditions through organization, Negro women workers have met with even greater failure than have women workers as a whole. To an even greater extent than all women workers, they are concentrated in the unorganizable and unskilled occupations, and few unions have made any attempt to include them as organized workers.

"In the garment trades the influx of women workers began in Chicago, in 1917, when Negro girls were brought in as strike breakers, and some 500 remained in the trade then the strike was finally broken. Negro women were also used as strike breakers in New York and in Philadelphia, as well as in the less important garment centers. On entering the needle trades the overwhelming majority of the Negro women worked at the unskilled jobs. But in spite of this, both the International Ladies Garment Workers and the Amalgamated Clothing Workers have made every effort to include them in the unions. However, none of the unions that are open to Negroes have made much progress in organizing Negro women workers."

NEGRO LABOR AND WAGE DIFFERENTIALS

It is well to note here that the reactions of employers on the question of skilled Negro workers may be grouped as follows:

(a) Those who think they cannot perform other than unskilled work because of limited intelligence;

(b) Those who think they can perform other than unskilled tasks but lack both training and the opportunity for training;

(c) Those who entertain the belief that Negro workers are inherently incapable of jobs requiring skill and responsibility, but who have not tested these beliefs by any experiment;

(d) Those who believe that they are capable of skilled responsible work; because they are at present engaged upon it, or have been known to perform it satisfactorily.

"The contradictions in the various statements concerning the efficiency of the Negro indicate that we are still in the realm of belief and opinion and not in the realm of ascertained fact.

"In spite of that, we find that the majority of employers (when measured both by the number of employers and by the number of people employed) say that the Negro is about as good as the white worker, and that some say he is better."

In setting up codes under the NRA, the question of the wages that should be paid in the different sections of the country and to whites and Negroes in the same section was raised. What was known as a wage differential was established officially between various sections of the country and unofficially as between whites and Negroes.

In 1935, under the president's order, the states, for work relief purposes, were divided into four regions in each of which the monthly wage was fixed according to the type of work and the population of the largest cities.

Region one, included eleven western states: Washington, Oregon, Montana, Idaho, Wyoming, California, Nevada, Utah, Arizona, Colorado and New Mexico; and fifteen eastern and middle western states: Minnesota, Wisconsin, Michigan, Illinois, Indiana, Ohio, Pennsylvania, New York, Vermont, New Hampshire, New Jersey, Connecticut, Rhode Island, Massachusetts and Maine. Here the range of wages was from $40 to $94.

In region two, including Delaware, Maryland and West Virginia; and six middle western states: North Dakota, South Dakota, Nebraska, Kansas, Iowa, and Missouri; the range of wages was from $32 to $79.

In region three, comprising Virginia, Kentucky, Arkansas, Louisiana, Oklahoma and Texas, the monthly relief wages was from $21 to $75.

In region four, comprising the southeastern section of the country: North Carolina, Tennessee, Mississippi, Alabama, Georgia, South Carolina and Florida, the range of relief wages was from $19 to $75 per month.

The earnings schedule for unskilled workers ranged from $55 per month in the large cities in the North, to a low of $19 in the rural South and East, and for skilled workers from $85 in the large cities in the North and West to $35 in the rural Southeast. Not everyone agreed with this wage differential, which, for the Negro was based on both sectional and racial differences.

It was pointed out that the forcing of the great mass of Negroes to a low standard of living because of the lack of an adequate income affects the entire Negro group and has given rise to the belief that "It is quite natural for Negroes to live on less than whites doing the same type of work." This belief though not scientifically established, and the further belief also not scientifically established, that the Negro is not capable of handling machinery and doing skilled work as efficiently as whites formed the chief basis for the arguments of the Southland Manufacturing Company and other firms in the South employing Negroes for exemptions from the applications of the NRA Code.

The Raleigh (North Carolina) News and Observer said, "that the southern wage relief was one of the most discreditable features of the whole NRA program. More than sixty codes have taken advantage of the wage differential to establish lower wages in the South than in the rest of the country. They vary in their description of 'The South' from three to sixteen states and the District of Columbia. The salt producing industry defines the South as including only Texas, Louisiana, and West Virginia. Delaware is a southern state under the fertilizer code. The laundry code itself sets up several regions, and one dividing line splits two Texas towns in half so that wages on one side of the through streets will be lower than on the other side.

"The wage differential operates to withhold from the South the same measure of buying power and recovery which it provides for other sections. 'It helps keep the South poverty stricken, underprivileged, poor black, and poor white sections of America. It operates not only against a Negro man or woman working in a laundry, but directly against every southern wage earner, every southern merchant, every southern lawyer, and doctor. It damns them all to sectional poverty in a rich nation.'"

In the Journal of Social Forces for December, 1935, Professor William F. Ogburn, of the University of Chicago, presents an article with the title, "Does it Cost Less to Live in the South?" He states that this is a popular belief and not a scientific conclusion. He stated that if families of the same size and income spend a larger percentage for food in one city than in another, it must cost more to live there. He used the per cent of the family income spent for food as an index of the plane of living, and compared family budgets from thirteen southern cities and thirty-three northern cities. He estimated what per cent a family of five with an annual income of $1300 spent for food. "For the thirteen southern cities considered the average, (arithmetic mean) cost of food for families of this size with this income was $537 with an error of $7. For all of the 33 cities in other regions than the South the mean cost was $540 with an error of $5. These data show no significant difference between the South and the rest of the United States when the arithmetic mean is used for the comparison. If the median be chosen as the type of average with which to make the comparison, the amounts spent for food became $543 in the South and $537 in the other regions indicating that it costs more to live in the South, not less. If a weighted arithmetic mean is used the figures last quoted are the same but reversed.

"The maximum difference between the South and the other regions in the food bill by any of these tests is only $6, one way or the other. This is negligible difference in comparison with the error. It means a difference of only four-tenths of one per cent, in percentages of incomes spent for food."

In conclusion, then this investigation does not show, that it is cheaper to live in the South, but rather, that the costs are the same in the South as in the rest of the United States. We infer then that the popular opinion that it is cheaper to live in the South is based upon false comparisons or unsatisfactory concepts. If a laborer spends less in the South than in the North, it is because he gets less wages and not because it costs less to live there."

THE COMMUNIST PARTY AND THE NEGRO

The Communist Party through the American Negro Labor Congress and the Trade Union Unity League has been actively engaged in propagandizing and attempting to organize Negro workers throughout the country. This was a part of the Communist Party's program to organize the workers of all races throughout the world. The earlier centers for this agitation to organize Negro workers in the United States were: Boston, New York, Chicago, Detroit, Pittsburgh, Topeka (Kans.), and Milwaukee, (Wis.). More recently in Cleveland, Buffalo, Baltimore, Washington and Philadelphia in the East, and in Oakland and San Francisco in the West, Negroes and whites have joined together in the activities of the party. Organizers have also gone into southern communities with a so-called militant campaign for the organization of white and Negro workers on a full equality basis. Norfolk, Virginia and Atlanta, Georgia; Birmingham, Alabama, and some of the mill towns in North Carolina (Gastonia, Charlotte and Winston-Salem) have been the scenes of this campaign.

Work Among the Negro Masses

The correct program of the Party on the Negro question and the development and leadership in the struggles for Negro rights (Scottsboro, election campaign, unemployed struggles, North and South, beginnings of organization among Negro share croppers) has brought the Party increasingly forward before the broad masses of Negroes as the leader of their struggle for national liberation. These activities taking place on the background of the crisis and deepening discontent of the Negro masses have brought the Negro question sharply to the fore as a question of major importance in the political life of the country as a whole. The actual significance of the Negro liberation movement as a powerful factor in the sharpening of the crisis of American imperialism has been tremendously increased.

While the Party has been able to get the attention and interest of large masses in its program on the Negro question, this is not resulting sufficiently in mobilization for struggles to carry this program through according to the objective possibilities. This is due to the following main weaknesses:

(a) The failure to conduct energetic, sustained and consistent local struggles in defense of the everyday economic and political demands of the Negro masses.

(b) Hesitation and timidity in the application of the united front tactic (Scottsboro, election, etc.). Mistakes in the application of the united front (failure to put forward at all times our independent line and maintain at all times a critical attitude towards the Negro reformists).

(c) Insufficient struggle against and concrete exposure of the Negro reformists.

(d) Lack of a real political struggle against white chauvinism among the masses and its reflection in the Party, due largely to a still existing unclarity with regard to the national revolutionary character of the Negro question, which is at the bottom of many of the weaknesses of the whole work of the Party among the Negro masses.

In the work of the red trade unions, and in the work among the unemployed councils, the lack of clarity on the Negro question is expressed by the leadership of a number of the unions in the failure to understand the necessity to put forward special demands for the Negro masses (right to all jobs, equal pay for equal work, admission of the Negro to the reformists unions, fight against discrimination of the Negroes in layoffs, giving of relief, against high rents, etc.).

The events of December 19, in Tallapoosa County, in which the attempt to expropriate the livestock of the Negro farmers led to armed resistance by the share croppers, shows clearly that at the present time the Negro question in the South constitutes one of the most sensitive sectors in the home front of American imperialism—a point where revolutionary explosions are most imminent. "Every act of national oppression calls forth resistance on the part of the masses of the population, and the tendency of every act of resistance on the part of the oppressed peoples is the national uprising." This situation clearly indicates that while strengthening and developing the work among the Negro masses in the North, the center of gravity of the Party's work among the Negro masses must be in the South. This requires the full unfolding of the Communist program, especially in relation to the agrarian revolution and self-determination.

Work Among the Farmers

The agrarian crisis and the wholesale expropriation of the farmers proceeding thereform is already giving rise to a whole series of mass struggles of an objectively revolutionary character (farmers' strike movement, Pennsylvania Anti-eviction fights, North and South Dakota resistance to forced sales, Tallapoosa County struggle, etc.). Through the progressive clarification of the Party on the agrarian question that has been proceeding since the Seventh Convention, the Party was prepared to participate effectively in this rising movement. The Party un-

hesitatingly participated in the farmers' strike movement, on the basis of the unity of farmers and workers for joint struggle against monopoly-capital, against high prices in the city and low prices to the farmers. The Party raised the question of a struggle against evictions and through the leadership of the movement led by the U. F. L. stimulated such struggles in many farming communities. The Party was able to initiate and develop a broad farmers' national relief conference and through this to unify and politicalize the farmers' struggles on a national scale; to bring together Negro and white farmers for joint struggle; to expose not only the false promises of the agrarian bloc of Republican and Democratic parties and especially the Roosevelt allotment schemes, but also the leadership of the established farmers organizations as mere attachments to the old parties. This conference also was able to develop to higher stage the work begun in the localities of bringing the farmers in closer alliance to the workers' movement. The great weakness of the agrarian work is still that it is largely detached from the everyday work of the district and section organizations, especially of those districts which are centers of industry and that completely neglect a large surrounding farm population. This was reflected in the insufficient development of the election campaign among the farmers. Work among the agrarian masses—among the white and Negro farmers, must not remain the work of certain special districts or of selected comrades. It must become the work of the entire party.

Some of the Topics Discussed in Connection with the Seventh World Congress of the Communist International

(1) The struggle for unity of action and for the unity of the working class.
In the unions.
Socialist Party and Communist Party.
League Against War and Fascism.
Unemployed movement.
Farmers.
Negroes. Youth.
I. L. D. and general struggle for civil rights.
Protection of foreign-born.
Cultural.

(2) The allies of the poletarian revolution.
Toiling farmers. Problems of penetrating their mass organizations and of unfolding the daily mass struggles of the toiling farmers under the hegemony of the proletariat.
Negroes—Negro proletariat. Share croppers. The problem of the organizational crystalization of our political influence. Our experience in the struggle for Negro rights and self-determination. The review of the Scottsboro struggles. The role of American imperialism in Liberia and in the West Indies.
Urban middle classes. Methods of work. Exposure of the reformist assertion of the decreasing role of the proletariat (Thomas).

The Position of the Internationalist—Communists of the United States, 1935

The Struggle for Negro Emancipation

"The Negroes in America are at one of the most critical periods in their history. The sixth year of the economic crisis sees no issue for capitalism except Fascism. The menace that is rapidly conquering Europe is creeping up on this country also. And Fascism here will rapidly mean such terrorism and oppression for the Negro will out-do all that we have seen already. The spread in lynchings now taking place is only a warning.

"Fascism means keeping capitalism in power at the expense of completely crushing the working class. It means unloading the effects of the crisis upon the backs of the toilers. It means making a scapegoat of any minority section of the population upon which hatred can be focussed in order to cover up the inability of the capitalists to solve the problems of permanent unemployment and the break down of a world system.

"Already the Negro people, who are made up almost of 100 per cent toilers, either poor workers in industry, agricultural laborers, tenant and share cropper farmers, or domestics, have borne the brunt of sufferings under the crisis.

The Negroes in the United States—An Oppressed National Minority

"The various Communists groups have called the Negroes a 'racial minority,' a 'nation,' and a 'colony.' The best way to express their status, however, is to call them a national minority.

"Here is a people whose ancestors for generations have lived in the United States, and yet to call the colored people simply 'Americans' would be to be blind to all the terrible facts of discrimination. The Universal Negro Improvement Association (Garvey Movement) called the Negroes Afro-Americans. This was linked up with their reactionary utopian scheme of going back to Africa and with a lot of race propaganda.

"To call the Negroes a racial minority, as some of the workers' group do, not only gives a false idea of the actual position of the Negroes but puts weapons in the hands of the white chauvinists. Race is a term that deals with physical characteristics; the political situation of a people, however, is not decided by the color of their skin or the quality of their hair. What has black skin, by itself got to do with slavery?

"As far as races are concerned, it is not so easy to say who is a Negro and who is not. There are scientists who claim that we all spring from the Negro race. Besides, are we supposed to go around hunting for traces of Negro blood and put up commissions to decide how many drops make a Negro? The various states have laws as to who is Negro, but these laws are all different. The mixture of the blood in America goes back to slavery days when the white masters saw to it that plenty of slave babies were born. To rape the Negro woman and to sell their own children 'down the river' was a common thing for the white plantation owners.

"The American white chauvinists of the South are experts in snooping out the least signs of Negro blood in order to persecute somebody. They always fall back on the argument of race to justify all their cruelties to the Negro. 'The Negro can never be equal because he is black," they say, 'it is an inferior race.' To call the Negro merely a 'racial minority' under the circumstances plays right into the hands of these chauvinists and fails to expose the real political and economic reasons for the discrimination against the Negroes.

"The Negro, seeing prejudices heaped on him from all sides, twists the argument of 'race' in another direction, lumps all white people together and distrust the whole 'white race.' But class distinctions have to be made among the whites. The Civil War in 1860 showed that all whites are not alike but may have different interests. The whole Abolitionist Movement with its 'underground railway' and its John Brown raids testifies to this also. To be sure, the white capitalists, landlords, bankers and their agents in the government are the enemies of the Negroes and must be exterminated. But the poor whites, workers and poor farmers, have also to fight and overthrow these same capitalists. Among these whites the Negroes can find good allies. The prejudices of the white workers can and must be broken down and this will be done the sooner we stop talking race and talk revolutionary policies instead.

"Neither is it correct to say the Negroes are a nation in the full sense of the term. A people that can be called a nation has generally occupied a certain land as its own, either by conquest or from time immemorial, and has lived there under a certain system of society with its definite class relationships (such as primitive Communism, slavery, feudalism or capitalism) with the political and social life arising from this system. The nation generally has its own language, traditions and culture. To be sure, the language is not decisive, since the English and the people in the United States speak the same language, yet are entirely separate nations. The nation is rooted in the land, having a peasantry that for generations has tilled the soil, as well as cities in a capitalistically developed country. The Negroes not only have not owned any section of the country, but they were originally slaves not peasants. The tenancy in the South has never been on a long term basis, as in Europe where the

tenant farmers occupy lands that were formerly feudal holdings. The contracts here run generally for one year only. (It is true that the peonage system compels by force many Negroes as well as poor whites to remain on the land, but of this we shall deal more fully later).

"The national minorities or the peoples living as subjects within a ruling nation are the ones who most resemble the Negro people. Even here, we have to admit the Negroes have kept no distinct language of their own (as the Ukrainians, Finns and Letts, for example, who were minority peoples under the old Czarist Empire) nor have they ever owned any part of this country as their own. But we must remember the peculiar history of the Negroes, who certainly once had a common land in Africa, from which they were torn by force. If they were not able to preserve a common language here, it was because they came from many tribes and had different tribal dialects, which under the conditions of slavery were lost. Besides, the African inheritance, the common tradition of slavery and great fact of their common segregation and persecution today bind the Negroes together closely as a national minority. They remain a distinctive people, never absorbed into the general population in spite of a certain amount of mixing of the blood, with their own characteristics and customs.

The Right of Self-Determination of the Negro People

"With the economic and political conditions as they are today when Fascism is rising, it is not likely that any oppressed people can obtain freedom unless capitalism is overthrown altogether. The two questions are bound together.

"The Negroes will never get complete freedom until the roots of all oppression are pulled up, and these roots are in the capitalist system itself. To overthrow capitalism altogether there will have to be a struggle of black and white toilers together. But we cannot for that reason set aside the Negro national minority question and tell the Negro masses to struggle merely as workers on the same basis as the white workers. The Negroes' struggle as a national minority will strike deep into the power of capitalism here, both economically and politically. The day to day struggle against discrimination of the Negroes is one of the forms of the class struggle in the United States and the white workers must join whole-heartedly in this fight if they want to see capitalism overthrown. But this is not enough.

"The Negro people must have the right to govern themselves independently and to set themselves up as a separate nation, taking over part of the country for their own, if they want to. This is the right to self-determination, and it must be one of the principal slogans for Negro liberation.

Self-determination for the Negroes is not an end in itself. If there were set up a Negro state with a colored capitalist class grinding down the masses of Negroes this would not help matters any. Or if the Negroes managed to set up a workers state in some part of the country, how long could it last in a capitalist country? It could live peacefully only if the rest of the country went Soviet, that is if it made a proletarian revolution and drove out the capitalists and landlords. The fight for self-determination is only one of the steps to the goal. It would rally the colored people together, give them confidence in themselves and win respect for their struggle among the other sections of the population. It would greatly encourage the struggle of the Negroes in Africa, West Indies and elsewhere, where they are actually a big majority in the land.

"As for the Black Belt where the slogan of self-determination would be carried out, it would greatly sharpen the class struggle there, and in such a manner as to weaken capitalism. If the Negro masses decide that there should be a separate Negro republic in the Black Belt, of course, the Negro workers and poor farmers must fight that this republic become a Soviet Republic which would confiscate the land of the big planters in favor of the poor tillers of the soil and would insure workers' control over the government and industries. Without such additional slogans the cry for a separate republic for the Negroes would have no teeth; for there would be no way to put it into effect without the struggles of the workers, both white and black. The power of the bourgeois landlords must be broken before there can be self-determination. The slogan "self-determination" would cut straight through the classes in the South, lining up the white planters on the one hand and the oppressed Negroes on the other.

"The struggle for self-determination is part of the general struggle for democracy and can be realized only through the victory of the working class. The capitalist system came into power through the struggle against the preceding feudal system and while it brought with it democracy for the capitalists, it denied democracy to many sections of the population. Thus, in the United States, the right to vote is denied to the youth under 21; until recently it was denied altogether to the women; it is denied to the foreign-born and to the migratory workers and transients. Above all, over 13,000,000 Negroes are disfranchised and deprived of all the ordinary rights of citizens. After the capitalist revolution there must come to the proletarian revolutions which will overthrow the bourgeoisie. The working class revolutions will at once grant democracy to an extent unheard of in any capitalist country.

"Self-determination for the Negroes does not mean Communism. It is only part of the struggle of the Negroes for equality and completes this struggle. But just as the capitalists cannot grant real democracy, so can capitalism never grant the right of the Negroes to determine for themselves whether they want to remain a national minority within the United States or whether they want to set up a republic of their own in the Black Belt or anywhere else where they can control their destiny. Whether the Negro people want to form a separate Negro republic for themselves in the South is not for the white people, either workers or capitalists to decide, but for the Negroes themselves. While the choice is up to the Negro masses, nevertheless, the working class of this country must fight with every bit of its power to support the choice of the Negro people.

"Especially must this be plain to the white workers of the United States. For centuries now the Negroes have been oppressed and ground down as have no other people in this 'land of the free.' In all of this time, the majority of the white toilers have not fought for the Negroes to end their discrimination and frightful lot. It is a good sign that the Negroes do not trust the white section of the population, but say to the white workers: 'If you really mean to fight misery and oppression for all, then let us see you start a fight for the rights of those who are the most down-trodden of all, the Negro masses.'

"The white workers cannot evade the Negro problem. They cannot say that there is no Negro problem. There is only the problem of the workers against the bosses. This is to deny entirely all the terrible persecution and discrimination that exists against the Negro. Nor can the white workers say: 'The only thing we will fight for is the equality of both white and black. We cannot fight for the right of the Negro people to have a Negro republic of their own in the South, if they desire it.

Who Are the Leaders of the Negro People?

"The situation among the Negroes is well brought out by the following figures: According to the 1930 census reporting on 12,000,000 Negroes in the United States, about two million Negroes, or 36 per cent of all Negroes reported gainfully employed, worked in agriculture, over one million, or 19 per cent worked in manufacturing, and another half million in forestry, fishing, mineral extraction, transportation and communication or nine per cent. Over one and a half million, or twenty-nine per cent worked in domestic and personal service. The rest of the Negroes were scattered as follows: trade, three per cent; public service, one per cent; professionals, two and one-half per cent; clerical, less than one per cent.

"The first question we must ask ourselves is which group will play the leading role in the great struggle of the Negro people, the country or the city? Already, of the twelve mil-

lion reported by the 1930 census, we find that fully five and a half million are living in the cities, and only six and a half million in the country. If we look at the increase of the populations in the various key cities we find that the Negro population has grown much faster than the whites in practically all cases. In the period from 1920 to 1930 practically one million Negroes emigrated from the South to the North, all of them to go to the great industrial centers and cities of the North. Over two and a half million Negroes now live in the North.

"The fact is that the Negroes are becoming increasingly a city people and following the rule that the city leads the country in general culture and development, already we find that the Negroes of the North and West are far less illiterate than the native whites of the South. In the U. S. Army Intelligence tests during the World War, it was found that the Negroes of Pennsylvania, New York, Illinois, Ohio, etc., were superior to the whites of such states as Mississippi and Georgia.

"Even when we turn to the countryside we find that, while the largest single group of Negroes are agrarian toilers, they are not farmers, on the whole, but agricultural laborers. Of the two million or so reported as gainfully employed in agriculture, only about 800,000 of these are farmers, the rest being agricultural laborers. And of these 800,000 farmers, only 160,000 were owners of farms, and 650,000 or so were tenant farmers, over half of these being share croppers, the poorest of all. We doubt whether the total income which all these farmers and croppers put together can call their own amounts to more than 100 to 150 million dollars, out of a national total of from 40 to 50 billion dollars.

"The weakness of the Negro farmers is emphasized when we compare them with the white farmers, even the poor whites. The census stated that in 1928 the size of the farms of the white owners averaged 150 acres with 60 acres improved, while the average for colored owners was 65 acres with but 33 improved. As for tenants, the average for white tenants as recorded in 1920 was 90 acres with 49 acres improved, while those of colored tenants averaged 38 acres with 29 acres improved.

"From these figures we can see how foolish it is to imagine that the Negro farmer can take the lead in the struggle for Negro emancipation. Besides, we must see that a farmer, whether white or black, is an individual who lives alone on his land, on a few acres he cultivates with his family. Farmers do not work together in large numbers, nor get together in their daily occupations. They live far from the cities where life moves ahead and culture is developed; their time is passed always in the same routine, in the same backward toil with plow and hoe. The farmers' outlook upon life is limited and will be so long as they remain attached to the soil under capitalism.

Discrimination

"The mass of outrages and abuses that are heaped upon the back of the Negro people are enough to make any worker clench his fists in rage and vow vengeance. Anyone, colored or white, who wants to be a revolutionist must fight to the last ditch against any sign of discrimination wherever it may crop up. To tell the whole story of the crimes against the Negroes for which the white ruling classes of this country are responsible would fill a big volume. We can give only a few illustrations here.

"First and foremost comes the basic economic discrimination, namely, lower wages for the Negro. This is done not only by putting white and colored side by side at the same job and paying the colored worker less, but by more clever methods. The colored workers are hired in different departments for the roughest, dirtiest jobs and are paid less. Thus, is accomplished segregation within the plant, and at the same time the Negro is made to appear inferior by being kept from the machinery and the more skilled jobs. Are the Negroes penetrating the needle trades? Here colored girls are allowed to work rarely on the machines, but are generally confined to finishing, handpressing or other less skilled and tougher occupations. Sweeping and cleaning, freight-handling are usually the jobs of Negro young men, and not merely are they paid less and are

forced to work any number of hours, but are often excluded from the union.

"Another scheme the bosses use in dear Old Dixie land is to have a separate building or loft, old and inconvenient, where the colored workers are segregated although they do the same work. If there is a tumbledown dilapidated wing or old building, this is considered good enough for the Negroes, and all the old worn out equipment is put there for them to work with. Many Negroes are employed in industries which are noted for being dirty or unhealthy, such as laundries, meat-packing and particularly slaughtering plants where, in the bloody stinking rooms, the carcasses are handled.

"Colored workers are fired to make room for whites and are turned down from jobs they bitterly need, if a white person is available. The N. R. A., so far from helping, has made this situation a hundred times worse. The two main occupations of Negro laborers (agriculture and domestic service) are excluded from the codes altogether. This is of great significance, since the domestic help in the South receives only from $1.50 to $3.00 a week, not much more being paid in the North. A huge number work for board only. Conditions are vastly worse among the agricultural toilers. Let no one think that this is accidental. Neither is it an accident that the laundry industry, where so many Negroes are employed, is given starvation wages, nor that the rates of pay in the southern territory are so much lower than in other parts of the country. Here the poor whites are compelled to accept lower standards because of the great body of Negro labor which presses on them and which the bosses use to lower the conditions of the whites as well.

The Joint Struggle of Negro and White Workers

"The policy of 'divide and rule' of the master class has erected a mountainous barrier of prejudice between the poor white toilers and the Negro people. This is part of the divisions which they have consciously fostered between the foreign-born and native labor, between different sections of the foreign-born, between women and men, etc. But the color prejudice has been made the strongest and most dangerous of all. Race prejudice, if it is not in some way mitigated, at least enough to permit of some degree of joint struggle and cooperation between the colored and white sections of the working class, will be enough to break the coming proletarian revolution in this country. Especially is this true now when the middle class will be aroused as an active Fascist force to lynch and torture the Negroes and when prejudice is being stirred up among the white workers to a greater degree than before.

"This practice of separating the working class is very energetically carried out by those agents of the bosses who are running the American Federation of Labor, who run the trade unions of this country the way the capitalists run their factories. The Jim Crow policy of the American Federation of Labor has meant that the Negro has been forced to remain unorganized, even when he has become an industrial worker. In 1900, Samuel Gompers, the head of the A. F. L., actually advocated separate unions for Negroes. This proposition was endorsed by the A. F. L. convention, and in 1902 the A. F. L. provided for separate charters for Negro unions. At the present time ten important national unions of the A. F. L. exclude Negroes from their ranks by provisions in their constitutions.

"However, as the mass of Negroes continues to pour into the industries, the solidarity of the white and Negro workers is steadily increasing. According to the census between 1910 and 1920 the number of semi-skilled Negro workers in the slaughtering and pack houses increased almost 2000 per cent, laborers in the iron and steel increased 237 per cent while laborers in food industries increased 261 per cent. In the same period of time the proportion of Negro women in the manufacturing and mechanical industries nearly doubled. All of this is increasing the weight of the Negro workers and is compelling both groups to come closer together.

"The best way to make the poisoned white workers listen to reason, the best way to get solidarity, is to build up the power of the Negro masses. The organization of the mass power of the Negroes themselves is the sledge hammer that will batter at the walls of prejudice more effectively than anything else. The slogan of self-determination expresses this principle on the political field. In the day-to-day struggles, defense groups to fight against terrorism and lynching in the South, the demand and fight for assimilation of the Negro, unions of Negroes where they are excluded from the white unions, share croppers groups, general labor bodies such as the Negro Chamber of Labor, will build the power of the Negro toilers and compel the respect of the white labor movement.

"The Negroes must learn how to be Communist, that is to fight to overthrow the present system of wage-slavery and substitute another system where all the workers of the world own all that they produce in common. The Communists must learn from the Negro fighters who were fighting capitalism and the white ruling class before the Communists had even been in existence. That the Communists can learn from the struggles of the Negroes can be clearly seen when we compare the history of the Negro national minority with the present situation among the Communists:

"The Negro is rooted in America life and history. It is upon his back that the great structure of American Imperialism rests the most. As the poorest and most down-trodden of all he has the greatest interest to overthrow the present system of society. As slave and oppressed outcast the Negro has engaged in a long struggle for freedom culminating in many actual rebellions and bloody riots. The Negro once held state power in some of the southern states right after the Civil War and demonstrated his revolutionary character. The revolutionary possibility of the Negro is well attested by the thousands of lynchings that have taken place and by the ferocious war that has been carried on against him for so long a time.

The Negro Under Communism

"The Communist Society will be reached by stages which will be first the dictatorship of the proletariat (period of struggle to seize power and to defeat the overthrown capitalists) then Socialism (period in which capitalism is defeated, classes are abolished, but there is not yet complete equality in all fields) and finally Communism (period of real equality and freedom). Race prejudice is inconceivable under Communism. But it will not be eliminated entirely except by the process of growth. Under the dictatorship of the proletariat there will probably be Negro Soviet Republics in various parts of the world which will be affiliated with the neighboring Soviet Republics. Such a stage will be reached only when the revolution is international. The experience of the Russian Soviet Union shows that one country alone is bound to degenerate under the pressure of capitalist forces within and without, and cannot progress towards Socialism to any great extent. Already in this social stage there will take place a tremendous unleashing of the energy of the masses when the capitalist old men of the sea are thrown off the masses' backs. Especially will the Negroes blossom out. As a spring shoots out when the pressure on it is released, so will the Negroes just because they have been the most down-trodden, leap when they get half a chance.

The Negro Chamber of Labor

"Constantly we must emphasize that the best way to stop Jim Crowism, the best way to enforce solidarity between white and black workers and the best way for the Negroes to win the respect of others, is to organize the power of the masses of Negroes, to make that power felt and appreciated. It is ridiculous for the Negroes to wait until the white workers will take it into their heads to organize the black and to work together. The Negroes do not have to wait for anybody, especially now, when, under the blows of the crisis, their position is growing steadily worse.

"We believe that one of the best things the Negro workers can do at the present time is to organize a Negro Chamber of Labor which will act as the center for all Negro organizations and where the masses of Negroes can be organized. At present the Negro has generally no place to go except to church or to the saloon. There is no center before which he can place his economic, political and social problems and try to solve them. To establish such a center is the first crying need of the hour.

"One of the first tasks that the Negro Chamber of Labor should understake for itself is the organization of unions in those trades where the Negroes work and where they are neglected and abandoned by the A. F. L. and other white organizations. The first places to try should be the industrial centers in the North where the Negro is concentrated in certain key industries. In the case of a factory or an industry or trade where the Negroes are in the majority and the white workers in the minority, here the Negro Chamber of Labor should boldly organize a union in that factory, industry or trade. The union should be open for all, black and white. But the initiative should be taken by the Negro workers through the Negro Chamber of Labor."

Negro Workers, Organize the Fight Against Imperialism. Fight for the Freedom of the Working Class!

Our Aims

1. Abolition of forced labour, peonage, and slavery.
2. Equal pay for equal work—irrespective of race, colour, or sex.
3. Eight hour day.
4. Government relief for unemployed—free rent, no taxes.
5. Freedom to organize trade unions, unemployed councils, and peasant committees, the right to strike.
6. Against racial barriers in trade unions and colour bar in industry.
7. Against capitalist terror—lynching, police and soldier terrorism, arrest and deportation of foreign workers.
8. Against confiscation of peasant and communal lands, against taxation of the Negro workers and peasants.
9. To aid in the development of trade union organization among Negro workers. To promote and develop the spirit of international solidarity between the workers of all colours, races and nationalities.
10. To agitate and organize the workers against imperialist war in which the white capitalist exploiters intend to use Negroes as cannon-fodder as they did in the last war.
11. To defend the independence of Abyssinia, Liberia, Haiti and to fight for the full independence of the Negro toilers in Africa and the West Indies and their right of self-determination in the Black Belt of the U. S. A.
12. To fight against white chauvinism, (race prejudice) social-reformism and the reformist programes of the Negro capitalist misleaders, the missionaries, and other agents of imperialism in the colonies.

An Appeal to the Negro Workers and Toilers

The International Trade Union Committee of Negro Workers earnestly appeals to the Negro workers and employees of Africa, the West Indies, Latin America, the United States and other countries to arouse themselves, to give voice to their complaints and grievances and to take the necessary actions to protect themselves at this, one of the most serious, one of the most decisive moments in the history of the black peoples.

Negro Workers and Toilers—We constitute the overwhelming majority of the population of Africa and of the West Indies. We are one-tenth of the population of the United States. Yet, while we are for the most part a people of the soil, everywhere we are practically landless. Wherever coloured races and peoples are oppressed and exploited, we suffer most. We are scattered in many lands, a subject people under alien rule. And almost everywhere we are the victims of the same evils of discrimination, disfranchisement and persecution. We are faced with a common situation and can only gain our freedom in common action wherever we live.

The living conditions of the Negro toilers are growing worse and are becoming ever more intolerable. Wage cuts, lengthening of hours of

labour, unemployment, stringent repressive, measures, increasing limitations of rights and freedom, these are among the growing burdens of the Negro masses.

We endured inhuman sufferings in the last World War organized by the moneyed class who talked of freedom, of democracy, but who redivided our lands among themselves, intensifying our slavery. There was no relief for us. No emancipation, no freedom, no land, no equality! Today, there is again open talk and preparation for redividing the African colonies, for redistributing the African colonies, for redistributing the mandated territories between the "haves" and the "havenots" of the imperialist powers. But not one word is said about the interests of the colonial peoples, about their inherent right to national independence.

Abyssinia is being mercilessly attacked with bombs and shells and gas. Her men, women and children are being slaughtered. Italian fascism, led by the most chauvinist, the most reactionary of its ruling cliques has started on the road to a redivision of Africa. The League of Nations seeks to evade the question of stopping the war. The British and French imperialists seek to settle the war at the expense of Abyssinia which will suit the interest of the various imperialist powers, but not the interests of the Abyssinian people.

We must demand the consistent application of the covenant of the League in defense of the integrity and territorial independence of Abyssinia. It is our task to draw all sections of the Negro people in a mighty movement of action to prevent the enslavement of the Abyssinian people.

More and more clearly the war in Abyssinia is showing that we have friends and allies among the people of every land, race and nationality —the workers and intellectuals, the men and women who are advocating peace and are carrying on a great struggle against war. Those who are working to defend the national independence of Abyssinia are thus helping to strengthen everywhere the liberation struggles of the Negro masses. We must make common cause with, and join the working class and progressive forces of every country who are fighting for peace, equal rights and freedom.

We must throw ourselves fearlessly into this struggle. We can and must be a decisive factor in securing and maintaining the national independence of Abyssinia and thus helping to gain our own freedom. But this demands organization and struggle.

We must organize so that through our united strength and activities we can be of aid to all who fight against oppression war and fascism. Equally important is it that we should organize our forces so that through organized struggle we can better the conditions of our daily lives and those of our families. These are our greatest tasks!

Let us organize and build the trade union movement, let us organize trade unions or other forms of organization, according to the circumstances, that will work and struggle to promote the interests of the Negro masses. Trade unions that will fight for the shorter working day, for more pay, for better working conditions, for sick and accident insurance, for equality for the workers of every race. Trade union organizations that will struggle against the master and servants laws, the colour bar in industry, forced labour, high taxation, the abominable practice of fines and whippings and other repressive measures and for the right of the Negro workers to organize.

On our determination to organize and direct our forces into trade unions, and to join, strengthen, and unite the existing unions into strong militant organizations capable of leading and guiding the struggles of the workers, much depends.

Negro Workers and Toilers—The International Trade Union Committee of Negro Workers helps and advises the workers in their activities and in their efforts to organize their ranks. Our committee has always been in the forefront defending the interests of the Negro toilers and guiding them in their struggles. It initiated the international campaign against the bloody war of Italian fascism against Abyssinia. It has given vigorous aid in the campaign for freedom of the Scottsboro boys and Angelo Herndon. It has fought against exploitation and oppression of the African peoples everywhere.

During the five years of its activities, it has always responded to the call of its supporters and of the workers to aid them in their attempt to improve their condition and to fight against the forces of reaction. Through its organ, THE NEGRO WORKER, and other literature, it has carried on a relentless fight against every form of exploitation and tyrannic rule imposed upon the Negro people.

The increasing attacks on our living standards call for serious attention to the pressing necessity of uniting our ranks to organize and build up the trade union movement or to join the already existing unions. At the same time, it is of extreme importance that the trade unions and other organized forces in the colonies and elsewhere should be coordinated and combined in order to stimulate their growth, strengthen their fighting capacity, and that they may be of mutual assistance to each other.

To accomplish this, and to be able to aid and serve more effectively the Negro workers in their future activities and struggles, the International Trade Union Committee of Negro Workers appeals to all trade unions, agricultural workers' unions, peasant committee, groups, committees and associations of workers, tenants leagues, mutual aid organizations, educational clubs, etc., of Negro workers in Africa, the West Indies, the United States of America and elsewhere who are not already affiliated to the committee to join its ranks, through affiliation. In this way it will be possible to create an international coordinating center that will be able to give real and effective support to its adherents in their work as well as greatly help to carry out its task of aiding in the development of trade unions among the Negro workers everywhere and in helping to break down the barriers which separate the Negro toilers from the workers of other races. In this way we will be able to close our ranks in a common front against the enemy.

Affiliation to the International Trade Union Committee of Negro Workers is voluntary and fraternal, the only condition is that the organization agrees to struggle against exploitation, for improving the living standards of the Negro masses, for equal rights and conditions on the job for Negro workers in every country and for the liberation of the Negro people.

Negro workers organized and unorganized! Heed our appeal! Discuss it at your meetings or other gatherings and spread it among the workers at the work places! Decide to affiliate to the International Trade Union Committee of Negro Workers.

Let us organize and fight for a better life, for equal rights, for freedom.

Fraternally yours,
International Trade Union Committee of Negro Workers.

Sixth Anniversary I. T. C. of N. W.

July, 1936, marks the sixth anniversary of the formation of the International Trade Union Committee of Negro Workers.

Since its inception, the committee has worked unceasingly to help and to advise the Negro toilers everywhere in building and strengthening their trade unions, social and cultural organizations, aiming at improving the lot of the oppressed masses.

Despite the many attempts of the Imperialists to cripple the work of the committee and the many obstacles placed in its path, the committee has, through its continuous and persistent activities in supporting and guiding the struggles of the Negro colonial toilers, established firm fraternal relationship with the organizations of these toilers and has gained a wide influence and support from among all sections of the Negro people in the colonies and in other countries.

Through its official organ, The Negro Worker, and through other means, the committee seeks to acquaint the Negro toilers with the problems confronting the Negro people throughout the world. Through this medium, the committee carries on its agitation and campaign for the development of a wide united movement among the Negro toilers devoted to the struggle for the betterment of their living conditions,

for equal rights, and for their national emancipation.

Today we see that the white workers in many of the large countries are gaining marked improvement in their living standards and conditions because they have united their forces and are struggling to obtain their demands. It behooves us Negro toilers who labour under the most miserable and degrading conditions to take an example from the success of these white workers and to begin to unite our ranks so that we may better be able to fight successfully to ameliorate our lot.

To be able to do this most effectively, our committee appeals to all organizations of Negro toilers not yet affiliated to it to join us thereby helping to strengthen the forces so that we may be able to fulfill successfully the great tasks before us in serving the Negro masses, in educating and organizing them everywhere.

For a powerful and united international movement of Negro toilers!

For the liberation of the Negro people!

For solidarity and unity between black and white toilers!

International Trade Union Committee of Negro Workers

Charles Woodson, Secretary.

Apprehension Concerning Influence of Communism Upon Negroes

There was much apprehension and concern in the East and South, particularly in the latter section, relative to the influence of Communistic activity upon Negroes.

A judge of the Common Pleas Court in Philadelphia held that being a Communist and holding membership in a church were incompatible. This recalls the time some thirty years or more ago, when occasionally the Board of Deacons or the Trustees of some church in Chicago, Philadelphia, or New York would rule that a Negro could not, at the same time, be a good Christian and a Democrat.

In some cities in the South and even in some state legislatures it was proposed to enact laws to stop the alleged activity of the Communist. Mayors and chiefs of police refused to grant permits to them to make soap box speeches and hold parades.

In the controversy resulting from the activities of Communists in Richmond, Virginia. Tompkins, a white man, was arrested, fined $100 and placed under a $300 bond to keep the peace for twelve months. The case was appealed and a colored man was brought forward to go on Tompkins' bond pending the appeal. The Justice in whose court the case was being tried, ruled that no Negro could go on a white man's bond. A battle was waged against this ruling, until finally the judge of the Husting's Court accepted the Negro as surety for Tompkins. Thus breaking down a long practice concerning bondsmen.

The agitation against Communism, the "Red" scare so called, reached its peak in the period 1931 to 1933. The most dramatic and notable event in this connection was the arresting of Angelo Herndon, a 19 year old Negro from Cincinnati on the charge that he was inciting to insurrection.

THE HERNDON CASE

On July 22, 1932, Angelo Herndon, a nineteen year old Negro from Cincinnati, Ohio, was arrested in Atlanta, Georgia, on a charge of circulating incendiary literature. His bail was fixed at $25,000. Under the pressure of the International Labor Defense the bail, however, was lowered and Herndon was released on December, 1932 on a $2,500 bond.

On January 18, 1933, he was tried and convicted of an attempt to incite insurrection and was sentenced to from 18 to 20 years imprisonment. The state based its case on Herndon's alleged possession and distribution of Communists' literature. "The state's plea was that his actions constituted an attempt to incite insurrection. It said that Herndon sought and accepted members to the party, received dues and had in his possession books and papers which advocated establishment of a communistic government in the United States.

"Some of the literature—introduced as evidence—advocated self-determination of Negroes in the 'Black Belt' of the South."

"The Negro Toiler" one of the books introduced as evidence, played a major part in the trial.

"This book," said defense attorney Benjamin Davis, Jr., himself a Negro, "should have been written in the blood of Negroes who were burned at the stake by mobs. I say lynching is insurrection—the only offense Herndon committed was that he asked for bread for children—his only crime in his color."

The defense said much of the literature found in Herndon's possession could be found in the "great libraries of the world—including the Carnegie Library here."

"Some of the books are considered classics," he told the jury. "You can't kill a man because of the books he reads."

The state said, "stamp this thing out now with a conviction."

The statute that was invoked was passed more than 60 years ago when Georgia was in the hands of "carpet-baggers." Authorities said the original purpose of the law was to prevent white people whose cause had been defeated in the war between the states from conspiring to overthrow the reconstruction government.

Motion for a new trial was made on February 4, 1933, and denied on July 6, 1933.

In June, 1934, bail for Herndon was fixed at $15,000 with the expectation that this amount could not be raised. It was raised, however, by popular subscription. On August 4, 1934, $15,000 in United States bonds were posted with the Georgia authorities and Herndon was released.

Benjamin Davis, Jr., one of the Defense lawyers, in an article in the Daily Worker of April 14, 1935, pointed out that:

"With the end of the Civil War came the end of chattel slavery and the beginning of a new slavery.

"To enforce this new slavery, the Georgia ruling class passed the following law:

"Any attempt, by persuasion or otherwise, to induce others to join in any combined resistance to the lawful authority of the state, shall constitute an attempt to incite insurrection.

"Any person convicted of the offense of insurrection, or an attempt to incite insurrection, shall be punishable with death; or, if the jury recommend to mercy, confinement in the penitentiary for not less than five nor more than twenty years."

It was on the basis of this law that Angelo Herndon was indicted, tried and sentenced—because the jury recommended "mercy"—to serve 18 to 20 years on the chain gang.

On May 20, 1935, the United States Supreme Court with a 6 to 3 vote refused to interfere with the sentence imposed by the Georgia court.

Justice George Sutherland, delivered the majority opinion, in which the court declined to go into the merits of the case. It dismissed Herndon's appeal on the ground that he was tardy in asserting his constitutional rights in the Georgia courts and that the Supreme Court therefore, lacked jurisdiction.

A minority opinion was written by Justice Benjamin N. Cardozo, Justice Louis D. Brandeis and Justice Harlan F. Stone joined in the dissent.

The majority opinion held Herndon's contention "that he raised the federal question at the first opportunity is without substance and the appeal must be dismissed for want of jurisdiction."

Justice Cardozo's view was to the contrary. He held that "the protection of the Constitution was reasonably invoked and that the court should proceed to an adjudication of the merits."

On October 28, 1935, Herndon surrendered himself to the Georgia prison authorities. At the same time an order was issued to the prison authorities in the Fulton County Superior Court to show cause why a writ of habeas corpus should not be issued granting Herndon his freedom. This order was based on the contention that the constitutionality of the statute under which he had been sentenced has never been tested.

A further order was issued in Superior Court to the prison authorities ordering them to keep Herndon in the county jail until the hearing on the above proceedings, set for November 12.

On November 12, 1935, Herndon appeared in the Fulton County Superior Court for a hearing on the writ of habeas corpus seeking his release from the 18 to 20 years sentence on the chain gang.

Herndon's counsel in the trial consisted of Whitney North Seymour, Assistant United States Attorney General in the Hoover Administration and the firm of Sutherland, Tuttle and Brennan, Atlanta lawyers.

"Herndon's counsel struck for the first time at the constitutionality of the statute. The State Supreme Court held it could not pass on it, because the question had not been raised at the earliest possible moment, a rule which is said to prevail in most states.

The United States Supreme Court next heard the plea that the Georgia statute was in conflict with the due process clause, on the grounds that freedom of speech and assembly are guaranteed. But it held last Spring that it was without jurisdiction, because the question had not been raised early enough.

The habeas corpus proceedings were then begun which Judge Dorsey upheld. Herndon's counsel argued that in order for a state to be permitted to curtail the liberty of free speech, it was necessary to show there was a clear and present danger that force would result from the activities of the speaker.

They held that while Herndon's case was pending the official ballots in Georgia in the election of 1932 carried the names of the Communist candidates, and that Herndon's work as organizer could not have been so subversive as the action of the state itself."

On December 7, 1935, Judge Hugh M. Dorsey of the Fulton County Superior Court, ruled that the statute under which Herndon had been convicted was unconstitutional and that Herndon's conviction and sentence therefore were: "illegal, void and of no effect." Herndon was placed under $8,000 bail for a twenty day period during which time the state could appeal the case to the Georgia Supreme Court. Provisions were also made in case it was necessary to carry the case to the United States Supreme Court for a ruling on the merits of the case.

On June 13, 1936, the Georgia Supreme Court ruled unanimously that the statute under which Herndon was convicted, did not violate either the state or Federal Constitution. A sixty day stay of execution was obtained in preparation for appealing the case to the United States Supreme Court.

In 1936, Hugh M. Dorsey came up for re-election as Judge of the Fulton County Superior Court. He was opposed by Assistant Solicitor General John Hudson who had conducted a large part of the prosecution in the Herndon case. It was thought by some that Assistant Solicitor Hudson, in making an issue of race and communism, would have no difficulty in defeating Judge Dorsey. When the election returns came in, however, it was found that Judge Dorsey had won over his opponent by a large majority of votes.

On April 26, 1937, the United States Supreme Court, by a five to four decision, ruled that the eighteen year prison sentence imposed on Herndon under the Ancient Georgia Anti-Sedition Statute was unconstitutional.

The majority opinion was by Chief Justice Hughes and Associate Justices Stone, Brandeis, Cordoza, and Roberts. The minority opinion was by Associate Justices VanDevanter, McReynolds, Butler, and Sutherland.

PROPOSAL TO CREATE A NEGRO INDUSTRIAL COMMISSION

Under both Republican and Democratic Administrations from time to time bills have been introduced in Congress to establish a Negro Industrial Commission. Such a proposal has found favor mainly with particular individuals who hoped to benefit personally one way or another if the bill was enacted.

In January 1935, Congressman Emanuel Celler of New York introduced a bill in the House of Representatives to create a Negro Industrial Commission. A month later Congressman Arthur W. Mitchell of Illinois introduced an identical bill in the House. The chief objection raised against establishing of such a Commission was that it would be impossible for the Commission to perform all of the duties as set forth in section 4 of the Bill, which see below:

The Bill: "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that there shall be created a Negro Industrial Commission, which shall consist of five

members at least three of whom shall be members of the Negro race to be appointed by the President of the United States, who shall hold office for four years unless removed for good cause shown, and whose position shall in no way be political; that they shall be non-partisan, and whose salary shall be fixed by the President of the United States: Provided, however, that the salary of each member shall not exceed $5,000 per annum, except in the case of the chairman, who shall be designated by the President of the United States and whose salary shall not exceed $7,000 per annum; that said Commissioners shall be entitled to the usual per diem and necessary expenses that are usually allowed officers of the government when absent from their official station for the conduct of official business.

"Section 2. That said Commission is authorized to appoint such necessary clerks, agents, or investigators, attorneys and assistants as may be necessary for the conduct of business for which said Commission is created, of such other work that may be assigned to said Commission by the President of the United States, or any of the departments of the government of the United States touching any problem or matter affecting the Negro, whose salary shall be fixed by the Commission and approved by the chairman of said Commission.

"Section 3. That said Commission shall be provided by the Secretary of the Treasury with suitable quarters in the City of Washington, District of Columbia, for the transaction of the business coming before said Commission.

"Section 4. That the duties of the Negro Industrial Commission created by this Act shall be to study the economic conditions of the Negro; to study the labor problems in which the Negro is interested; to stimulate and encourage thrift and industry among the Negroes of this country; to promote the general welfare of the Negro in industrial pursuits; to give aid, and to encourage the general uplift of the Negro; to work out plans for the solution of the different problems confronting the Negro race of the United States; to consider all questions pertaining to the Negro that may be referred to said Commission by any department of the United States government, and report the proper solution of any and all problems that may be presented to the Commission by any officer of the United States, the governor or attorney general of any of the states, or labor department of any state in the United States; to investigate all labor questions that may be referred to said Commission by the governor of any state, and to recommend what is necessary to regulate labor conditions for the best interest of the communities in which the labor question may arise; to recommend what may be necessary for the stability of labor in the different states; to discourage bolshevism wherever it may exist; to formulate a policy for mutual understanding and confidence between the races; to report to Congress through the President of the United States all their acts and doings and to make such recommendations for the solution of any problem or problems affecting the Negro that they deem advisable.

"Section 5. That for the purposes of the expenses of said Commission there shall be appropriated, out of any money in the Treasury of the United States not otherwise appropriated, for the first year, the sum of $200,000, or so much thereof as may be necessary, to defray the expenses of this Commission; and there shall, every year thereafter, be appropriated by Congress such sum as may be necessary to carry out the work of said Commission; that the expenses shall be paid out of the money hereby appropriated, and upon proper vouchers approved by the chairman of said Commission, including the salaries of the commissioners.

"Section 6. That all Acts and parts of the Acts inconsistent with this Act are hereby repealed, and this Act shall take effect upon its passage and the approval of the President of the United States."

NATIONAL NEGRO CONGRESS

In the latter part of 1935 a call was issued for a National Negro Congress to meet in Chicago on February 14-16, 1936. This call was: "To all Negroes, native and foreign born. To all Negro organizations, churches,

labor unions, farm and share croppers' organizations. To all fraternal, civic, professional and political groups. To all organizations and persons of whatever race, who are willing to fight for economic and social justice for Negroes."

The purpose of the Congress was not to usurp the work of existing organizations, but rather to seek to accomplish unity of action of existing organizations. The Congress proposed for discussion and action the following seven points:

"1. The right of Negroes to hold jobs at decent living wages and for the right to join all trade unions. For the right to equal wages and equal labor conditions with other workers. For the organization of the Negro workers with their fellow white workers into democratically controlled trade unions.
2. Relief and security for every needy Negro family; and, for genuine social and unemployment insurance without discrimination.
3. Aid to the Negro farm population, to ease the burden of debts and taxation; for the right of farmers, tenants and share croppers to organize and bargain collectively.
4. A fight against lynching, mob violence and police brutality; for enactment of a federal anti-lynching law; for the right to vote, serve on juries and enjoy complete civil liberty.
5. The right of Negro youth to equal opportunity in education and in the economic life of the community.
6. For complete equality for Negro women; for their right, along with all women, to equal pay for equal word; for their right to a suitable environment for themselves and their children—an environment which demands adequate housing, good schools, and recreational facilities; for their right to organize as consumers.
7. To oppose war and fascism, the attempted subjugation of Negro people in Ethiopia, the oppression of colonial nations throughout the world; for the independence of Ethiopia."

The Congress was largely attended by delegates from all parts of the country, and represented all phases of thought and opinion in the Negro group.

"Resolutions Adopted by the National Negro Congress

Church

1. We recommend that under divine leadership and through the various activities of the church, the Negro has received his greatest inspiration and assistance in his marvelous progress and advancements. We still feel that the Negro church is the most potent agency to be used in the further progress and advancement of our people. We, therefore, recommend that the Negro shall continue to hold faith and confidence in God and the church, as set forth in the life example and teachings of Jesus. We further recommend that the Christian families of the country shall give more attention to the home training of the youth, with special emphasis upon their social, moral and spiritual obligations to the community and to the world.

2. The power of the gospel is supremely needed in a time like this. We, therefore, recommend that our ministry, with renewed courage and uncompromising conviction shall preach an economic and social gospel as well as a spiritual gospel, for the salvation of the whole man and that the church shall engage themselves to hold week-day schools and institutes to instruct church members to develop a consciousness of condition and the best means of meeting them for general welfare. The churches are further asked to work out an adequate technique comprehending social and economic problems affecting our group and working with non-Christian groups whose economic and social ideas are of value to the solution of our economic and social problems without compromising the fundamental principles of the Christian church.

3. We sense a new imperative facing the church for greater consideration and challenging incentives for saving the youth for the church. The church must re-arrange her program and machinery to be more youth-centered in her operations. Race Christians throughout the world are urged to cease striving to widen the denominational breaches to the hindrance of the building of racial brotherhood and cooperative action.

4. Whereas, no organization of any race has been constructed which did not have declarations of principles as a code of social action, and the Race people of America, even this Congress, have no such instrument for inter-group cooperation, unified thinking and interracial understanding, be it therefore

RESOLVED: That a commission be appointed to draft a declaration of principles for the Negro people in this country, as an expression of their ideals, purposes and aspirations that shall be for the uniting of the divided Race groups in America what the Declaration of Independence was for the uniting of the thirteen original colonies into the federation United States of America. We recommend that the Commission shall be appointed at this session of the Congress to make its reports for adoption in the 1937 sessions, and be it further

RESOLVED: That the church be called upon in every community to build and carry forward the work of the National Negro Congress, and be it further

RESOLVED: That every fifth Sunday shall be set aside in every church in support of the work and program of the National Negro Congress.

Business:

WHEREAS: The delegates to the National Negro Congress in convention assembled realize the present deplorable and impoverished economic condition of the twelve million Negro citizens of America and as a result of a thorough and minute scientific, fact-finding study into the general economic and business conditions in which the Negro citizens of color have been forced, and

WHEREAS: The development of sound and thriving Negro business is most indispensable to the general elevation of the Negro's social and economic security, therefore, be it

RESOLVED: That all Negroes consider it their inescapable duty to support Negro business by their patronage, and be it further

RESOLVED: That Negro leaders should consider it their special duty to set the example of patronizing Negro businesses themselves, and be it further

RESOLVED: That the business and civic leaders of all Negro communities inaugurate a systematic program of education among the Negro population to the necessity of supporting Negro business enterprises, and be it further

RESOLVED: That the Negroes' patronage of any business be conditional upon the attitude and policy of that particular business in regards to giving equitable employment to Negroes, and be it further

RESOLVED: That the owners and operators of Negro businesses recognize the value and necessity of adopting modern business methods and procedure, such as (a) The proper keeping of books and periodical audits; (b) Proper financial planning placed upon the budget system, and bonding of all fiduciary officers; (c) Clean and attractive display of goods or services offered, and (d) The consistent, efficient, and courteous attention to patrons or customers, and be it further

RESOLVED: That we recommend that the Negroes everywhere give thoughtful and studious consideration to the organization and development of consumers and producers cooperative organizations, because of the great benefits to be derived therefrom, and be it further

RESOLVED: That this great congress urge upon Negro business and all Negro employers that they employ only union labor.

Women:

WHEREAS: The National Negro Congress assembled in Chicago on February 14, 15 and 16, has given thorough discussion of and consideration to the problems, conditions and circumstances of the Negro women of the United States of America, and

WHEREAS: The Negro women of America are subjected to three-fold exploitation as women, as workers, and as Negroes, and are forced through discrimination into the most menial labor under the worst conditions without organizational protection, and

WHEREAS: The Negro mother who must bear the greatest brunt of economic crisis, having to maintain the family on the lowest income and relief provisions, is without organization which will enable her to combat higher prices and inadequate housing, health, recreational and

educational facilities for the family, and

WHEREAS: The newspapers are full of talk about returning prosperity, we housewives, Negro and white, see very little of it, for wages are stationary or on the decrease, but prices of food continue to creep upward. Relief is being cut and countless families are living on starvation diet, or dangerously close to it, and

WHEREAS: It has been found that there are many unfair, unjust, deplorable and illegal conditions extent that vitally effect the welfare of our women, and

WHEREAS: We deem it necessary to remedy, correct and improve such conditions,

THEREFORE, BE IT RESOLVED: That a national movement be instituted under the direction of the NNC to organize the domestic workers, who include 85 per cent of all Negro women workers as a unit to sponsor and promote laws, regulations and requirements for the accomplishment of the following:

1. To demand and secure complete equality for Negro women with all other women workers, as to:
   (a) Low wages;
   (b) Long, irregular hours;
   (c) Poor, unsanitary and non-moral living quarters and conditions;
   (d) General attitude which involves the lack of respect for employees by employer and public;
   (e) Exploitation in all respects by employers of Negro, foreign and inexperienced female workers;
2. (a) Drafting uniform bills to be enacted into law by the Federal Government and the legistures of the several states for the protection of the domestic workers;
   (b) Regulating voluntary agreements between employers and employees;
   (c) Education of employer, employee and public in mutual work relationships, including training schools for employees;
   (d) Uniform laws creating standards for employment agencies;
3. Recommendation of methods of action through:
   (a) Household sectional groups or unions;
   (b) Hotel maids and other hotel women workers;
   (c) Private female clubs;
   (d) Committees organized for this purpose;
   (e) Industrial committee of state federations of women.
4. Urgency of inclusion of Negro domestic workers by American Federation of Labor.
5. (a) The organization of Negro housewives into housewives leagues to combat higher prices, segregated and inadequate housing, health, recreational and educational facilities;
   (b) The organization of Negro professional women to fight the discrimination which they also face;
   (c) The linking of the special problems of these groups with their general problems as women and as Negroes, supporting the fight against war and facism, for adequate social legislation and the like; and be it further resolved, that;

We call upon all women to join in groups as organized housewives' leagues against the high cost of living. We especially call upon the women present at the first NNC., gathered here from forty different states of the union, to pledge themselves to unite all Negro and white housewives in their home cities or towns—bringing together clubs, church groups, women's auxiliaries, and all possible organizations in united groups of women with one aim in mind, the formation of women's leagues against the high cost of living, to fight for a reduction in the prices of food, rent, gas, electricity, and all necessities of life—and thus to improve the conditions of all working class families, both Negro and white.

Youth

WHEREAS: Negro Youth like their elders are confronted with social, political, educational and economic problems of a nature too grave to exaggerate and,

WHEREAS: It is the indubitable duty and right of all Negro Youth to fight for the eradication of the evils from which they suffer, and

WHEREAS: In such a fight policies and objectives must be clearly determined and made available to all organizations and individuals fighting for the advancement of Negro Youth, we, therefore, move the adoption of the following resolutions by the National Negro Congress assembled:

Education

RESOLVED: That the National Negro Congress go on record as demanding that the facilities of all municipal tax-supported educational and recreational institutions be opened to all people regardless of race, and that application blanks for positions in such educational and recreational institutions and activities, be devoid of means by which a person can be identified as belonging to a particular racial group, and be it further

RESOLVED: That this Congress take vigorous action in regards to the enforcement of (1) laws forbidding all forms of segregation, and (2) that in those states that do not have laws forbidding segregation, we launch an unceasing fight for the enactment of such laws, and be it also

RESOLVED: That we fight against discrimination against Negro institutions of higher learning practiced by various collegiate organizations, outstanding among which is the Phi Beta Kappa fraternity, and be it further

RESOLVED: That our struggle for educational opportunities and equality in the South be carried on along the following lines—(a) equality and increase of appropriation for the education of Negro and white youth, (b) abolition of enforced separate schools, (c) support of those organizations like the N. A. A. C. P., which are fighting against the exclusion of Negroes from the institutions of higher learning, and be it further

RESOLVED: That in our struggle for educational equality and opportunity in the North and in the South, we should demand and seek to establish (a) the inclusion of courses in Negro History in our schools and colleges, and (b) for the placing of competent Negroes on the faculties of our colleges and universities, especially our tax-supported institutions, and demand the elimination of discrimination in athletics on our college teams, intra-mural activities, and be it further

RESOLVED: That this Congress go on record as supporting the American Youth Act, and be it also

Employment

RESOLVED: That all business concerns refusing to employ Negro people on the basis of policy be boycotted, and be it further

Delinquency

RESOLVED: That this Congress endorse all movements that teach parents the proper care of children, especially those that deal definitely with the problems affecting the Negro youth, and that we support such private organizations as the Big Sister and Big Brother Movements concerned with delinquent boys and girls, and be it further

Child Labor

RESOLVED: That we hereby condemn in unequivocal terms the existence of child labor in the United States and to abolish this evil, we enlist the aid of all groups in securing the enactment of the proposed amendment abolishing child labor.

Trade Unions

WHEREAS: Thousands of Negro workers are joining and have already joined the unions of the A. F. of L. and whereas, adequate representation has not in every case existed, therefore, be it resolved that the National Negro Congress go on record for a vigorous campaign to get Negro representation in all executive bodies of local unions, of the central trades labor bodies, federation of labor, executive bodies of the international unions and the general executive council of the A. F. of L.

BE IT FURTHER RESOLVED: That the National Negro Congress go on record instructing the incoming executive committee to establish a trade union committee to carry out the decision pertaining to the organization of the Negro labor into the union of the A. F. of L., and

BE IT FURTHER RESOLVED: That the National Negro Congress go on record as opposed to company unions in any form.

That the National Negro Congress go on record requesting executive officials of the American Federation of Labor to change the location of the 1936 Convention of the American Federation of Labor from Florida and all other states that discriminate against Negro labor.

WHEREAS: The employers have made every effort and to a great extent have succeeded in weakening the ranks of labor in the division among color and racial lines, and

WHEREAS: In these United States this is expressed by the wanton discrimination, segregation, brutal lynching and persecution of Negro workers who are systematically excluded from many occupations and are compelled to work for lower wages, longer hours and under worse conditions, and

WHEREAS: In order for labor to maintain its rights and living conditions it is necessary for all workers regardless of race, color or creed or nationality to unite in a solid front against the employers, and

WHEREAS: Discrimination is practiced against Negro workers in the trade unions by segregation of Negro members, or denying membership to Negro workers, thus compelling these workers to remain unorganized and work for lower standards, therefore be it

RESOLVED: That this Congress go on record endorsing the resolution of A. Phillip Randolph of the Brotherhood of Sleeping Car Porters at the 54th Convention of the A. F. of L., and be it further

RESOLVED: That definite steps be taken to establish in every industrial center, conferences of labor unions be called for the purpose of establishing a Negro Labor Committee for the special purpose of organizing the unorganized Negro workers, the organizing of extensive education to end the discrimination in any form within the A. F. of L.

Civil Liberties

WHEREAS: The National Negro Congress has seriously considered the vital problems of Civil Liberties, including lynching, Jim Crowism, residential segregation, disfranchisement, gag-laws destructive of freedom of speech, press and assembly, and the increasing fascist threats to the rights of the Negro and other minority groups, and

WHEREAS: Since the Civil War over 5,000 lynchings have taken place in the United States and in the last few years a veritable wave of lynchings and terror have swept over the country, it being clear that lynchings, and vigilante terror are a fascist menace to the black and white toilers of the United States, and its causes are deep in the social and economic structure of the nation which are resigned to keep the Negroes and other oppressed groups in a state of peonage and subjugation, and

WHEREAS: Such events as the recent lynching in Tampa, Florida, of Joseph Shoemaker, a white worker and share cropper, demonstrates that lynchings are directed not only against Negroes, but also against white workers and share croppers who also struggle for the improvement of their conditions, therefore, be it

RESOLVED: That the National Negro Congress endorses and supports the Costigan-Wagner Federal Anti-Lynch Bill, and recommends that safeguards be incorporated to prevent the use of this measure against those whom it is intended to protect, and be it further

RESOLVED: That the National Negro Congress calls upon the Congress of the United States to adopt a resolution introduced into the Senate by Senator Frederick Van Nuys, of Indiana, for an open, thorough, and impartial investigation of all lynchings since May, 1935, and be it further

RESOLVED: That we condemn all existing and proposed gag-laws, such as the "Tydings-McCormack Act," the "Cramer-Sedition Bills," the "Washington, D. C. Anti-Communist Rider," the "Criminal Syndicalism and Anarchy Acts," and the "Teachers' Oath Laws," that we will vigorously support every fight against all such repressive and fascist legislation, and be it further

RESOLVED: That we condemn all legislation and practices designed to exclude Negroes from the Constitutional exercise of the franchise, and that we exert mass pressure for the exclusion of all Congressmen who are elected from the states which restrict Negroes from the free and untrammeled use of the ballot, that we bitterly condemn the decision of the United States Supreme Court in Grovey vs. Townsend, the Texas Primary case, whereby Negroes may be legally excluded from membership in political parties and the effective use of the ballot in those localities, that we support further action designed to achieve full participation of the Negro in all functions of political parties, and be it further

RESOLVED: That the National Negro Congress demands and will fight for the enforcement of all the Constitutional Amendments guaranteeing Civil Liberties, especially the 13th, 14th, and 15th amendments, and call for adoption by the Congress of the United States, for their enforcement, including the enactment of uniform laws affecting the election of all federal officers, and be it further

RESOLVED: That the National Negro Congress call for the abolition of the torturing of prisoners through police brutality, for the abolition of the barborous chain-gang system, and be it further

RESOLVED: That the National Negro Congress will take immediate steps to prosecute the lynchers of Norris Dendy, and to popularize the facts and issues of this case, and be it further

RESOLVED: That we endorse the United Front Defense of nine innocent Scottsboro boys, Angelo Herndon, Tom Mooney, and be it finally

RESOLVED: That we call upon the permanent committee of the National Negro Congress to devise methods to coordinate the energies of all existing organizations to give effect to these resolutions.

RESOLVED: That the Congress go on record as heartily endorsing the program of workers' education and mass action for Negro workers sponsored by the National Urban League and carried out in the program of the Negro Workers' Councils, as a means of acquainting Negro workers with the economic nature of their problems, with the essential unity of white and Negro workers' interests, and with the history, technique and necessity of collective workers action, and be it further

RESOLVED: That the Congress give all possible support to the Negro Workers' Councils in their campaign for membership and in their attempts to establish understanding and intelligent cooperation among workers of both races, within and without the ranks of organized labor.

Share Croppers

WHEREAS: The Negro people were carried to American shores from Africa, against their will and forced to work as slaves on the tobacco and cotton plantations of the South, and

WHEREAS: The degrading and brutal slavery of the Negro people was ended by the Civil War, only because it served the interests of the northern capitalists in securing control of the plantations and thus control of raw materials, and

WHEREAS: The northern capitalists won the support of the Negro by offering him freedom, later guaranteed by the thirteenth, fourteenth, and fifteenth amendments to the Constitution of the United States and offering him a measure of economic security with the promise of forty acres and a mule, and

WHEREAS: During the period of Reconstruction the Negroes and poor whites formed the state militias in the South to keep the plantation owners in suppression, and when, in 1877, the plantation owners and northern capitalists reached a mutual agreement, the Negroes and poor whites were immediately disfranchised, disarmed and degraded by the restoration of the political rule of the plantation owners, re-enforced by the most vicious terror by the Ku Klux Klan, and

WHEREAS: The share cropping system developed as a means of keeping the Negroes and poor whites in servitude, forcing them into a position of entire economic dependence on the plantation owners, landless, propertyless and poverty-stricken, denied the right to handle their own crops, the right to written accountings of their own crops, the right to vote and hold office; and forced to submit to this semi-slave and unbridled and ruthless lynch rule by the plantation owners which has been condoned by the northern capitalist and the Federal Government; and

WHEREAS: Today there remain eight million Negro people in this old plantation area, known as the Black Belt, where they form a majority of the population, still suffering the brutal exploitation of the plantation owners, along with a million white share croppers and tenants and their families in other parts of the South, and

WHEREAS: The landlords themselves, by continuation of the one-crop system and by the domination of prices by trustified industry, have become land poor, and in order to realize their profits have forced the share cropper and tenant to live on a lower

economic standard perpetuating poverty, denial of constitutional rights, illiteracy and breeding degeneracy born of desperation, and

WHEREAS: The Negro and white farm workers, share croppers and tenants have, by their labor, produced the wealth of the South and still produce most of the wealth, and form a large potential market for commodities necessary for life once they are given the means with which to buy these products, and

WHEREAS: The Federal government has not bettered these conditions in any of its farm legislation; under the AAA croppers and tenants were denied benefit and rental payment and part of the acreage reduction program was carried out by evicting approximately 300,000 share croppers and tenants from the land; under the Rehabilitation Corporation and Resettlement Administration farmers have been denied their civil and constitutional rights by landlord-controlled local administrators and forced to live on a lower standard than the share cropper (officially admitted by R. K. Greene in report on Alabama for 1934); the proposed soil conservation program does not mention the cropper and tenant leaves to bonus to be paid to the landlords, leaves all the work of soil conservation to the landless cropper and tenant who will receive no compensation, and gives the Secretary of Agriculture a complete dictatorship over the program; the Bankhead Farm Tenancy Bill proposing to make independent farmers of the croppers and tenants does not provide enough funds to set up the 300,000 evicted croppers and tenants on farms and has as its main aim the restriction of cash crops and the beginning of a new lower class of farmer, the subsistence farmer; therefore, be it

RESOLVED: That the National Negro Congress, meeting in Chicago, Illinois, on Frederick Douglass' birthday, February 14, 1936, adopt the following program in the interest of the eight million Negro people and the poor white croppers and tenants of the South, also work for its enactment into law by the Federal government:

1. A grant to make loans to all share croppers, share tenants without regard to race, creed, literacy or other additional forms of discrimination, such loans to be a minimum seed, fertilizer and food and clothes, so they may immediately become cash renters on the plantations.

2. The sale of land, on easy payments with special provisions against eviction, to all share croppers and tenants that apply, the minimum acreage of a farm to be 40 acres coupled with loans as specified above. Special provisions for rebuilding the marginal and sub-marginal land by allotments for fertilizer and labor for soil conservation.

3. The financial obligations for this program shall be raised by (a) diversion to farm relief large portions of the immense war appropriations; (b) diversion of funds going to the federal bureaucracy; (c) increased taxation of wealth and income of the great financial and industrial interests of the country with special emphasis on giant companies handling agricultural products.

4. Administration of this program by trained social workers, and not by local landlord-controlled agricultural extension service, such workers to be subject to immediate dismissal for any discrimination against any share cropper or tenant, Negro or white.

5. A minimum wage law guaranteeing farm wage workers at least 25 cents an hour, and a law prohibiting labor for children under the age of fourteen years to give them the opportunity for schooling and recreation.

6. A resolution guaranteeing protection to Negro and white workers, croppers, tenants and small owners who assert themselves and their rights under this program. A resolution guaranteeing the farm workers, share croppers, tenants and small owners the right to organize, meet and strike, and Federal action against those who attempt to abridge these rights.

Interracial Recommendations

1. That the National Negro Congress serve as a medium for the development of interracial groups whose functions will be in intensive program of education of the basic factors involved in race relations.

2. That a definite effort be made in each local community, city and county to coordinate the effort of all interracial groups, to deal especially with the problems of that community.

3. That emphasis be laid upon the necessity of Negroes, both individually and collectively, availing themselves of the opportunities for interracial contacts which already exist.

4. That both colored and white be encouraged to use every means of bringing about natural contact between members of both groups.

5. That interracial groups concentrate upon the education of children so that a proper concept of race relation may be gained at an early age.

6. That emphasis be made of the importance of the teaching of Negro history in the courses of study in all schools.

7. That each organization represented in the section be encouraged to send a report of their activities to the interracial commission of the Chicago Urban League for compilation and determination of future activities.

War and Fascism

WHEREAS: Fascism in its developing forms fans the flames of race hatred, increasing the misery and oppression of the minority groups, and

WHEREAS: There exists today forces in America (such as Hearst, the American Liberty Leaguers, Brisbane, etc.) who are allying themselves with the fascists in Germany and Italy and are responsible largely for the deplorable plight of the Negroes, and

WHEREAS: They are these same forces who seek to restrict the democratic rights of free speech and assembly thus further restricting the civil liberties of the American Negro, therefore be it

RESOLVED: That the National Congress goes on record as vehemently opposed to the aims of the Hearst and American Liberty League groups, and be it further

RESOLVED: That the National Negro Congress shall establish a permanent commission which shall regularly conduct an investigation of every manifestation of fascism developing against the Negro people and the population at large, issue regular educational material against this and for the establishment of better race relations.

WHEREAS: The threat of fascism is real and immediate, involving attacks against all organizations of the population (trade unions, civic organizations, churches, political parties, etc., and in view of the splendid message sent to this Congress by our leader, Brother Randolph, be it

RESOLVED: That the National Negro Congress shall exert every effort in bringing about the closest cooperation of all organizations and groups opposed to war and fascism, and be it further

RESOLVED: That in its turn the National Negro Congress itself will participate with all organizations in a common, united, cooperative effort against the menace of fascism.

WHEREAS: The women and children are made a special butt by fascism (witness Germany and Italy, militarism among the youth, place the women in the kitchen, etc.) be it therefore

RESOLVED: That the National Negro Congress refers back to all represented organizations urging that each organization adopt special measures to bring the women folk, youth, and children into the main streams of the common struggle against fascism."

DIVISION V
THE NEGRO IN BUSINESS

NEGRO BUSINESS AND THE DEPRESSION

During economic depressions marginal business enterprises are always less capable of withstanding the economic strain under which they find themselves. The Negro business man who even in times of prosperity may be so classified, has found considerable difficulty in keeping the few gains he had already made. There have been many instances where Negro enterprises have been forced to close during the period 1929-36.

The depression may be said to have taught the Negro business man several lessons which though painful will be quite profitable in the coming years. He has become increasingly conscious of the value of techniques, combination, merger, reduction of costs, a general cooperative and pooling of resources and a more scientific management, especially is this true of certain large enterprises such as banks and insurance companies.

The strain and competition of the depression not only increased the consciousness of Negro business men but the Negro consumer has become increasingly conscious of the strength of his purchasing power. Through the aid of militant newspapers, leaders and boycott techniques they have used this strength to their economic and business advantage along several general lines of activity.

The above facts have been reflected in the attitudes of white business enterprises, and they have exhibited an increasing awareness of the strength of the aggregate consuming power of the Negro. As a result the Negro has been able to secure certain occupational advantages and business services which have been heretofore withheld. Some of the more perceptible tendencies are in such instances as the increased amount of advertising in Negro newspapers and magazines, the employment of Negro clerks and managers in chain stores and filling stations within certain areas, the establishment of travel bureaus and other services by leading oil companies, and the competition for

STORES OPERATED BY NEGRO PROPRIETORS, BY KIND OF BUSINESS, FOR THE UNITED STATES—1920-32

KIND OF BUSINESS	Number of Stores	Proprietors and firm members (not on pay roll)	Number of employees (full time)	Total Pay roll (including part-time)	Stocks on hand end of year (at cost)	NET SALES Amount	NET SALES Per Cent of total
Total	25,701	28,243	12,561	$8,528,306	$10,657,000	$101,146,043	100.00
Food Group	10,755	11,594	2,139	1,341,671	3,240,610	36,662,523	36.25
Candy and Confectionery Stores	1,137	1,193	230	124,841	207,480	2,584,053	2.55
Grocery Store (without meats)	6,248	6,690	707	336,608	1,709,750	14,714,500	14.55
Combination Stores (groceries and meats)	2,202	2,428	768	520,643	1,147,940	13,654,678	13.50
Meat Markets (including sea foods)	537	576	252	188,200	68,150	2,829,147	2.80
All Other Food Stores	631	707	182	171,379	107,290	2,880,145	2.85
General Stores—Groceries with Dry Goods, Apparel, or General Merchandise	761	892	229	151,947	1,161,880	4,828,700	4.78
General Merchandise Group	128	153	81	67,496	323,790	979,799	.97
Dry Goods Stores	61	76	33	27,418	165,900	381,111	.38
General Merchandise Stores	37	47	37	31,048	139,270	456,156	.45
Variety, 5-and-10, and To-a-dollar Stores	1,679	1,873	1,059	1,058,269	819,040	9,793,196	9.68
Automotive Group	799	869	302	258,220	184,310	2,543,898	2.52
Motor-vehicle dealers (new and used)	732	838	525	481,317	85,880	669,635	.66
Filling Stations	109	120	66	73,197	698,830	3,027,917	2.99
Garages and Repair Shops	477	519	355	322,620	266,660	915,500	.90
Other Automotive Establishments	66	71	59	59,816	149,040	426,756	.42
Apparel Group	33	37	27	29,295	72,290	315,762	.31
Men's and Boys' Clothing and Furnishings Stores	57	62	33	28,287	56,080	308,710	.31
Family Clothing Stores—Men's, Women's and Children's	54	57	28	32,649	62,960	715,764	.71
Women's Ready-to-wear Specialty Stores—Apparel and Accessories	220	240	176	139,385	91,800	345,425	.34
Women's Accessories Stores	48	52	32	33,238	240,290	1,160,120	1.15
Other Apparel Stores	149	174	125	133,500	104,250	401,056	.40
Shoe Stores	54	62	53	56,410	2,220	19,450	.02
Furniture and Household Group	7	7	6	3,588	500	7,800	.01
Furniture Stores	3	3	1	15,414	25,770	79,634	.08
Floor Coverings, Drapery, Curtain, and Upholstery Stores	30	33	19	57,588	107,020	652,450	.64
Household Appliances Stores	55	69	46	2,727,050	572,050	21,333,198	21.09
Other Home Furnishings and Appliances Stores	7,918	8,530	5,425	2,358,331	431,950	17,284,126	17.09
Radio and Music Stores	5,729	6,209	4,742	369,552	140,100	4,049,072	4.00
Restaurants and Eating Places	2,189	2,321	683	202,778	180,380	1,268,024	1.25
Restaurants, Cafeterias, and Lunch Rooms	96	112	170	73,175	98,070	589,155	.58
Lunch Counters, Refreshment Stands, etc.	26	31	72	36,565	18,010	159,862	.16
Lumber and Building Group	23	29	30	69,147	29,020	354,537	.35
Lumber and Building Material Dealers	26	30	45	23,891	35,280	164,470	.16
Electrical Shops (without radio)	21	22	23	2,411,120	3,231,540	21,109,630	20.87
Heating and Plumbing Shops	3,365	3,994	2,858	34,606	179,110	476,048	.47
Paint and Glass Stores	40	49	22	20,286	92,160	335,348	.33
Other Retail Stores	11	16	22	45,880	97,850	927,859	.92
Hardware Stores	107	123	50	4,933	22,120	52,661	.05
Hardware and Farm Implement Stores	8	9	9	236,597	140,960	2,052,958	2.03
Farmers' Supplies	704	764	320	250,079	125,900	2,117,474	2.09
Book Stores	549	594	337	790,465	1,566,750	7,253,921	7.17
Cigar Stores and Cigar Stands	712	852	955	45,596	231,650	388,282	.39
Coal and Wood Yards—Ice Dealers	67	74	33	982,678	775,040	7,505,079	7.42
Drug Stores	1,167	1,513	1,110	111,022	188,590	982,936	.97
Jewelry Stores	373	402	120				
Miscellaneous Classifications (Combined)							
Second-hand Stores							

Negro passengers on the part of bus companies and railroads.

The annual purchasing power of approximately 890,000 Negroes in the South's seventeen largest cities has been estimated at $308,000,000. This is most significant when compared with the nations 1929 export trade of 224,619,486 with Mexico and all Central America, $208,969,847 with the West Indies and Bermudas, and $374,851,619 with Argentina, Brazil and Chile. The total annual purchasing power of Negroes is estimated to exceed two billions of dollars.

Our latest information the 1930 Census shows that there were 25,701 Negro retail merchants who did an annual business of $101,000,000, employing 28,243 proprietors and firm members and 12,561 full time employees; and with a total payroll payment of $8,528,306. The most conspicuous gains of the Negro business man has been in the line of the food and allied industries.

The above table shows the types of retail business in which Negroes are proprietors.

NEGRO BANKS

Negro banking institutions along with other banks of the country have had considerable difficulty during the current depression. On the whole the Negro institutions have responded favorably, however, about twenty-five of the banks were forced to close their doors during recent years.

There have been two major crisis in the history of Negro banking enterprises. The first came with the final closing of the Freedmen's Bank and Trust Company in 1873 and the second with the current depression and bank holiday in March, 1933.

In spite of the many recent difficulties facing banks, 23 Negro banks have survived and are still doing considerable business.

The Freedmen's Savings Bank and Trust Company

The first bank established for Negroes was in New Orleans, Louisiana, in 1864, by General N. P. Banks. It was called the "Free Labor Bank" and was organized mainly for "free laborers," although soldiers were encouraged to make deposits.

In the same year Military Savings Banks, intended primarily for the use of Negro soldiers, were established by General B. F. Butler, at Norfolk, Virginia, and by General Rufus Saxton at Beaufort, South Carolina.

These banks were so successful that the friends of the Negro decided to provide an opportunity for all the emancipated slaves to save their earnings. The matter was laid before Congress, and on March 3, 1865, by congressional enactment, "The Freedmen's Savings Bank and Trust Company" was established.

Branches of the Freedmen's Bank were established as follows:

1865—Beaufort, South Carolina; Huntsville, Alabama; Memphis, Tennessee; Louisville, Kentucky; Nashville, Tennessee; Norfolk, Virginia; Richmond, Virginia; Wilmington, North Carolina; Washington, D. C.; Vicksburg, Mississippi.
1866—Augusta, Georgia; Baltimore, Maryland; Charleston, South Carolina; Jacksonville, Florida; Tallahassee, Florida; Mobile, Alabama; New York City; Savannah, Georgia; New Bern, North Carolina; New Orleans, Louisiana;
1867—None organized.
1868—St. Louis, Missouri; Raleigh, North Carolina; Macon, Georgia.
1869—Chattanooga, Tennessee.
1870—Atlanta, Georgia; Columbus, Mississippi; Lexington, Kentucky; Little Rock, Arkansas; Montgomery, Alabama; Natchez, Mississippi; Philadelphia, Pennsylvania; Shreveport, Louisiana.
1871-72—Columbia, Tennessee; Lynchburg, Virginia.

Section V of the Act of Incorporation of the Freedmen's Bank said, "that the general business and object of the corporation hereby created shall be to receive on deposit such sums of money as may from time to time be offered therefore by or on behalf of persons heretofore held in slavery in the United States or their descendants, and investing the same in stocks, bonds, treasury notes and other securities of the United States."

In 1870, an amendment to the charter was secured by which one-half of the funds subject to investment might at the discretion of the trustees be invested "in bonds and notes secured by mortgages on real estate and double the value of the loan." This amendment permitted injudicious speculation and caused the suspension of the bank in 1873. During the time that the bank was in existence about $57,000,000 were deposited. Sixty-two per cent of the losses were repaid to the depositors as follows: November 1, 1875, 20 per cent; March 20, 1878, 10 per cent; September 1, 1880, 10 per cent; June 1, 1882, 15 per cent; May 12, 1883, seven per cent.

"The accounts of the Freedmen's Savings and Trust Company were finally closed on December 1, 1920, and the comptroller of currency, as commissioner, reported to the Speaker of the House of Representatives that the sum of $1,733,475.71 had been paid on claims amounting to $2,939,925.22. The funds of this company were entirely exhausted on that date."

The First Private Negro Banks

The Capital Savings Bank of Washington, D. C., began business October 17, 1888. After being run for about sixteen years, it failed.

The True Reformers' Bank of Richmond, was chartered March 2, 1888. It began business, April 3, 1889. The bank failed in 1910.

The Mutual Bank and Trust Company of Chattanooga, Tennessee, was started in 1889 and failed in the panic of 1893.

The Alabama Penny Savings Bank, Birmingham, Alabama, began business October 15, 1890. Failed, December 23, 1915.

There are now 23 Negro banks capitalized at about $2,000,000 with resources of about $15,000,000 and the volume of their annual business amounts to about $50,000,000.

Directory of Negro Banks

ALABAMA

Tuskegee Institute Savings Bank, Tuskegee Institute.

DISTRICT OF COLUMBIA

Industrial Bank, Washington.

GEORGIA

Citizens Trust Company, Atlanta.
The Pioneer Savings Bank and Association, Atlanta.

MARYLAND

Harry O. Wilson Bank, Baltimore.
Metropolitan Finance Corporation, Baltimore.

MASSACHUSETTS

Eureka Cooperative Bank, Boston.
South End Cooperative Bank, Boston.

NORTH CAROLINA

Mechanics and Farmers Bank, Durham.

OHIO

Adelphi Building, Loan and Savings Company, Columbus.
Empire Savings and Loan Company, Cleveland.

OKLAHOMA

Farmers and Merchants Bank, Boley.

PENNSYLVANIA

Citizens and Southern Bank and Trust Company, Philadelphia.

SOUTH CAROLINA

Mutual Savings Bank, Charleston.
Victory Savings Bank, Columbia.

TENNESSEE

Citizens Savings Bank and Trust Company, Nashville.

TEXAS

Farmers' Improvement Bank, Waco.
Fraternal Bank and Trust Company, Fort Worth.

VIRGINIA

Acorn Bank, Roanoke.
The Consolidated Bank and Trust Company, Richmond.
The Crown Savings Bank, Newport News.
Savings Bank and Trust Company, Danville.

WEST VIRGINIA

Mutual Savings and Loan Company, Charleston.

INSURANCE

There are at present 44 Negro insurance companies, 28 of which are members of the National Negro Insurance Association. According to the 1936 report of the association, its member companies had an annual income of $15,061,347.72, and employed 8,150 persons. These companies had $288,963,070.00 worth of life insurance in force on 1,643,125 policies. There are three types of policies included in this number with insurance in force as follows: Ordinary, $80,106,234.00; Industrial, $181,961,766.63; and Health and Accident, $26,895,069.37. The member companies have admitted assets equaling $17,434,075.07. They hold mortgages on 1,185 separate parcels of real estate owned by Negroes.

The insurance companies were seriously affected by the current depression, particularly during the years 1929-1933 which saw the foreclosure of some of the largest companies. This is reflected in the fact

that there were 914,787 policies amounting to $125,317,604.00 which lapsed among association companies. The present outlook is brighter and much of the losses of the depression have already been regained. During 1936, the member companies issued and revived policies amounting to a total of $174,112,773.00. This was an increase of $65,645,466.00 in the amount of insurance in force and a gain of 251,047 policies in force. Thus, the field of insurance remains, from the standpoint of the amount of capital concentrated, the largest field of business in which Negroes are engaged.

List of the More Important Life Insurance Companies Operated by Negroes

Afro-American—105 East Union Street, Jacksonville, Florida

Atlanta Life—148 Auburn Avenue, N. E. Atlanta, Georgia

Central Life—710 Harrison Street, Tampa, Florida

Domestic Life—601 West Walnut Street, Louisville, Kentucky

Douglass Life—2203 Dryades Street, New Orleans, Louisiana

Excelsior Mutual—2549 Elm Street, Dallas, Texas

Fireside Mutual—1005 East Long Street, Columbus, Ohio

Golden State Mutual—4111 Central Avenue, Los Angeles, California

Great Lakes Mutual—301 East Warren Avenue, Detroit, Michigan

Guaranty Life—467 West Broad Street, Savannah, Georgia

Louisiana Industrial Life—2107 Dryades Street, New Orleans, Louisiana

Mammoth Life—606 West Walnut Street, Louisville, Kentucky

North Carolina Mutual—112 Parrish Street, Durham, North Carolina

Pilgrim Life—1143 Gwinnett Street, Augusta, Georgia

Peoples Life—509 St. Francis Street, Mobile, Alabama

Peoples Life—915 East Union Street, Jacksonville, Florida

Richmond Beneficial—700 North Second Street, Richmond, Virginia

Security Life—115 South Second Street, Muskogee, Oklahoma

Southern Aid Society—214 East Clay Street, Richmond, Virginia

Standard Industrial—1530 North Claiborne Avenue, New Orleans, Louisiana

Supreme Camp of American Women—2130 Downing Street, Denver, Colorado

Supreme Liberty Life—3511 South Parkway, Chicago, Illinois

Unity Industrial Life—4719 Indiana Avenue, Chicago, Illinois

Unity Industrial Life—535 South Rampart Street, New Orleans, Louisiana

Universal Life—234 Hernando Street, Memphis, Tennessee

Victory Mutual—5607 South State Street, Chicago, Illinois

Virginia Mutual Benefit—500 North Third Street, Richmond, Virginia

Watchtower Mutual—222 West Dallas Street, Houston, Texas

Winston Mutual—13 East Third Street, Winston-Salem, North Carolina

NEGRO CHAMBERS OF COMMERCE AND BOARDS OF TRADE

A study by Joseph R. Houchins, Assistant Business Specialist Negro Affairs, Division of the Bureau of Foreign and Domestic Commerce, United States Department of Commerce, gives the following list of Negro Chambers of Commerce and Boards of Trade:

Name of Organization Location Contact

Birmingham Better Business Builders, Birmingham, Alabama—Robert Durr, Secretary, 611 16th Street, North, Birmingham, Alabama.

Progressive Grocers Association, Birmingham, Alabama—Wilson Gray, secretary, Room 404, 1630 4th Avenue, North, Birmingham, Alabama.

Arkansas Negro Business League, Pine Bluff, Arkansas—Dr. J. W. Parker, V. P., Pine Bluff, Arkansas.

Pine Bluff Branch of Negro Business Men's League, Pine Bluff, Arkansas—E. E. Bright, secretary, United Links Hospital, Pine Bluff, Arkansas.

Business and Professional League, Denver, Colorado—Mrs. Willow N. Page, secretary, 2256 Marion Street, Denver, Colorado.

Business and Professional Women's League, Washington, D. C.—Mrs. Cynthiabelle Mitchell, secretary, 229 Florida Avenue, N. W., Washington, D. C.

Palatka Negro Business League, Palatka, Florida—B. W. Bonner, president, 626 Reid Street, Palatka, Florida.

Tampa Negro Chamber of Commerce, Tampa, Florida—G. R. Williams, secretary, 1514 Jefferson Street, Tampa, Florida.

The American Negro Business League, Americus, Georgia—S. M. Western, secretary, Cotton Avenue, Americus, Georgia.

Association of Hucksters and Produce Peddlers, Atlanta, Georgia—John Hope, Jr., president, Atlanta University, Atlanta, Georgia.

Atlanta Colored Merchants Association, Atlanta, Georgia—J. T. Carlton, president, Cannolene Building, Hunter Street, Atlanta, Georgia.

Atlanta Negro Chamber of Commerce, Atlanta, Georgia—T. M. Alexander, secretary, 212 Auburn Avenue, N. E., Atlanta, Georgia.

Homosophian Club, Macon, Georgia—Frank Hutchinson, secretary, 518 New Street, Macon, Georgia.

Negro Business League, Savannah, Georgia—W. W. Hill, secretary, 1 Lathrop Avenue, Savannah, Georgia.

Indianapolis Negro Business League, Indianapolis, Indiana—Martin Morgan, secretary, 1359 Senata Street, Indianapolis, Indiana.

National Negro Chamber of Commerce, Chicago, Illinois— Arthur Turner, president, 3668 Michigan Avenue, Chicago, Illinois.

Negro Business League, Shreveport, Louisiana—T. C. Wells, secretary, 1854 Milam Street, Shreveport, Louisiana.

Association for Promotion of Negro Business, Baltimore, Maryland—C. Henry Jenkins, secretary, 1816 Madison Avenue, Baltimore, Maryland.

Booker T. Washington Trade Association, Detroit, Michigan—Carlton W. Gaines, secretary, 457 East Warren Avenue, Detroit, Michigan.

Cooperative Economic League, Greenville, Mississippi—J. B. Anderson, secretary, 1600 Ohea Street, Greenville, Mississippi.

Young Business and Professional Men's Clubs, Greenville, Mississippi—C. L. Chambers, secretary, c-o Universal Life Insurance Company, Greenville, Mississippi.

Jackson Negro Chamber of Commerce, Jackson, Mississippi—Prof. O. B. Cobbins, secretary, 216 Fairbanks Street, Jackson, Mississippi.

Atlantic City Board of Trade, Atlantic City, New Jersey—L. D. Wright, secretary, 111 N. Indiana Avenue, Atlantic City, New Jersey.

Northside Business and Professional Women's Club, Atlantic City, New Jersey—secretary, Lexington Avenue, Atlantic City, New Jersey.

Essex County Negro Business League, East Orange, New Jersey—Mrs. Helen Polk, secretary, 2 Irving Street, East Orange, New Jersey.

Association of Trade and Commerce, New York City—George Harris, President, 2870 Seventh Avenue, New York, New York.

Business Men's and Consumers' Cooperative Association, New York City—J. J. Allen, President, 2370 Seventh Avenue, New, York, New York.

National Business and Professional Women's Club, Inc., New York City—Mrs. Dorothy S. Pruitt, secretary, 210 W. 135th Street, c-o Western Union Telegraph Co., New York, New York.

The Negro Pioneer Association, Charlotte, North Carolina—Edward Brown, Secretary, 323 South Brevard Street, Charlotte, North Carolina.

Wilmington Colored Chamber of Commerce, Wilmington, North Carolina—F. J. Rogers, Secretary, 710 Redcross Street, Wilmington, North Carolina.

Northside Business Men's Club, Cincinnati, Ohio—Eugene Young, Secretary, 4451 Ammon Avenue, N., Cincinnati, Ohio.

Cleveland Board of Trade, Cleveland, Ohio—Mrs. Naomi Morgan, Secretary, 2319 East 55th Street, Cleveland, Ohio.

Negro Chamber of Commerce, Cleveland, Ohio—Dr. V. O. Beck, Secretary, 2304 East 55th Street, Cleveland, Ohio.

Business and Trades Association, Columbus, Ohio—Mrs. Brice, Secretary, 780 Grove Street, Columbus, Ohio.

Housewives League, Columbus, Ohio—Mrs. Bruce Johnson, Secretary, 167 North 22nd Street, Columbus, Ohio.

Boley Chamber of Commerce, Boley, Oklahoma—Henry O. Mariott, Secretary, Box 441, Boley, Oklahoma.

The Oklahoma Council of Business Administration, Haskell, Oklahoma—N. J. Tucker, Secretary, Haskell, Oklahoma.

The Commercial Club, Muskogee, Oklahoma—J. Bernard Smith, Secretary, Scofield Building, Muskogee, Oklahoma.

Metropolitan Club, Muskogee, Oklahoma—J. Thomas Humphrey, Secretary, 9th and Tamorua Street, Muskogee, Oklahoma.

Oklahoma City Negro Business League, Oklahoma City, Oklahoma—H. McRowan, Secretary, 331½ Second Street, Oklahoma City, Oklahoma.

Business Building Association, Philadelphia, Pennsylvania—W. A. Tooks, President, 716 South 19th Street, Philadelphia, Pennsylvania.

Philadelphia Association of Business and Professional Women, Philadelphia, Pennsylvania—Miss Sara Monk, Secretary, 1638 Lombard Street, Philadelphia, Pennsylvania.

Progressive Business Association, Philadelphia, Pennsylvania—Samuel H. Reading, Secretary, 24 North 59th Street, Philadelphia, Pennsylvania.

Business and Professional Association, Pittsburgh, Pennsylvania—Mrs. Francis A. Scott, Secretary, 6477 Franktown Avenue, Pittsburgh, Pennsylvania.

Independent Business and Civic Association, Memphis, Tennessee—L. O. Swingler, Secretary, 234 Hernando Street, Memphis, Tennessee.

Nashville Negro Board of Trade, Nashville, Tennessee—F. J. Myles, secretary, 415½ Fourth Avenue, North, Nashville, Tennessee.

Austin Colored Business League, Austin, Texas—Lewis Lyons, Secretary, East 6th Street, Austin, Texas.

Dallas Negro Chamber of Commerce, Dallas, Texas— A. Maceo Smith, Secretary, 3205½ Thomas Avenue, Dallas, Texas.

Houston Negro Chamber of Commerce, Houston, Texas—Charles A. Shaw, Secretary, 222 West Dallas Avenue, Houston, Texas.

Marshall Negro Chamber of Commerce, Marshall, Texas—Dr. G. T. Coleman, Secretary, Marshall, Texas.

Texarkana Negro Business League, Texarkana, Texas—John J. Jones, secretary, 328 Laurel Street, Texarkana, Texas.

DIVISION VI

THE NEGRO AND GOVERNMENTAL AFFAIRS

NEGRO POLICEMEN AND POLICEWOMEN

Negro Policemen

The demand continues to grow, especially by the Negroes themselves that in the districts of cities where the Negro predominates, Negro policemen should be used. It is urged that this would be a means, not only of reducing crime, but likewise of preventing racial friction. The experience in connection with the use of Negro policemen seems to bear out these claims. The following cities employ one or more Negro policemen:

Massachusetts—Boston, Cambridge, Everett, Lynn, Melrose and New Bedford.

Rhode Island: Cranston, Newport and Providence.

Connecticut—Bridgeport, Hartford and Waterbury.

New York—Buffalo, New Rochelle, New York City, Utica and Yonkers.

New Jersey—Atlantic City, Camden, Cape May, Elizabeth, Englewood, Hackensack, Jersey City, Montclair, Newark, Ocean City, Patterson, Plainfield, Trenton.

Pennsylvania—Chambersburg, Chester, Duquesne, Erie, Harrisburg, Philadelphia, Pittsburgh, Reading, Sharon, Uniontown and Williamsport.

Delaware—Laurel and Wilmington.

Maryland—Easton and Pocomoke City.

District of Columbia—Washington.

West Virginia—Charleston and Wheeling.

Kentucky—Lexington and Louisville.

Tennessee—Knoxville and Memphis.

Florida—Jacksonville, Miami Sarasota, Fort Myers and Tampa.

Ohio—Cincinnati, Cleveland, Columbus, Dayton, Steubenville, Toledo, Xenia and Youngstown.

Michigan—Detroit and Grand Rapids.

Indiana—Evansville, Gary, Indianapolis, Muncie, Richmond, South Bend, Terre Haute.

Illinois—Brooklyn, Cairo, Chicago, East St. Louis and Robbins.

Iowa—Des Moines.

Wisconsin—Milwaukee.

Minnesota—Minneapolis and St. Paul.

Nebraska—Omaha.

Kansas—Coffeyville, Kansas City, Topeka and Wichita.

Missouri—Jefferson City, Kansas City, Sedalia and St. Louis.

Oklahoma—Muskogee, Oklahoma City, Okmulgee and Tulsa.

Texas—Austin, Beaumont, Galveston, Houston and San Antonio.

Colorado—Denver.

California—Los Angeles and Oakland.

Washington—Seattle, Spokane and Tacoma.

Negro Policewomen

Negro policewomen are being used in the following cities:

California—Los Angeles.

District of Columbia—Washington.

Illinois—Chicago.

Indiana—Indianapolis.

Iowa—Des Moines.

Michigan—Detroit.

Minnesota—Minneapolis.

New Jersey—Atlantic City.

New York—Buffalo and New York City.

Ohio—Toledo.

Pennsylvania—Philadelphia and Pittsburgh.

Texas—San Antonio.

Virginia—Petersburg.

Negro Probation Officers

The following cities have Negro probation officers to work in connection with the juvenile courts:

Alabama—Birmingham, Huntsville, Mobile, Montgomery, Selma, Tuscaloosa.

California—Los Angeles.

Georgia—Atlanta, Augusta, Columbus and Savannah.

Illinois—Chicago.

Indiana—Gary and Indianapolis.

Iowa—Des Moines.

Kentucky—Louisville.

Maryland—Baltimore.

Michigan—Detroit.

Missouri—Kansas City.

New York—New York City.

North Carolina—High Point.

Ohio—Toledo.

Pennsylvania—Pittsburgh.

Virginia—Lynchburg, Newport News, Norfolk, Portsmouth, Richmond, and Roanoke.

NEGROES ELECTED TO POLITICAL OFFICES

Negro Members of City Councils 1932-1936

Delaware: John O. Hopkins, Republican, Wilmington; William J. Winchester, Republican, Wilmington.

Illinois: E. B. Jourdain, Republican, Evanston; William L. Dawson, Republican, Evanston, re-elected; Robert R. Jackson, Republican, Chicago, re-elected.

Indiana: Wilbur J. Hardaway, Gary; Theodore Cable, Democrat, Indianapolis; Robert R. Anderson, Democrat, Gary.

Maryland: Charles A. Oliver, Republican, Annapolis.

Massachusetts: Charles E. Scoot, Democrat, Worcester, re-elected.

New York: John W. Smith, New York City; John J. Martin, New York City; Ustace V. Dench, Democrat, New York City; Charles Lynch, Democrat, New York City.

Ohio: Lawrence O. Payne, Republican, Cleveland, re-elected; Leroy N. Bundy, Republican, Cleveland, re-elected; Septimus E. Craig, Republican, Cleveland; Richard P. McClain, Republican, Cincinnati.

Pennsylvania: John W. Drew, Democrat, Darby; James H. Irvin, Republican, Philadelphia.

Negro Judges and Justices of the Peace

JUDGES

New York City: Myles A. Paige, magistrates' court, Republican, appointed by the mayor; Charles E. Toney, municipal court, Democrat, elected; James S. Watson, municipal court, Democrat, elected.

Philadelphia: Edward W. Henry, municipal court, Republican, elected.

Washington: Armond W. Scott, municipal court, Democrat, appointed by the President of the United States.

JUSTICES OF THE PEACE

During 1932-1936, the following Negroes were elected or appointed Justices of the Peace:

Connecticut: W. K. Hopes, Hartford, Democrat.

Indiana: Tenola E. Graves, Michigan City; Charles H. Wills, South Bend.

Maryland: George Evans; William J. Gosnell; Arthur Grisco, George W. F. McMechen; Robert P. McQuinn, all of Baltimore.

Missouri: Frank Bledsoe; Robert S. Hamilton; Charles Turpin; George L. Vaughn, all of St. Louis.

North Carolina: L. A. Austin; F. K. Watkins, Durham, elected on the Democratic ticket; Henry High, Democrat, Raleigh.

Negro Members of State Legislatures: 1932-1936

California: Frederick M. Roberts, Los Angeles, Republican, to Senate; Augustus F. Hawkins, Los Angeles, Democrat.

Illinois: Harris B. Gaines, Chicago, Republican, to House; William F. King, Chicago, Republican, to Senate; Warren B. Douglas, Chicago, Republican, to House; A. H. Smith, East St. Louis, Democrat, to House; Charles J. Jenkins, Chicago, Republican, to House; William A. Warfield, Chicago, Republican, to House; Ernest A. Greene, Chicago, Republican, to House; Richard A. Harewood, Chicago, Republican, to House.

Indiana: Harry J. Richardson, Indianapolis, Democrat, to House; Robert V. Stanton, East Chicago, Democrat, to House; Marshall A. Talley, Democrat, to House.

Kansas: W. M. Blount, Kansas City, Republican, to House; William H. Towers, Kansas City, Republican, to House.

Kentucky: Charles W. Anderson, Louisville, Republican, to House.

Michigan: Charles Diggs, Detroit, Democrat, to House.

Nebraska: John Adams, Jr., Omaha, Republican, to House.

New Jersey: J. Mercer Burrell, Newark, Republican, to House; Frank S. Hargrave, Newark, Republican, to House; Guy R. Moorehead, Newark, Democrat, to House.

New York: James Stevens, New York City, Democrat, to House; William T. Andrews, New York City, Democrat, to House; Robert W. Justice, New York City, Democrat, to House.

Ohio: Richard P. McClain, Cincinnati, Democrat, to House.

Pennsylvania: John W. Harris, Jr., Philadelphia, Republican, to House; Samuel B. Hart, Philadelphia, Republican, to House; John C. Asbury, Philadelphia, Republican, to House; Hobson Reynolds, Philadelphia, Republican, to House; Marshall Shephard, Philadelphia, Democrat, to House; Walter K. Jackson, Philadelphia, Republican, to House; Homer S. Brown, Pittsburgh, Independent, to House; Edwin F. Thompson, Philadelphia, Democrat, to House; Samuel D. Holmes, Philadelphia, Democrat, to House; John H. Biggerman, Philadelphia, Democrat, to House; William Allmond, Philadelphia, Democrat, to House.

West Virginia: Stewart A. Calhoun, Keystone, Republican, to House; Fleming Jones, McDowell County, Democrat, to House.

THE NEGRO AND PARTY POLITICS

The Negro and the Republican Party

Politically, Negroes have been considered as being traditionally Republicans. This was true for fifty years after their emancipation. Twenty years ago they began to manifest dissatisfaction with the Republican party and to develop an independence in politics and to break away from the Republican party.

An interesting feature of the 1924 presidential campaign was that several prominent Negroes left the Republican party and enrolled themselves as Democrats or Progressives. A striking and important feature of the 1928 presidential campaign was the very large number of prominent Negroes who left the Republican party and enrolled themselves as Democrats.

Widespread comment was occasioned by the bolting of colored newspapers throughout the country from the G. O. P. to the Smith camp.

In the 1932 presidential campaign there was a still greater defection of Negroes from the Republican party. In fact, they constituted a considerable part of the landslide for Roosevelt.

The Republican party, for the first time in its history, made a serious effort in the 1936 presidential campaign to secure the support and votes of Negroes. A highly organized campaign committee for Negroes was set up. There were two divisions:

1. Eastern Negro Division of the National Republican Committee, headquarters in New York City, under Francis E. Rivers, lawyer, New York City.

2. Western Negro Division of the National Republican Committee, headquarters in Chicago, under Dr. L. K. Williams, president of the National Baptist Convention, Chicago.

State, city, county and ward organizations were also set up in those areas where there were large numbers of qualified Negro voters.

A cause for the dissatisfaction of many Negroes with the Republican party was the tendency of the party to forsake the Negro in the South and to make efforts to build up a lily white party instead. Another cause was the failure of the party to keep its platform pledges to the Negro.

Promises to Negro in Republican Platforms 1884-1936

Since June 5, 1884, the Republican party has included in its platform planks of promise to the Negro.

Among the things it promised him are "Full civil and political rights,' 1884; right to cast a "free and unrestricted ballot," 1888, 1892.

Equal justice and enforcement of the "Thirteenth, Fourteenth and Fifteenth Amendments" were promised in 1908.

Lynching was condemned first in the Republican party platform of 1896 as a "barbarous practice." And a federal anti-lynch law was promised in 1920, 1924 and 1928. Rights only of courts to take human life were asserted in 1912.

The Republican plank of 1884 on the Negro contained 57 words and that of 1888, 122 words.

From that time on these planks have decreased in length until 1912 and 1916 the Negro is not mentioned at all and in 1928—thirty-six words.

In 1888, John R. Lynch, a Negro for six years a congressman from Mississippi, was temporary chairman of the Republican National Convention made the keynote speech, and helped make the platform.

In 1920, 1924 and 1928 Negroes sought in vain to place stronger utterances in the party platform.

Republican platform planks since 1884 on the Negro are as follows:

Chicago, June 5, 1884, candidate for Presidency: James G. Blaine.

We extend to the Republicans of the South, regardless of their former party affiliation, our cordial sympathy and pledge to them our uttermost, earnest efforts to promote the passage of such legislation as will secure to every citizen of whatever race, or color, the full and complete recognition, possession and exercise of all civil and political rights.

Chicago, June 21, 1888. Candidate for Presidency: Benjamin Harrison.

Free Suffrage: We reaffirm our unswerving devotion to the National Constitution and to the indissoluable union of the states; to the attorney reserved to the states under the Constitution, to the personal rights and liberties of citizens in all states and territories in the union, especially to the supreme and sovereign right of lawful citizens, rich or poor, native or foreign born, white or black, to cast one free ballot in public elections and to have that ballot counted. We hold the free and honest popular ballot and the just and equal representation of all our people to be the foundation of government, and demand effective legislation to secure the integrity and purity of elections which are the foundation of all public authority.

Minneapolis, Minnesota, June 9, 1892. Candidate for Presidency: Benjamin Harrison.

The ballot: We demand that every citizen of the United States be allowed to cast one free and unrestricted ballot in all public elections, and that such ballot be counted and returned as cast; that such laws shall be enacted and enforced as will secure to every citizen, be he rich or poor, native or foreign born, white or black this sovereign right guaranteed by the Constitution.

St. Louis, June 18, 1896. Candidate for Presidency: William McKinley.

Lynchings: We proclaim our unqualified condemnation of the uncivilized and barbarous practice, well known as lynching or killing human beings, suspected or charged with crime, without process of law.

Philadelphia, June 20, 1900. Candidate for President: William McKinley.

Franchise in South: It was the plain purpose of the Fifteenth Amendment to the Constitution to prevent discrimination on account of race or color in regulating the elective franchise. Devices of state governments, whether by statutory or constitutional enactment to avoid the purpose of this amendment are revolutionary and should be condemned.

Chicago, June 22, 1904. Candidate for Presidency: Theodore Roosevelt.

Negro disfranchisement: We favor such congressional action as shall determine whether by special discrimination the elective franchise in any state has been unconstitutionally limited, and if such is the case, we demand that representation in Congress and in the electoral college shall be proportionately reduced as directed by the Constitution of the United States.

Chicago, June 18, 1908. Candidate for Presidency: William H. Taft.

The Negro: The Republican party has been for more than 50 years the consistent friend of the American Negro. It gave him freedom and citizenship. It wrote into the organic law the declarations that proclaim his civil and political rights and it believes today that his noteworthy progress in intelligence, industry and good citizenship has earned the respect and encouragement of the nation. We demand equal justice for all men without regard to race or color; we declare once more, and without reservation, for the enforcement in letter and spirit of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, which were designed for the protection and advancement of the Negro; and we condemn all devices that have for their real aim his disfranchisement for reasons of color alone as unfair, un-American and repugnant to the supreme law of the land.

Chicago, June 18, 1912. Candidate for Presidency: William H. Taft.

The Republican party reaffirms its intention to uphold at all times the authority and integrity of the courts, both state and federal, and it will ever insist that their powers to enforce their processes and to protect life, liberty and property shall be preserved inviolate.

Chicago, June 8, 1916. Candidate for Presidency: Charles Evans Hughes.

No direct reference to the Negro.

Chicago, June 8, 1920. Candidate for Presidency: Warren G. Harding.

We urge Congress to consider the most effective means to end lynching in this country which continues to be a terrible blot on our American civilization.

Cleveland, Ohio, June 12, 1924. Candidate for Presidency: Calvin Coolidge.

The Negro: We urge Congress to enact at the earliest possible date a federal anti-lynching law, so that the full influence of the federal government may be wielded to exterminate this hideous crime.

We believe that much of the misunderstanding which now exists can be eliminated by humane and sympathetic study of its causes. The President has recommended the creation of a commisssion for the investigation of social and economic conditions and the promotion of mutual understanding and confidence.

Kansas City, June 13, 1928. Candidate for Presidency: Herbert Hoover.

We renew our recommendation that Congress enact at the earliest possible date a federal anti-lynching law, so that the full influence of the federal government may be wielded to exterminate this hideous crime.

Chicago, June 11, 1932. Candidate for Presidency: Herbert Hoover.

The Negro: For 70 years, the Republican party has been the friend of the American Negro. Vindication of the right of the Negro citizens to enjoy the full benefits of life, liberty and the pursuits of happiness is traditional in the Republican party and our party stands pledged to maintain equal opportunity and rights for our Negro citizens. We do not propose to depart from that tradition nor to alter the spirit of letter of that pledge.

Cleveland, Ohio, June 13, 1936. Candidate for Presidency: Alfred W. Landon.

We favor equal opportunity for our colored citizens. We pledge our protection of their economic status and personal safety. We will do our best to further their employment in the

gainfully occupied life of America, particularly in private industry, agriculture, emergency agencies and the civil service. We condemn the present New Deal policies which would regiment and ultimately eliminate the colored citizen from the country's productive life, and make him solely a ward of the federal government.

NEGRO DELEGATES AND ALTERNATES AT THE 1932 REPUBLICAN NATIONAL CONVENTION*

Arkansas—Delegates: 5th district, Scipio A. Jones, Little Rock; 6th district, John L. Webb, Hot Springs.

Delaware—Delegate-at-large: S. G. Elbert, Wilmington. Alternate: Mrs. C. M. S. Pipes, Wilmington.

District of Columbia—Delegates: W. H. Jernagin; J. Francis Wells.

Georgia—Delegates-at-large: B. J. Davis, Atlanta; W. H. Harris, Athens. Alternates-at-large: L. D. Milton, Atlanta; 6th district, Sol C. Clemons, Macon; 7th district, A. T. Atwater, Rome.

Illinois—Delegates-at-large: Oscar DePriest,* Chicago; 1st district, Roscoe C. Simmons, Chicago. Alternate: W. R. Cowan, Chicago.

Iowa—Alternate-at-large: C. P. Howard, Des Moines.

Louisiana—Delegate-at-large: James Lewis, Jr., New Orleans. Alternate: T. I. Balbreath, New Orleans.

Maryland—Delegate: 4th district, Josiah Diggs, Baltimore. Alternate: Mrs. E. N. Bond, Baltimore.

Massachusetts—Alternate: 10th district, Mrs. E. S. Goodell, Boston.

Michigan—Delegate: 1st district, A. C. Toodle, Detroit. Alternate: R. L. Bradley, Detroit.

Mississippi—Delegates-at-large: P. W. Howard, national committeeman, Jackson; Eugene P. Booze, Mound Bayou; S. D. Redmond, Jackson; F. H. Miller, Mound Bayou; J. B. Woods, Hattiesburg; C. H. Isaacs, Natchez. Alternates: A. A. Cosey, Vicksburg; Mrs. Mary C. Booze, national committeewoman, Mound Bayou; E. L. Patton, Jackson; B. J. Smith, Clarksdale; C. T. Butler, Meridian; W. L. Mhoon, Jackson.

Missouri—Delegates-at-large: L. A. Knox, Kansas City. Alternates-at-large: J. R. A. Crossland, St. Joseph; 5th district, C. H. Calloway, Kansas City.

New Jersey—Delegate-at-large: Oliver Randolph, Newark. Alternate: Mrs. Wilda Robinson Townsend, Camden.

New York—Delegate: 21st district, C. W. Fillmore, New York City. Alternate: H. J. Travis, New York City.

Ohio—Delegate-at-large: G. H. Jones, Wilberforce.

Pennsylvania—Delegate: J. M. Marquess, Philadelphia.

South Carolina—Delegate-at-large: N. J. Frederick, Columbia. Alternates: F. C. Redfern, Columbia; J. R. Levy, Florence, A. R. Prioleau.

Tennessee—Delegate-at-large: Webster Porter, Knoxville. Delegate: 9th district, R. R. Church, Memphis. Alternate: G. W. Lee, Memphis.

West Virginia—Alternates-at-large: Mrs. S. M. Nutter, Charleston; J. C. Gilmer, Charleston. Alternate: 1st district, R. W. Tompkins, Fairmont.

NEGRO DELEGATES AND ALTERNATES AT THE 1936 REPUBLICAN NATIONAL CONVENTION

Arkansas—Delegates: 5th district, Scipio A. Jones, Little Rock; S. L. Greene, North Little Rock.

Colorado—Alternate: T. T. McKinney, Denver.

Delaware—Alternate: C. H. Colburn, Wilmington.

Georgia—Delegates: State-at-large: B. J. Davis, Atlanta; 5th district, A. T. Walden, Atlanta; 6th district, Sol C. Clemons, Macon. Alternates-at-large: L. M. Hill, Atlanta; W. P. Harris, Athens.

Illinois—Delegates-at-large: Oscar DePriest, Chicago; Roscoe C. Simmons, Chicago; Cornelia J. Pickett, Chicago. Alternates-at-large: L. K. Williams, Chicago; J. Horace Gardner, Chicago.

Kansas—Alternates: 1st district, W. M. Thomas, Leavenworth; 2nd district, A. J. Neely, Kansas City.

Kentucky—Delegate-at-large: Walter Robinson, Hopkinsville.

Louisiana—Delegates-at-large: J. Lewis, New Orleans; J. A. Hardin, New Orleans. Alternates-at-large: T. I. Galbreath, New Orleans; E. L. Meine, New Orleans.

Maryland: M. Calloway, Baltimore; Robert McQuinn, Baltimore; J. Hawkins, Brentwood.

Massachusetts: Mrs. H. C. Whiteman, Boston.

Michigan: C. A. Roxborough, Detroit; R. J. Willis, Detroit.

Mississippi—Delegates-at-large: P. W. Howard, Jackson; J. H. Oldham; S. D. Redmond, Jackson; E. P. Booze, Mound Bayou. Alternates-at-large: Mrs. Mary C. Booze, Mound Bayou; A. J. Brown, Vicksburg; Mrs. M. L. Arnett; E. L. Patton, Jackson. Delegates: 1st district, W. J. Box, Corinth; 2nd district, A. M. Patterson, Como; 3rd district, F. H. Miller, Mound Bayou; 4th district, H. H. Quinn, Eupora; 5th district, C. T. Butler, Meridian; 6th district, J. B. Woods, Hattiesburg; 7th district, A. M. Redmond, Jackson. Alternates: 1st district, D. C. Jackson, Columbus; 2nd district, S. M. Rodgers, Oxford; 3rd district, W. W. Gilbert, Merigold; 4th district, H. C. Wheeler, Okolona; 5th district, C. D. Parker, Lawrence; 6th district, E. D. Trigg, Hattiesburg; 7th district, Charles H. Isaacs, Natchez.

Missouri—Delegate-at-large: J. R. A. Crossland, St. Joseph. Alternate-at-large: S. J. Lane, St. Louis. Delegate: 11th district H. R. Bracy, St. Louis. Alternates: 2nd district, D. Diggs, Jefferson City; 4th district, F. W. Dabney, Kansas City; 11th district, Mrs. Elizabeth Gamble, St. Louis.

New Jersey: Oliver Randolph, Newark.

New York—Delegate: 21st district, J. W. Brown, New York City. Alternate: 19th district, J. Finley Wilson, New York City. G. E. Wibecan, Brooklyn.

Ohio: L. N. Bundy, Cleveland; J. H. Rives, Dayton; J. E. Hubbard, Cleveland.

Oklahoma—Alternate-at-large: J. H. Stevens, Okmulgee.

Pennsylvania: D. T. Hart, Philadelphia; R. W. Henry, Philadelphia; Linton C. Fisher, Philadelphia.

South Carolina: W. I. Peek, Anderson; T. H. Pinckney, St. George; W. L. McFarlan, Sr., Kingstree; C. G. Williams, Newberry; W. M. Howard, Darlington; A. J. Collins, Columbia; B. T. Smith, Spartanburg; E. W. Bowler, Winnsboro.

Tennessee: R. R. Church, Memphis; L. H. Brenner, Memphis.

West Virginia: W. W. Sanders, Charleston.

District of Columbia: F. J. Wells, Jr., and J. F. Wilson.

*For list of Negro delegates to 1928 Convention, see 1931-32 Negro Year Book, p. 92; for 1924 Convention, see 1925-26 Negro Year Book, p. 245; for 1920 Convention, see 1921-22 Negro Year Book, p. 183; and for 1912 and 1916 Convention, see 1918-19 Negro Year Book, p. 208-10.

The Negro and the Democratic Party

The Democratic party, because of its strength in the South and its connection with the passing of segregation and disfranchisement laws against Negroes was supposed to be opposed to the Negro. Despite this tradition, Negroes, contemporaneously with their defection from the Republican party, became Democrats in increasing numbers. The Democratic party in northern cities, as in Chicago and New York, had been friendly to the Negro and sought his vote. As the number of Negroes in the North increased from 1920 on, the National Democratic party began to make special efforts to obtain the votes of Negroes.

A NEGRO DEMOCRAT IN CONGRESS

In 1930, Oscar DePriest, Negro and former Chicago alderman, was elected on the Republican ticket as Congressman from the First Illinois District. He was the first Negro congressman since 1901, when George H. White of North Carolina retired after serving four years. In 1934, Arthur W. Mitchell, a Democrat, defeated DePriest in the Congressional election from the First Illinois District, thus becoming the first Negro Democrat to have a seat in congress. His election caused widespread comment in the press of the country, particularly in the southern press. While many of these comments were unfavorable, many others took a broad view of the case as an example, The Chattanooga, Tennessee, Times of November 14, 1934, said:

"Arthur W. Mitchell has been elected to the House of Representatives to serve his constituents and the nation in matters of government. Other Democratic congressmen and officials generally should accord the Negro congressman, in matters relating to government, every consideration customarily shown those of their own color. Social intercourse is very largely a matter of taste, congeniality and policy, in which race is often a factor; in the transaction of government business, race should never be a consideration.

"There is not the slightest valid reason why Arthur W. Mitchell's color should be a determining factor in the official treatment accorded him. In business, industry and the professions, the Negro should be dealt with, even in the South, on terms of business, industrial and professional equality. Much more, if anything, is a representative of the race in Congress entitled to be met and dealt with on terms of official equality. Any Democratic congressman or other officials who may fail to meet and deal with Arthur W. Mitchell on such terms, on the floor of the House, in committee rooms, in cloak rooms or in executive and administrative offices, will thereby be violating and denying the first principle of Democratic Government."

NEGRO DIVISIONS OF DEMOCRATIC NATIONAL COMMITTEE

In the 1924 Presidential campaign, there was a Negro Division of the Democratic National Committee which sent out campaign literature gotten up especially for Negro voters.

In the 1928 and 1932 Presidential campaigns, there were similar Negro Divisions. The 1932 Negro Division had the following members:

1. Attorney Julian D. Rainey, Boston.
2. Editor Robert L. Vann, Pittsburgh.
3. Dr. Joseph L. Johnson, Columbus, Ohio.
4. Dr. William J. Tompkins, Kansas City, Missouri.
5. Dr. F. C. Williston, North Carolina.
6. Attorney Joseph L. McLemore, St. Louis.

The Negro Division for the Democratic National Campaign Committee was more highly organized in 1936 than in any previous campaign.

The National Negro Democratic Campaign Committee for 1936 was as follows:

1. Eastern Negro Division of the National Democratic Committee, headquarters in New York City, under Attorney Julian D. Rainey, Boston.
2. Western Negro Division of the National Democratic Committee, headquarters in Chicago, under Congressman Arthur W. Mitchell, Chicago.

In addition to this national set-up, there were state, city and county set-ups for Negroes in all states, and cities where there were large numbers of Negro voters.

NEGRO DELEGATES AND ALTERNATES TO DEMOCRATIC NATIONAL CONVENTIONS

The first Negro delegate to a National Democratic Convention was in 1924. One alternate, 21st district, P. A. Collins, New York City. The delegate (white) from this district was absent and Mr. Collins became the delegate.

1928

The 1928 convention. No Negro delegates or alternates.

1932

The 1932 convention. This convention had ten Negro alternates as follows:

California, Mrs. T. B. Jones, Los Angeles.

Colorado, O. L. Lawson, Denver.

Illinois, E. B. Dickerson, Chicago.

Indiana, Mrs. N. Elwood Knox, Indianapolis.

Kansas, H. Sebron, Kansas City, and Mrs. Lula Hill, Wichita.

New York, J. E. Stevens and E. A. Carter, both of New York City.

West Virginia, E. L. Powell, Charleston, and E. L. James, Institute.

NEGRO DELEGATES AND ALTERNATES AT THE 1936 DEMOCRATIC NATIONAL CONVENTION

This convention had 30 Negro delegates and alternates as follows:

California—Delegates: Sam Baumann, Los Angeles. Alternate: J. A. Sommerville, Los Angeles.

Indiana—Alternates: 12th district, T. C. Cable, Indianapolis; S. R. Blackwell; Henry Fleming; F. W. Littlejohn.

Iowa—Alternate: 6th district, Harry Mease, Des Moines.

Kansas—Delegate: 4th district, Mrs. Mayme E. Bowling, Emporia. Alternates-at-large; J. L. Ransom; Topeka; Dorsey Green, Kansas City.

Kentucky—Alternate-at-large: John C. Walker, Louisville.

Massachusetts—Alternate-at-large: Julian D. Rainey, Boston.

Michigan—Delegate: William H. Fisher, Detroit. Edward B. Williams, Benton Harbor; Andrew J. Smith, Detroit; Harold Bledsoe, Detroit.

Minnesota—Delegate: 5th district, Daniel West, Minneapolis.

Missouri—Delegates: 11th district, Carl M. Glass, St. Louis; David M. Grant, St. Louis. Alternate: E. V. Mosee, St. Louis.

New York—Delegate: 21st district, William H. Austin, New York City.

Pennsylvania—Delegate-at-large: Robert L. Vann, Pittsburgh. Alternates: 2nd district, Wilson Jones, Philadelphia; 4th district, F. M. Ames, Philadelphia.

West Virginia—Alternates-at-large: E. L. James, Charleston; E. L. Powell, Charleston; D. W. Ambrose, Huntington. Alternates: 5th district, E. L. Youngee, Lakin; F. G. Blackman, Lakin.

Virgin Islands—Delegate: Joseph Alexander.

SENATOR SMITH TAKES A WALK

There was some resentment because of the presence of such a large number of Negroes at a Democratic National Convention. Senator Ellison D. Smith of South Carolina, gave open expression to this resentment by walking out when a session of the convention was opened with prayer by a Negro, the Reverend Marshall L. Shepherd, pastor of the Mount Olivet Baptist Church of Philadelphia. This was the first Negro minister to ever offer a prayer at a Democratic National Convention. Senator Smith later returned but again walked out and went home when Congressman Arthur W. Mitchell, although not a delegate, addressed the convention on invitation. Senator Smith was joined in his walk-out by eight other delegates from South Carolina.

After he had walked out of the convention, Mr. Smith gave this statement of his views on the race question:

"The situation in the South before and since the Civil War makes it impossible for the South to recognize and accept the Negro as an equal political factor.

"Political equality means social equality and social equality means inter-marriage, and that means the mongrelizing of the American race.

"There is not a man in America that has more regard for the Negro in his place than I have. But realizing as I do the unspeakable dangers inherent in this thing, I can not and will not be a party to the recognition of the Fourteenth and Fifteenth Amendments.

"Nor will I support any political organization that looks upon the Negro and caters to him as a political and social equal. It may be that South Carolina and the South—the Confederate states—have forgotten reconstruction and its horrors.

"I'm through."

The Reverend Shepherd took the situation philosophically, he said that "Brother Smith needed more prayer" and that he "was willing to offer it. I feel," he said, "sympathy and pity for him and pray to God that he may be emancipated from his prejudices."

The prayer offered by the Reverend Mr. Shepherd follows in part:

"Most Holy and All Wise God, our Heavenly Father, we worship and adore Thy name for the manifold blessings that Thou dost bestow upon the children of men. We pray Thy blessed benediction upon this convention, officers, delegates and visitors. Grant them a realizing sense of Thy presence that they may be guided by Thy wisdom, and supported by Thy never-failing strength. Bless the President of these United States and all the officers of our government. We are indeed thankful for the significant contribution that both President and Mrs. Roosevelt have made to the general welfare and happiness of the masses of citizens throughout this nation. May our country be an agent of good will among the nations of the world to the end that righteousness, peace, and true holiness shall cover the earth as the waters cover the bosom of the mighty deep."

The Reverend Mr. Shepherd, besides being pastor of Mount Olivet Church, is a representative in the Pennsylvania Legislature from the 18th District. He was born in Oxford, North Carolina, August 24, 1899, and educated at Virginia Union University, Richmond, Virginia; Temple University, Philadelphia; and Union Theological Seminary in New York.

The Richmond (Virginia) Times Dispatch, commenting on the incident said:

"Fundamentally, Senator Smith is proceeding on an erroneous premise, namely that 'political equality means social equality.' What makes him think so? Does the fact that a Negro mail carrier or barber exercises the franchise, after paying his poll tax and registering, mean 'inter-marriage and the mongrelizing of the American race,' as was so luridly proclaimed by the South Carolina senator, as he took a walk?

"We do not think so. Senator Smith has the antebellum attitude, which holds that the Negro must always remain a helot, exercising few civil rights, taking no part in the affairs of his government, content to leave all such matters to the white race. The senator is not aware, apparently, that times have changed in the last three-quarters of a century—that the Negro is a citizen, entitled to the rights of a citizen."

The Concord (North Carolina) Tribune's comment on the affair in part was:

"Senator E. D. Smith, objecting to the participation of Negroes in the Democratic National Convention, left for his South Carolina home before the conclave was concluded. He thought his party should refuse to permit colored voters to have a voice in the convention proceedings.

"Senator Smith's personal feelings will be accepted as natural, but at the same time one must remember that the Negro vote is growing, not so much in the South as elsewhere in the nation. That means the two major parties can't ignore the colored voter. If the Negro is qualified to vote in many of the states, he is qualified for some recognition.

"Senator Smith no doubt felt a keen personal reaction to the appearance of the Negroes on the Phila-

delphia convention floor, but after all, one must remember that the conclave was a national one, covering every section of America. That's the reason the colored men were accepted by the rank and file."

The Anderson (South Carolina) Independent-Tribune said of the walkout:

"Whoever was responsible for the appearance for the first time, of a Negro on the program of the Democratic National Convention unquestionably made a blunder. It is bad enough to have Negroes in the convention as delegates from the "Black Belts" which went Democratic in the last election, and elsewhere, but the leadership that projected any single one of them into a conspicuous place did not contribute anything to party harmony in the South.

"However, it seems that the incident was over-emphasized by Senator Smith, who is very cool on the New Deal."

The Batesburg (South Carolina) News said:

"It was not surprising that a Negro was on the program of the National Democratic Convention; neither was it surprising that Senator Ed Smith walked off the floor when the Negro preacher started to offer the invocation. The surprising thing to us is how as many southern Democrats as did accepted such a situation without protest—a situation thrust upon them by northern and western Yankees, who, it seems, have taken possession of the Democratic party and are running it, so far as the Negro is concerned, in a manner that is decidedly offensive to southerners (whether they admit it or not) and contrary to all traditions of the South.

"It was not surprising that Negroes were given prominent parts in the proceedings of this Democratic convention, for the administration has shown times without number that it holds the Negro in high esteem and is courting him in the north and east as a political, if not a social equal.

"Another slap at the South by these northern and western Democrats was the abrogating of the two-thirds rule in nominations for president and vice-presidents which means that the Solid South will have little voice in the future in selecting nominees, unless they see eye to eye with the northern and western brethren and their Negro henchmen.

"The South's position today in the Democratic party is that of a red-headed stepchild. It's no longer a white man's party, preserving all the fine traditions of the South and its opposition to the Negro as a political or social equal."

A. S. Salley, secretary of the South Carolina State Historical Commission, said that Senator Smith, from 1898 to 1900, sat in the South Carolina Legislature with R. B. Anderson, a Negro Democrat from Georgetown County. "Anderson," he said, "was elected by the white people on a fusion platform, to prevent the Negroes from getting all the offices."

Under the present party rules, Negroes in South Carolina, if they voted for General Wade Hampton for Governor in 1876, may now vote in the Democratic primary.

The Democratic Primary in the South and the Negro

The Democratic party is divided into a northern wing and a southern wing. These two wings of the party do not always see eye to eye. This is particularly true with reference to the Negro. The northern wing of the party accepts the Negro on terms of political equality. Negroes in northern and border states are not only voting, but are candidates, and are being elected members of state legislatures and other offices on Democratic platforms.

The tendency of the southern wing of the party is to continue its policy of disfranchising the Negro, and particularly not to recognize him as a member of the Democratic party. The Texas legislature on October 15, 1935, and signed by Governor James V. Allred on October 17, passed a resolution to bar Negroes from the National Democratic Party and from being seated in the National Democratic Convention. The text of this resolution follows:

"Concerning Delegates in the National Democratic Convention

"Mr. Morse offered the following resolution:

"H. C. R. No. 22. Concerning delegates in the National Democratic Convention.

"Whereas, The white Democrats of Texas have for many years undertaken to control their own party affairs in reference to who may participate in precinct, county and state conventions and who may vote in primary elections to nominate their candidates for public office; and

"Whereas, The white Democrats of Texas, through their own party organization, have finally succeeded in controlling their own party affairs so that now only white Democrats have been permitted to participate in Democratic conventions and primary elections; and

"Whereas, the Negro can no longer participate in the Democratic primaries in Texas, and cannot force upon the white Democrat of Texas political recognition along with white Democrats; and

"Whereas, The white Democrats of Texas and the white Democrats of southern states look with favor upon all adoption by the National Democratic Executive Committee of such rules, relations and requirements as will prevent the Negro from being recognized or seated as delegates to the National Democratic Convention in 1936: and

"Whereas, A grave situation confronts the Democratic party especially in the southern states, in that the Negroes have in the past, and will in the future, demand equal political recognition along with white Democrats in respect to being recognized and seated as delegates to the next National Democratic Convention; now therefore, be it

"Resolved by the House of Representatives, the Senate concurring, That it is the sense of the white Democrats of Texas that the Negro should not be recognized or seated as delegates in the National Democratic Convention to be held in 1936, and as representatives of the Democratic party in Texas, we appeal to the National Democratic Executive Committee of the Democratic party of the nation to promulgate such rules, regulations and conditions as will prevent the seating of Negro delegates at the next National Democratic Convention; and further

"Resolved, That it is the sense of the white Democrats of Texas that regardless of the place to be selected as the next convention city, it will be unwise for the convention to recognize the Negro as a delegate to the convention, and especially would it be unwise to hold the next National Democratic Convention in a southern city unless rules, regulations and conditions be adopted so as to prevent the Negro from being recognized or seated as a delegate to said convention.

"The resolution was read a second time and was adopted."

Mr. Emanuel Gorfins, speaker of the Maryland House of Delegates, took issue with the Texas resolution, and made a speech answering the same. The International Relations Club and its affiliates of Texas Christian University, Fort Worth, in a letter to the Speaker of the Maryland House of Delegates declared that the resolution passed by the Texas legislature was not representative of the highest ideals and thoughts of Texas. This letter said:

"We, the undersigned clubs of Texas Christian University, have just received a copy of your splendid answer to Allen S. Shepherd's letter in regard to Texas House Concurrent Resolution No. 22, which deals with the seating of Negro delegates in the National Democratic Convention in 1936. Please accept our expression of appreciation and permit us to say that we join in the plaudits of many Texas citizens for your splendid avowal of freedom and guarantee of the constitutional rights of American citizens.

"It is indeed difficult for a great number of Texans to understand the crude and m e d i e v a l concepts expressed by our Mr. Shepherd, but we do find ourselves in accord with your enlightened rebuke of such an un-American and un-Christian attitude as it set forth in the above mentioned resolution passed by the Texas House and Senate.

"We have been informed that the 'Election Managers' Association of Texas' is made up of a group of men, who, knowingly or unknowingly, are being used as tools by men who have made a great deal of wealth by paying starvation wages to white citizens as well as black citizens. These same men, we are further informed, are now bending every effort to defeat President Roosevelt in order to guarantee their assumed right to continue this sweat-shop, semi-slave system of plunder and destruction.

"We wish to again assure you that we appreciate your declaration in de-

fense of freedom for American citizens and your rebuke of the principles contained in the Concurrent Resolution No. 22.

Very Sincerely,

"International Relations Club,
"YWCA and YMCA,
"Meliorist Club of the University Christian Church.
"(Signed): Loraine O'Gorman, Dorothy Jones, Gene Cox and Ann Cauker."

For a number of years Negroes have been seeking to vote in Democratic primaries in the South. The fight on the Democratic primary policy of excluding Negroes was strongest in Virginia and Texas. After obtaining a number of decisions in the courts, Negroes in 1935 and 1936 voted generally in the Democratic primary.

Campaign Contributions Solicited from Negroes

For the first time in the history of the Democratic party in Richmond, Virginia, campaign contributions were solicited, in October, 1936, from Negro citizens, as follows:

"In order effectively to conduct the campaign in the City of Richmond for the re-election of President Roosevelt and the other Democratic nominees, and to combat the combination of the Republicans and Jeffersonian Democrats, it has been found necessary to raise a substantial sum for campaign expenses. The City Democratic Campaign Committee is receiving no financial assistance from state or national headquarters, and very little literature and buttons. The committee is in the process of intensively organizing the city for the Democratic nominees and desires to receive campaign contributions from a large number of people.

"Because we believe you are interested in the re-election of the Democratic nominees, we hope very much you will make a contribution in keeping with your means to the City Committee. If you will be good enough to place your contribution in the enclosed stamped envelope and return it at once, it will certainly be appreciated. Its receipt will be promptly acknowledged with a certificate that you have been a contributor to the re-election of the Democratic nominees.

"Looking forward with pleasure to receiving your contribution, we are

"Very truly yours,
Democratic City Finance
Campaign Committee."

Efforts of Negroes to Vote in Texas Democratic Primaries

The efforts of the Negro to vote in the Democratic primary in Texas began almost twenty years ago. The first court ruling on this matter was on February 28, 1918. Since that time, cases of Negroes against the Democratic primary have been almost constantly in the courts of Texas and the United States Supreme Court. Sometimes the rulings were in favor of the Negro and sometimes in favor of the primary.*

R. R. Grovey, a Negro resident of Harris County, was denied the right to vote in the Democratic primary election in July, 1934, and brought suit accordingly. On April 1, 1935, the United States Supreme Court, in a unanimous opinion, ruled on the Grovey case against Negroes voting in the Texas Democratic primaries. According to this ruling, the Texas primaries are legally justified in limiting their primary vote to white citizens; the Democratic State Convention was a voluntary organization and was competent to decide it's membership.

RULING OF SUPREME COURT IN TEXAS PRIMARY CASE

Washington—The text of the decision of the United States Supreme Court in the Texas Democratic primary case reads as follows:

"Supreme Court of the United States

No. 563—October Term, 1934. R. R. Grovey, Petitioner, Vs. Albert Townsend.

"On writ of Certiorari to the Justice Court, Precinct No. 1, Harris County, Texas.

(April 1, 1935)

"Mr. Justice Roberts delivered the opinion of the court.

"The petitioner, by complaint filed in the Justice Court of Harris County, Texas, alleged that although he is a citizen of the United States and of the state and county, and a member of and believer in the tenets of the Democratic party the respondent, the county clerk, a state officer, having as such only public functions to perform, refused him a ballot for a Democratic party primary election, because he is of the Negro race. He demanded ten dollars damages.

"The pleading quotes articles of the Revised Civil Statutes of Texas which require the nomination of candidates at primary elections by any organized political party whose nominees received one hundred thousand votes or more at the preceding general election, and recites that agreeably to these enactments a Democratic primary election was held on July 28, 1934, at which petitioner had the right to vote.

*See 1931-32 edition of the Negro Year Book, pages 99-103.

Refused Absentee Ballot

"Referring to statutes which regulate absentee voting at primary elections, the complaint states the petitioner expected to be absent from the county on the date of the primary election, and demanded of the respondent an absentee ballot, which was refused him in virtue of a resolution of the state Democratic convention of Texas, restricting eligibility for membership in the Democratic party of Texas, adopted May 24, 1932, which is:

"Be it resolved that all white citizens of the state of Texas who are qualified to vote under the Constitution and laws of the state, shall be eligible to membership in the Democratic party and as such entitled to participate in its deliberations.

"The complaint charges that the respondent acted without legal excuse and his wrongful and unlawful acts constituted a violation of the Fourteenth and Fifteenth Amendments of the Federal Constitution.

"A demurrer, assigning as reasons that the complaint was insufficient in law and stated no cause of action, was sustained; and a motion for a new trial, reasserting violation of the Federal rights mentioned in the complaint, was overruled. We granted certiorari, because of the importance of the federal question presented which has not been determined by this court.

Jurisdiction Clear

"Our jurisdiction is clear as the Justice Court is the highest state court in which a decision may be had, and the validity of the constitution and statutes of the state were drawn in question on the ground of their being repugnant to the constitution of the United States.

"The charge is that respondent, a state officer, in refusing to furnish petitioner a ballot, obeyed the law of Texas, and the consequent denial of petitioner's right to vote in the primary election because of his race and color was state action forbidden by the Federal Constitution; and it is claimed that former decisions require us so to hold. The cited cases are, however, not in point.

"In Nixon v. Herndon, 273 U. S., 536, a statute which enacted that "in no event shall a Negro be eligible to participate in a Democratic party primary election held in the state of Texas," was pronounced offensive to the Fourteenth Amendment. In Nixon v. Condon, 286 U. S. 73, a statute was drawn in question which provided that "every political party in this state through its state executive committee shall have the power to prescribe the qualifications of its own members and shall in its own way determine who shall be qualified to vote or otherwise participate in such political party.

Action Prohibited

"We held this was a delegation of state power to the state executive committee and made its determination conclusive irrespective of any expression of the party's will by its convention, and therefore the committee's action barring Negroes from the party primaries was state action prohibited by the Fourteenth Amendment.

"Here the qualification of citizens to participate in party counsels and to vote at party primaries have been declared by the representatives of the party in convention assembled, and this action upon its face is not state action.

"The question whether under the constitution and laws of Texas such a declaration as to party membership amounts to state action was expressly reserved in Nixon v. Condon, supra, pp. 84-85. Petitioner insists that for various reasons the resolution of the state convention limiting membership in the Democratic party in Texas to white voters does not relieve the exclusion of Negroes from participation in Democratic primary elections of its true nature as the act of the state.

Given Power to Deny

"First, an argument pressed upon us in Nixon v. Condon, supra, which we found it unnecessary to consider, is again presented. It is that the primary election was held under statutory compulsion; is wholly statutory in origin and incidents; those charged with its management have been deprived by statute and judicial decision of all power to establish qualifications for participation therein inconsistent with those laid down by the laws of the state, save only that the managers of such elections have been given the power to deny Negroes the vote.

"It is further urged that while the election is designated that of the Democratic party, the statutes not only require this method of selecting party nominees, but define the powers and duties of the party's representatives and of those who are to conduct the election so completely, and make them so thoroughly officers of the state that, any action taken by them in connection with the qualifications of members of the party is in fact state action and not party action.

"In support of this view petitioner refers to Title 50 of the Revised Civil Statutes of Texas of 1925, which by Article 2930 requires that any party whose members cast more than one hundred thousand ballots at the previous election, shall nominate candidates through primaries, and fixes the date at which they are to be held; by Article 2939 requires primary election officials to be qualified voters;

by Article 2955 declares the same qualifications for voting in such an election as in the general election; by Article 2978 requires that only an official specifies the form of ballot and how it shall be marked, as other sections do for general elections;

Fixes Number of Ballots

by Article 2984 fixes the number of ballots to be provided, as another article does for general elections; by Articles 2986, 2987 and 2990 permits the use of voting booths, guard rails, and ballot boxes which by other statutes are provided for general elections;

"by Articles 2998 and 3104 requires the officials of primary elections to take the same oath as officials at the general elections; by Article 3002 defines the powers of judges at primary elections; by Articles 3003-3025 provides elaborately for the purity of the ballot box by Article 3028 commands that the sealed ballot boxes be delivered to the county clerk after the election, as is provided by another article for the general election; and

"by Articles 3041 confers jurisdiction of election contests upon district courts, as is done by another article with respect to general elections.

Primaries Regulated

"A perusal of these provisions, so it is said, will convince that the state has prescribed and regulated party primaries as fully as general elections, and has made those who manage the primaries state officers subject to state direction and control.

"While it is true that Texas has by its laws elaborately provided for the expression of party preference as to nominees, has required that preference to be expressed in a certain form of voting, and has attempted in minute detail to protect the suffrage of the members of the organization against fraud, it is equally true that the primary is a party primary; the expenses of it are not borne by the state, but by members of the party seeking nomination (Arts. 3108, 3116) the ballots are furnished not by the state, but by the agencies of the party (Arts. 3109, 3119) the votes are counted and the returns made by instrumentalities created by the party (Arts., 3123, 3124-5, 3137) and the states recognizes the state convention as the organ of the party for the declaration of principles and the formulation of policies (Arts. 3136, 3139).

"We are told that in Love v. Wilcox, 119 Texas 256, the Supreme Court of Texas held the state within its province in prohibiting a party from establishing past party affiliations or membership in non-political organizations as qualificatons or tests for participation in primary elections and in consequence issued its writ of mandamus against the members of the state executive committee of the Democratic party on the ground that they were public functionaries fulfilling duties imposed on them by law. But in that case it was said (p. 272):

No Such Facts Presented

"We are not called upon to determine whether a political party has power, beyond statutory control, to prescribe what persons shall participate as voters or candidates in its conventions or primaries. We have no such state of facts before us.

"After referring to Article 3107, which limits the power of the state executive committee of a party to determine who shall be qualified to vote at primary elections, the court said:

"The committee's discretionary power is further restricted by the statute directing that a single uniform pledge be required of the primary participants. The effect of the statutes is to decline to give recognition to the lodgement of power in a state executive committee, to be exercised at its discretion."

"Although it did not pass upon the constitutionality of Section 3107, as we did in Nixon v. Condon, supra, the court thus recognized the fact upon which our decision turned, that the effort was to vest in the state executive committee the power to bind the party by its decision as to who might be admitted to membership.

Bell Case Cited

"In Bell v. Hill, 74 S. W. (2nd) 113, the same court, in a mandamus proceeding instituted after the adoption by the state convention of the resolution of May 24, 1932, restricting membership in the Democratic party to white persons, held the resolution valid and effective.

"After a full consideration of the nature of political parties in the United States, the court concluded that such parties in the state of Texas arise from the exercise of the free will and liberty of the citizens composing them; that they are voluntary associations for political action and are not the creatures of the state; and further decided that Sections 2 and 27 of Article 1 of the state constitution guaranteed to citizens the liberty of forming political associations, and the only limitation upon this right to be found in that instrument is the clause which requires the maintenance of a republican form of government.

"The statutes regulating the nomination of candidates by primaries were related by the court to the police power, but were held not to extend to the denial of the right of citizens to form a political party and to determine who might associate with them as members thereof.

"The court declared that a proper view of the election laws of Texas, and their history, required the conclusion that the Democratic party in that state is a voluntary political association and by its representatives assembled in convention, has the power to determine who shall be eligible for membership and, as such, eligible to participate in the party's primaries.

"We cannot as petitioner urges, give weight to earlier expressions of the state courts said to be inconsistent with this declaration of the law. The Supreme Court of the state has decided, in a case definitely involving the point, that the legislature of Texas has not essayed to interfere, and indeed may not interfere, with the constitutional liberty of citizens to organize a party and to determine the qualification of its members.

Has no Power to Do So

"If in the past the legislature has attempted to infringe that right and such infringement has not been gainsaid by the courts, the fact constitutes no reason for our disregarding the considered decision of the state's highest court. The legislature assembly of the state, so far as we are advised, has never attempted to prescribe or to limit the membership of a political party, and it is now settled that it has no power to do so.

"The state, as its highest tribunal holds, though it has guaranteed the liberty to organize political parties, may legislate for their governance when formed and for the method whereby they may nominate candidates, but must do so with full recognition of the right of the party to exist, to define its membership, and to adopt such policies as to it shall seem wise.

"In the light of the principles as announced, we are unable to characterize the managers of the primary election as state officers in such sense that any action taken by them in obedience to the mandate of the state convention respecting eligibility to participate in the organization's deliberations, is state action.

"Second. We are told that Sections 2 and 27 of the Bill of Rights of the

Constitution of Texas as construed in Bell v. Hill, supra, violate the Federal Constitution, for the reason that so construed they fail to forbid a classification based upon race and color, whereas, in Love v. Wilcox, supra, they were not held to forbid classifications based upon party affiliations and membership or non-membership in organizations other than political parties, which classifications were by Article 3107 of Revised Civil Statutes, 1925, prohibited.

Reserved Question

"But, as above said, in Love vs. Wilcox the court did not construe or apply any constitutional provision and expressly reserved the question as to the power of a party in convention assembled to specify the qualifications for membership therein.

"Third. An alternative contention of petitioner is that the state Democratic convention which adopted the resolution here involved was a mere creature of the state and could not lawfully do what the Federal Constitution prohibits to its creator.

"The argument is based upon the fact that Article 3167 of the Revised Civil Statutes of Texas, 1925, requires a political party desiring to elect delegates to a national convention to hold a state convention on the fourth Tuesday of May, 1928, and every four years thereafter; and provides for the election of delegates to that convention at primary conventions, the procedure of which is regulated by law.

"In Bell v. Hill, supra, the Supreme Court of Texas held that Article 3167 does not prohibit declarations of policy by a state Democratic convention called for the purpose of electing delegates to a national convention. While it may be, as petitioner contends, that we are not bound by the state court's decision on the point, it is entitled to the highest respect, and petitioner points to nothing which in any wise impugns its accuracy.

"If, as seems to be conceded, the Democratic party in Texas held conventions many years before the adoption of Article 3167, nothing is shown to indicate that the regulation of the method of choosing delegates or fixing the times of their meetings, was intended to take away the plenary power or conventions in respect of matters as to which they would normally announce the party's will. Compare Nixon v. Condon, supra, 84.

"We are not prepared to hold that in Texas the state convention of a party has become a mere instrumentality or agency for expressing the voice or will of the state.

Same as Election

"Fourth. The complaint states that candidates for the offices of Senator and Representative in Congress were to be nominated at the primary election of July 9, 1934. and that in Texas nomination by the Democratic party is equivalent to election.

"These facts (the truth of which the demurrer assumes) the petitioner insists, without more facts, make out a forbidden discrimination. A similar situation may exist in other states where one or another party includes a great majority of the qualified electors. The argument is that as a Negro may not be denied a ballot at a general election on account of his race or color, if exclusion from the primary renders his vote at the general election insignificant and useless, the result is to deny him the suffrage altogether.

"So to say is to confuse the privilege of membership in a party with the right to vote for one who is to hold a public office. With the former the state need have no concern, with the latter it is bound to concern itself, for the general election is a function of the state government and discrimination by the state as on account of their race or color is prohibited by the Federal Constitution.

"Fifth. The complaint charges that the Democratic party has never declared a purpose to exclude Negroes. The premise upon which this conclusion rests is that the party is not a state body but a national organization, whose representative is the national Democratic convention. No such convention, so it is said, has resolved to exclude Negroes from membership.

No Discrimination

"We have no occasion to determine the correctness of the position since even if true it does not tend to prove that the petitioner was discriminated against or denied any right to vote by the state of Texas. Indeed the contention contradicts any such conclusion, for it assumes merely that a state convention, the representative and agent of a state association, has usurped the rightful authority of a national convention which represents a larger and superior country-wide association.

We find no ground for holding that the respondent has in obedience to the mandate of the law of Texas discriminated against the petitioner or denied him any right guaranteed by the Fourteenth and Fifteenth Amendments."

—Afro-American, Baltimore, Maryland, April 27, 1935.

The Houston Informer, a Negro paper, in its first issue after the Supreme Court decision, headed an article on the decision as follows:

"Determination to Vote Marks Primary Fight"

"It is now up to the Negroes of Texas to resort to court action in another attempt to exercise their constitutional rights. We are still without an effective voice in our government and in the selection of public officers and the spending of tax moneys. Until we get these things the ballot fight must be continued."

Political Appointments of Negroes

Considerable discussion has arisen relative to the appointments of Negroes under the Roosevelt Administration particularly in connection with the National Recovery Program projects, as compared with the Negro appointees under former presidential administrations. It is claimed that a larger number of appointments of Negroes have been made under the Roosevelt administration than in any previous one.

It is well to make a distinction just here by indicating that federal appointments fall into two major categories. The first category is where appointments are made by the Presidents of the United States and are known as presidential appointments; individuals thus appointed are, in general, responsible only to the president. The second category of appointments are departmental, and are made by the heads of departments; as, the Secretary of Commerce, the Secretary of the Interior, and Administrator of one of the relief measures as the F. E. R. A., etc. The appointees in these instances are responsible to heads of departments, assistant heads, etc.

The highest ranking of these departmental appointees are those acting in an advisory capacity or are concerned with the administrative phases of statistical and clerical work. The second, third and fourth grades of the departmental appointees are in fact nothing more than workers concerned with statistics and the higher phases of clerical work.

It is commendable that Negroes in larger number than had heretofore been the case, have received appointments in the governmental departments. These departmental governmental appointments, however, should not in any case be considered as taking the place of presidential appointments.

If an emergency arose in which a committee of Negroes waited upon the president or a member of the president's cabinet, relative to matters affecting the group, it would hardly be true that any Negro departmental appointee would be placed on such a committee; whereas, it has long been the custom for presidential appointees to be on a committee of this nature.

DECLINE IN THE NUMBER OF NEGRO PRESIDENTIAL APPOINTMENTS

The number of Negro presidential appointment has steadily declined from 1912-1937.

Negroes Holding Presidential Appointment Offices under the T. R. Roosevelt and Taft Administrations—1901-1912

To Federal Offices:
- John C. Napier, Tennessee, Register of the Treasury.
- Cyrus F. Adams, Illinois, Assistant Register of the Treasury.
- Henry L. Johnson, Georgia, Recorder of Deeds of the District of Columbia.
- Ralph W. Tyler, Ohio, Auditor of the Navy Department.
- Whitfield McKinley, Collector of Customs, Washington, D. C.
- Robert H. Terrell, Judge, Municipal Court, Washington, D. C.
- Charles W. Anderson, Collector of Internal Revenue, New York City.
- Charles Cottrell, Collector of Customs, Honolulu, Hawaiian Islands.
- John N. W. Alexander, Registrar, Land Office, Montgomery, Alabama.
- John E. Bush, Receiver of Public Monies, Little Rock, Arkansas.

In Diplomatic Service:
- Henry W. Furniss, Envoy Extraordinary and Minister Plenipotentiary at Port-au-Prince. Haiti.
- William D. Crum, Minister and Resident Consul General at Monrovia, Liberia.

In Consular Service:
- William J. Yerby, Consul at Sierra Leone, West Africa.

James G. Carter, Consul at Tamatave, Madagascar.
Christopher H. Payne, Consul at St. Thomas, West Indies.
George H. Jackson, Consul at Cognac, France.
Lemuel W. Livingston, Consul at Cape Haitien, Haiti.
William H. Hunt, Consul at St. Etienne, France.
Herbert R. Wright, Consul at Puerto Cabello, Venezuela.
James W. Johnson, Consul at Corinto, Nicaragua.

Negroes Holding Presidential Appointment Offices Under the Wilson Administration 1913-1920

To Federal Offices:
Robert H. Terrell, Judge, Municipal Court, Washington, D. C.
In Diplomatic Service:
James L. Curtis, Minister Resident and Consul General at Monrovia, Liberia.
Joseph L. Johnson, Minister Resident and Consul General at Monrovia, Liberia.
Solomon P. Hood, Minister Resident and Consul General at Morovia, Liberia.
Richard W. Bundy, Secretary of Legation at Monrovia, Liberia.
In Consular Service:
William J. Yerby, Consul at Dakar, West Africa.
James G. Carter, Consul at Tamatave, Madagascar.
Christopher H. Payne, Consul at St. Thomas, West Indies.
Lemuel W. Livingston, Consul at Cape Haitien, Haiti.
William H. Hunt, Consul at St. Etienne, France.
Herbert R. Wright, Consul at Puerto Cabello, Venezuela.

Negroes Holding Presidential Appointment Offices Under the Harding-Coolidge Administrations—1921-1928

To Federal Offices:
Robert H. Terrell, Judge, Municipal Court, Washington, D. C.
James A. Cobb, Judge, Municipal Court, Washington, D. C.
Walter L. Cohen, Louisiana, Collector of Customs, New Orleans.
Charles W. Anderson, New York, Collector of Internal Revenue, Third District of New York City.
Jefferson S. Coage, Recorder of Deeds, District of Columbia.
In Diplomatic Service:
Solomon P. Hood, Minister Resident and Consul General at Monrovia, Liberia.
In Consular Service:
William J. Yerby, Consul at Dakar, West Africa and at Oporto, Portugal.
James G. Carter, Consul at Tamatave, Madagascar, and at Calais, France.
William H. Hunt, Consul at St. Etienne, France and at St. Michales, Azores.
Clifford R. Wharton, Consul at Las Palmas, Canary Islands.

Negroes Holding Presidential Appointment Offices Under the Hoover Administration 1929-1932

To Federal Offices:
James A. Cobb, Judge, Municipal Court, Washington, D. C.
Walter L. Cohen, Collector of Customs, New Orleans.
Charles W. Anderson, Collector Internal Revenue, District of New York City.
Jefferson S. Coage, Recorder of Deeds, District of Columbia.
In Diplomatic Service:
Charles E. Mitchell, Minister Resident and Consul General at Monrovia, Liberia.
In Consular Service:
William J. Yerby, Consul at Oporto, Portugal.
James G. Carter, Consul at Calais, France.
William H. Hunt, Consul at St. Michales, Azores
Clifford R. Wharton, Consul at Las Palmas, Canary Islands.

Negroes Holding Presidential Appointment Offices Under the Roosevelt Administration 1933-1937

To Federal Offices:
Armond W. Scott, Judge, Municipal Court, Washington, D. C.
W. J. Thompkins, Recorder of Deeds, District of Columbia.
William H. Hastie, Federal Judge, Virgin Islands
In Diplomatic Service:
Lester A. Walton, Minister Resident and Consul General at Monrovia, Liberia.
In Consular Service:
James G. Carter, Consul at Calais, France.

List of Negro "New Deal" Departmental Appointees

1933-1934 Appointees:

ALLEN, L. R.
Statistician,
Federal Emergency Relief Administration

ATKINS, James A.
Field Assistant, Educational Department
Federal Emergency Relief Administration

BOND, Max
Supervisor of Recreation and Training
Tennessee Valley Authority,
Wheeler Dam, Alabama

BROWN, Alonzo
Architect, Subsistence Homesteads Division*, Department of the Interior

BROWN, Edgar G.
Director of Public Relations
Publicity for Negro Press
Under the Assistant to the Director of Emergency Conservation Work

*The Division of Subsistence Homesteads has been transferred to the Resettlement Administration of the Department of Agriculture.

BYRD, Mable (curtailed)
Economist, Research Department
Emergency Relief Administration

COOLS, G. Victor
Project Analyst
Subsistence Homesteads Division*
Department of the Interior

EVANS, Joseph H. B.
Executive Assistant to the Administrator of Resettlement Administration.

DAVIS, John A.
Research Assistant
Department of Labor

FLETCHER, T. M.
Member NRA Code Authority for Funeral Industry

HARRIS, Dr. Abram L. (Resigned)
Member NRA Consumers Advisory Board

HASTIE, William H.
Assistant Solicitor
Department of the Interior

HUNT, Henry A.
Assistant to the Governor
Farm Credit Administration

IVY, Mrs. Bertha
Educational Department
Federal Emergency Relief Administration

JOHNSON, Dr. Joseph L. (Resigned)
Assistant, Office of Clark Foreman
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JONES, Eugene Kinckle
Advisor on Negro Affairs
Department of Commerce

KING, Dr. Louis E.
Historian Foreman
Gettysburg CCC Camp
(Promoted June, 1935 to Junior Historian)

LANKFORD, John A.
Architect
Public Works Administration

MANN, Theophilus M.
Legal Staff
Public Works Administration

MORON, Alonzo
Commissioner of Public Welfare
Virgin Islands

MOSES, Earl R. (Resigned)
Assistant Economic Analyst
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MURCHISON, John P.
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Department of the Interior

OTIS, Jesse R. (Resigned)
Assistant in Homesteads Developments
Resettlement Administration

OXLEY, Lawrence A.
Chief, Division of Negro Labor
Department of Labor

REED, R. R.
Assistant Executive Secretary
Code Authority for Funeral Industry

ROBINSON, Hilyard R.
Architect, Subsistence Homesteads Division*, Department of the Interior

SMITH, Alfred E.
Assistant, Correspondence Division
Federal Emergency Relief Administration

VANN, Robert L.
Special Assistant to the Attorney General
Department of Justice

WASHINGTON, Forrester B. (Resigned)
Director of Negro Work
Federal Emergency Relief Administration

WEAVER, Dr. Robert C.
Adviser on Negro Affairs
Department of the Interior

1935 Appointees:

BAILEY, Walter T.
Architect participating in a Chicago Housing project

COLEMAN, Wilbur F. (Resigned)
Management Supervisor
Housing Division
Public Works Adinistration

DUKE, Charles S.
Field Planner
Subsistence Homesteads Division*
Department of the Interior

EDWARDS, Mrs. Thyra J.
Assistant to Rehousing Supervisor
Chicago Housing Projects
Public Works Administration

HARSH, F. W., Jr.
Land Purchaser, Chicago Housing Project
Public Works Administration

JONES, Dewey R.
Associate Adviser on Negro Affairs
Department of the Interior

McKISSACK and McKISSACK
(Architectural firm)
Consultants, Nashville Housing Project
(Tennessee)

MELBY, John A.
Architectural Draftsman
Subsistence Homesteads Division*
Department of the Interior

REID, Orleanis, Jr.
Field Planner
Subsistence Homesteads Division*
Department of the Interior

SADDLER, Miss Juanita
Liaison Officer
National Youth Administration

STAMPS, James E. (Resigned)
Field Planner
Subsistence Homesteads Division*
Department of the Interior

TANDY, Vertner R.
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Langston Terrace Project
Washington, D. C.

THORNE, Frank
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Housing Division
Public Works Administration

VAUGHN, Ralph
Architectural Draftsman
Resettlement Administration
Department of Agriculture

WILSON, John
One of the principal architects,
New York City Housing Project

WILLISTON, D. A.
Landscape Architect
Langston Terrace Project
Washington, D. C.

1936-1937 Appointees:

BETHUNE, Mrs. Mary McLeod, Director, Division, Negro Affairs, National Youth Administration

CHENAULT, Mrs. Harriet M., Secretary, Division, Negro Affairs, National Youth Administration

CLARKE, Thomas H. R., Deputy Recorder of Deeds, District of Columbia

DAVIS, James P., Field Officer, Agricultural Conservation Program

DENNISTON, Mrs. Arabella, Administrative Aide, Division Negro Affairs, National Youth Administration

HOLSEY, Albon L., Field Officer, Agricultural Conservation Program

HORNE, Frank S., Assistant Director, Division, Negro Affairs, National Youth Administration

MOTON, Mrs. Jennie D., Field Officer, Agricultural Conservation Program

WEISEGER, J. Arthur, Research Assistant, Division of Negro Labor

The Negro and the Communist Party

In both the 1932 and the 1936 Presidential campaign the Communist party made strenuous efforts to gain the support and the votes of Negroes. In the 1932 campaign James W. Ford, a Negro, was nominated for vice-president on the Communist ticket with W. Z. Foster, white, as Presidential candidate.

In the 1936 campaign, Ford was again nominated for vice-president on the Communist ticket with Earl Browder, white, as the Presidential candidate. In 1936, the Communists had candidates for governorships in at least eleven states, for senatorships in six, and for election to the House of Representatives in sixty-four districts. A large number of the Communist candidates were Negroes. Among these were: Michigan, Frank Sykes of Detroit for Lieutenant-Governor; Ohio, Benjamin Atkins of Akron for Lieutenant-Governor; New York, Julian J. Sawyer of Buffalo for Lieutenant-Governor. Candidate for Congress in the twenty-first New York Congressional District (New York City) Angelo Herndon. Candidate for Congress in the first Illinois Congressional District, (Chicago) Harry Haywood.

References to the Negro in the 1932 Communist Platform

The Communist platform as adopted at the national convention in Chicago on May 29, 1932, began with a call upon all oppressed classes, which it listed as the "industrial workers, the persecuted Negroes, the toiling farmers" to unite in a revolutionary struggle to overthrow the capitalistic government of the United States. Then followed a recitation of the evils of hard times and depression and the failure of constitutional government to overcome the problems involved.

Then came a denunciation of Negro persecution. "The Negro people always hounded, persecuted, disfranchised and discriminated against in capitalist America, are, during this period of crisis, oppressed as never before. They are the first to be fired when lay-offs take place. They are discriminated against when charity rations are handed out to the unemployed. They are cheated and robbed by the southern white landlords . . . When they protest against this unbearable oppression and persecution, they are singled out for police attacks in the North, and for lynch victims in the South."

The Communist platform listed the following demands:

1. Unemployment and social insurance at the expense of the state and the employers.
2. Against Hoover's wage cutting policy.
3. Emergency relief for the impoverished farmers without restrictions by the government and banks; exemption of impoverished farmers from taxes, and no forced collection of rents and debts.
4. Equal rights for the Negroes and self-determination for the Black Belt.
5. Against capitalist terror; against all forms of suppression of the political rights of the workers.
6. Against imperialistic war; for the defense of the Chinese people and of the Soviet Union.

References to the Negro in the 1936 Communist Platform

"The Negro people suffer doubly. Most exploited of working people, they are also victims of jim-crowism and lynching. They are denied the right to live as human beings.

"We demand that the Negro people be guaranteed complete equality, equal rights to jobs, equal pay for equal work, the full right to organize, vote, serve on juries, and hold public office. Segregation and discrimination against Negroes must be declared a crime. Heavy penalties must be established against mob rule, floggers and kidnappers with the death penalty for lynchers. We demand the enforcement of the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution."

The Communist backed the words of its platforms by action. It made itself prominent in the defense of the rights of the Negro. The most notable of its efforts in this direction has been in connection with the Scottsboro case and the Herndon case.

THE SCOTTSBORO CASE

On March 25, 1931, nine Negro youths whose ages ranged from thirteen to twenty years, accused of attacking two girls on a freight train near Scottsboro, Alabama, were arrested and placed in jail in that town. The names of these boys were: Clarence Norris, Willie Robinson, Haywood Patterson, Andy Wright, Ray Wright, Ozie Powell, Eugene Williams, Olin Montgomery and Charles Weems. The two girls, Ruby Bates and Victoria Price, dressed in overalls were "bumming" their way from Chattanooga, Tennessee to Huntsville, Alabama.

On March 30, a Grand Jury at Scottsboro in Jackson County, returned indictments for rape against the nine boys. Trial was set for April 6. On April 9, eight of the boys were found guilty and sentenced to death. The ninth defendant, only thirteen years old, was held for trial in Juvenile Court. A new trial was asked for and denied. The case then was appealed to the Alabama Supreme Court which upheld the verdict of the Circuit Court. A further appeal was taken to the Supreme Court of the United States which set aside the convictions and sentences imposed at Scottsboro by Judge A. E. Hawkins of Jackson County on the ground that the Negroes had not been represented "adequately" by counsel.

Upon a showing that a fair trial was impossible in Jackson County, Judge Hawkins transferred the case to the Morgan County Circuit Court, at Decatur, where Judge James E. Horton presided. Here Patterson was again placed on trial. During the course of the proceedings, Ruby Bates dramatically appeared in court and repudiated the testimony she had given at Scottsboro. In spite of this repudiation, Patterson was again convicted. Motion for a new trial was entered.

On June 22, 1933, Judge Horton, in a lengthy brief which discussed all phases of the case, particularly the testimony of Victoria Price, set aside the verdict of the jury which had condemned Patterson to death, as against the weight of evidence and ordered a new trial. In closing his discussion of the case the judge said: "As heretofore stated, the law declares that a defendant should not be convicted without corroboration where the testimony of the prosecutrix bears on its face indications of unreliability or improbability, and particularly when it is contradicted by other evidence. The testimony of the prosecutrix in this case is not only uncorroborated, but it also bears on its face indications of improbability and is contradicted by other evidence, and in addition thereto the evidence greatly preponderates in favor of the defendant. It, therefore, becomes the duty of the court under the law, to grant the motion made in this case." The presentation of this brief automatically disqualified Judge Horton from presiding at the new trial.

Judge Horton's decision caused widespread discussion in the press of the entire country. The majority of the newspapers approved the action; although there was some disapproval of the action by a number of southern newspapers. The Lafayette (Alabama) Sun said: "Judge Horton's decision in granting a new trial for Patterson in the only Scottsboro case tried at Decatur came as a shocking surprise to those who have been keeping up with the record in the case especially since Horton was the trial judge and permitted the testimony which now furnishes the technicalities for a new trial."

The Talladega (Alabama) Home said: "Judge Horton, who presided at the trial in which Haywood Patterson, one of the Negroes in the 'Scottsboro Case' was convicted, has ordered a new trial because 'the evidence greatly preponderates in

favor of the defendant.' Now that the judge has taken this action, it is to be hoped that the Negro's retrial may be made in the courts, and not on soap boxes and Communist halls in New York and other large cities."

The Huntsville (Alabama) Builder comment was: "The granting of a new trial to Haywood Patterson by Judge Horton at Athens, Thursday, June 22, did not come as a surprise to the hundreds of citizens throughout the Tennessee Valley, when following the conviction of Patterson at Decatur back in April, the same trial judge wiltered under fire and granted an indefinite continuance of the trials of the seven additional Negroes involved in the attack alleged to have been made on a one Victoria Price and a one Ruby Bates, approximately two years ago near Scottsboro. Almost immediately following the incident that happened near Scottsboro, Patterson, along with other Negroes was tried before a jury of twelve reputable citizens of Scottsboro and sentenced to death. The same Negro Patterson, was again tried before twelve reputable citizens in Morgan County in April, and sentenced to death."

The Greenville (South Carolina) News comment was: "The decision of the Alabama trial judge who sentenced to death one of the Negroes in the famous 'Scottsboro Case,' to give the defendant a new trial will be very generally received as strong confirmation of the judgment regarding this case which has been formed and widely expressed by citizens of other states."

The Birmingham (Alabama) News stated that: "Judge James E. Horton commanded the nation's respect for himself and for the courts of Alabama by his irreproachable conduct of the trial of the so-called Scottsboro case at Decatur. Whatever the opinions of people anywhere on other aspects of the Haywood Patterson trial, there was nothing but praise for Judge Horton's own part in it, and deservedly so.

"Now Judge Horton, in his act of granting the motion for a new trial for Patterson and in his accompanying opinion, has given cause for still greater respect for himself, if that were possible, and for the courts of this state, in the eyes of the nation and of the world.

"In this highly important opinion, Judge Horton exemplifies the courage, the wisdom and the conscientious devotion to duty, truth and justice which are so essential to the proper performance of judicial duties. His opinion is important in many respects; but probably its greatest value lies in the fact that his discussion of the law and the evidence in the case, the forthright manner in which he cuts through the maze of confusions, is calculated to clear the public mind as to the fundamental and essential points to be kept in view in trying these cases and doing simple justice by the defendants."

When the trial ordered by Judge Horton began in November, 1933, Judge W. W. Callahan presided and Patterson again was convicted and condemned to die. Norris, who also was tried at that time, fared no better. Judge Callahan and the Supreme Court of Alabama upheld the convictions, but the United States Supreme Court, in April, 1935, ordered new trials for both defendants on the ground that exclusion of Negroes from the jury rolls of Jackson County invalidated the indictments on which they were tried. The court said: "We are of the opinion that the evidence required a different result from that reached in the state courts. We think that the evidence that for a generation or longer, no Negroes had been called for service on any jury in Jackson County, that there were Negroes qualified for jury service, that according to the practice of the jury commission their names would normally appear on the primary list of male citizens of the requisite age, but that no Negroes' names were placed on the jury roll, and the testimony with respect to the lack of appropriate consideration of the qualifications of Negroes, establishing the discrimination which the Constitution forbids."

The fourth trial was held in the Morgan County Court at Decatur, Judge Callahan, presiding. Haywood Patterson was found guilty and given seventy-five years. A jury had been selected to try Clarence Norris, also twice convicted, but because of the failure of the state and defense attorneys to agree on a point of law, Judge Callahan postponed the trial until November, 1936. The defense attorneys immediately began preparations for a new appeal to the United States Supreme Court.

The Scottsboro case had great significaance. The case brought to the attention of all the world a tradition of the South, brought over from slavery days, that in a case where the plaintiff was a white person and the defendant was a Negro or vice versa, the testimony of the white person would have greater weight than the testimony of the Negro. Further that the testimony of a white woman charging a Negro with a crime against her person should be accepted regardless of whether the evidence in the case supported the charge. Judge Horton's ruling was against this tradition. The result was that shortly after he was defeated for re-election.

Another way in which the Scottsboro case had great significance for both the Negro and the South was to bring to the attention of the public throughout the world that, in general, it was a custom in the South not to call Negroes for jury service.

The Negro Vote in the 1936 Presidential Election

It has been pointed out above how the Communists, the Democrats and the Republicans each made a strong bid for the Negro vote. The results of the 1936 presidential election indicates that Negroes voted overwhelmingly for Roosevelt and the Democratic National ticket. There were perhaps two main reasons for this: One reason was that the Republican National Campaign Committee sought to gain the Negro vote by use of antiquated methods.

The committee depended to a large extent upon the preachers of the race to deliver the Negro vote to the Republican party. The facts of the matter are that in this present day, Negro preachers no more than white preachers, are able to control the votes of the members of their congregations.

In contrast to the Republicans, the Democrats used more up-to-date methods to get Negro votes. The Negro Democratic Campaign Committees, National, State and Local, were made up, in the main, of young men and young women who represented the highest intelligence of the group. The Negro Republican Campaign Committee laid emphasis on the past benefits which the Negro had received from the Republican party and the sufferings and persecutions the Negro had undergone in the South due, as they said, to the Democratic party. The appeal of the Negro Democratic Campaign Committee had to do with the present situation, what the Negro was getting and would get from the New Deal. It was also pointed out that there was nothing tangible in the way of benefits which, in recent years, the Negro had received from the Republican Party.

The Pittsburgh Courier, a leading Negro newspaper, in its comment on the election said:

"The election is over. We fought hard for the party of our choice. Some of us fought for the Republicans; some of us fought for the Democrats. We fought day and night, with pen and the spoken word. One of the parties had to lose, and it did lose; but we Negroes have not lost. We could not lose because, for the first time, we were in both parties taking our chances along with all other Americans. And let it be said that, as hard as we fought for our chosen party, we behaved well. This in itself speaks volumes for a people who have been slaves to one party for over a half century. We are waking up.

"The election is over, and we are still Negroes. We are going to fight right on as though nothing had happened. Those of us who were with the victorious party must bear the responsibility of securing something for the Negroes of this country. This is the 'curse of victory.' Out of victory comes the next step—the step admittedly for the victorious—a step toward a better life for the black people in these United States. The victorious can not escape that grave responsibility. The party that won at the polls must face the plain duty of keeping faith with the people—all the people.

"To those who lost, let it be said that they, too, would have faced a responsibility had they won. The losers are the ones who make the winners look to their laurels. This nation must go forward with every citizen in line, or it will not go forward. The black man must so divide his vote that he will be in line re-

gardless of what party wins at the polls.

"After all, we come back to ourselves. We are our own best bet. We cannot afford to fall out with each other over any white man. White men are not going to fall out with each other over us. After the battle, they come back to a common fireside for conference and counsel. We must come back to a common fireside for conference and counsel. The government still functions at Washington. Some of us must be able to touch people. Of those who have been entrusted with responsibility, much is expected. Let us get close to each other in order that the greatest good may be secured for the greatest number.

"Whether we were Republicans for a reason well thought out, or whether we were influenced by tradition, matters not. If we were Democrats because we had thought the whole thing through and reached our decision after due consideration for the best interest of the largest number of our people, matters nothing now. The election is over, and we must come back to ourselves. We must plan to continue the fight. We cannot plan well if we grieve too much over a lost contest. If we cannot and do not come back to ourselves after the election has been decided, and fight for our common good, then our political differences during the past few weeks were purely selfish, and we were not fighting for ourselves as a people, but for ourselves as selfish individuals, seeking nothing larger than filthy lucre and public applause."

The National Association for the Advancement of Colored People under the caption "Vote Does Not Mean Race Belongs to Democrats" said:

"Mr. Roosevelt's phenomenal victory should be soberly and intelligently considered by Negro Americans in all of its implications. Frankly, we of the N. A. A. C. P. would have been happier had the results been more close as the efforts for fair play of a minority group are always more effective when there is greater balance between political parties. This fact, however, is balanced by certain other realities. Perhaps the most significant of these is that Mr. Roosevelt's victory was so overwhelming that he is the first Democratic president in history who could have been elected had not a single vote been cast for him by the Solid South. This circumstance should free Mr. Roosevelt and the enlightened wing of the Democratic party from control by the South of the Cotten Ed Smiths, the Bilbos and the Talmadges. The abolition of the two-thirds rule by the Democratic convention, which rule has permitted the South hitherto to exercise veto power on many presidential candidates, and the new mobility of the Negro vote with the attendant attention paid to it in pivotal states, can mean a new deal politically for the Negro.

"Negroes, however, must wisely and unselfishly utilize this new power and these new situations. They must let the Democratic party know that all elections will not be won by the overwhelming majority of 1936. They must let Democratic leaders know that the overwhelming Negro vote for Mr. Roosevelt is an enthusiasm for Roosevelt the individual and must not be interpreted as an unequivocal approval of the Democratic party.

"They must also let Democratic leaders of the country as a whole know that the Negro is not now a chattel of the Democratic or any other party and that he can and will vote for the President in 1938 or 1940 as overwhelmingly as he did for the President in 1936 if campaign promises are broken. They must let Democratic leaders know that Negroes want something done about lynching, discrimination in jobs and relief and in the civil service."

THE NEGRO AND JURY SERVICE

The Supreme Court of the United States has repeatedly held that a person of African descent accused of crimes is denied the equal protection of the laws, contrary to the guarantee of the Fourteenth Amendment, if citizens of the African race are excluded from service upon the grand jury returning the indictment against him or the petit jury before whom he is placed upon trial solely because of their race and color.

One section of the Civil Rights Bill of 1875, which has not been declared unconstitutional, reads: "That no citizen possessing all other qualifications which are, or may be prescribed by law, shall be disqualified for service on a grand or petit jury in any court of the United States, or of any state on account of race, color or previous condition of servitude, and any officer or other person charged with any duty in the selection or summoning of jurors who shall, exclude or fail to summon any citizens for the cause aforesaid, shall, upon conviction thereof, be deemed guilty of a misdemeanor and be fined not more than five thousand dollars." That the exclusion of persons from jury service on account of race, color, or previous condition of servitude is unconstitutional has been affirmed in a series of cases before the Supreme Court of the United States. These affirmations have been as follows: Virginia vs. Reeves, 1879, 100 U. S., 313; Ex parte Virginia, 1879, 100 S. 339; Strouder vs. West Virginia, 100 U. S. 303; Carter vs. Texas, 1899, 177 U. S. 443; Rogers vs. Alabama, 1903, 192. U. S. 226.

In 1909, the Supreme Court of the United States ruling in the case of Marcellus Thomas, a Negro, convicted of murder in Harris County, Texas, affirmed the decision of the lower courts in the following words: "It may be that the jury commissioners did not give the Negro race full pro-rata with the white race in the selection of the grand and petit jurors in this case, still this would not be evidence of discrimination. If they fairly and honestly endeavored to discharge their duty and did not, in fact, discriminate against the Negro race in the selection of the jury lists, then the Constitution of the United States has not been violated."

The difference between these earlier decisions of the Supreme Court and the decision in the Scottsboro case was that these earlier decisions did not receive any special publicity whereas, the decision in the Scottsboro case received world-wide publicity.

The effect of the ruling of the Supreme Court of the United States in the Scottsboro case made it necessary for Alabama (in fact all states) to admit Negroes to jury rolls, unless it was desired that every case go to the Federal Courts on the ground that they had been excluded.

On April 5, 1935, Governor Bibb Graves of Alabama sent the following letter to all Circuit Judges and Solicitors:

"Permit me to hand you herewith a copy of the opinion of the United States Supreme Court recently handed down in what are known as the Scottsboro Cases.

"Without in any manner assuming or intimating that the contents of your jury box in any way fail to conform to this Supreme Court of Opinion I write to suggest that in the event there be any non-conformity in this letter that you speedily take proper steps to remedy any such defects.

"I intend to ask the Legislature to enact such remedial legislation as will be useful along the lines of filling or refilling jury boxes.

"May I suggest for your consideration that in any case in which this question is injected into the pleadings, the case be passed, continued or if need be nolle prossed until a new indictment be presented by a grand jury to which this objection will not apply."

The result of the decision of the Supreme Court in the Scottsboro case occasioned widespread discussion in the newspapers of the country, particularly those in the South concerning the service of Negroes on juries. The attitude reflected in these discussions may be summed up as follows: Many of the papers suggested that such service should make for a better relation between the races, as well as a generally increased respect for law and order on the part of Negroes. Few of them questioned the justice of the matter. Their chief concern was the effect that such a ruling would have on the existing customs particularly as they affect so-called social equality; others of them suggested that there was no cause for alarm on the part of southern whites because the placing of Negro names on jury lists did not actually mean that they would serve on grand and petit juries. Some papers mentioned ways by which the issue could be evaded, and felt that it was a wicked stab at the white people of the South. Some of the suggested means of evasions were:

First: The fact that jury commissioners are entitled to use discretionary power in the selection of jury

panels in determining the fitness of persons who serve as jurors.

Second: That the qualifications which are prerequisite to jury service may be raised to a point that few Negroes can so qualify to serve.

Third: That few Negroes are qualified electors which is a prerequisite to jury service.

Immediately after the decisions of the United States Supreme Court respecting the Negro and jury service, all the states of the South began to place Negroes on the county jury rolls.

The Spring Session of the 1935 North Carolina General Assembly enacted a law which increased the number of peremptory challenges which the state may have from four to six, which means that in addition to the number of jurors which may be dismissed by either the state or the defense, the state will now have six peremptory challenges with which it may dismiss jurors without cause.

The News-Times of Thomasville, North Carolina, May 17, 1935, stated that under this plan "if as many as six Negro jurors should be drawn for jury duty and be able to qualify in every other way the state could dismiss all six of these jurors without cause. Nor is this law or practice in any way contrary to the Federal Constitution, since white jurors as well as colored jurors may be dismissed under peremptory challenges."

At Charlotte, North Carolina, on October 16, 1936, southern criminal court procedure was impeded by the issue of Negroes on grand juries.

Murder and all other indictments were quashed and the forming of a new grand jury must await legislation next year.

The Mechlenburg grand jury is without constitutional status because Negroes are not drawn for jury duty, Superior Judge J. Will Pless, Jr., ruled as he granted a motion to quash an indictment for first degree burglary against Tommie Walls, Charlotte Negro. An hour later murder indictments against Fred Steel and Sam Jones, Negro slayers of Clifford Fowler, were quashed.

Baxter Hunter, chairman of the Board of County Commissioners, was the only witness to take the stand. After telling the judge that when the names of Negroes are drawn as jurors, they are discarded, Judge Pless asked why.

"Well, personally, I thought it was for the best interests of the community and all concerned," said Hunter.

Earlier, Douglas Bradshaw, clerk to the Board of Commissioners, had told the court that in the Summer of 1935, the names of 625 Negroes were placed in the jury box and that the names of Negroes were printed in red, while the names of whites were printed in black in order to distinguish one from the other.

As Judge Pless handed down his decision he remarked: "I am fully aware of the fact that the commissioners have proceeded in this matter according to their consciences and with the best of intentions, irrespective of law. Yet, by their action, they have placed this court at the whims of defendants. If they don't want to be tried, they cannot be tried. This court is in a predicament and I don't know exactly what will be the outcome. Nothing can be done to remedy the situation until the Legislature meets."

DIVISION VII

RACE RELATIONS

BETTERMENT OF RACE RELATIONS

The period 1932 to 1936 witnessed an increased interest of white people concerning the Negro. Perhaps in no previous period was there as much favorable publicity about the Negro as there was from 1932 to 1936. Much of this publicity was because of the success of the Negro on the legitimate stage as in "The Green Pastures," on the screen and in the field of music. A large amount of favorable publicity also came to the Negro because of his activity in the field of politics. Thousands of Negroes deserted the Republican party for the Democratic party. For the first time in forty years there was a Negro member of Congress, a Republican. He was succeeded by another Negro, a Democrat.

The greatest publicity came because of the achievements of the Negro in sports, pugilism and field and track events, particularly in the Olympic games at Los Angeles in 1932 and at Berlin in 1936.

The growing interest of white people in the Negro manifested itself by a greater demand for information about him. There was also an increase in interracial meetings, in the studies about the Negro in universities, colleges, high schools and in the missionary societies of churches.

Another manifestation of the growing interest in the Negro was the great increase, in recent years, of young white people visiting Negro schools. There were present, at the sixty-sixth anniversary exercises at Hampton Institute, 150 students representing colleges from New Hampshire to North Carolina. Almost every week Tuskegee Institute is visited by students from white schools. These students come from elementary schools, high schools and colleges. The majority are from schools in Alabama, some are from as far away as Tennessee, Mississippi, Georgia and Florida. They come in groups ranging from 25, 50 to a hundred or more, representing a single class, a number of classes and in some instances a whole elementary or high school.

The Study of the Negro

BUREAU FOR EDUCATION IN HUMAN RELATIONS

The Service Bureau for Education in Human Relations was recently organized in New York City. For information and material address "The Executive Secretary, Rachel Davis-DuBois, 503 West 121st Street."

Origin and Purpose

"A basic need in America and the world today is the sympathetic understanding of other cultural and racial groups if better human relations are to be established. The Service Bureau for education in Human Relations provides, on a purely educational basis, a clearing house and systematic guidance for schools and community leaders in this field. Seven years of experimentation in many public schools have produced integrated and tested methods of intellectual and emotional education on the great national and racial groups of which America is composed.

Methods

"The Bureau has developed techniques and subject matter useful for practical school and group work. Specifically, it aims to assist both the administrator looking for varied and constructive assembly and home-room programs or advice on fruitful community activities, and the teacher in need of interesting and inexpensive program materials for the classroom or for extra-curricular activities. Practical methods of cooperation between community organizations and the schools have been developed. For students the Bureau aims to provide participation in interesting activities in the appreciation of the various cultural groups that make up America. In its promotion of scientific education the Bureau aims to assist teachers in the practical application of some of the techniques of social control as developed by social psychologists. It is realized that nothing is done in the field of education until the classroom teacher starts doing it.

Services Offered

"The Bureau helps schools to:

1. Enrich and integrate their as-

sembly programs with the cultural resources of the many national groups which make up present day America.

2. Coordinate with this selected central theme enough of the creative home-room discussion and the classroom activities to make sympathetic attitudes toward other cultural groups a reality in the life of the student.
3. Provide social and human contacts for teachers and pupils through planned visits to the schools by leaders, artists, and young people of these cultural groups.
4. Orient accessible metropolitan and suburban teachers at first hand in the life, activities and leading personalities of selected American minorities. This is done by one-day or two-day week-end institutes in New York City and similar centers.
5. Promote this work by providing courses for teachers in education for human relations in several demonstration centers and teachers colleges. Harvard and Boston University, Teachers College, Columbia, and Temple University, Philadelphia, are cooperating in this way.

At Bureau headquarters collections of source books, posters, and art materials, tested assembly programs, classroom units, school exhibits and filed references on various cultural groups are available.

"In addition the Bureau is publishing, through Thomas Nelson and Company, a series for high schools and general community use on the cultural contributions of the British, Scandinavian, Far Eastern, Mexican, and South American, Jewish, Slavic, Teutonic, Negro, Near Eastern and Latin groups.

AMERICAN FRIENDS INSTITUTE OF RACE RELATIONS

The Institute of Race Relations held under the auspices of the American Friends Service Committee meets annually at Swarthmore College, Pennsylvania. "The Institute of Race Relations is a recognized center where men and women may study and discuss the problems of race prejudice, race conflicts and race adjustments with emphasis upon Negro-White relations. The following subjects were considered at the 1936 meeting of the Institute: "Race and Culture," "Economic Factors in the American Racial Situation," "The Civil Rights of Races and Minorities in the United States," "The Place of Education in Race Relations."

COOPERATION IN EDUCATION AND RACE RELATIONS

The Division of Cooperation in Education and Race Relations of the North Carolina State Department of Public Instruction in cooperation with Duke University and the University of North Carolina held its annual conference at Duke University, April 20, 1936. Subjects were considered in the following major fields: health, education and religion. One session was devoted to the life sketches of five distinguished North Carolina Negroes, now deceased:

Dr. P. W. Moore, physician and business man, Durham

E. E. Smith, former president of The State Normal School at Fayetteville

Mrs. Annie W. Holland, former state supervisor of Negro Elementary Schools

J. B. Dudley, former president of The Agricultural and Technical College of North Carolina, Greensboro

S. G. Atkins, former President of Winston-Salem Teachers College, Winston-Salem.

DEPARTMENT RACE RELATIONS FEDERAL COUNCIL OF CHURCHES PROMOTES STUDIES OF LOCAL CONDITIONS

The Department of Race Relations of the Federal Council of Churches of Christ in America, in 1934, held interracial conferences in Detroit, Evanston, Chicago, and Milwaukee to study local conditions and problems and to devise plans for their solution. At the Chicago conference it was disclosed that about twenty-five public school buildings had been planned or were under construction with funds provided from federal sources. Negro workmen had not been allowed employment on any of these buildings. In an effort of some Negro mechanics to picket the Wendell Phillips High School construction on the south side, an area almost entirely populated by Negroes, there had been police violence against them. A special committee was started to include all the church forces of Chicago to go into this situation. At the Evanston conference discussion was held and definite suggestions made with reference to employment of Negro teachers in the public schools. In the Detroit conference the necessity of including Negroes as well as whites in the new social planning and control was stressed. The conditions of Negro employment in the automobile industry and of Negro women in domestic service were reviewed and a special committee appointed for follow-up on the remedial suggestions made during the discussion. The mayor of the city addressed the conference pledging that the city government would give fair play to Negroes. The Milwaukee conference disclosed the barriers to employment of Negroes in industrial plants.

EDUCATIONAL PROGRAM OF THE COMMISSION ON INTERRACIAL COOPERATION

The Commission on Interracial Cooperation which was organized in 1918, at Atlanta, Georgia, is composed of over a hundred men and women, white and colored, in positions of leadership throughout the South. Affiliated with the Commission there are in the South thirteen state and several hundred local committees similarly constituted. Each of these groups is entirely autonomous, but close relations are maintained between them and the Commission through the latter's field staff, who set up committees and assist them to find and deal with their respective problems. The Commission also cooperates in an advisory way with four state and many local committees outside the South.

The headquarters of the Commission are 703 Standard Building, Atlanta, Georgia. The chief officers are: Will W. Alexander, director; R. B. Eleazor, educational director; and Mrs. Jessie Daniel Ames, director of Woman's work.

Its educational program has been one of the main features of the Commission's work. Concerning this educational program, the 1934 report of the Commission stated that: "For several years, therefore, it has been endeavoring to develop the study of race relations in the public schools and colleges of the South. A five-thousand-word unit of study on the Negro's constructive contribution to American life has been prepared and made available to thousands of public school principals and teachers. Hundreds of these institutions all across the South have introduced this study and more than 90,000 copies of the source pamphlet have been utilized. Some very remarkable work has been done. A striking example is that of the white schools of a Mississippi city which last year enlisted a thousand boys and girls in this study and had four hundred of them prepare papers on it. Many schools have greatly expanded the study to include community surveys, visitation of Negro schools, programs for the information of the public, etc.

"Without doubt this project has made a definite contribution to interracial understanding on the part of a great many teachers and students. Its chief significance, however, is the fact that it has demonstrated the acceptability and effectiveness of this type of work in the public schools. The project has been approved by practically every southern state department of education, and has received wide and enthusiastic endorsement at the hands of teachers who have tried it. There have been no unfavorable comments from any quarter.

"Last summer at Peabody College the Commission brought together thirty representatives of the state departments of education of the thirteen southern states, including a number of state superintendents, and laid before them the opportunity and obligation which the public schools have in this connection. After two days of careful consideration, the group unanimously declared that 'we desire to see a better understanding in race relations and believe this can be brought about through education.' As a means of achieving this end, these educators made the definite recommendation that 'suggestions and lesson plans on this subject should be prepared and made available to all the schools in the South,' and that ultimately a suitable textbook on the Negro's part in

American life should be included in the course of study.

"The several state departments are now engaged in surveys of their public school textbooks with relation to their treatment of this question, with a view to determining what changes need to be made in the interest of more intelligent interracial attitudes.

"Another major educational interest has been centered in the colleges and teacher-training institutions as the sources from which the streams of popular education flow. Efforts in this field have been sponsored and directed by committees of outstanding educational leaders headed by Dr. Bruce R. Payne, president of Peabody College, and including President Frank Graham of the University of North Carolina; Superintendent Willis A. Sutton of the Atlanta Public Schools, State Superintendent James H. Hope of South Carolina, and many others of equal influence.

"Under these favorable auspices, three notable conferences on Education and Racial Adjustment have been held in the past three years and an approach has been made to the four hundred universities, colleges, and teacher-training institutions in the South in the interest of a definite program of education in race relations. The response has been gratifying. Materials supplied by the Commission were used by five hundred professors in two hundred and sixty colleges in connection with courses in history, literature, sociology, and education."

Among the pamphlets issued in connection with the Commission's program of improving race relations through the schools and other ways are:

"America's Tenth Man. A brief survey of the Negro's part in American History," by Robert B. Eleazer.

"An Adventure in Faith. A brief story of the Interracial Movement in the South" by Robert B. Eleazer.

"A Realistic Approach to the Race Problem. Origin and Work of the Commission on Interracial Cooperation," by Robert B. Eleazer.

"America's Obligation to the Negro."

"Burnt Cork and Crime. Stories summarized from press reports."

"Education and Race Relations. Schools may render South Invaluable Service, say leading educators." Conference on Education and Race Relations.

"The Local Interracial Committee. Suggestions as to its Organization and Program."

"Negroes in the Economic Structure," by Will W. Alexander.

"The Quest for Understanding. Extracts from Reports of Peabody Conference on Education and Race Relations."

"Recent Trends in Race Relations," by Robert B. Eleazer.

"School Books and Racial Antagonism. A study of Omissions and Inclusions that make for Misunderstanding," by Robert B. Eleazer.

"Singers in the Dawn. A brief Anthology of American Negro Poetry," compiled by Robert B. Eleazer.

"Southern Leaders Impeach Judge Lynch."

"Southern Opinion and Race Relations," compiled by Robert B. Eleazer.

"Southern Women and Lynching," by Jessie Daniel Ames.

"The Mob Still Rides, Lynching Record for the five years, 1931-1935."

"Thy Neighbor at Thyself. How the Golden Rule works out in Negro Education," by Robert B. Eleazer.

"What the Bible Tells Me About Race Relations," by Robert B. Eleazer.

A CATHOLIC TEXTBOOK FOR THE STUDY OF THE NEGRO

"The Negro American. A Mission Investigation," was prepared and issued in 1935 under the auspices of The Catholic Students' Mission Crusade, a national federation of mission societies of Catholic students in the United States. In the foreword of the book it is stated that "This study has been so arranged that it can be made with a minimum of three reference books on the Negro: The Catholic Church and the American Negro, Gillard; The Negro in Our History, Woodson; and The Negro Year Book, Work. In conjunction with The Catholic Encyclopedia, these three books will suffice for an adequate study of the subject."

The subject of the ten chapters in the book are: "Africa: The Ancestral Home"; "Slavery"; "The Negro Slave in the United States"; "Early Catholic Efforts"; "Economic Situation"; "The Negro in the Fine Arts"; "Educational Beginnings"; "Catholic Education of the Negro"; "Priests and Missions," and "Challenge of Negro Apostolate."

THE COUNCIL OF WOMEN FOR HOME MISSIONS AND THE MISSIONARY EDUCATION MOVEMENT COOPERATE IN THE STUDY OF THE NEGRO

The "Council of Women for Home Missions" and the "Missionary Education Movement" representing the Protestant churches in the United States, promoted in the Autumn of 1936, a study of the Negro in America. Four books were prepared especially for this study. "A Preface to Racial Understanding," by Charles S. Johnson,* New York. Friendship Press. 1936. 206p. Miss Mary Debardeleben of the Board of Missions of the Methodist Episcopal Church, South, Woman's Department, prepared a manual for the use of this book. "A Course for Adults on the Negro in America," based on "A Preface to Racial Understanding." The other three books published were:

"A Study of the American Negro," by Ina Corrine Brown. New York. Friendship Press. 1936. 280p.

"We Sing America," by Marion Cuthbert.* New York. Friendship Press. 1936. viii, 117p.

"Twelve Negro Americans," by Mary Jenness. New York. Friendship Press. 1936. 180p.

The Race Relations Department of the Federal Council of Churches of Christ in America also cooperated in this 1936 study of the Negro by providing two sets of pamphlets.

Set One contained:

"America's Crime of Crimes."

"America's Tenth Man. A brief survey of the Negro's part in American History."

"Books on Race Relations. A selected list."

"Glimpses of Negro Americans."

"Interracial News Service Bulletins."

"I, Too, Am America," by Janet E. Seville.

"Negroes in the Economic Structure," by Will W. Alexander.

"Race Relations. Suggestions for building a program in Race Relations for young people."

"School Money in Black and White."

Set Two contained:

"Are You Studying 'The Negro in America'"?

"Cotton Growing Communities, Study Number 1."

"Education for Negroes—Divided We Fall," by Edwin R. Embree.

"Every Tenth Pupil. The Story of Negro Schools in the South," by Edwin R. Embree.

"Singers in the Dawn. A brief anthology of American Negro Poetry," compiled by Robert B. Eleazer.

"Race Attitudes in Children. A Digest of a Book," by Bruno Lasker.

"Race Relations. A Program for the Women's Society."

"Roads Toward Interracial Peace," by George Edmund Haynes.

"Suggestions for Developing Christian Attitudes Toward Peoples of Other Races."

Other Recent Books on Race Relations:

Baker, Newton Diehl; Hayes, Carlton J. H. and Strauss, Roger Williams (eds.)
"The American Way. A study of Human Relations Among Protestants, Catholics and Jews," Chicago and New York. Willett, Clark & Co. 1936. ix, 165p.

Baker, Paul E.
"Negro-White Adjustment. An Investigation and Analysis of Methods in the Interracial Movement in the United States." New York. Association Press. 1934. 267p.

Bowen, Trevor
"Divine White Right. A study of Race Segregation and interracial Cooperation in Religious Organizations and Institutions in the United States." New York and London. Harper & Bros. 1934. 310p.

Embree, Edwin R.
"Brown America. The Story of a New Race." New York. The Viking Press. 1931. 311p.

*Jones, Laurence C.
"The Botton Rail. Addresses and Papers on the Negro in the Lowlands of Mississippi and on Interracial Relations in the South During Twenty-five Years." New York. Fleming H. Revell Co. 1935. 96p.

*Names are marked with an asterisk when the author is a Negro.

Neff, Lawrence W.
"Race Relations at Close Range. Watching the Negro Problem Settle Itself." Emory University, Georgia. Banner Press. 1931. 35p.

Schrieke, B.
"Alien Americans. A Study of Race Relations." New York. The Viking Press. 1936. xi, 208p.

Weatherford, W. D. and *Johnson, Charles S.
"Race Relations. Adjustment of Whites and Negroes in the United States." New York. D. C. Heath & Co. 1934. 590p.

Young, Donald
"American Minority Peoples. A Study in Racial and Cultural Conflicts in the United States." New York. Harper & Bros. 1932. 621p.

PRIZES AND AWARDS

In 1932, fifty colleges and many high schools participated in the study of race relations promoted by the Commission on Interracial Cooperation. Three awards of $100 each and two of $50 each were announced by the Commission on Interracial Cooperation for the race relations studies in southern schools and colleges. The recipients were Arkansas State Teachers College, Conway; Charles H. Brown, a student in the University of Oklahoma, at Norman; Virginia Davidson, a student in the high school of Fayetteville, Arkansas; R. J. Reynolds High School, Winston-Salem, North Carolina; and the high school of Kirksville, Missouri.

The award to Arkansas Teachers College was in recognition of exceptional work in an educational project entitled, "The Quest for Understanding," which was promoted in fifty colleges of the South by the Interracial Commission. The entire student body of the Arkansas school, numbering eight-hundred, was enlisted in the project, which featured the development of an educational approach to the problems of race relations. Other institutions doing exceptional work on this project, the Commission announced, were: South Georgia Teachers College, Birmingham-Southern College, Asheville Normal College and the College of the Ozarks.

Mr. Brown's award of $100, offered for individual student papers on "The Quest for Understanding," was won in competition with more than a hundred excellent theses representing thirty institutions in eleven states.

Miss Davidson was the winner in a similar project promoted by the Commission in the high schools of the South, entitled, "America's Tenth Man." School prizes of fifty dollars each for collective work on this project were awarded by the Commission to the high schools at Winston-Salem and Kirksville. In this competition a large number of high schools participated and several hundred papers were written.

In 1933, the award of prizes by the Commission on Interracial Cooperation for racial study was award of prizes of $50 each to the high school of Biloxi, Mississippi; Miss Frances Everett, history teacher there; and Prof. George L. Blackwell, teacher of economics in Central High School, St. Joseph, Missouri, for outstanding work in a south-wide study of the contribution of the Negro to American history was announced.

The educational project was sponsored by the Commission under the title of "America's Tenth Man."

The award to the Biloxi school was made for the most effective group participation and that to Miss Everett for her work in promoting it. More than 550 pupils in the Biloxi public schools participated and more than 400 wrote papers. Local conditions affecting Negroes were investigated and a number of public programs were presented. The Biloxi school received honorable mention in the project in 1932.

Professor Blackwell promoted a similar study in his school, reaching the entire student body of 1,100.

Honorable mention was given Litton High School of Nashville, Tennessee, and the high school of Greenville, South Carolina.

The award to the student submitting the best individual paper went to Christine Lesousky, St. Charles High School, Lebanon, Kentucky. More than fifteen hundred papers were entered.

The 1934 awards of prizes in connection with the public school project, "America's Tenth Man" were

$50 to the Senior High School of Kirksville, Missouri, for the most effective work on the project; $50 to Mrs. Pauline D. Knobbs, teacher directing the project in the Kirksville school; $25 to Miss Mary I. Mullins, teacher directing the project in Booker Washington High School, Miami, Florida; $25 to Ralph Wallace, high school student of Knoxville, Tennessee, for the best individual paper on, "America's Tenth Man"; and a five volume "Tenth Man" library to each of the following schools: Senior High School, Hartford, Arkansas; Washington High School, Miami, Florida; Concordia Parish Training School, Vidalia, Louisiana; Carr Central High School, Vicksburg, Mississippi; Allen School, Asheville, North Carolina; Washington High School, Tulsa, Oklahoma; Pendleton Colored School, Pendleton, South Carolina; Senior High School, Knoxville, Tennessee; Senior High School, Port Arthur, Texas; Van de Vyver Institute, Richmond, Virginia.

It was stated that the "Tenth Man" project, featuring the study of the Negro's contribution to American history and civilization, was carried out in more than a hundred schools in all parts of the South, and that several thousand pupils were enlisted. It was sponsored by the Conference on Education and Race Relations, an organization of fifty southern educators who are cooperating with the Interracial Commission in its educational program.

On behalf of the Julius Rosenwald Fund, the Interracial Commission announced in 1935, an offer of $1,000 in awards for notable true stories of Negroes—the stories of their efforts to make a living in agriculture, industry, business, personal service, and the professions. In each of these classes there were four awards. A first prize of $100, a second prize of $50 and two of $25 each, a total of twenty prizes. The awards were:

Agriculture: R. L. Philyaw, farmer, Evergreen, Alabama; Bilbo Willis, 4-H Club boy, Wiggins, Mississippi; B. L. Colbert, truck grower, Minden, Louisiana; W. M. Ware, farmer, Queen City, Texas.

Industry: B. W. Whiting, engineer, Raleigh, North Carolina; Samson Downing, Tangipahoa, Louisiana; James A. Parsons, Jr., metallurgical engineer, Dayton, Ohio; J. C. Stubbs, sign painter, Detroit, Michigan.

Personal Service: Joe S. McLane, hotel man, Jacksonville, Florida; Miss Lulu Rogers, domestic, Chattanooga, Tennessee; Miss Josephine Britt, maid, Wellington, Kansas; D. M. Marshall, student, Prairie View, Texas.

In the field of Business: Jessie B. Blayton, certified public accountant, Atlanta, Georgia; Lucia M. Pitts, office secretary, Department of Interior, Washington, D. C.; P. B. Young, editor and publisher, "Journal and Guide," Norfolk, Virginia; Harry H. Pace, president, Supreme, Liberty Life Insurance Company, Chicago.

In the Professions: J. J. Starks, president, Benedict College, Columbia, South Carolina; W. A. Cooper, preacher and painter, Charlotte, North Carolina; Robert T. Burt, physician and surgeon, Clarksville, Tennessee; S. D. McGill, attorney, Jacksonville, Florida.

Mrs. Edith Anisfield Wolf, of Cleveland, established in 1934, a prize of $1,000, in memory of her father, to be called the John Anisfield Award. The prize will be awarded annually after August 1 of each year to "a sound and significant book published in the previous twelve months on the subject of racial relations in the contemporary world." The judges will be Henry Seidal Canby, editor of The Saturday Review; Henry Pratt Fairchild, professor of sociology at New York University, and Donald Young of the Social Science Research Council. Books submitted should be sent to the Anisfield Award Committee, care of The Saturday Review, New York City. The first award will be made to a book published between August 1, 1934 and August 1, 1935.

"A LITTLE LEAVEN"

Answering a consistent demand for plays that deal with social relations, the Department of Race Relations of the Federal Council of Churches published a short interracial play entitled, "A Little Leaven," written by Elsie Lineweaver and Mary Reed.

The setting of the play is a Metropolitan business office to which an attractive Negro girl, graduate of

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a church college, comes looking for employment as a stenographer. The head of the firm is the chief benefactor of the college and in the commencement address, when this girl graduated, encouraged the students to feel that education had opened the door of economic opportunity. His consternation when his own words are brought back to him, the attitudes of the office force and the working out of the problem with the aid of an interested office secretary, plus the personality of the young Negro girl, are all well developed during the two acts. A third racial angle is given by a Mexican student who is a beneficiary of the business man.

The play is realistic and not at all preachy. It is easy to produce and in itself is a worth while interracial project.

"A Little Leaven" can be secured from the Department of Race Relations, Federal Council of Churches, 105 E. 22nd Street, New York, New York, at $40.00 a thousand, $20.00 for five hundred, $6.00 a hundred, 15 cents a copy.

Interracial Cooperation in the South Between White and Negro Christian Women

In August, 1916, there gathered at Stillman Institute in Tuscaloosa, Alabama, one hundred and sixteen Negro women as delegates from six states for a ten-day conference. The faculty of white and Negro people instructed them in Bible, Sunday School work, home making, health, and recreation. For four years this one central conference was held at Stillman. In 1920, Georgia and Virginia decided to hold similar conferences. By 1921, all sixteen states in which the Presbyterian Church of the South had Synodicals were holding their individual conferences.

Delegates were chosen by local auxiliaries without regard to their church affiliation, the money being contributed by the white women. There was no desire to keep this work denominational, so gradually auxiliaries of other white denominations joined in financing the expenses of the delegates. The faculties were made up of women of both races who represented the highest efficiency in the subjects they were asked to teach.

In 1926, the Bureau of Christian Social Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, began to make plans for holding leadership training schools for Negro women of the Colored Methodist Episcopal Church. Two conferences were held during 1928, one in the eastern section and one in the western section.

In 1929, two training schools were put on under the Standing Committee on Social Service (of the Bureau) at Paine College, Augusta, Georgia, and at Mississippi Industrial Institute, Holly Springs, Mississippi.

Fifty women attended the Paine College School and fifty-four the Mississippi Institute School. The auxiliaries of the North and the South Georgia Conferences and of the North Mississippi Conference were appealed to for help in paying the room and board fees for these schools.

Leadership Training Schools spread and in 1935, these two states and four more, Alabama, Kentucky, Tennessee, and Texas were cooperating.

Into these Leadership Training Schools have come women—housewives, teachers, cooks, nurses, laundresses, officers of Missionary Societies, beauticians, students, maids seamstresses—a thousand in 1935, from more than one hundred and seventy-five counties in twelve states.

WHERE SCHOOLS WERE HELD

Alabama

Tuscaloosa, Stillman Institute (Presbyterian U. S.); Birmingham, Miles College (Methodist Episcopal Church South).

College (Methodist Episcopal Church South).

Tennessee

Knoxville, Knoxville College (Presbyterian U. S.); Jackson, Lane College (Methodist Episcopal Church South).

Arkansas

Little Rock, Philander Smith College (Presbyterian U. S.)

Georgia

Atlanta, Spelman College (Presbyterian U. S.); Augusta, Paine College (Methodist Episcopal Church South).

Mississippi

Jackson, Jackson College (Presbyterian U. S.); Holly Springs, Industrial College (Methodist Episcopal Church South).

North Carolina

Winston-Salem, Teachers' College (Presbyterian U. S.)

South Carolina

Columbia, Benedict College (Presbyterian U. S.)

Texas

Tyler, Texas College (Methodist Episcopal Church South).

Virginia

Petersburg, State Normal College (Presbyterian U. S.)

Kentucky

Louisville, Lincoln Ridge (Methodist Episcopal Church South).

These activities which have served to bring Negro women into the mental vision of white women all over the South have had interesting results.

White women want to know more about Negroes as people and from members of the race themselves.

This desire to know Negroes and through cooperation to bring to pass a new Christian order, has found another mode of expression. Invitations to Negro women to meet with the white women upon some special occasions, to join in the programs, to be one with Christ, have been sent out broadcast in all the states, and they have been accepted.

Four Phases of Racial Life:— In order to develop an interest in temporal affairs, a simple study of community life was prepared. Women were asked to include this study when Bible study and Community Welfare Clubs were established.

I. Religious Life.
   1. How many Negro churches in your town?
      Denominations?
   2. Are their buildings and surroundings well kept?

II. School Life.
   1. Public schools for Negro children:
      a. How many teachers?
      b. Pupils enrolled?
      c. Average attendance?
      d. Number of seats?
   2. Have you a high school for white children?
      Negro?
   3. Are there white consolidated schools?
      Negro?
   4. Is transportation furnished for white children?
      Negro?

III. Family Life.
   1. What are housing conditions among the Negroes?
   2. What accounts for unsatisfactory conditions?
   3. Does their work take Negro mothers away from home?
      What kind of work?
   4. During their absence, how are their pre-school children cared for?

IV. General Conditions.
   1. What other conditions have you discovered by your survey?
   2. What is the most serious situation in your town facing the Negroes?
      Facing white people?
   3. Is the condition one for which Negroes alone are responsible?
      If not, are white Christians helping them?

SOUTHERN BAPTIST WOMEN AND THEIR PROGRAM

During these years the women of the Baptist churches, in addition to cooperating with other denomination in Bible Study classes and Community clubs, were planning interracial activities which would be of special value in training Negro Baptist Women for leadership in their own missionary societies.

Their first project was to help the Negro women develop adequate literature under the direction of their own officers with advice and help from the white Baptist women. The result of this project was the publication, "The Worker," missionary and educational quarterly. Miss Nannie H. Burroughs, secretary of the Woman's Convention, Auxiliary to the National Baptist Convention, was chosen editor. Ably assisted by Mrs. Una Roberts Lawrence, study editor of the Mission Board of the Southern Baptist Convention, Miss Burroughs issued the first number in 1934.

Wherever the Woman's Missionary Societies of any denomination have a state headquarters, with offices and employed executives, they might take a leaf from the book of progress of the Woman's Missionary Union of Virginia. Placing a Negro secretary

on the State Board of a white missionary society for the development of new societies and strengthening weaker societies of Negro churches, practically guarantees interracial cooperation between the local societies of white and Negro women.

In the summer of 1934, a committee was appointed to confer, plan and make recommendations to both groups. Mrs. G. Paul LaRoque, of Richmond, was asked to serve as chairman of that committee, on which the following ladies served faithfully with her: Mrs. H. E. Hood, of Norfolk; Mrs. Herbert Smith, of Newport News; Mrs. W. J. Clark, Union University, Richmond; Mrs. Fred Pfaus, Richmond, for the white group. Mrs. W. T. Johnson, Richmond; Mrs. C. E. Jones, Newport News, representing the colored group. Mrs. Johnson and Mrs. Jones have been for years president of the two Woman's Auxiliaries of Baptist colored women in Virginia.

This committee recommended that an administrative committee be appointed by the president of Woman's Missionary Union of Virginia from the Executive Board of that organization, and joint committees be appointed in the larger cities of the state, to be selected from the colored and white leaders among our Baptist women in those cities. This committee also presented the name of Miss Fletcher Mae Howell, of Portsmouth, Virginia, as the one who should lead us in this interracial work as field missionary.

Miss Howell is a graduate of Hartshorn College, Tuskegee Institute, Alabama, and of Freelingheysen University, Washington, D. C. She has served in social agencies, in war work and as alumnae secretary of Hartshorn.

The Church and Race Relations

In 1934 plans for more effective cooperation between the M. E. Church, South, and the Colored M. E. Church were formulated. The plans provided for "the promotion of greater cooperation between local congregation of the two denominations; for mutually helpful contacts in summer assemblies, pastors schools, annual conferences, missionary organizations, and colleges; for the wide use of literature on the relationship of the two denominations and on methods for the improvement of interracial conditions; and for the larger support of Paine College and other Negro institutions fostered jointly by the two churches.

"The Colored Methodist Episcopal Church was organized by the Methodist Episcopal Church just following the Civil War, to provide a church home for the 250,000 Negroes who at that time held membership in white Methodist churches."

RACE RELATIONS SUNDAY

Race Relations Sunday, promoted by the Department of Race Relations of the Federal Council of Churches of Christ in America, was widely observed in 1936 throughout the nation. There was a larger number of white churches in the South observing it this year than ever before.

The Commission on International Cooperation suggested that in every church where it is possible, both colored and white, some message be given or some token of good will be offered and received, emphasizing the importance of peaceful and happy living together and the debt of each race to the other.

The pastors of some fifty white and Negro Protestant Churches in Chicago exchanged pulpits in observance of the 14th Annual Race Relations Sunday. Mayor Edward Kelly designated the week, February 9-15, 1936, as Race Relations Week in the City of Chicago, and urged special consideration this week of all matters pertaining to future race relations in the city.

The Burlington, (N. C.) Times in a comment on Race Relations Sunday said: "With the Scottsboro case once more at the boiling point, with twenty Negroes cremated in a flaming convict truck through carelessness of white officials, with Senator Pittman challenging the encroachment of the yellow race (Japan) upon 'Caucasian' territory in the Far East, with Italy forcing the issue of black vs. white to the forefront in its invasion of Ethiopia—what is more fitting for civilization than that it take time out for a Race Relations Sunday as it did two days ago.

"Usually, of course, certain days or weeks set aside by observance or proclamation to ponder upon or to air to the public certain phases of this, our life, are of little moment. Safety Week, Accident Prevention Day, et cetera, et cetera—what do they usually avail? Nothing, except reams of press publicity, and columns of propaganda that may or may not prevent one accident or one fire or one calamity.

"But in the field of human relations there is vital necessity for more of these observances such as Race Relations Sunday.

"This is particularly true in the South, where the race issue is vastly more emphasized than in any other section. The Negro retards the South—through his illiteracy, his spontaneous and unthinking criminality, his indolence and indigence. But then, the South most emphatically retards the Negro. Whatever composite faults are the Negro's, indirectly the blame lies on the shoulders of the white citizenry of the South. The Negro, ignored and berated, cannot be expected to lift himself by his own bootstraps. Only through an all-embracing expansion of education for the Negro, through helpful and missionary work in the courts instead of the contemptuous '$10 and the costs or 30 days on the roads' through a guiding hand of social justice, through an adulteration of white arrogance and a renascence of toleration—through these abstract gestures of good will toward the Negro can the South improve his lot, correct those influences which retard both his race and the South as a section, and finally remove from the escutheon of Dixie one of its most shameful economic and social blots."

Young People's Meetings

In February 1934, The Student Council of Louisiana State University, by a vote of 4 to 2 recommended that the university withdraw from the National Student Federation because of the inclusion of Negro students in the federation. Before the recommendation could be submitted to the student body, strong opposition developed. The college paper came out in a vigorous editorial opposing the move which said: "In the eyes of the southerner, imbued with old-fashioned ideas ostracizing the Negro from any educational or cultural advancement, this resolution may appear proper. But in the eyes of the thinking student, the entire move of the student council is nothing short of ridiculous.

"The student Y. W. C. A. sent the council a letter expressing the conviction that 'for L. S. U. to withdraw would be a step backward,' while A. O. French, secretary of the student Y. M. C. A., characterized the move as a piece of 'foolishness' comparable to recent efforts to prohibit the teaching of modern science in the schools." The result was that the recommendation was rescinded by a vote of 4 to 2.

In October 1935, a group of young people, white and Negro, in Philadelphia, began to hold interracial fellowship meetings at the First Baptist Church of that city. The purpose was to build up a congregation, composed of whites and Negroes. The choir was to be mixed. The services were held Sunday afternoons. Prominent ministers, white and Negro, were invited to address the congregation. 1936 reports of the movement indicated that it might become permanent.

The Alabama Institute of Religion (Interracial Conference) point of view is that religion is the common tie between the white man and the Negro. In 1932, a small group met at Talladega College. One white man attended. Two years later another conference was held. This meeting was more successful than the first, and was called "The First Alabama Institute of Religion."

The second Interracial Conference was held at Talladega in February, 1936. About twenty delegates attended. Along these was a Commission from Birmingham Southern College which included four students. It is proposed that the 1937 Conference will attempt to emphasize more prominently the question of interracial difficulties.

The Christian Youth Conference of North America held its 1936 meeting at Cleveland. Seventy-two denominations and agencies were represented, of particular interest to the large representative group of young people of all races was the number of Negro delegates present and participating in the conference. Most of

the major religious bodies among Negroes had representation. Martin Harvey, a Negro, was the retiring president of the conference. He presided over the open sessions and set forth the purposes of the conference. "What can we do, and how shall we do it, to create and cement warm interracial friendships in Cleveland? What kind of affair will bring together a fairly good cross-section of interracial youth and establish a cooperative relationship?" That is the question the members of the Cleveland Youth Council asked themselves last spring.

"A dance? No; dances are so meaningless, and while feasible as an interracial project, mere dances hardly create the desired effect.

"A banquet? No; banquets are just a little bit too formal to secure the desired effect. A Fellowship dinner? Ah, much better. A Friendship supper? The answer!

"And a Friendship supper it was. Calling for representatives from cooperating groups to serve on a special planning committee including the executive committee of the Youth Council, sub-committees were set up for publicity; speakers, etc. Each committee worked diligently, and as a result, more than one hundred and fifty persons were present, at least half of whom were white.

"A novel seating plan was used, causing everyone to sit in certain places according to his number. Thus, he was given the opportunity of meeting someone entirely new to him. From the very beginning, the warm, sincere spirit of cheerful friendliness that prevailed throughout, exceeded our fondest hopes. Table games were played, group singing and special numbers were featured."

The Christian Century (Chicago) October 21, 1936, commented on the absence of a Negro speaker at Atlanta from the National Preaching Mission caravan that was going from city to city, in the following words: "At all the previous missions, until Georgia was reached, there had been a 'darker' exponent of the Christian gospel in the group. But when plans were being made for Atlanta the local (white) church council decided that such an inclusion would be too radical a step for this city . . . The Negro Ministerial Alliance promptly decided that such a stand . . . was too far removed from the 'noble' end in view to warrant their support. They withdrew refusing also to have a part in what they called 'segregated meetings for Christ.' The mission got under way, however, and was going along nicely until Dr. T. Z. Koo finally learned the real reason for the absence of the Negroes from the meetings. He promptly left the caravan flat. It is difficult to determine whether the most significant fact about this episode—provided that the account given is correct—is the evidence that the organizers of a Christian preaching crusade felt it impossible to question the social conventions of a southern city, or the fact that it was Dr. Koo who brought the issue to a head. On the whole, there is probably more food for reflection in the latter fact. For it is evident that the distinguished Chinese head of the World Student Christian federation felt it necessary, under the conditions which he discovered at Atlanta, to identify the oriental Christianity for which he speaks with the Negro's resentment at the white man's social pretension. Western Christians who have rejoiced at the 'world-wide spread of Christianity' may soon discover that, having circled the globe, the gospel to which they profess loyalty has now returned to their own doorsteps demanding recognition for teachings which have hitherto been complacently ignored."

New Plan of Interracial Cooperation in Education

At the 1936 Institute on Regional Development held at the University of North Carolina, Professor Guy B. Johnson of that university outlined a new plan for interracial cooperation in education in the South. He said, "I believe that where the mores and attitudes will permit it white schools ought to have occasional lectures by Negro scholars and special institutes including Negro speakers such as the Institute of Human Relations here at the University of North Carolina. After this practice has become established it might be possible to have Negro specialists give classroom or seminar lectures along certain lines. We have done this for several years here at the University of North Carolina.

"As soon as it is possible, and I think there are places where it is possible now, we might attempt special joint seminars of white and Negro teachers and students, especially where we are dealing with research problems that involve the Negro.

"Another region where there is a possibility for greater participation of Negro scholars is in the various professional and academic societies of the southern region. One would think that such societies would ignore the color line in behalf of arts and science, but if you will look into the matter you will be surprised to find that for the most part the societies are white men's societies. Either deliberately or unconsciously the white officials of these societies have failed to take Negroes into membership. Certainly, the work of both groups of scholars would be vastly improved if they could get together in the annual meetings of these professional societies.

"What I have already said is very closely tied up with research. There are today Negroes in all the social sciences, working in the Negro colleges of the South, whose training, experience, and research contributions are vastly better than those of many white scholars. If we had more cooperative research work going on, we would avoid a lot of duplication and both sides would profit by the stimulating contacts.

"In many southern colleges there are young Negro scholars who have partially completed the requirements for a higher degree and who are pursuing dissertation research projects while they are teaching. Sometimes there are close at hand white professors who could be of much benefit to these Negro scholars but who do not even dream of their existence. The Negroes hesitate to approach the white men for advice because they are not certain of the reception they would get. There should be some way by which these Negro scholars could benefit by the advice and assistance of professors of the white race. This assistance should also be extended to include special lectures or seminars by white professors to students in Negro colleges.

"It may also be necessary to recognize in the future the fact that certain lines of research should belong more and more to Negro scholars. This is especially true of research projects which involve intimate contacts with members of the Negro race. There are some things which a Negro scholar can get at much easier than a white scholar.

"Whatever program for the future development and coordination of research in the South, is adopted, should include Negro colleges and Negro scholars. It should recognize that there are some high grade Negro institutions, that there are Negro research men who are as competent and deserving as any one else, and it should not be guilty of perpetuating the customary discrimination against the Negro. In short, it should be color blind.

"Another problem which I should like to discuss is that of graduate and professional study for Negroes in the South. This is becoming one of our most acute educational problems in the South. Are we going to solve it in the old way by tossing out a few crumbs of pseudo-graduate instruction to Negro graduate students? I should like to think that a group like this would take an advanced stand on this question because it is one which will become increasingly important and which involves the welfare of the whole region."

Different Levels on Which Race Relations Operate

The improvement of relations between the races operates on different social levels.

The Commission on Interracial Cooperation and other related movements as the various church missionary societies operate on the higher social levels. They are the efforts of leading whites and leading Negroes working cooperatively, for the betterment of the Negro group and the improvement of the relations between the white group and the Negro group. This work of the Commission on Interracial Cooperation and other related movements has a more or less philanthropic aspect. In fact much of the financial support comes from philanthropic sources.

Young people's movements, youth

councils, etc., for the improvement of race relations are on about the same social levels as the Commission on Interracial Cooperation. They differ, however, from the Commission on Interracial Cooperation in these respects: The young people's movements, in general, are unsubsidized. They are more for the benefit of the individuals participating in the movement than for the masses of young people, white and black. It is the desire of these young people to become more intimately acquainted with each other and find a common ground on which they can associate. A third difference is that the young people, in general, do not have the profound respect and reverence for customs and traditions which the older people have.

COOPERATION ON THE WORKING CLASS LEVELS

There is a marked increase in the cooperation of whites and Negroes on the working class level. This cooperation arises from identical economic interests and is more on the plane of social equality than the cooperations that are taking place on the higher social levels.

This growing cooperation of whites and Negroes on the working class levels is particularly true in the field of industry and agriculture. See above discussions under the headings: (Share Croppers Union Movement and the Negro and Craft Unions vs. Industrial Unions).

The tendency of working class whites and Negroes to cooperate will in all probability have much greater and more far-reaching effects than the cooperations that are taking place on higher social levels.

DISCRIMINATIONS AGAINST NEGROES

The Negro in the United States is discriminated against in every avenue of life. Some of these discriminations are: In public conveyances—street cars, busses, trains, boats, aeroplanes; in public places—hotels, restaurants, cafes, etc., railway and bus stations, theatres, moving picture houses, etc., public buildings; in department and other stores—matters of service and courtesy; in education—appropriations, salaries, equipment, lack of transportation facilities, lack of enforcement of compulsory school laws, provision for higher education; in health—denial of hospital facilities, lack of hospital facilities, lack of sanitary provisions in Negro sections of towns, public health service; in public parks and playgrounds; in occupations, particularly in industry; in cementeries, in matters of religion.

Some Examples of Discrimination

Caleb Peterson, Jr., an eighteen-year-old Negro youth, junior in the Peekskill (New York) High School won first honors in the dramatic section of the National Speaking tournament held at Oklahoma City, Oklahoma, in May, 1936. He won the right to represent his high school in a class of fifty-one. Funds for his trip to Oklahoma City were obtained by popular subscription. All of the Peekskill service clubs, as well as various other organizations made substantial donations. School officials contributed $50. He was the only Negro entrant among 750 students from 150 high schools all over the country. Reports say that when he arrived in Oklahoma City, he was told how to come and go and cautioned under no condition must he attempt to partake of any of the social courtesies enjoyed by the other contestants. The tournament was held in one of the white high schools of the city. It was planned to have Peterson appear separately at the colored high school and be judged apart from the rest of the contestants. Negro citizens of Oklahoma City made such a strong protest that Peterson was at last permitted to take part in the trials at the white high school, with the white contestants. The arrangement, however, was that Peterson should come to the platform with the other contestants but retire while they spoke, then when his time came to speak they were to retire. This arrangement did not prevent him from winning first national honor in the dramatic section before a large audience in which there were only ten Negroes. He recited a portion of the second act of "Emperor Jones."

It is reported that at Petersburg, Virginia, a white clerk in a grocery store, slapped a Negro girl for not addressing him as "Mister." A warrant was issued and he was fined $5.00 in police court. Previously a colored boy was fined $10.00 for having an argument with the same clerk. Negroes instituted a boycott against the store.

Some stores in Northern and Border cities refuse to sell to Negroes or give them inferior service at a much higher cost than the ordinary rates to other customers. In the Municipal Court at Cleveland, Ohio, in October, 1935, Mrs. Ellen Sissle was awarded $100 damages against the Harvey, Inc., a woman's apparel shop, for refusing to give service. The store said there was no cause for action since women's apparel shops were not named in the Ohio Civil Rights Law. On this ground the case was carried to the Court of Appeals which reversed the Municipal Court decision. The ruling was that the shop was a retail store and not subject to the Ohio Civil Rights statutes and therefore could legally deny service accommodations to Negroes. The case was carried to the State Supreme Court which, on November 19, 1936, refused to review the decision of the Cleveland Court of Appeals, this in effect upheld the contentions of the attorneys for the store that retail stores were not bound by the Ohio Civil Rights Law. This law, passed 42 years ago, is very general in its language and does not compare with the specific laws of New York, Pennsylvania and Illinois. Section 12940 of this Ohio law says: "Whoever, being the proprietor or his employee, keeper or manager of an inn, restaurant, eating house, barber shop, public conveyance by land or water, theater or other place of public accommodation and amusement, denies to a citizen, except for reasons applicable alike to all citizens and regardless of race or color, the full enjoyment of the accommodations, advantages, facilities or privileges thereof, shall be fined . . . . . etc.

Two courses were under consideration by lawyers for the plaintiff. One, to carry the case to the United States Supreme Court, the other, to seek an amendment to the Ohio Civil Rights Law. This is the second time in recent years that the Ohio Supreme Court has narrowed its interpretation of the civil rights of Negroes. In 1933, it ruled in the now famous Doris Weaver case that Ohio State University was not violating the constitutional rights of Miss Weaver by segregating her in one-half of a practice cottage in a home management course at the University. These two decisions by the state's high court are causing grave apprehension among the Negro citizens of Ohio because they indicate that instead of a liberal and expanding view of civil rights and social welfare for Negroes, the court is restricting its vision.

Civil Rights Bills

Henry J. Richardson, Jr., Negro Democratic Representative from Indianapolis to the Indiana legislature, introduced a bill raising to $300 the civil penalties that might be collected for discrimination against persons because of race or color. Strong opposition developed against the bill which failed to pass. The following resolution concerning the bill sent to the legislature by Fountain Square Klan No. 184 of the Ku Klux Klan of Indiana:

"Invisible Empire
KNIGHTS OF THE KU KLUX KLAN
Fountain Square Klan No. 184
Realm of Indiana
RESOLUTION

WHEREAS, Henry J. Richardson, a Negro, has introduced a bill in the House of Representatives of the General Assembly of the State of Indiana to increase the penalties against hotels, restaurants, theaters, and barber shops for refusal to give equal accommodations to all persons regardless of race or color; and

WHEREAS, said bill will have the natural effect of increasing friction between the races and seriously hamper all efforts to promote interracial good will; and

WHEREAS, we know from past experience that after the passage of such a bill bands of radical Negroes will make it a point to seek out white places of entertainment for the purpose of compelling the managers of such places to entertain them; and

WHEREAS, we firmly believe in the right of every person to choose his social and business associates and to restrict his dealings to white,

black, red, yellow, brown, red-headed, bald-headed, slim, fat, or any other class of persons, and that any law restricting that right is an unjust infringement of natural rights; and

WHEREAS, said bill will interfere with the comfortable and convenient enjoyment by white people of the service and entertainment afforded them by other white people operating such places of service and entertainment; and

WHEREAS, said bill will discourage the development of hotels, restaurants, theaters and other similar businesses by Negroes seeking the patronage of their own race; therefore

BE IT RESOLVED, that Fountain Square Klan No. 184, Realm of Indiana, Invisible Empire, Knights of the Ku Klux Klan, in Klonklave assembled, respectfully urge to the General Assembly of the State of Indiana that said bill be defeated.

BE IT FURTHER RESOLVED, that said Klan respectfully urge to sembly that all acts now in effect imposing penalties upon the operators of any business for refusal to accommodate all persons regardless of race or color be repealed; and

BE IT FURTHER RESOLVED, that said Klan respectfully urge to said General Assembly that a bill be passed providing that whenever separate and equally convenient and comfortable accommodations are provided in any public conveyance for different races, it shall be a misdemeanor for any person to enter the accommodations reserved for members of a race other than his own unless no accommodations are provided for the race to which such person belongs.

Done in the Klavern of Fountain Square Klan No. 184, Realm of Indiana, Invisible Empire, Knights of the Ku Klux Klan, this 25th day of January, A. D. 1935, in witness whereof the Exalted Cyclops of said Klan has caused the Kilgrapp thereof to affix hereto the Seal of this Klan.

Fountain Square Klan
No. SEAL 184
Ind.
Knights of the Ku Klux Klan

Amendments were made in 1935 to the New Jersey Civil Rights law "increasing the maximum attorney fee from $50 under the old act to $100, and making the payment mandatory. It also provides for the payment of full taxed costs which will more than cover any actual expenditure by the aggrieved party in connection with court costs, witness fees, filing court orders, etc."

In June, 1935, a Civil Rights Bill for the District of Columbia was introduced in the House by Representative Herman P. Koppleman, Democrat of Connecticut. "The bill provided a penalty of not less than $100 nor more than $500 to be recovered in the Supreme Court of the District of Columbia by the person aggrieved from any person who shall refuse to any person equal accommodations or privileges in any public place.

"The refusal of equal accommodations or privileges by the terms of the bill is made a misdemeanor punishable by a fine of not less than $100 nor more than $500 or imprisonment of not less than 30 days nor more than 90 days or by both fine and imprisonment."

The bill was not enacted into law.

"Segregation and discrimination on account of color are generally practiced in the District of Columbia. The government itself sets the example which is followed by owners and operators of hotels, restaurants and places of amusement.

"In the public parks in the District of Columbia colored people are restricted to the use of certain golf courses, tennis courts, baseball diamonds. In those public buildings where there are cafeterias colored government employees are generally segregated.

"Separate schools and separate swimming pools are maintained. The Court of Appeals of the District of Columbia has upheld covenants in deeds prohibiting the sale, rental or leasing of property in certain areas to colored people or its occupancy by them.

"In the House restaurant colored people are denied service. Only in a few department stores, which have large colored patronage, are colored people served in the lunchrooms and at the soda fountains. In none of the downtown theaters or places of amusement are they admitted.

There is no law in effect which directs the segregation of colored persons or discrimination against them in public places, but in the cases in which suits have been filed only nominal damages have been allowed.

The Pennsylvania Legislature in 1935 passed a Civil Rights Bill "The text of the bill follows:

THE GENERAL ASSEMBLY OF PENNSYLVANIA-FILE OF THE HOUSE OF REPRESENTATIVES

No. 67-Session of 1935

To amend Section 1 of the act approved the 19th day of May, 1887 (Pamphlet Laws No. 130) entitled "An act to provide civil rights for all people regardless of race or color," amplifying and extending the provisions of said act and increasing the penalties for violation thereof.

SECTION I—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met and it is hereby enacted by the authority of the same;

That Section 1 of the act, approved the 19th day of May, 1887 (Pamphlet Laws 130) entitled, "An act to provide civil rights for all people regardless of race or color," is hereby amended to read as follows:

Section 1—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met and it is hereby enacted by the authority of the same.

That all persons within the juridiction of this Commonwealth shall be entitled to the full and equal accommodations, advantages, facilities and privileges of any places of public accommodation, resort or amusement, subject only to the conditions and limitations established by law and applicable alike to all persons.

No person being the owner, lessee, proprietor, manager, superintendent, agent or employee of any such place shall directly or indirectly refuse, withhold from or deny to any person any of the accommodations, advantages, facilities or privileges thereof or directly or indirectly publish circulate issue display, post or mail any written or printed communication notice or advertisement to the effect that any of the accommodations, advantages, facilities and privileges of any such places shall be refused, withheld from or denied to any person on account of race, creed or color, or that the patronage or custom thereat of any person belonging to or purporting to be of any particular race, creed or color is unwelcome, objectionable or not acceptable, desired or solicited."

Discriminations in Public Conveyances

The tendency for railroads in the South is to improve the Jim Crow accommodations for Negroes. In some cases abominable conditions still exist as indicated by the following:

On complaint of the National Association for the Advancement of Colored People, a Jim Crow practice on a coach of The Chicago, Rock Island and Pacific Railroad discontinued an abominable practice on a train running between Little Rock, Arkansas and Oklahoma City, Oklahoma. "The arrangement became known when a Negro woman traveling on the train made complaint to the National Association for the Advancement of Colored People. The journey is one of ten hours. There was only one coach on the train. It was divided in half and in one end was a toilet for white women with that end occupied mostly by white women. The other half was a smoker for white men which had a curtain hung across several seats reserving a small section for Negro passengers. In that end of the coach was a toilet, which was for the use of white and Negro men and Negro women.

"In its protest to the Rock Island railroad, the NAACP wrote:

'Please be advised that we are instructing all of our branches that this is a violation of all principles of equal protection and accommodation and that the company is legally liable to any Negro woman who is forced to use a toilet in a smoker available to Negro men while a separate toilet is provided on the train for white women.'"

Bus lines are at present the worse offenders with respect to Negro passengers. In the lines in the South and some lines in the North, Negro

passengers are compelled to ride in the back seats which are directly over the wheels. In many cases no rest rooms and toilet accommodations, whatever, are provided for the Negro passengers.

A case in point occurred on a bus in Texas where a Negro woman with two small children was refused the use of the toilet accommodations provided at the bus station, and was told to walk a considerable distance to a railroad station. White women on the bus protested against the outrage. The editor of the Oklahoma City Black Dispatch commenting on this incident said:

"The fact that these southern women practically demanded that this lone Negro mother be given the right to use the same conveniences that they use, indicates that sentiment in the South is developing properly. Public sentiment is the underpinning of all law.

"We happened last week to stop off in Terrell, Texas, and discovered at the bus station that only one toilet was provided for Negro men and women. This was not true in the white section because we happened to land in that compartment through mistake."

In Dallas, Texas, a street car conductor knocked down a Negro passenger who refused to change his seat when the car official changed the position of the marker separating the races. The Dallas Morning News commenting editorially on this incident said:

"Whether the conductor was right in this particular case depends on the actual circumstances; the violence used is certainly open to question. In all cases, give and take by both races can adjust satisfactorily handling their segregation in conveyance.

"The state law on the subject clearly provides for racial separation in street cars by markers, sensibly not requiring separate compartments. It is silent on the subject of the movable marker, over which most of the local trouble arises. The law clothes a street car motorman with authority to remove a passenger not seated in the space set apart for his race. It is open to question whether the passenger can be in the wrong if he has seated himself properly in the first place. When he is so seated, no court is likely to hold that he can be forced to move to a space where there are no vacant seats, merely because the conductor decides to move the marker.

"Racial adjustment is never difficult when it is attempted in a spirit of fairness and courtesy. When either race fails in that spirit, trouble is caused, sometimes unfortunately oppressing the innocent party. The Negro is not always wrong in a white man's world, but most of the time he must indulge in dark laughter when he recalls a striking phrase from Henry W. Grady's tribute to the southern Negro. 'The love we feel for that unhappy race,' said the great orator, 'others cannot measure nor comprehend.' The Negro himself frequently is tried sorely to measure and comprehend it.'"

Residential Segregation

For many years law suits having for their objective the restriction of Negroes to certain areas have been going on in the City of Washington. In spite of these law suits the Negroes have steadily encroached upon the restricted areas.

In July, 1936, two suits were filed in the District Supreme Court by white citizens, seeking to ban Negroes in the 400 block of Columbia Road, Northwest. The plaintiffs in the case contended that white residents in the block had a covenant on their property which provided that it would not be rendered or sold to a Negro. Harry Smith, white, owner of the house at 417 Columbia Road, turned his house over to the Capitol View Realty Company for renting. The Realty Company in turn, rented the house to Negroes, which apparently satisfied Smith. The neighbors complained that Smith had broken the covenant and had papers served on him requesting him to appear in court to show cause why he should not be restrained from renting his property to Negroes.

Adolph A. Monglitz, was a signer of the covenant. His wife, joint owner of the property, did not sign the covenant. Through a real estate agency the Montglitzes' rented the house to Negroes. The plaintiffs asked that the Monglitz appear in court and show cause why they

should be restrained from renting their property to Negroes. It was pointed out that no covenant exists on property on the other side of the street, and Negroes and whites were interspersed in houses throughout the block. In their answer the defendants pointed out that "a colored person has owned No. 430 Irving Street, Northwest for 10 years to the knowledge of all persons owning or occupying property in the square alleged to be covered by a restrictive covenant.

"They also stated that 15 other properties in the square, in which 417 Columbia Road, Northwest is situated, are now owned or occupied by colored persons.

"They also asserted that numerous properties situated in the immediate vicinity are now being offered for sale or rent to colored persons.

"They pointed out that a public school in a nearby area, formerly attended by white children, was transferred to the colored divisions and is now attended by colored children."

At Kansas City, Kansas, in July, 1936, a covenant, between residents of a district of the city known as Florence Place addition stipulating that property within the area was not to be sold, leased, rented or otherwise made available to Negroes was invalidated, by a decision handed down by the Wyandotte County District Court. "As a result of the decision which came after a lengthy and at times bitter court battle, Dr. B. F. Coffin, white, was permitted to dispose of a piece of property at 2049 North Tremont Place, to Dr. John M. Gill, Negro."

For sometime Oklahoma City, Oklahoma, has had a residential segregation ordinance. A suit against the ordinance was brought into the courts. The United States Circuit Court of Appeals Tenth District in September, 1935, rendered a decision that indirectly invalidated Oklahoma City's segregation ordinance. The State Supreme Court in November, 1935, in four direct decisions held that the Oklahoma City segregation ordinance was invalidated.

In a direct decision the Court ruled that the ordinance which prevents Negroes from residing in a block while the majority of the residents are white persons was in violation of the fourteenth amendment of the Federal Constitution.

Discriminations in Use of Libraries

It is a general practice in the southern states not to permit Negroes to use public libraries. The only library facilities open to them are in the few cities that have Negro branches of library systems.

Richmond, Virginia has such a branch which is closed during the vacation season. During this period the Negroes of Richmond are without library facilities because they are barred from the central library maintained by all the taxpayers of the city white and black.

Homer I. Rose, manager of the Richmond Branch Banker's Fire Insurance Agency of Richmond, brought suit in the summer of 1936 against the city to have open to him and to all Negro citizens the public city library, charging that the Negro branch was inadequate and was closed two weeks out of the year leaving Negro citizens without access to any library facilities.

Judge Robert N. Pollard of the United States District Court denied the petition of City Attorney James E. Cannon to dismiss Rose's petition for a mandamus. The City Attorney contended that the Federal Court lacked jurisdiction in the case. The plan is, if necessary, to carry the case to the United States Supreme Court.

Chinese Pupils Barred from White Schools in Mississippi Refuse to go to Negro Schools

Friction, disorder and general unhappiness would be occasioned if efforts were made to associate the Caucasian race together with the "colored races" in the public schools of Mississippi, the Supreme Court of that state declared in 1927, in denying native born Chinese the right of entrance to the white public schools of the state.

Chinese, the Supreme Court held, belong to the "colored race" and for that reason should enroll in the Negro schools of the state.

The decision was made in the case of W. F. Bond, state superintendent of education, versus Joe Tij Fung, an adult, and Joe Tin Lun, minor, which

reversed the mandamus of the circuit court of Coahoma County requiring the state superintendent and teachers of the Dublin consolidated public school to admit Lun.

Attorneys for Lun argued that the disbarment of Lun from the white schools of Mississippi was in violation of the articles of the Burlingame treaty of 1868, between the United States and China. This treaty gives any Chinese child of educable age, sojouring in the United States, the right to attend any of the public schools therein that are in any way supported by the United States government. The court held that excluding of the Chinese from the white schools did not break the treaty as the Negro schools were as much American schools as were the white schools.

"Section 207 of the constitution of 1890 provides there shall be separate schools for the white and colored races," the Supreme Court opinion reads: "The term 'white race' is used in that section of the constitution as limited to the Caucasian race, and the term 'colored race' is used in contra-distinction to 'white race' and involves all other races. Under our school laws," the court further opinioned, "provision was made for every child by division of schools, one for each race, thus keeping the races separate.

"This section of the constitution," the opinion continued, "is an aid, and for the protection of the colored races. The friction, disorder and general unhappiness occasioned by an effort to associate the Caucasian race together with the other, colored race, is too apparent to need illustration or repetition here.

"Under the constitution of the United States and the State of Mississippi the Negro is an American citizen and the law accords him that right." "Then," the opinion further reads, "how can an alien Chinaman complain when he is assigned to a school provided under our law for the colored races. We thus permit him to share with our own American citizens our benefits and privileges and enjoy all of the benefits and privileges accorded to one of our own citizens."

The United States Supreme Court in November, 1927, affirmed the decision of the Mississippi Supreme Court.

The Chinese consistently refused to send their children to Negro schools and for a number of years Chinese children in Mississippi were without educational facilities except for such part-time private tutoring as their parents were able to afford. Finally a Baptist Mission School was opened for them at Cleveland, Bolivar County, Mississippi. In 1937, a Chinese Community-Education Center was established at Cleveland to provide educational facilities for the more than 150 full-blooded Chinese children in the Delta. The parents of these children are some 300 merchants who mainly operate grocery stores in the Delta.

Law Suits to Compel State Universities in the South to Admit Negroes

In North Carolina in 1933, a Negro, Thomas R. Horcutt of Durham, made application for admission as a pharmacy student in the University of North Carolina. This application was denied on the ground that "the separation of the races in its schools and educational institutions has always been, and now is, the fixed policy of this state. That public policy has been established by its constitution, its laws, and the uniform practice of its people, both white and colored."

Two courses of procedure were suggested:

(a) Provision for equal opportunity in state Negro schools.

(b) Or the payment of tuition of Negroes from North Carolina in universities admitting Negroes.

Neither of the provisions thus far has been made.

In 1935, Miss Alice Carlotta Jackson of Richmond, Virginia, a graduate of Virginia Union University and a student for sometime in Smith College for women at Northampton, Massachusetts, made application to the department of graduate studies at the University of Virginia for admission to pursue advanced work in French. The university denied the application on the ground that "The education of white and colored persons in the same schools is contrary to the long established and fixed policy of the Commonwealth of Virginia.

"Therefore, for this and for other good and sufficient reasons not necessary to be herein enumerated, the Rector and Board of Visitors of the University of Virginia direct the dean of the department of graduate studies to refuse respectfully the pending application of a colored student."

The Norfolk Ledger Dispatch in an editorial of September 25, 1935, commented as follows: "That the state does not make, even in theory, equal or even approximately equal provision for white and colored students or would-be students in institutions of higher learning is not to be contended; the state does not make such provision. Virginia State College at Petersburg, which is the most advanced state-supported educational institution for colored people, is not a liberal arts college.

"Therefore, we are bound to assume that, unless the 'other good and sufficient reasons' to which Mr. Scott refers, are weightier than we apprehend them to be, the refusal of the rector and visitors to receive for matriculation the young woman completes a case which the university is virtually certain to lose unless the case goes off on some technicality and is not heard and decided on principles of pure law."

The 1936 Virginia legislature passed a law binding the state to pay the tuition of Negro students of Virginia who are compelled to go to other states for law, medicine, pharmacy, etc., which are not provided within the state in schools for Negroes. It was reported in July 1936 that about $1,800 in state aid had been granted Negro students by the University of Virginia to help defray their expenses outside the state under the Educational Equality Act adopted by the last General Assembly. All of the applicants sought to enter the graduate school at the University of Virginia. They will attend Michigan, Ohio State, Western Reserve, Columbia, Pennsylvania, and Pittsburgh.

Richmonders, the colleges selected and the amount of their allotments were: Lavinia J. Banks, Columbia, $61.48; Eloise P. Bowles, Pennsylvania, $50.; Emma D. Bradley, Columbia, $61.48; Margaret R. Braxton, Columbia, $61.48; E. Corrinne Brown, Pennsylvania, $50; Louis P. Brown, Pennsylvania, $50; Olga Russell Bryant, Pennsylvania, $50; A. E. Butler, Columbia, $61.48; Harry S. Crawford, Columbia, $61.48; Willard M. Driver, Columbia, $61.48; A. A. Gaskins, Columbia, $61.48; Elsie Z. Graves, Columbia, $61.48; Hattie E. Gray, Michigan, $72.70; Blanche E. Harris, Columbia, $61.48; Alice C. Jackson, Columbia, $61.48; Daisy Jones, Columbia, $61.48; Mary E. Jones, Pittsburgh, $50; Page D. Lewis, Pennsylvania, $50; Henrietta D. Segear, Pennsylvania, $50; John R. Taylor, Michigan, $72.70; Ethel Thompson, Columbia, $61.48; Gertrude B. Walbarrow, Columbia, $61.48; Annie E. Woltz, Pennsylvania, $50.

Others were: Helen Gray Edmonds, of Lawrenceville, Ohio State, $68.30; Sadie V. Lawson of Roanoke, Western Reserve, $50; George B. Ruffi of Farmers' Store, Pennsylvania, $50; and Viola B. Harris of Ettrick and Alice H. Woods of Lynchburg, Columbia, $61.48 each.

Donald G. Murray of Baltimore, and a graduate of Amherst College, sought to enter the law school of the University of Maryland. The officials of the university declined to act on Murray's application. A formal petition in the Baltimore City Court for a writ of mandamus to force the university officials to act upon his application was made. The lower court granted the writ. The university carried the case to the Court of Appeals.

In the meantime Murray was admitted to the institution on September 25, 1935. The university in its petition raised the sex issue and also that the presence of the Negro student on the campus might lead to disorders. These disorders according to reports do not appear to have materialized. In his first year in the law school Murray had no difficulty. He made good scholarship records and was on friendly terms with the members of his class and the faculty. He has enrolled for his second year.

In October 1936, Calvin Douglas, another Negro, was admitted as a student to the night class, first year, of the University of Maryland Law School.

On January 24, 1936, Lloyd L.

Gaines of St. Louis, a graduate of Lincoln University for Negroes at Jefferson City, filed a suit seeking admission to the law school of the University of Missouri. The president of the Missouri University Board of Curators said that the petition of Lloyd L. Gaines of St. Louis for admittance to the law school of the state university had created a "delicate situation."

The President cited the state law that if a Negro student desires training he cannot get at Lincoln University in Jefferson City, he may ask the university to pay his tuition at a university in another state.

It would be a student's option, he said, whether or not he accepted this out-of-state tuition.

The St. Louis Times of March 30, 1936, commenting on the case, said the Curators had followed the law. "The Missouri state constitution declares Article XI, Section 3, that 'Separate free public schools shall be established for the education of children of African descent.' That clause is a modification of a similar one in the old constitution of 1865, adopted in the heat of feeling after the Civil War. The Missouri courts have construed the word "shall" to absolutely prohibit Negroes from attending schools with whites, and it was on that construction and the statutes based on it that the Board of Curators of the state university denied the application of Lloyd L. Gaines, St. Louis Negro, for registration as a student in the university law school. He is now seeking to mandamus the board in the Boone County circuit court but in view of supreme court rulings, it is hard to see how the court can do otherwise than deny the application.

"The Missouri Supreme Court has held that the clause does not conflict with the Fourteenth Amendment of the federal constitution. That amendment declares that "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Recent decisions of the federal Supreme Court in cases involving Negroes may create a doubt whether this Missouri construction of the constitution would stand, but to overturn it the court would have to depart from a long chain of precedents in which it has been held that the amendment refers only to privileges and immunities of national citizenship, not to those of state citizenship. The laws provide that where, as in this case, a Negro cannot obtain the professional training he desires in a state school, the state will pay his tuition elsewhere."

In July 1936, the Boone County Circuit Court upheld the right of the University of Missouri not to admit Negro students. It was held that Negroes were barred from the state university by the state constitution, statutes and traditions. An appeal bond was fixed at $300 and Gaines' attorneys were given ten days to file an appeal taking the case to the Missouri Supreme Court.

In April 1936, William B. Redmond of Nashville challenged, through counsel, the right of the officials of the University of Tennessee College of Pharmacy to deny him admission to this school. Counsel for Redmond contended that the law establishing the old Tennessee Agricultural College, predecessor of the State University, gives him the right to enter the university and it is up to the university to provide separate accommodations for him, if necessary.

A section of the state constitution which says, "no school established or aided under this section shall allow white and Negro children to be received at scholars together in the same school," was cited by President James D. Hoskins as the reason for forbidding Negroes from entering the University of Tennessee.

"None of us has any choice in the matter," President Hoskins explained.

In August 1936, the Attorney General of the state, after insistent demands, finally gave Redmond's attorneys the right to inspect the minutes of the Board of Trustees of the university. The Attorney General's office asked Redmond's attorneys to submit a memorandum on points they wanted to clear up so that the "proper sections" of the minutes could be opened to them. The two attorneys refused to accept anly limitation upon their inspection and insisted upon perusing the minutes thoroughly. The formal trial of Redmond's suit was held in Memphis, March 29, 1937. On April 16, 1937, the court denied Redmond's application.

The legislature of Tennessee, in 1937 made provision for paying the tuition of Negroes from Tennessee in universities admitting Negroes.

PROPOSED SOLUTIONS OF PROBLEM; GRADUATE WORK FOR NEGROES

Professor Guy B. Johnson, of the University of North Carolina, in a discussion of the problem of graduate work for Negro students, stated that: "Several solutions of this problem have been proposed:

1. Providing tuition subsidies for graduate work outside the South. West Virginia and Missouri use this system, I believe. The outside tuition is based on the difference between what the Negro student would pay if he could go to his own State University and the tuition which he pays outside. When other factors such as cost of transportation, higher living costs in the North, and inconveniences, etc., are considered, it is easy to see that this is a poor substitute for justice. If the southern states choose this as the way out, they may as well face the fact that Negroes will demand a larger and larger subsidy, so that as the number of graduate students increases, we shall after a few years reach the point where it is really an extravagance to continue this method of subsidies.

"2. Adding graduate work to the present separate Negro colleges. This does not look very promising, that is, if we are really trying to provide first-class training for Negro students. I doubt if there is a single Negro institution in the South which is really prepared to undertake graduate work. There may be one or two private institutions which are qualified. Furthermore, the cost of providing graduate and professional training in every southern state would be staggering, viewed from present standards of financial support for Negro colleges. North Carolina, for example, maintains five Negro colleges—a Liberal Arts College, an Agricultural and Technical College, and three Teachers' Colleges. The total support which the state gives these five schools would not be enough to operate one good graduate school. In recent years the state has been giving the Liberal Arts College for Negroes at Durham (and I presume this would be the logical place to establish graduate work in this state) only about $25,000 a year. Even if the appropriation to this state were doubled, it would not be sufficient to maintain a creditable graduate school.

"3. Admission of Negro graduate students to existing white graduate schools in the South. It is certainly a violation of the usual etiquette in such matters to say this, but I should like to point out that this is in some ways the simplest and most economical solution to the problem. Whether it can happen in the near future is another matter. It might be workable in the upper and border states, but the folkways and attitudes in the lower South probably preclude such a possibility there for a long time to come. The social implications are, of course, laden with dynamite and I doubt that it is worth our while to try to go ahead on the assumption that any such arrangement is going to prevail generally throughout the South in the near future.

"4. Establishment of regional centers of graduate study in the South. Would it be possible for southern states to form compacts to pool their resources and establish two or three centers for graduate work? Preferably these centers should be built up of existing state or private schools where a good quality of work is already being done. There might be some lines like medicine and law which would call for only one center of work. Of course, there would be endless argument as to which states would get these centers and as to tuition charges for students coming from outside the states in which the centers are located, but it ought to be possible for groups of states to agree finally on compacts which would be so clear cut that not even the Supreme Court could find fault with them."

At a conference called jointly at the University of North Carolina, Chapel Hill; and Duke University, Durham, in December 1936 by the Division of Cooperation in Education

and Race Relations of the North Carolina State Department of Public Instruction, it was recommended that the 1937 legislature be asked to authorize the governor to appoint a commission, on which there would be Negro representatives, to study the question of graduate facilities for Negroes, to the end that appropriations may be voted for this purpose.

The findings of the conference were:

1. That further delay in making graduate and professional study available to Negroes, as it is available to white people, cannot be condoned.

2. That meager grants of $100 to $150 to Negroes as tuition allowances for such study in northern and western universities are totally "inadequate sops," and provide no real solution to the matter, and that $400 to $500 is the absolute minimum which should be granted under any such temporary system, already in vogue in Virginia, West Virginia, Missouri, Maryland and Tennessee.

3. That in certain graduate fields, such as law and religion, colored students could be admitted to now exclusively white institutions without the creation of any grave problems.

4. That if separate graduate schools are established at any of the present undergraduate institutions for Negroes, such establishment must be preceded by their full standardization in fact, and any such graduate institution must be qualitatively sound.

5. That some form of consolidation of the present state colleges and normal schools is probably necessary to a successful program of this kind. The white colleges have already undergone considerable consolidation.

6. That any such graduate school, if established, would be more likely to meet the needs if located so as to avail itself of the teaching, research, and laboratory facilities of the present graduate schools.

RACE DIFFERENCES

It is still generally believed that there are fundamental and inescapable differences between races, which indicate superiority and inferiority. The results of this belief are expressed in efforts to preserve race purity and to prove race superiority. There is the Nordic doctrine of race superiority, there is the Woman's National Association for the Preservation of the White Race. Its headquarters are in Atlanta, Georgia. The Bible is its main authority for the assumption of race differences.

The following states have laws to preserve racial purity by making intermarriage of Negroes and whites illegal: Alabama, Arizona, Arkansas, California, Colorado, Delaware, Florida, Georgia, Idaho, Indiana, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, West Virginia, Wyoming.

The Definition of a Negro According to the Statutes of Various States

The statutes of Kentucky, Maryland, Mississippi, North Carolina, Tennessee, and Texas, state that a person of color is one who is descended from a Negro to the third generation inclusive though one ancestor in each generation may have been white.

According to the law of Alabama one is a person of color who has had any Negro blood in his ancestry in five generations. In Michigan, Nebraska, and Oregon one is not legally a person of color who has less than one-fourth Negro blood. In Florida, Georgia, Indiana, Missouri, and South Carolina a person of color is one who has as much as one-eighth Negro blood. The constitution of Oklahoma provides:

"Whenever in this Constitution and laws of this state the word or words 'colored' or 'colored race' or 'Negro' or 'Negro race' are used, the same shall be construed to mean or to apply to all persons of African descent. The term 'white' shall include all other persons."

In Arkansas and Virginia persons of color include all who have a visible and distinct admixture of African blood; in Virginia every person in whom there is ascertainable any Negro blood. The other states have no statutes defining Negro.

The Scientific Point of View With Reference to Race Differences

Otto Klineberg, of Columbia University, published in 1935 a book on "Race Differences." This volume seeks to clarify certain confused doctrines and enlighten the student who craves knowledge based upon facts. The facts presented suggest that there is no "adequate proof of fundamental race differences in mentality, and that those differences which are found are in all probability due to culture and the social environment"; that "the notion that one race is more primitive than another has no acceptable scientific foundation"; and "there are no proved advantages or disadvantages as far as the hereditary make-up of the hybrids is concerned"; hence, there is no biological reason for passing laws to restrict immigration or to prevent miscegnation. Race differences are studied and discussed from three points of view, namely, the biological approach, the psychological approach, and the cultural approach.

Speaking before the 1936 meeting of the American Association of Physical Anthropologists, E. A. Hooten, professor of Anthropology at Harvard University, "declared there was no anthropological justification for anti-Semitism, or preferment of Nordic and Aryan stocks." He announced that a survey among three groups—'the cream of the population,' the middle class and criminals—showed that all the recognized racial types were represented in the same proportion in all three groups. The survey thus proved, he asserted, that there was no anthropological ground for favoring or condemning any racial, ethnic, national, linguistic or religious group.

"Of his three tests, one was with a group in Boston, another with 2,342 visitors to the Chicago Century of Progress Exposition, and the third with 5,689 criminals.

" 'It is a very remarkable fact,' he said, 'that our imperfectly segregated and classified physical types, called by courtesy 'racial' types, should exist in practically identical proportions in these three widely divergent series, and that these types should show individually certain consistencies of a sociological nature, certain occupational and educational resemblances, whether they are drawn from the cream of the population, from the middle of the draught, or from its very dregs.' "

In an address before the British Association for the Advancement of Science, Professor H. J. Fluere attacked the German political conception of race. He said, "It is no longer enough to study whole populations as units, but to undertake the more difficult task of trying to identify the bundles of characters of which many individuals are composed and to look for clues to the origin of these bundles."

"For all their idealization of the tall, blue-eyed, blond type, the Germans are preponderantly broad-headed, broad-faced and rather stout, Professor Fluere pointed out. 'There is a minority of tall, fair long heads.' "

Sir Cyril Fox, director of the National Museum of Wales, stated that: "Because of Galton's investigations, there is still a firm belief that certain superior human stocks have a mental nature independent of nurture or environment, so that ability will out. Studies of identical twins show that mental resemblances depend considerably on similarity of environment, so that it is impossible to separate nature from nurture.

"What is true of intelligence is also true of temperament," according to Sir Cyril. "Study of primitive peoples has shown convincingly that the type of personality prevailing in any group of peoples depends on cultural tradition. Delinquency, once considered to result from bad heredity, is now known to be largely a cumulative effect of environmental conditioning.

"All this applies to what is misnamed 'racial inheritance.' Most anthropologists want to rid their scientific nomenclature of the term 'race'. They prefer to talk of 'ethnic group' or peoples. There is abundant evidence to show that differences between peoples are due entirely to their history, tradition and culture."

INTELLIGENCE TEST METHODS EXAMINED

Professor Klineberg published in the early part of 1935 a study of "Negro Intelligence and Selective Migration." The problem before the author was to ascertain whether or not there has been a selective migration of Negroes from South to North, and whether such a selection can account for observed differences in intelligence as indicated by certain standard tests, between whites and blacks and between Negro and Negro. In this conclusion, the author states that the results show that the superiority of the northern over the southern Negro, and the tendency of northern Negroes to approximate the scores of the whites are due to factors in the environment and not to selective migration, and that improved environment, whether from the rural district of the South to a southern city, or from the South to the North raises the tests scores, and that this rise in "intelligence" is proportionate to length of residence in the more favorable environment. This same principle can be applied to the white and Negro child when the Negro child lives on terms of complete equality with the white child without social, economic or educational handicaps.

The Social Studies Commission of the American Historical Association made a study of the intelligence test as an instrument for the measurement of intellectual quality or ability. Reporting in 1934, the Commission said: "At present there seems to be no general agreement among students as to what it is that the test actually measures. The fact that at the present moment in American society the intelligence of the population manifests a certain distribution with respect to occupations throws little or no light on what the distribution should be in the interests of society or may be as occupations shift under the movement of ideas and interests.

"Neither does it give precise and positive guidance in determining whether a child with a given level of intelligence should be advised to enter a particular occupation or profession, or embark upon a particular career, irrespective of his economic and cultural circumstances. Such findings give not the slightest clue to the social utility of the various occupations from racketeering to banking, or to the values and restraints which society may or should place on occupational classifications and activities.

"Where the new-type tests are chiefly relied upon, two major evils are sure to emerge—the placing of a fictitious rating on the student who is clever at learning the 'tricks of the trade and the encouragement of students to go to college, or into life without ever having to put forth continuous and constructive effort in thinking and writing in the fields of history, political science, economics, sociology, and human relations,' the commission continues.

"The use by administrative officers of the findings of objective tests in grading and promoting teachers encourages the latter to concentrate on the mechanical aspects of learning, thought and study. When they form the sole or major basis for judgment they are a menace to education.

"The general emphasis in these tests on vocabulary encourages reliance on verbalism rather than thought, and leads to the acquisition of words rather than to growth in understanding and competence in the realm of social relationships.

"The assumption that new-type tests can guide and measure the efficiency of instruction in the social sciences is based on misconceptions of social processes, and such tests, except where used as occasional check on other examining methods, do positive damage to the minds and powers of children in the ways already indicated."

DIVISION VIII
THE NEGRO AND CRIME

PLACING CRIMES OF WHITES ON NEGROES

Occasionally, a white person is punished for a crime against a Negro. Cecil Short, a white man, was sentenced to death in Dallas, Texas, for the murder and robbery of an aged Negro.

Herbert Barber, white, was sentenced to life imprisonment in the Florida state prison, for the murder of a Negro.

Marvin Crow, a rent collector of St. Louis, Missouri, charged that two Negroes had held him up with a pistol and taken $100 from him. Under gruelling at police headquarters, he confessed that he fabricated the story after losing the money in a poker game.

At Thomasville, Georgia, a Negro worker charged with an attempt to extort money from a wealthy resident was shot to death, allegedly while attempting to escape. Later, two white men were reported to have confessed to the crime with which the Negro was charged.

At Pittsburgh, Pennsylvania, two Negroes were arrested and convicted for robberies. Later, a white woman seeking a divorce from her husband, confessed that he, with another companion, committed the crimes for which the two Negroes were convicted.

The East Tennessee News, (Knoxville) speaking editorially on charging crimes of whites to Negroes, said: "Not every Negro accused of crime involving white persons is guilty. In Memphis, Tennessee, several months ago, a white man is said to have walked to Beale Avenue, habitue of irresponsible Negroes, and there approached a Negro man with the request that he accompany him home for the purpose of moving some whiskey. When the two reached the home, the white man is said to have killed his wife with an axe and then shot the Negro, following which he summoned officers and declared that he shot the Negro after being aroused from his sleep and found the Negro killing his wife. The Negro lived long enough to give officers the story. The grand jury accepted the Negro's story as true, and the husband was brought to trial on the charge of slaying the Negro, but the jury freed him."

"In Knoxville, a white man was slain on a road near the city limits and his relative sounded the alarm that two Negroes had done the killing while he was forced to look on. 'How do you know they were Negroes,' Sheriff J. Wesley Brewer, of Knox County, asked the relative, to which he replied: 'I knew them by their smell.' Several weeks later finds the accuser of 'Negroes' behind the bars of our jail along with three other white men who charged that he paid them to kill his relative, much to the credit of the diligent Sheriff Brewer. The sheriff also outlines that he has information to offer showing that the white man relative of the slain man approached a Negro man at the corner of Vine and Central, contracted with him to do some work at the house where the man was later killed, and it appears that his plans included taking the Negro to the point where his relative lived, killing his relative and then killing the Negro with a view of entering a plea that the Negro did the killing and was in turn killed.

"But the latest situation of this sort developed just this week, wherein a young white man residing next door to one of Knoxville's most genial and popular policemen, walked to Vine and Central one night and there met a strange Negro, lured him off under the pretext that he would provide employment for him, secured a room for him after buying his supper, and the next morning went to the room, took him out to an almost exclusive white neighborhood where he knew his neighbor policeman would pass by on his early start for duty, and there directed a deadly assault at the policeman, running off into the darkness, apparently believing the officer was dead. The Negro was left at the scene, but made his escape into the darkness, only

to be apprehended later at which time he told the entire story of the white man's conduct. The Negro was released from custody. The white man submitted after hearing the Negro tell the jury his account of the affair, and a 3 to 15 year penitentiary sentence was imposed. There is no question but had the lone Negro been found in the section where the crime was committed, infuriated citizens would have meted out summary violence to him, possibly killing him, and the guilty party would have gone free."

In several instances, Negro men at Birmingham, Alabama, have been charged with shooting the escorts of white women in cars parked at nights in dark places, and assaulting the women.

In May, 1936, a Negro was identified by a white woman as having been her assailant. Police headquarters placed separate groups of detectives to check on the white woman's story and on the Negro's alibi, with the result that the Negro was released. The Centre, Alabama, News of July 10, 1936, commenting on the Birmingham incident said: "A man and a woman were a'caring **aboot** Birmingham when someone or something shot the man. Of course, an Ethiopian shot the man, who was alleged to be 'protecting' the woman; leastwise he was a **he-man** enough not to divulge her name. Of course, only a Negro could have shot him—maybe her husband or sweetheart was not present. Some years ago some women were shot in this selfsame Birmingham. They laid it on a Negro, 'identified' him, and had him sent to the penitentiary. Certainly, the men's wives could not have blacked up as Ethiopians, beat the men to it and exploded a few cattages to satiate green-eyed jealousy."

POLICE BRUTALITY

From cities east, west, north, and south, there is a general complaint of police brutality in their dealings with Negroes. Some examples of this brutality follow:

At a warehouse dance in Greenville, North Carolina, attended by a large group of Negroes, two women became disorderly. "When two policemen tried to remove them, the women resisted, and the policemen thereupon used blackjacks on them. The result was a riot in which two Negro men were shot by the same officers.

"It is not strange that there was a riot. The use of blackjacks on women's heads or bodies is calculated to produce a riot anywhere in the world. The only wonder is that there were not worse consequences.

"The two Greenville officers contrived to turn a bad situation into a dangerous one, and it is nothing to their credit that they could not control it without the use of bullets on men and blackjacks on women."

At New Orleans, a mass meeting was held, attended by both whites and Negroes to protest against police brutality in that city.

The Atlanta branch of the National Association for the Advancement of Colored People and other agencies are working to decrease police brutality in that city.

In Chicago, nine white policemen were being sued for brutality to Negro prisoners.

It is charged that in Baltimore and in New York City, policemen systematically enter and search private homes of Negroes on suspicion or on anonymous complaint without search warrants.

In October, 1936, it was reported that in the past ten years, members of the Washington, D. C. police force had killed forty Negroes. In each case, the policeman was acquitted by a coroner's jury. It was charged that many of these homicides were, in fact, murders. What were alleged to be typical cases follow:

"In 1932, Policeman Harry Mazurski shot and killed Wallace Taylor when the Negro refused to open the screen door of his house.

"Mazurski is accustomed to breaking into the homes of Negroes. In the same year he forced his way into the home of Mrs. Cornelia Diggs-both, charged her with being drunk, and beat her.

"On December 9, 1933, Policeman Wallace M. Suthard shot in the abdomen and killed Robert Lewis, a Negro worker, who had been placed under arrest suspected of breaking into a home.

"Suthard claimed that he shot in self-defense because Lewis reached for a gun. No gun was found on the dead man.

"On December 5, 1933, Policeman Joseph H. Johnson shot and killed John Francis Smith, a young Negro boy. Johnson suspected Smith of stealing his automobile tires.

"His wife had informed him that two Negro boys were stealing his tires. He rushed out and found Smith near the car. Johnson said that the Negro boy attacked him with a tire iron, but no weapon was found near the dead boy."

PERSONS IN STATE AND FEDERAL PRISONS AND REFORMATORIES 1930, 1931, AND 1932
(From Chapter XIX, "Negroes in the United States: 1920-1932")

PRISONERS RECEIVED FROM COURTS, BY RACE, NATIVITY, AND SEX, FOR THE UNITED STATES
1932, 1931, AND 1930
(Ratios based upon estimated population of July 1 of each year)

RACE AND NATIVITY	Number								Number Per 100,000 of Population 15 Years Old and Over							
	1932			1931			1930		1932			1931			1930	
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
Total	67,477	64,546	2,931	71,520	68,483	3,037	66,013	62,957	3,056	153.1	7.1	161.8	7.4	149.5	7.4			
Negro	14,613	13,822	791	15,441	14,605	836	14,771	13,908	863	483.8	27.2	478.8	26.7	416.3	25.2			
White	50,889	48,805	2,084	54,160	51,995	2,165	49,331	47,178	2,153	128.0	5.6	136.2	5.8	124.0	5.8			
Native	47,488	45,574	1,914	50,265	48,265	2,000	45,495	43,510	1,985	146.2	6.1	154.7	6.4	140.0	6.4			
Foreign born	3,401	3,231	170	3,895	3,730	165	3,836	3,668	168	46.3	2.8	53.4	2.7	52.6	2.8			
Mexican	1,311	1,291	20	1,274	1,255	19	1,332	1,315	17									
Indian	402	370	32	420	403	17	387	364	23									
Chinese	152	150	2	126	126	—	103	103	—	253.2	10.4	252.6	6.8	256.1	7.7			
Japanese	23	21	2	22	22	—	12	12	—									
Other races	87	87	—	77	77	—	77	77	—									

PRISONERS RECEIVED FROM COURTS, BY RACE, SEX, AND CLASSIFICATION OF OFFENSE, FOR THE UNITED STATES: 1932, 1931, AND 1930

OFFENSE	1932									PER CENT					
		NEGRO			WHITE			OTHER RACES							Other
	Total	Total	Male	Female	Total	Male	Female	Total	Male	Female	Negro	White	Other Races		
All Offenses	67,477	14,613	13,822	791	50,889	48,805	2,084	1,975	1,919	56	21.7	75.4	2.9		
Homicide	3,736	1,513	1,377	136	2,077	1,996	81	146	140	6	40.5	55.6	3.9		
Robbery	8,247	1,586	1,555	31	6,555	6,495	60	106	103	3	19.2	79.5	1.3		
Aggravated Assault	2,029	888	817	71	1,034	1,015	19	107	104	3	43.8	51.0	5.3		
Other Assault	1,044	540	500	40	491	477	14	13	12	1	51.7	47.0	1.2		
Burglary	15,354	3,960	3,918	42	10,934	10,854	80	460	459	2	25.8	71.2	3.0		
Larceny, except auto theft	10,694	2,558	2,430	128	7,820	7,613	207	316	311	5	23.9	73.1	3.0		
Auto Theft	3,378	376	373	3	2,967	2,945	22	35	35	—	11.1	87.8	1.0		
Embezzlement and Fraud	2,196	131	128	3	1,923	1,840	83	142	138	4	6.0	87.6	6.5		
Stolen Property	576	154	143	11	411	393	18	11	11	—	26.7	71.4	1.9		
Forgery	4,011	396	376	20	3,514	3,375	139	101	98	3	9.9	87.6	2.5		
Rape	1,287	227	227	—	1,010	1,010	—	50	50	—	17.6	78.5	3.9		
Other Sex Offenses	1,959	283	151	132	1,628	1,176	452	48	36	12	14.4	83.1	2.5		
Violating Drug Laws	1,615	224	187	37	1,203	1,029	174	188	183	5	13.9	74.5	11.6		
Violating Liquor Laws	6,377	902	851	51	5,314	5,097	217	161	157	4	14.1	83.3	2.5		
Other Offenses	4,974	875	789	86	4,008	3,490	518	91	83	8	17.6	80.6	1.8		

PRISONERS RECEIVED FROM COURTS, BY RACE, SEX, AND CLASSIFICATION OF OFFENSE ((Continued)
FOR THE UNITED STATES: 1932,1931, AND 1930

1931

OFFENSE	Total	NEGRO Total	NEGRO Male	NEGRO Female	WHITE Total	WHITE Male	WHITE Female	OTHER RACES Total	OTHER RACES Male	OTHER RACES Female	PER CENT Negro	PER CENT White	PER CENT Other Races
All Offenses	71,520	15,441	14,605	836	54,160	51,995	2,165	1,919	1,883	36	21.6	75.7	2.7
Homicide	3,804	1,650	1,462	188	2,010	1,925	85	144	141	3	43.4	52.8	3.8
Robbery	8,611	1,600	1,561	39	6,925	6,850	75	86	85	1	18.6	80.4	1.0
Aggravated Assault	3,146	1,578	1,473	105	1,474	1,451	23	94	92	2	50.2	46.9	3.0
Other Assault	14,275	3,755	3,726	29	10,169	10,108	61	351	349	2	26.3	71.2	2.5
Burglary	13,662	3,066	2,923	143	10,268	10,022	246	328	323	5	22.4	75.2	2.4
Larceny, except auto theft	1,503	115	106	9	1,381	1,327	54	7	7	—	7.7	91.9	0.5
Auto Theft	2,257	344	329	15	1,887	1,846	41	26	23	3	15.2	83.6	1.2
Embezzlement and Fraud	4,598	487	464	23	4,003	3,845	158	108	108	—	10.6	87.1	2.3
Stolen Property	1,796	304	304	—	1,415	1,415	—	77	77	—	16.9	78.8	4.3
Forgery	1,802	160	98	62	1,610	1,078	532	32	26	6	8.9	89.3	1.8
Rape	1,798	261	225	36	1,307	1,164	143	230	227	3	14.5	72.7	12.8
Other Sex Offenses	7,810	970	885	85	6,620	6,343	277	220	217	3	12.4	84.8	2.8
Violating Drug Laws	6,458	1,151	1,049	102	5,091	4,821	470	216	208	8	17.8	78.8	3.3
Violating Liquor Laws													
Other Offenses													

1930

All Offenses	66,013	14,771	13,908	863	49,331	47,178	2,153	1,911	1,871	40	22.4	74.7	2.9
Homicide	3,547	1,647	1,466	181	1,768	1,705	63	132	129	3	46.4	49.8	3.7
Robbery	6,988	1,475	1,439	36	5,419	5,377	42	94	92	2	21.1	77.5	1.3
Aggravated Assault	2,886	1,395	1,299	96	1,378	1,343	35	113	112	1	48.3	47.7	3.9
Other Assault	12,868	3,477	3,433	44	8,589	8,537	52	302	301	1	28.1	69.4	2.4
Burglary	12,511	2,775	2,650	125	9,426	9,233	193	310	309	1	22.2	75.3	2.5
Larceny, except auto theft	1,420	98	93	5	1,306	1,275	31	16	16	—	6.9	92.0	1.1
Auto Theft	2,109	307	286	21	1,788	1,752	36	14	14	—	14.6	84.8	0.7
Embezzlement and Fraud	4,220	464	445	19	3,640	3,504	136	116	114	2	11.0	86.3	2.7
Stolen Property	1,876	302	302	—	1,512	1,512	—	62	62	—	16.1	80.6	3.3
Forgery	1,692	216	129	87	1,446	925	521	30	27	3	12.8	65.7	10.9
Rape	1,684	395	345	50	1,106	974	132	183	176	7	23.5	82.1	4.0
Other Sex Offenses	7,864	1,095	1,032	63	6,454	6,194	260	315	308	7	13.9	82.1	3.3
Violating Drug Laws	6,848	1,125	989	136	5,499	4,847	652	224	211	13	16.4	80.3	
Violating Liquor Laws													
Other Offenses													

INSTITUTIONS IN THE SOUTH FOR NEGRO JUVENILE DELINQUENTS OR WHICH RECEIVE THEM

ALABAMA
- Alabama Reform School for Negro Boys, Mt. Meigs.
- Reform School for Negro Girls, Mt. Meigs

ARKANSAS
- Negro Boys Industrial School, Pine Bluff

DELAWARE
- Industrial School for Colored Girls, Marshalltown

DISTRICT OF COLUMBIA
- Industrial Home School for Colored Children
- National Training School for Girls
- National Training School for Boys

FLORIDA
- Florida Industrial School for Boys, Marianna
- Florida Industrial School for Colored Girls, Ocala

GEORGIA
- Bibb County Juvenile Detention Home, Macon
- Chatman County Industrial Farm for Boys, Savannah
- Georgia Training School for Boys, Milledgeville
- Georgia Training School for Girls (near Macon)
- Fulton County Industrial Farm, Atlanta, (Colored Division)
- Richmond County Reformatory Institute, Augusta

KENTUCKY
- State House of Reform, Greendale (both sexes)
- Louisville and Jefferson County Children's Home, Louisville (both sexes)

MARYLAND
- House of the Good Shepherd for Colored Girls, Baltimore
- House of Reformation for Colored Boys, Cheltenham
- Industrial Home for Colored Girls, Melvale

MISSOURI
- Missouri Reformatory for Boys, Boonville
- Bellefontaine Farms, Florissant (Males)
- State Industrial Home for Negro Girls, Tipton

NORTH CAROLINA
- Forsyth County Reformatory for Boys, Winston-Salem
- State Training School for Delinquent Negro Boys, Rockingham
- State Training School for Delinquent Negro girls, Efland
- Morrison Training School for Negro Boys, Hoffman

OKLAHOMA
- State Reformatory, Granite (Males)
- State Training School for Negro Boys, Boley

SOUTH CAROLINA
- State Reformatory for Negro Boys, Columbia
- Fairwold Industrial School for Colored Girls, Columbia

TENNESSEE
- Hamilton County Industrial School and Farm, East Chattanooga (both sexes)
- Knox County Industrial School, Knoxville (both sexes)
- Shelby County Industrial School, Bartlett (both sexes)
- State Training and Agricultural School for Boys, Pikeville (colored department)
- Tennessee Vocational School for Negro Girls, Nashville

TEXAS
- Harris County Training School for Colored Delinquent Youths, Houston
- Industrial Training School and Farm for Delinquent Girls, Houston
- State Juvenile Training School, Gatesville (Males)

VIRGINIA
- Industrial Home for Wayward Girls, Peaks Turnout
- Virginia Manual Labor School for Colored Boys, Hanover

WEST VIRGINIA
- West Virginia Industrial School for Colored Girls, Huntington
- West Virginia Industrial School for Colored Boys, Lakin.

JUVENILE DELINQUENTS RECEIVED FROM COURTS BY COLOR OR RACE AND SEX

1933

(Ratio—Number per 100,000 of population of same color or race and sex under 21 years old)

Color or Race	Number Total	Number Male	Number Female	Ratio Total	Ratio Male	Ratio Female
Total	17,017	13,153	3,864	34.1	52.4	15.6
White	12,959	9,716	3,243	29.8	44.3	15.1
Negro	3,610	3,057	553	67.4	116.7	20.2
Mexican	336	312	24)			
All Other	112	68	44)	44.4	74.2	13.7

JUVENILE DELINQUENTS IN PUBLIC INSTITUTIONS FOR JUVENILE DELINQUENTS BY STATES: 1933

	Present Jan. 1	Received from courts					
		Total	Male	Female	White	Negro	Other Races
United States	30,496	17,017	13,153	3,864	12,959	3,610	448
New England:							
Maine	335	101	73	28	100	1	—
New Hampshire	125	56	35	21	56	—	—
Vermont	253	74	54	20	74	—	—
Massachusetts	787	570	441	129	552	17	1
Rhode Island	232	248	230	18	237	11	—
Connecticut	594	190	127	63	174	16	—
Middle Atlantic:							
New York	1,967	872	696	176	678	191	3
New Jersey	1,133	1,573	1,300	273	1,250	319	4
Pennsylvania	2,628	866	629	237	683	182	1
Ohio	1,584	1,182	878	304	923	259	—
E. No. Central:							
Indiana	775	296	206	90	250	45	1
Illinois	856	506	336	170	363	142	1
Michigan	951	398	293	105	339	52	7
Wisconsin	643	294	204	90	271	14	9
W. No. Central:							
Minnesota	734	661	430	231	616	17	28
Iowa	721	281	228	53	267	13	1
Missouri	1,258	472	377	95	328	144	—
North Dakota	245	101	75	26	101	—	—
South Dakota	161	62	49	13	56	1	5
Nebraska	447	158	98	60	146	10	2
Kansas	355	194	142	52	154	34	6
South Atlantic:							
Delaware	527	79	41	38	44	35	—
Maryland	762	372	316	56	187	184	1
District of Columbia	603	417	373	44	130	287	—
Virginia	749	405	305	100	217	188	—
West Virginia	612	361	263	98	336	25	—
North Carolina	1,129	514	392	122	414	100	—
South Carolina	400	235	227	8	127	108	—
Georgia	729	572	500	72	244	328	—
Florida	498	365	316	49	208	157	—
E. So. Central:							
Kentucky	1,106	396	291	105	285	111	—
Tennessee	479	279	211	68	68	211	—
Alabama	907	412	345	67	294	118	—
Mississippi	216	157	103	54	157	—	—
W. So Central:							
Arkansas	206	321	250	71	320	—	1
Louisiana	171	84	58	26	84	—	—
Oklahoma	615	396	225	171	318	71	7
Texas	1,192	593	462	131	363	135	95
Mountain:							
Montana	276	92	61	31	81	1	10
Idaho	41	3	2	1	1	—	2
Wyoming	157	46	32	14	42	1	3
Colorado	403	219	140	79	181	12	26
New Mexico	164	127	105	22	116	1	10
Arizona	78	148	127	21	46	3	99
Utah	158	54	39	15	53	—	1
Nevada	25	12	12	—	11	—	1
Pacific:							
Washington	186	184	184	—	173	4	7
Oregon	166	119	94	25	116	1	2
California	1,157	900	778	122	725	61	114

DIVISION IX

THE NEGRO AND LYNCHING

LYNCHINGS BEFORE THE CIVIL WAR

Phillips, in his "American Negro Slavery," pages 458-563 and 511-572, gives extended information about rape and the lynching of Negroes in the days of slavery. He points out that in Virginia from 1780 to 1864 there were seventy-three slaves convicted for rape, and thirty-two convicted for attempted rape. In Baldwin County, Georgia, in 1812, a Negro was convicted of rape and sentenced to be hanged. Near Gallatin, Mississippi, in 1843, two slaves were lynched for rape and murder.

According to the files of the Liberator, three slaves and one free Negro were legally executed for rape and two slaves legally executed for attempted rape. Near Mobile, Alabama, in May, 1835, two Negroes were burned to death for the murder of two children. On April 28, 1836, a Negro was burned to death at St. Louis for killing a deputy sheriff. From 1850 to 1860, according to the records of the Liberator, there appears to have been more of a tendency for the people to take the law in their own hands. Out of forty-six Negroes put to death for the murder of owners and overseers, twenty were legally executed and twenty-six were summarily executed. Nine of these were burned at the stake. For the crime of rape upon white women, three Negroes were legally executed, and four were burned at the stake.

It is to be noted that lynching as an institution developed, apart from slavery, as a frontier tribunal, especially in connection with the establishing of law and order in the gold mining camps of California and other parts of the Far West. See "Bancroft, Hubert Howe: Popular Tribunals. San Francisco. 1872. Two Volumes. A history of lynch law in the West, mainly in California."

SOUTHERN WOMEN AND LYNCHING

Central Council of the Association of Southern Women for the Prevention of Lynching

Mrs. Jessie Daniel Ames, director, Atlanta, Ga.

Mrs. Attwood Martin, chairman, Louisville, Kentucky.

Mrs. W. A. Newell, secretary, Salisbury, North Carolina.

Mrs. Una Roberts Lawrence, treasurer, Kansas City, Missouri.

Members-At-Large

Mrs. Julian Hennig, Columbia, South Carolina.
Mrs. Arch Trawick, Nashville, Tennessee.
Mrs. H. J. MacMillan, Wilmington, North Carolina.
Mrs. Julia Collier Harris, Chattanooga, Tennessee.
Mrs. John M. Hanna, Dallas, Texas.
Mrs. J. W. Mills, Beaumont, Texas.
Mrs. W. A. Turner, Newman, Georgia.
Mrs. Harry Gershon, Atlanta, Georgia.
Miss Janie McGaughey, Atlanta, Georgia.
Mrs. Emmet Horine, Louisville, Kentucky.
Mrs. L. O. Turner, Atlanta, Georgia.
Mrs. Gerline McDonald Bowman, Richmond, Virginia.

Chairmen of State Councils

Alabama: Mrs. J. M. McCoy, Montevallo.
Arkansas: Mrs. B. J. Reaves, Little Rock.
Florida: Mrs. W. P. Cornell, Jacksonville.
Georgia: Mrs. Robert H. McDougall, Atlanta.
Kentucky: Mrs. G. W. Hummel, Louisville.
Louisiana: Mrs. R. H. Agate, Lafayette.
Mississippi: Mrs. L. W. Alford, McComb.
North Carolina: Miss Clara I. Cox, High Point.
Oklahoma: Mrs. J. D. Lawhorn, Hugo.
South Carolina: Mrs. George E. Davis, Orangeburg.
Tennessee: Mrs. G. G. McClure, Clarksville.
Texas: Mrs. Alex W. Spence, Dallas.
Virginia: Mrs. James A. Richardson, Richmond.

Association Formed

The Association of Southern Women for the Prevention of Lynching grew out of a recognized need for some central committee to assume as its sole purpose the initiative for the eradication of lynching. Although some eight years before, small groups of women in each of the thirteen southern states had issued statements condemning lynching among a dozen or more evils afflicting the South, they set in motion no special machinery by means of which public opinion would be changed toward this one specific evil. When lynchings reached a new high level in 1930, it appeared imperative to some southern women that something should be done

by them to stop or abate this particularly revolting crime. Consequently, a conference was called for November 1, 1930, in Atlanta, Georgia.

Policies of the Association

The association proposes to stop lynchings. The women are not deceived into believing that this will be accomplished in a year or two, so they have worked out one program of action to be used when they believe a lynching is threatened in their respective states, and another after a lynching is consummated. Between outbursts of mob violence their intensive educational work goes on. Facts about lynchers, their acts of lawlessness, the alleged offense of the person lynched, and the attitude of the community in which there has been a lynching are given wide publicity.

There are two emphases in the educational policy: The first directs attention to the menace of lynching to our social order, and the second emphasizes facts on current lynchings with always a repudiation of lynching for any reason whatever.

Ultimate Objectives of the Association of Southern Women for the Prevention of Lynching

1. To increase the number of men and women committed in writing against lynching to 100,000.
2. To secure the signature of every sheriff in the South through personal calls by local constituents.
3. To hold round-table discussions on lynching in every grade "A" college in the South.
4. Give immediate publicity to causes behind every lynching.

Methods of Education:

1. Lynchings and prevented lynchings in the South in 1937 will be investigated either by a specially appointed person or by a committee from the Council of Southern Women for the Prevention of Lynching. The information thus obtained will be sent to:
   a. The chairman of the State Council in the state in which the lynching takes place, who will send a copy to every editor, to every officer of the law, court official, and legislative representative of the county and district in which the lynching is committed.
   b. Every member of the State Council of the state in which the lynching takes place should send a copy to all on the regular mailing list of her organization within the state.
2. Reach every county in the South by delegating to one missionary society at the county seat the responsibility for:
   a. Interesting every organization of men and women, in the county in the campaign against lynching.
   b. Securing signatures of officers and members of all organizations, religious, civic, and patriotic, in the town and county.
   c. Securing signatures of county officials, preachers, and teachers and laymen.

Three Points of Opposition.

1. Lynching protects the virtue of white women. This belief is held by some of the best educated leaders in the churches and in civil life, and finds frequent expression in print.
2. Lynchings are due to the law's delays.
3. It is wrong and useless to single out lynching when there are so many other worse crimes.

These briefly cover almost all the outspoken opposition to the Association of Southern Women for the Prevention of Lynching.

Organizations Committed to a Program of Education to Prevent Lynching

Disciples of Christ, International Convention
- Disciples of Christ, Florida Convention
- Woman's Missionary Societies, Disciples of Christ of the
  - Florida Convention
  - Georgia Convention
  - Kentucky Convention

General Convention of the Protestant Episcopal Church
- Executive Board of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church
- Woman's Auxiliaries, Protestant Episcopal Church

- Woman's Auxiliary to the National Council in the Province of Sewanee
  - Diocese of Alabama
  - Diocese of Atlanta
  - Diocese of Florida
  - Diocese of Kentucky
  - Diocese of South Florida
- Diocese of Mississippi, Protestant Episcopal Church

Woman's Advisory Committee, Presbyterian Church, U. S.
- Auxiliaries to the Synods of
  - Georgia
  - Virginia

Woman's Missionary Council Methodist Episcopal Church, South
- Woman's Missionary Societies of the
  - Alabama Conference
  - Central Texas Conference
  - Florida Conference
  - Kentucky Conference
  - Little Rock Conference
  - Louisiana Conference
  - Louisville Conference
  - Memphis Conference
  - Mississippi Conference
  - North Alabama Conference
  - North Carolina Conference
  - North Georgia Conference
  - North Mississippi Conference
  - North Texas Conference
  - Northwest Texas Conference
  - Oklahoma Conference
  - South Carolina Conference
  - South Georgia Conference
  - Tennessee Conference
  - Upper South Carolina Conference
  - Virginia Conference
  - Western North Carolina Conference
  - West Texas Conference

Methodist Episcopal Church, South
- Little Rock Conference
- Mississippi Conference
- North Alabama Conference
- North Carolina Conference
- North Georgia Conference
- North Mississippi Conference
- North Mississippi Young People's Conference
- South Georgia Conference
- Western North Carolina Conference

Woman's Missionary Union, Southern Baptist Convention
- Woman's Missionary Unions of the
  - Florida Baptist Convention
  - Georgia Baptist Convention
  - Kentucky Baptist Convention
  - North Carolina Baptist Convention
  - South Carolina Baptist Convention
  - Tennessee Baptist Convention
  - Texas Baptist Convention

The National Federation of Temple Sisterhoods

National Young Women's Christian Association

National Council of Jewish Women
- Southern Interstate Conference of the National Council of Jewish Women

General Federation of Women's Clubs
- Federation of Women's Clubs of
  - Arkansas
  - Florida
  - Kentucky
  - Louisiana
  - Mississippi
  - North Carolina
  - South Carolina
  - Tennessee
  - Texas
  - Virginia

Southeastern Regional Conference of the National Federation of Business and Professional Women's Clubs

State Organizations:
- Arkansas Democratic Women's Clubs
- Georgia Council, Federated Church Women
- Georgia Woman's Christian Temperance Union
- Louisiana Association of Peace Officers
- Mississippi Woman's Christian Temperance Union
- North Carolina Society of Friends

LYNCHINGS, 1882-1936

LYNCHING, WHITES AND NEGROES 1882 to 1936

YEAR	WHITES	NEGROES	TOTAL
1882	64	49	113
1883	77	53	130
1884	160	51	211
1885	110	74	184
1886	64	74	138
1887	50	70	120
1888	68	69	137
1889	76	94	170
1890	11	85	96
1891	71	113	184
1892	69	162	231
1893	34	117	151
1894	58	134	192
1895	66	113	179
1896	45	78	123
1897	35	123	158
1898	19	101	120
1899	21	85	106
1900	9	106	115
1901	25	105	130
1902	7	85	92
1903	15	84	99
1904	7	76	83
1905	5	57	62
1906	3	62	65
1907	2	58	60
1908	8	89	97
1909	13	69	82
1910	9	67	76
1911	7	60	67
1912	2	61	63
1913	1	51	52
1914	3	49	52
1915	13	54	67
1916	4	50	54
1917	3	35	38
1918	4	60	64
1919	7	76	83
1920	8	53	61
1921	5	59	64
1922	6	51	57
1923	4	29	33
1924	0	16	16
1925	0	17	17
1926	7	23	30
1927	0	16	16
1928	1	10	11
1929	3	7	10
1930	1	20	21
1931	1	12	13
1932	2	6	8
1933	4	24	28
1934	0	15	15
1935	2	18	20
1936	0	8	8
Total	1,289	3,383	4,672

LYNCHINGS BY STATES 1882 to 1936

STATE	WHITES	NEGROES	TOTAL
Alabama	47	296	343
Arizona	29	0	29
Arkansas	59	226	285
California	41	2	43
Colorado	66	2	68
Delaware	0	1	1
Florida	24	248	272
Georgia	37	478	515
Idaho	20	0	20
Illinois	14	17	31
Indiana	33	14	47
Iowa	17	2	19
Kansas	35	19	54
Kentucky	64	141	205
Louisiana	56	333	389
Maryland	2	27	29
Michigan	7	1	8
Minnesota	5	4	9
Mississippi	41	522	563
Missouri	51	70	121
Montana	82	2	84
Nebraska	52	5	57
Nevada	6	0	6
New Jersey	0	1	1
New Mexico	33	3	36
New York	1	1	2
North Carolina	15	83	98
North Dakota	13	3	16
Ohio	10	16	26
Oklahoma	82	41	123
Oregon	20	1	21
Pennsylvania	2	6	8
South Carolina	4	154	158
South Dakota	27	0	27
Tennessee	47	200	247
Texas	143	345	488
Utah	6	2	8
Virginia	16	83	99
Washington	25	1	26
West Virginia	21	28	49
Wisconsin	6	0	6
Wyoming	30	5	35
Total	1,289	3,384	4,673

LYNCHINGS, WHITES AND NEGROES BY PERIODS 1882 to 1936

Periods	Whites	Negroes	Total
1882-1886	475	301	776
1887-1896	548	1,035	1,583
1897-1906	146	884	1,030
1907-1916	62	608	670
1917-1926	44	419	463
1927-1936	14	136	150
Totals	1,289	3,383	4,672

CAUSES OF LYNCHINGS CLASSIFIED 1882-1936

Year	Homicides	Felonious Assault	Rape	Attempted Rape	Robbery and Theft	Insult to White Persons	All Other Causes
1882	54	0	33	0	16	0	10
1883	71	0	24	3	4	0	28
1884	62	0	36	0	10	0	103
1885	91	2	28	0	1	0	62
1886	70	1	32	0	8	0	27
1887	54	0	41	0	6	0	19
1888	62	0	31	0	3	4	37
1889	73	1	34	6	10	1	45
1890	35	0	31	2	5	0	23
1891	58	14	39	2	12	1	58
1892	93	3	49	12	15	1	58
1893	60	2	34	4	8	2	41
1894	75	1	37	12	5	1	61
1895	68	0	34	13	7	0	57
1896	39	6	35	6	6	0	31
1897	67	2	26	9	14	2	38
1898	68	7	15	6	8	2	14
1899	43	2	17	9	7	1	27
1900	43	5	21	16	7	1	22
1901	51	7	17	8	10	0	37
1902	37	6	18	12	2	0	17
1903	50	7	15	8	0	1	18
1904	37	1	15	7	0	2	21
1905	32	3	11	7	2	0	7
1906	25	7	16	10	2	1	4
1907	16	7	12	12	4	1	8
1908	35	8	15	14	3	1	21
1909	46	5	14	5	3	4	5
1910	41	3	18	5	4	2	3
1911	36	3	6	7	3	4	8
1912	34	2	11	3	4	3	6
1913	25	4	7	3	1	1	11
1914	30	7	6	1	2	1	5
1915	26	9	11	6	9	3	3
1916	21	7	3	9	8	2	4
1917	7	3	7	6	1	6	8
1918	27	3	10	6	5	2	11
1919	29	8	9	10	1	7	19
1920	23	9	15	3	0	3	8
1921	19	8	16	3	0	3	15
1922	15	5	14	5	4	2	12
1923	5	5	6	1	1	2	13
1924	4	2	5	2	0	3	0
1925	8	1	4	2	0	1	1
1926	13	3	2	3	1	1	7
1927	7	2	2	3	0	0	2
1928	5	2	3	0	0	0	1
1929	1	3	3	0	0	2	1
1930	5	0	8	2	3	0	3
1931	5	3	0	5	0	0	0
1932	1	2	1	1	0	1	2
1933	8	4	3	3	1	1	8
1934	2	2	2	4	1	3	1
1935	8	1	3	3	0	1	4
1936	1	0	3	3	0	1	0
Total	1,921	198	908	282	227	81	1,055

LYNCHING AND PREVENTIONS OF LYNCHINGS COMPARED

NUMBER PERSONS LYNCHED AND NUMBER PREVENTED BEING LYNCHED 1914-1936

Year	Number Persons Lynched	Number Persons Prevented Being Lynched	Ratio of Persons Lynched to Number Prevented being Lynched
1914	52	24	2.17
1915	67	25	2.68
1916	54	25	2.16
1917	38	23	1.65
1918	64	19	3.37
1919	83	43	1.93
1920	61	84	0.72
1921	64	108	0.59
1922	57	114	0.55
1923	35	56	0.59
1924	16	61	0.26
1925	17	53	0.32
1926	30	40	0.75
1927	16	68	0.24
1928	11	40	0.28
1929	10	34	0.29
1930	21	60	0.35
1931	13	91	0.14
1932	8	43	0.19
1933	28	48	0.58
1934	15	74	0.20
1935	20	84	0.24
1936	8	79	0.10

THREE-FOURTHS OF LYNCHINGS FOR CRIMES OTHER THAN RAPE

From the best and most accurate sources of information, it is found that in the fifty-five years, 1882-1936 inclusive, there were 1,190 persons, 97 whites and 1,093 Negroes, put to death by mobs, under the charge of rape or attempted rape. This is 25.5 per cent of the total number of persons, 4,672 who were lynched during that period. On the other hand, 3,482 or 74.5 per cent, that is three-fourths of those lynched, were for causes other than rape. This refutes the charge that the majority of lynchings are for the crime of rape.

An investigation into the causes of lynchings shows that over ten per cent of the Negroes lynched in the period, 1882-1936, were for such

minor offenses as: being a witness; writing insulting notes; improper conduct; insisting on eating in a restaurant when refused service; threatening man with a knife, trying to act like a white man and not knowing his place; being a strike breaker; using insulting language; striking man in quarrel; discussing a lynching; making boastful remarks; misleading mob; vagrance; slapping boy; jumping labor contract; insisting on voting; gambling; incendiarism; throwing stones; enticing servant away; etc.

ANTI-LYNCHING LEGISLATION

In the period 1932-1936, there was a great deal of agitation for a federal anti-lynching bill. In the first part of the period, effort was made to pass the Dyer Anti-Lynching Bill. In 1934, there were seven anti-lynching bills introduced in Congress. Five were introduced in the House by the following representatives: Oscar DePriest, Republican, Illinois; U. S. Guyer, Republican, Kansas; Joseph A. Gavagan, Democrat, New York; H. P. Kopplemann, Democrat, Connecticut; Emanuel Celler, Democrat, New York; The two anti-lynching bills introduced in the Senate were one by Senator Hamilton F. Keen, Republican, New Jersey; the other by Senators Edward P. Costigan of Colorado and Robert F. Wagner of New York, both Democrats. In 1935, an anti-lynching bill was introduced in the House by Arthur W. Mitchell, Democrat, Illinois. The efforts to pass a federal anti-lynching bill were centered on the Costigan-Wagner Bill. The passage of this bill in the Senate was prevented by a filibuster led by Senator Ellison D. Smith of South Carolina.

LEGISLATIVE ENACTMENTS AGAINST LYNCHING

Laws against lynching may be classified into three groups: The first type is designed to punish members of a lynching mob or sheriffs who permit a prisoner to be lynched. The second type attempts to make some reparation in terms of money for damages suffered at the hands of a mob by imposing liability upon cities or counties. The third type is framed to prevent the situations which give rise to mob violence.

	Punishment prescribed for				Maximum liability of city or county for mob violence causing		Peace officer who permits lynching of prisoner removed by	Prisoner may be sent to another county on order of
	Lynching	Aiding a Lynching	Mob violence		Personal injury	Property damage		
Alabama	5 yrs.—death	1-21 yrs.					Impeachment	
Arkansas								
California					(2)	(2)		
Connecticut								
Florida								Governor
Georgia	1 yr.—death							
Idaho				30 days—5 yrs. (1)	$5000	$5000	Governor	Court
Illinois	life—death	2-21 yrs.					Conviction	Court
Indiana	5 yrs.—life	5 yrs.—life			(2)	(2)	Coroner	Sheriff
Kansas								
Kentucky	life—death	life—death	1-15 yrs.			(2) (3)	Governor	Court
Louisiana								Court
Maine						(4)		Court
Maryland						(2) (3)		
Massachusetts						(4)		
Michigan								Court
Minnesota					$7500		Governor	
Mississippi								Court
Missouri						(2)		Sheriff
Montana						(2)		Court
Nebraska					$7500			Governor
Nevada								Court
New Hampshire						(2)		Court
New Jersey				30 days—5 yrs. (1)	$5000		Governor	Court
New Mexico								
New York						(2)		
North Carolina	2-15 yrs. (1)				(2)			
Ohio					$5000			
Pennsylvania	death	death			$10,000	(4)		Court
Rhode Island								
South Carolina					$2000 (5)		Conviction	Sheriff
Tennessee							Conviction (6)	Governor
Vermont								
Virginia	death			1 yr.—death				
West Virginia	death	death		30 days—5 yrs. (1)	$5000	(2)		
Wisconsin								

(1) Also a fine.
(2) Amount of damage done.
(3) If preventable.
(4) Three-fourths of damage done.
(5) Minimum liability.
(6) Applies only to sheriff.

DIVISION X

THE NEGRO AND EDUCATION

EDUCATION BEFORE THE CIVIL WAR

1620—About this time the first public school in Virginia was established for Indians and Negroes.

1701—A society was organized in England to carry the gospel and its teachings to the Indians and Negroes in America.

1704—Elias Neau established a private school for Indians and Negro slaves in New York City.

1745—The Society for the Propogation of the Gospel in Foreign Parts established a school for Negroes in Charleston.

1750—The Rev. Thomas Bacon, an ex-slaveholder, established in Talbot County, Maryland, a school for poor white and Negro children.

1750—An evening school for Negroes was established in Philadelphia by the Quaker Abolitionist, Anthony Benezet.

1763—A manual labor school for Indians and Negroes was established in Hyde County, North Carolina, by the Society for the Propogation of the Gospel in Foreign Parts.

1786—The New York African free school established. Afterward became the first public school.

1798—Negroes of Boston established a private school. White friends gave it assistance. In 1805, the school was moved to the African Meeting House. In 1800, sixty-six colored children presented a petition, to the school commissioners of Boston, for a school for their benefit. It was not granted; the public schools were open to them. In 1852, the city established a Negro primary school.

1798—Primus Hall, of Boston, opened in his home the first separate school for colored children in Massachusetts. It was taught there until 1806.

1800—February 6, Robert Pleasants, of Henrico County, Virginia, left by will, a school-house and 350 acres of land in that county to be used "forever or so long as the Monthly Meeting of Friends in that county may think it necessary for the benefit of the children and descendants of those who have been emancipated by me, or other black children whom they think proper to admit."

1807—George Bell, Nicholas Franklin and Moses Liverpool, three colored men, erected in Washington, D. C., the first school-house in that city for colored children. No one of these men could read or write. They had lived as slaves in Virginia; but had learned that education was an important thing. They secured a white teacher for their school.

1820—Maria Becraft, born in 1805, a noted teacher of the District of Columbia, opened a school for colored girls at Georgetown. In 1827, at Georgetown, the first seminary for colored girls in the District was established and Miss Becraft was made principal.

1824—Rev. William Livingstone, a colored priest of the Episcopal Church, opened a day school in Baltimore in connection with St. James African Church. It is reported that this school continued until after the close of the Civil War.

1829—St. Frances Academy for Colored Girls was established at Baltimore by the Oblate Sisters of Providence, a colored woman's society in the Catholic Church.

1832—Prudence Crandall, a young Quaker school teacher, was mobbed at Canterbury, Connecticut for venturing to open a school for colored children. The State of Connecticut passed a special law making it a crime to open a school for Negroes in that state.

1835—July 3, the building of the Noyes Academy of Canaan, New Hampshire, which had opened its doors to colored students was removed from the town by a committee of three hundred citizens and a hundred yoke of oxen.

1837—What is now the Cheyney Training School for Teachers at Cheyney, Pennsylvania, near Philadelphia, was started with funds ($10,000) left by the will of Richard Humphries, an ex-slaveholder.

1844—Rev. Hiram S. Gilmore founded the Cincinnati Colored High School.

1849—Avery College was established at Allegheny, Pennsylvania.

1849—The legislature of Ohio, largely through the efforts of Owen T. B. Nickens, a public-spirited Negro, established public schools for colored children in that state.

1853—First normal school for colored teachers established in New York City. John Peterson, a colored man, who had been teaching for a long time in the public schools was made principal.

1854—January 1, Ashmyn Institute was founded by the Presbyterians at Hinsonville, Chester County, Pennsylvania; name changed to Lincoln University in 1866.

1856—August 30, Wilberforce University was started by the Methodist Episcopal Church as a school for Negroes. On the 10th of March, 1863, it was sold to the African Methodist Episcopal Church.

EDUCATION DURING THE CIVIL WAR AND RECONSTRUCTION PERIOD

The First School—On September 17, 1861, the American Missionary Association established at Fortress Monroe, Virginia, the first day school among the freedmen. Mary S. Peake, a colored woman, was the teacher. This school laid the foundation of the Hampton Institute and was the beginning of the general education of the Negro in the South.

In 1862, schools were established at Portsmouth, Norfolk, and Newport News, Virginia; Newbern and Roanoke Island, North Carolina, and Port Royal, South Carolina. On November 11, 1862, Col. John Eaton, under the orders of General Grant, assumed the general supervision of freedmen in Arkansas. Schools were immediately established. After the Emancipation Proclamation of January 1, 1863, Negro schools were established in all parts of the South occupied by the federal armies. Schools in Virginia, North Carolina, South Carolina, Tennessee, Arkansas, and Louisiana multiplied.

Freedmen's Bureau—March 3, 1865, the Freedmen's Bureau was created, and the education of the freedmen became one of its special objects, until 1870, when the bureau was discontinued.

In five years the bureau established 4,239 schools; employed 9,307 teachers, and instructed 247,333 pupils and expended for education $3,521,936; the benevolent associations cooperating with the bureau expended $1,572,287. In addition, the freedmen during the five years of the bureau's life, raised and expended for their education $785,700. Higher education for the Negro was begun under the auspices of the bureau.

SCHOOLS UNDER THE FREEDMEN'S BUREAU

	School, Teachers and Pupils			Expenditures for Schools Expended by			
Year	No. Schools	No. Teachers	No. Pupils	Freedmen's Bureau	Benevolent Association	The Freedmen	Total
1866	975	1,045	90,778	$ 123,659	$ 82,200	$ 18,500	$ 224,359
1867	1,839	2,087	111,442	531,345	65,087	17,200	613,632
1868	1,831	2,295	104,327	965,897	700,000	360,000	2,025,896
1869	2,118	2,455	114,522	924,182	365,000	190,000	1,479,182
1870	2,677	3,300	149,581	976,853	360,000	200,000	1,536,853
				3,521,936	1,572,287	785,700	5,879,922

THE NEGRO AND ILLITERACY

Illiteracy and Literacy of Free Negroes in 1860

The United States Census for 1860 reported that of 247,149 free colored persons over 20 years of age 91,736 or 37.1 per cent were illiterate and 155,413 or 62.9 per cent were literate, able to read and write. The following table shows that even in the

State	Free Colored Population Over 20 Years	Illiterates Over 20 Years	Per Cent Illiterate	Per Cent Literate
Alabama	1,258	455	36.2	63.8
Arkansas	72	23	32.0	68.0
Delaware	9,030	6,508	72.1	27.9
District of Columbia	5,849	3,375	57.7	42.3
Florida	426	120	28.2	71.8
Georgia	1,677	573	34.2	65.8
Kentucky	5,619	2,463	43.8	56.2
Louisiana	9,855	1,202	12.2	87.8
Maryland	42,402	21,699	51.2	48.8
Mississippi	392	110	28.1	71.9
Missouri	2,161	885	41.0	59.0
North Carolina	13,343	6,849	51.3	48.7
South Carolina	4,505	1,416	31.4	68.6
Tennessee	3,308	1,695	51.2	48.8
Texas	163	62	38.0	62.0
Virginia	27,103	12,397	45.7	54.3
Totals	127,163	59,832	47.1	52.9

southern states a considerable per cent of the free colored persons were literate.

Negro Illiteracy 1870-1930

"There has been a rapid decrease in Negro illiteracy during the sixty years. In 1930, the illiterates constituted 16.3 per cent of the Negroes ten years old and over, as compared with 22.9 per cent in 1920, 30.4 per cent in 1910, 44.5 per cent in 1900, 57.1 per cent in 1890 and 70 per cent in 1880, and 81.4 per cent in 1870. There were 1,513,892 Negro illiterates ten years old and over in 1930, 1,842,161 in 1920, 2,227,731 in 1910, 2,853,194 in 1900, 3,042,668 in 1890, 3,220,878 in 1880, and 2,789,689 in 1870.

"Illiteracy by sections, geographic divisions, and states—In illiteracy, as in every other phase of Negro life in the United States, chief interest centers about conditions in the South. Of the 1,513,892 Negro illiterates ten years old or over in the United States in 1930, 1,416,417, or 93.6 per cent, were in the South. The percentage illiterate for Negroes in 1930 was 19.7 in the South, as compared with 4.7 in the North and 3.3 in the West. The percentage illiterate in the Negro population ten years of age and over in the South decreased from 33.3 in 1910 to 26.0 in 1920, and to 19.7 in 1930. Comparing the three southern divisions, the highest percentage of illiteracy was in the east south central division, and the lowest in the west south central.

"All of the fifteen states having 10 per cent or more illiterate were in the South. Between 1920 and 1930, the percentage illiterate in the Negro population in the fifteen states having 10 per cent or more illiterate in 1930 decreased.

"Urban and rural illiteracy—Among the Negroes, the proportion illiterate in the rural-farm population exceeds that in the rural-non-farm and the urban population. In 1930, of the 1,513,892 Negro illiterates, 794,866 were in rural-farm areas, 323,177 were in rural-non-farm areas, and 395,849 in urban areas, the percentage illiteracy being 23.2 in the rural-farm, 20.5 in the rural-non-farm, and 9.2 in the urban population, ten years of age and over."

PERCENTAGE OF NEGRO ILLITERATES 1870-1930

Year	Illiterates Number	Per Cent
1930	1,513,892	16.3
1920	1,842,161	22.9
1910	2,227,731	30.4
1900	2,853,194	44.5
1890	3,042,668	57.1
1880	3,220,878	70.0
1870	2,789,689	81.4

PERCENTAGE OF ILLITERATES BY RACE—1870-1930

Class of Population	Percentage of Illiterates in the Population 10 Years of Age and Over						
	1930	1920	1910	1900	1890	1880	1870
Total	4.3	6.0	7.7	10.7	13.3	17.0	20.0
White	2.7	4.0	5.0	6.2	7.7	9.4	11.5
Native Parentage	1.8	2.5	3.7	5.7	7.5	—	—
Foreign or Mixed Parentage	0.6	0.8	1.1	1.6	2.2	—	—
Foreign Born	9.9	13.1	12.7	12.9	13.1	12.0	—
Negro	16.3	22.9	30.4	44.5	57.1	70.0	81.4

PER CENT ILLITERATE IN NEGRO POPULATION

10 Years Old and Over, 1930, 1920, and 1910 (Ranked as to per cent illiterate in the Negro Population, 1930)

State	Per Cent Illiterate 1930	1920	1910
United States	16.3	22.9	30.4
South Carolina	26.9	29.3	38.7
Alabama	26.2	31.3	40.1
Louisiana	23.3	38.5	48.4
Mississippi	23.2	29.3	35.6
North Carolina	20.6	24.5	31.9
Georgia	19.9	29.1	36.5
Virginia	19.2	23.5	30.0
Florida	18.8	21.5	25.5
Arkansas	16.1	21.8	26.4
Kentucky	15.4	21.0	27.6
Tennessee	14.9	22.4	27.3
Texas	13.4	17.8	24.6
Delaware	13.2	19.1	25.6
Maryland	11.4	18.2	23.4
West Virginia	11.3	15.3	20.3
Oklahoma	9.3	12.4	17.7
Missouri	8.8	12.1	17.4
Rhode Island	8.1	10.2	9.5
Ohio	6.4	8.1	11.1
Indiana	6.0	9.5	13.7
New Mexico	6.0	4.3	14.2
Kansas	5.9	8.8	12.0
Iowa	5.4	8.1	10.3
Massachusetts	5.4	6.8	8.1
New Jersey	5.1	6.1	9.9
Connecticut	4.9	6.2	6.3
Vermont	4.9	6.2	4.8
Maine	4.8	5.9	8.0
Montana	4.6	6.0	7.0
Wisconsin	4.4	4.1	4.5
Idaho	4.2	5.4	6.4
Pennsylvania	4.2	6.1	9.1
Wyoming	4.2	5.3	5.0
District of Columbia	4.1	8.6	13.5
Arizona	4.0	4.6	7.2
Colorado	3.9	6.2	8.6
Nebraska	3.9	4.8	7.2
New Hampshire	3.9	6.7	10.6
Illinois	3.6	6.7	10.5
North Dakota	3.4	4.0	4.8
Utah	3.2	4.6	4.8
California	3.1	4.7	7.1
Michigan	3.0	4.2	5.7
Washington	2.9	4.0	4.3
New York	2.5	2.9	5.0
Oregon	2.5	4.7	3.4
South Dakota	2.2	5.2	5.5
Minnesota	2.0	3.1	3.4
Nevada	1.5	5.1	5.5

FUNDAMENTALS IN THE EDUCATION OF NEGROES

Under the auspices of the Office of Education of the United States Department of Interior, a national conference on fundamental problems in the education of Negroes was held in Washington, May 9-12, 1934.

"In view of the fact that in many states Negroes are forced by law to attend segregated schools which are almost invariably inequitably provided and maintained, and because of the inadequacy of these schools to serve the purpose of education in a democracy, and in order that equality of opportunity may be offered to all Americans, and in order that the Negro may meet effectively his obligations as an American citizen, and in order that America may have the benefit of those varied contributions possible only when the members of all races are allowed the fullest development, the following fundamentals in the education of Negroes are proposed by this conference:

"I. Ultimate Educational Objectives and Ideals.

A. HOME LIFE—Equal economic opportunity, and political and social justice for all, which will make possible the realization and maintenance of home and family life in keeping with American ideals and standards.

B. VOCATIONS—Adequate provision for professional and vocational education, and guidance; conducted by properly trained persons; and varied according to individual interests and abilities.

C. CITIZENSHIP—Full participation in all phases of life in accordance with the highest ideals and practices of good citizenship.

D. RECREATION and LEISURE—Adequate provision for wholesome recreational activities, and adequate training for the better use of leisure time.

E. HEALTH—Healthful living and working conditions, and adequate health service and health education.

F. CHARACTER—The ability and disposition to make wise choices in the various life situations.

"II. Immediate Educational Objectives and Ideals.

A. AVAILABILITY OF EDUCATION—Schools and colleges available and accessible for all Negro children, adequate in

length of term, number of teachers, curriculum offerings, equipment, and facilities.

B. TEACHERS AND TEACHING—Selection, training, compensation, tenure, and working conditions of teachers in keeping with the highest standards of professional growth and leadership in recognition of their outstanding importance in the education of Negro children and in the leadership of Negro life; and the acceptance of the responsibility by all teachers of Negro youth to teach the fundamental principles and issues underlying our economic and social order.

C. FINANCIAL SUPPORT—Adequate financial support of schools for Negro children, equitably distributed and intelligently administered, with full recognition that there can be but one standard of adequacy.

D. ADMINISTRATION — Larger participation in the administration and control of schools by intelligent representatives of the people served; and curriculum differentiation and adaptation based on needs rather than on race.

E. SEGREGATED SCHOOLS—Discouragement of and opposition to the extension of segregated schools.

"Education of Negro not Fundamentally Different

The nature of the problems in the education of the Negro for home and family life is not different from that of any other group. The Negro has more problems because of his lack of economic and civic security. However, these problems will be solved by an educational technique in nowise different from that used in the solution of the problems of other groups of people.

"Vocational Education of Negroes

The same principles underlying the vocational education of whites should be applied to the vocational education of Negroes; and in the main the problems involved are the same. Frequently, however, there should be a difference in emphasis in certain phases of the educational program. For example, there are problems of adult education and placement of graduates which, because of the Negro's social and economic relationships, may call for special adaptations.

It is interesting to note the increase in the number of Negroes employed in many occupations. In some occupations the percentage of increase has been higher than the increase of all workers in those particular occupations. The following are examples of significant increases during the last decade: actors and showmen, 114.5 per cent; college presidents and professors, 101.8 per cent; dentists, 59.8 per cent; lawyers, judges, and justices, 31.2 per cent; physicians and surgeons, 8.7 per cent, which was lower than the rate of increase for the Negro population (13.6 per cent); school teachers, 53.3 per cent; trained nurses, 71.4 per cent; librarians, 204.3 per cent; and social and welfare workers, 81.5 per cent.

"Additional Funds Needed to Equalize Expenditures

Educational Expenditures — Eleven southern states spent a total of $240,180,180 or $35.42 per pupil enrolled in 1930. It would have required an additional $431,171,266 to have brought the average expenditure for white and colored pupils of these eleven states up to the average of the United States, which was $99. The eleven southern states spent $23,461,959 on Negro public schools, which was $12.57 per pupil enrolled. It would have required an additional expenditure of $39,688,052 to have brought the expenditure per Negro child up to the average expenditure per white child in the eleven states.

School Property—Public school property in fifteen southern states was valued at $1,086,942,000 in 1930. This represents an investment of $123 per pupil enrolled, white and Negro. It would have required an expenditure of $1,000,000,000 more to have brought the per-pupil value up to $242, which was the average for the United States. The value of Negro public-school property was $72,000,000, an investment of $37 per pupil enrolled. It would have required an additional expenditure of $240,000,000 to have brought the investment up to $157 which was the value for each white child enrolled.

"Conclusion

The information contained in this report indicates that the southern states are not able to provide public education for all children on an equal basis with the other sections of the country. If the children of the South are to have the educational advantages available to other children of the nation, special financial support for public schools must be provided. However, any federal funds which are or may be made available for public education in the South should be so distributed as to guarantee there will be no discrimination in the use of such funds among the children of different races. Furthermore, such funds should be so used and distributed as to correct the glaring inequalities which exist at present in the expenditures of school funds among the races."

THE NEGRO AND PUBLIC SCHOOLS

Date of Establishment of Public School Systems in Southern States

1863—West Virginia establishes a system of public schools which includes Negroes.

1864—March. The first public school for Negroes in the District of Columbia opened.

1864—March 22. General Banks issues an order for the establishing in Louisiana of a system of public schools for the freedmen. This was the first complete system of public schools in the South supported by taxation.

1864—October 12-13. Provision made in the constitution of Maryland for common schools.

1865—Missouri includes Negroes in her public school system.

1866—Florida legislature passed an act providing for the appointment of a superintendent of common schools for freedmen. A tax of one dollar upon every male person of color, between the ages of 21 and 53 was imposed to provide a common school fund for freedmen. Georgia passed an act to provide for a general system of education for whites. Did not go into effect.

1867—Kentucky enacts a law "providing that the capitation and other taxes collected from the Negroes and mulattoes should be set apart and constitute a separate fund for the support of their paupers and the education of their children."

1867—Alabama and Tennessee establish public school systems.

1868—Arkansas, Florida and South Carolina establish public school systems.

1869—North Carolina and Virginia establish public school systems.

1870—Georgia, Mississippi and Texas establish public school systems.

1874—Kentucky establishes a public school system for Negroes.

1875—March 25. Delaware establishes a system of public schools to include Negroes.

The first report of enrollment in the public schools of the South was for the year 1876-1877, when 1,827,139 white children and 571,506 colored children were enrolled in the sixteen former slave states and the District of Columbia.

Negroes in Northern Public Schools

The majority of northern states do not maintain separate schools for Negroes. In the states of the North there are various practices. In Illinois, Indiana, Kansas, and New Jersey, for example, there are mixed schools in some parts of the state and separate schools in other parts of the state. In most instances in these states the high schools are unseparated. In some cities the concentration of the Negro population and school districting, as in Philadelphia, produces the effect of separate schools. A number of northern cities have Negro teachers in the mixed schools. Among these are: Boston, Chicago, Cleveland, Hartford, Los Angeles, and New York City.

Enrollment of Negroes in Public Schools

Enrollment in Public Schools

The total number of Negro pupils enrolled in public elementary and secondary schools of the 18 states during the year 1931-32 was 2,353,320—an increase of 377,165, or 19.1 per cent, over the enrollment in 1917-18, which was 1,976,155. The increase in the population of school age (5 to 17) during the same period was 1.5). This increase in the school enrollment when the school population remained almost static is a reflection of the improvement in educational conditions and facilities for Negroes, which is probably the result of at least three factors, namely: (1) Improvement in the Negroes' economic status; (2) increased interest on the part of Negroes in their own

education; and (3) the changed attitudes of public officials toward the education of Negroes.

Ratio of Enrollment to Population

The percentage of the total Negro population in the eighteen states enrolled in public elementary and secondary schools in 1931-32 was 24.5, while the percentage of the total Negro population 5 to 17 years of age, inclusive, enrolled in public elementary and secondary schools was 81. For the country as a whole the percentage of the total population enrolled in public elementary and secondary schools was 21.1, and the ratio of the total enrollment to the population of school age (5 to 17) was 82. The fact that the percentage of the Negro population enrolled in school is greater than that for the country as a whole probably is due to the fact that there are more Negroes of school age. The respective percentages of Negroes and of the total population, 5 to 17 years of age, inclusive, are 26 to 21.7. The percentage of the Negro population enrolled in public schools increased from 68.6 in 1917-18 to 81 in 1931-32.

Enrollment by Grades

In the first and second grades, there is a general tendency for the enrollments to decrease from year to year, beginning with 1921. This tendency is fairly pronounced in the first grade, and is consistent in the second grade, there being a decrease here in each succeeding year from 1921 to 1932. In the other grades there are fluctuations. Beginning with the sixth grade and through the seventh and eighth, however, enrollments have increased from year to year, the only exception being in 1929 and 1930 in the sixth and eighth grades. For each grade in the high schools the increases in enrollments from year to year are marked. The increased enrollments in the upper grades may be the result of several causes, among which are: (1) Improvement in grade distribution, and (2) increased enrollment of children in the upper grades who were enrolled in private schools. Another important reason is that pupils go to school a greater number of years because of the diminishing amount of child labor, stringency of compulsory attendance laws, and general social pressure. The decrease in enrollment in the lower grades probably is due to a decrease in the birth rate. According to the United States census the birth rate for Negroes decreased from 23.6 to 21.2 from 1927 to 1931. Also, the census shows that the number of Negro children under 5 years of age per thousand Negro women 15 to 44 years of age decreased from 429 in 1920 to 393 in 1930.

Elementary School Enrollment

From 1922 to 1927 the enrollment of Negro pupils in elementary schools decreased. A year of gain was followed by another period of decreasing enrollments in 1929 and 1930. Then the trend turned upward again. The total increase in elementary school enrollment of Negro pupils in 1932 over 1921 was 89,431, or 4.2 per cent.

High School Enrollment

From 1917-18 to 1931-32, the high school enrollment of Negro students increased from 19,242 to 135,981. This is an increase of 607 per cent. The proportion of the total Negro school population enrolled in high school increased markedly from 1917-18 to 1931-32. The ratio increased from 0.97 per cent in 1917-18 to 5.78 per cent in 1931-32, due principally to three causes: (1) increase in high school facilities; (2) influence of the development of Negro land-grant colleges; and (3) increased popularization of secondary education among Negroes.

According to data received from all sources and from all states, there is a total of 157,515 Negro youth enrolled in high schools. The enrollment of girls is 53.4 per cent greater than that of boys. The enrollment of girls in the fourth year of the high school is 74 per cent greater than that of boys. These data emphasize one of the major problems in the education of Negroes—that of reducing the elimination of boys from elementary and high school.

Enrollment by States

Significant differences exist among the states in the percentages of the Negro population of school age enrolled in school, ranging from 70.6 in Alabama to 113.8 in the District of Columbia. The state ranking next highest to the District of Columbia is Oklahoma with a percentage of 101.8.

Although the percentage of the total Negro high school enrollment is 5.78 per cent of the total Negro enrollment in public schools, there are considerable differences among the states in this matter with percentages ranging form 1.95 in Mississippi to 16.3 in the District of Columbia. Approximately fifteen times as great a proportion of the Negro population is enrolled in high school in the District of Columbia as in Mississippi. Missouri, with a percentage of 13.2, ranks next to the District of Columbia.

School Attendance and Term Length

Attendance in Relation to Enrollment

The number of Negro pupils in average daily attendance in public elementary and secondary schools in 1931-32 was 1,802,928. From 1917-18 to 1931-32 the number in average daily attendance increased 513,135, or 39.8 per cent, while the enrollment increased during the same period 19.1 per cent. This marked increase in attendance over the increase in enrollment is probably due to increased interest and better administration of the compulsory attendance laws as they affect Negroes, as well as to improved educational services. Even with this great increase in attendance 550,392 were out of school each day. However, the average daily attendance of Negro children is increasing year by year. In 1917-18 the percentage of enrolled pupils in average daily attendance was 65.7; in 1931-32 it was 76.6.

The average daily attendance of white children in the states maintaining separate schools in 1932 was 81 per cent of the enrollment. The corresponding percentage for all children for the country as a whole for the same year was 84.7. Between Negro and white children in the states maintaining separate schools there is a difference in the percentage of enrolled pupils in daily attendance of 4.4 in favor of the white children.

The corresponding difference between Negro children in the same states and all children in the country as a whole was 8.1. The per cent of enrolled Negro pupils in daily attendance in 1917 was approximately the same as that for all children in the country as a whole in 1890. While the disparity between the two groups in this matter has gradually decreased, it is still great. The percentage of enrolled Negro pupils in daily attendance in 1932 was approximately the same as that for all children in the country as a whole in 1915.

Attendance by States

There are marked differences among the states as shown by the ranges. The averages range from 73.9 days for Mississippi, to 153.4 days for Delaware; a difference of 79.5 days, or four school months. It should be noted that in only three states did the colored children attend school as much as an average of 145 days. There were five states in which the average days attended was less than one hundred days, and in only one state did it reach an average as high as 150 days.

Length of School Term

In schools for white children, the term length in 1919-20 was 145 days and in 1931-32 it was 164 days. In schools for Negroes it was for the respective years, 120 days and 135 days. The increase for white children during this period was 19 days, for Negro children 15 days. The difference between the term lengths for the two groups of children in 1919-20 was 25 days, while in 1931-32 the difference had widened to 29 days.

Of the 922,160 pupils enrolled in six states: Alabama, Arkansas, Florida, Louisiana, Maryland, North Carolina, 50 per cent are in schools having term lengths of 150 days or less. Those enrolled in schools with term lengths of 90 days or less numbered 107,641, or 11.6 per cent of the total. These pupils are seriously handicapped as far as opportunity to attend school is concerned. In competition with the pupils who are enrolled in schools having longer terms they will be at a great disadvantage.

Proportion of School Term Used

The average number of days each Negro pupil attended school in 1931-32 was 102. The average each white pupil attended in the same states for that year was 145 days. This means that Negro children took advantage of 74.8 per cent of the 135 days

offered. For white children the corresponding percentage was 88.4 of the 164 days offered. The term lengths in schools for Negroes from 1917-18 to 1931-32 and the average number of days attended per Negro pupil in average daily attendance in eighteen states are given in the table below.

Length of School Term by States

In 1919-20 the range was from a term of 84 days in South Carolina to one of 181 days in Delaware. In 1931-32 the range in term lengths was from 105 days in Mississippi to 185 days in Delaware. From 1929-30 to 1931-32 the school term decreased for Negroes in 5 states. The range of decrease was from 2 days in Tennessee to 15 days in Arkansas and in Georgia. In only 5 states was the school term as long as 164 days in 1931-32, while in 7 states the term length was less than 140 days.

DISTRIBUTION OF NEGRO POPULATION, CHILDREN OF SCHOOL AGE, AND SCHOOL ENROLLMENT IN 18 SOUTHERN STATES, 1931-1932

State	Total estimated Population (thousands)	Population 5-17 years inclusive (estimated*)	Enrollment in Kindergarten and Elementary			Enrollment in Secondary			Total Enrollment		
			Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Total, 18 States	9,644	2,903,700	1,078,734	1,138,605	2,217,339	50,726	85,255	135,981	1,129,460	1,223,860	2,353,320
Alabama	950	293,500	98,278	100,684	198,962	2,591	5,584	8,175	100,869	106,268	207,137
Arkansas	479	138,100	47,922	49,314	97,236	1,281	2,092	3,373	49,203	51,406	100,609
Delaware	33	8,100	3,070	3,153	6,223	291	393	684	3,361	3,546	6,907
District of Columbia	135	26,700	12,298	13,144	25,442	2,003	2,944	4,947	14,301	16,088	30,389
Florida	444	115,000	46,672	50,857	97,529	1,489	2,539	4,028	48,161	53,396	101,557
Georgia	1,055	338,100	120,392	133,917	254,309	2,942	5,850	8,792	123,334	139,767	263,101
Kentucky	225	54,100	21,779	21,528	43,307	1,838	2,839	4,677	23,617	24,367	47,984
Louisiana	785	227,000	73,995	79,290	153,285	2,433	4,811	7,244	76,428	84,101	160,529
Maryland	280	70,700	24,058	24,589	48,647	2,309	3,174	5,483	26,367	27,763	54,130
Mississippi	1,019	313,700	138,760	144,709	283,469	2,018	3,638	5,656	140,778	148,347	289,125
Missouri	229	46,200	16,471	16,747	33,218	2,201	2,852	5,053	18,672	19,599	38,271
North Carolina	937	323,900	118,832	127,915	246,747	6,517	12,517	19,034	125,349	140,432	265,781
Oklahoma	175	49,400	22,874	22,641	45,515	2,048	2,735	4,783	24,922	25,376	50,298
South Carolina	785	289,700	101,190	113,109	214,299	3,107	6,304	9,411	104,297	119,413	223,710
Tennessee	481	128,300	52,144	53,213	105,357	3,091	5,149	8,240	55,235	58,362	113,597
Texas	869	242,700	95,604	96,186	191,790	9,385	13,221	22,606	104,989	109,407	214,396
Virginia	645	208,300	73,226	76,184	149,410	3,828	6,787	10,615	77,054	82,971	160,025
West Virginia	118	30,200	11,169	11,425	22,594	1,354	1,826	3,180	12,523	13,251	25,774

*Estimate by the Bureau of the Census

ENROLLMENT OF NEGRO PUPILS, BY GRADES, IN 18 STATES, 1931-1932

State	In kindergarten and elementary grades									In secondary grades				Grand Total
	Kinder-garten	First Grade	Second Grade	Third Grade	Fourth Grade	Fifth Grade	Sixth Grade	Seventh Grade	Eighth Grade	Total	First year	Second year	Third year	Fourth year	Post graduate	Total	Second-dary	
Total 18 States	4,802	785,394	334,392	296,138	262,468	211,468	161,823	117,749	43,105	2,217,339	55,476	37,544	24,990	17,965	6	135,981	2,353,320	
Alabama	—	75,892	28,914	26,256	23,156	18,793	14,428	7,143	4,380	198,962	3,389	2,086	1,522	1,178	—	8,175	207,137	
Arkansas	—	32,103	14,245	13,076	12,425	9,869	7,221	4,843	3,454	97,236	1,513	924	561	375	—	3,373	100,609	
Delaware	88	1,394	802	803	772	837	665	476	386	6,223	302	217	93	72	—	684	6,907	
District of Columbia	2,008	4,446	3,626	3,067	2,866	2,787	2,487	2,109	2,046	25,442	1,758	1,501	909	779	—	4,947	30,389	
Florida	—	38,613	13,248	12,536	10,941	8,742	6,733	3,995	2,721	97,529	1,704	1,061	736	527	—	4,028	101,557	
Georgia	604	93,895	44,015	35,815	30,048	22,547	15,738	10,167	1,480	254,309	4,008	2,588	1,387	809	—	8,792	263,101	
Kentucky	462	11,316	6,141	5,686	5,242	4,368	3,896	3,212	2,984	43,307	1,659	1,328	993	697	—	4,677	47,984	
Louisiana	—	65,146	23,453	20,387	18,088	12,416	8,124	5,671	—	153,285	2,854	1,978	1,420	992	—	7,244	160,529	
Maryland	1,052	10,222	7,584	7,672	6,562	5,757	4,766	3,788	1,244	48,647	2,166	1,476	1,028	813	—	5,483	54,130	
Mississippi*	—	106,698	41,927	36,921	30,790	24,834	18,716	13,403	10,180	283,469	2,836	1,592	759	469	—	5,656	289,125	
Missouri	—	5,204	4,472	4,376	4,227	4,178	3,912	3,556	3,293	33,218	2,076	1,394	788	789	6	5,053	38,271	
North Carolina	—	92,952	35,072	31,891	29,426	23,757	18,351	15,298	—	246,747	7,430	5,259	3,651	2,694	—	19,034	265,781	
Oklahoma	501	12,748	5,695	5,801	5,587	4,795	3,979	3,553	2,856	45,515	1,850	1,272	868	793	—	4,783	50,298	
South Carolina	—	87,117	35,313	28,246	24,049	18,482	12,768	8,324	—	214,299	4,212	2,579	1,812	808	—	9,411	223,710	
Tennessee	—	32,094	14,880	13,518	12,558	10,756	8,928	6,831	5,792	105,557	3,082	2,313	1,608	1,237	—	8,240	113,597	
Texas	—	64,722	27,263	25,068	23,261	19,770	16,919	14,787	—	191,790	9,114	6,199	4,281	3,012	—	22,606	214,396	
Virginia	87	45,211	24,690	21,943	19,554	16,078	12,103	8,881	863	149,410	4,342	2,919	1,936	1,418	—	10,615	160,025	
West Virginia	—	5,621	3,052	3,076	2,916	2,702	2,089	1,712	1,426	22,594	1,181	858	638	502	—	3,180	25,774	

*Distribution estimated.

AVERAGE TERM LENGTHS IN SCHOOLS FOR WHITE AND NEGRO CHILDREN IN EACH OF SEVENTEEN STATES

State	Schools for white children							Schools for Negro children						
	1919-20	1921-22	1923-24	1925-26	1927-28	1929-30	1931-32	1919-20	1921-22	1923-24	1925-26	1927-28	1929-30	1931-32
Alabama	127	140	143	146	158	159	156	115	110	112	117	127	130	127
Arkansas	131	135	137	151	150	154	143	112	115	130	132	132	131	116
Delaware	182	180	178	184	185	183	184	181	180	176	185	184	183	185
Dist. of Columbia	178	178	180	181	180	173	180	178	178	180	180	180	175	179
Florida	142	147	154	157	163	162	170	111	106	114	126	124	132	162
Georgia	153	143	145	150	154	154	146	132	134	131	134	137	136	121
Kentucky	—	—	—	—	—	165	155	—	—	—	—	—	159	164
Louisiana	166	167	171	171	173	175	176	114	111	113	102	114	106	119
Maryland	183	184	187	188	189	188	189	161	167	175	176	178	178	179
Mississippi	—	158	158	141	162	164	159	—	114	114	140	112	99	105
North Carolina	137	142	146	149	154	159	160	127	131	135	138	138	141	143
Oklahoma	—	—	165	149	150	174	171	—	—	144	142	142	169	169
South Carolina	139	142	148	169	172	173	169	84	80	87	116	116	117	114
Tennessee	—	—	—	—	167	165	161	—	—	—	—	149	156	154
Texas	—	—	136	135	157	148	164	—	—	130	133	130	133	137
Virginia	147	165	170	164	165	168	170	147	146	144	146	142	154	163
West Virginia	139	—	170	165	—	165	—	137	—	160	158	—	172	—
Total	145	151	153	155	161	162	164	120	119	123	132	131	132	135

AVERAGE SALARIES PAID NEGRO INSTRUCTIONAL PERSONNEL AND COMPARISON OF THESE WITH SALARIES PAID WHITE INSTRUCTIONAL PERSONNEL IN THE PUBLIC SCHOOLS OF FIFTEEN STATES, 1931-32

AVERAGE SALARIES OF PERSONNEL IN NEGRO SCHOOLS

State	Reorganized High Schools										Percentage of white personnel salaries over Negro personnel salaries
	Supervisors	Principals	Elementary Teachers	Junior Teachers	Junior Senior Teachers	Senior Teachers	Regular and Vocational High School Teachers	Total for all Schools	Total for all white schools		
Alabama	$1,414	$1,302	$ 307	$ —	$ 541	$ —	$ —	$ 351	$ 830		136
Arkansas	—	1,494	294	287	747	—	568	341	652		91
Delaware	—	1,970	1,320	—	1,955	—	—	1,433	1,662		16
Florida	4,037	1,188	412	575	—	884	—	462	987		114
Georgia	446	297	267	—	—	—	721	301	844		180
Louisiana	687	—	422	—	—	—	579	442	1,050		138
Maryland	2,064	2,064	1,066	2,025	—	1,845	997	1,211	1,589		31
Mississippi	—	—	—	—	—	—	—	175	422		141
North Carolina	—	*1,125	474	—	—	—	673	504	904		79
Oklahoma	—	—	—	—	—	—	—	843	1,048		24
South Carolina	—	1,272	255	—	—	—	501	275	879		220
Tennessee	—	—	520	—	—	—	866	559	873		56
Texas	—	1,216	556	1,256	—	—	837	629	951		51
Virginia	834	2,350	481	—	—	—	702	528	960		82
West Virginia	—	—	926	—	—	—	1,222	1,008	1,090		8
TOTAL	$1,142	$1,356	$ 433	$1,048	$ 646	$1,777	$ 758	$ 462	$ 937		103

*Includes Supervisors

SUPERVISORS, NATIONAL AND STATE, OF NEGRO SCHOOLS

United States Office of Education—Specialist in Negro Education, Ambrose Caliver, Washington, D. C.

The Julius Rosenwald Fund—Supervisor of Negro Education, John C. Dixon, 4901 Ellis Avenue, Chicago, Illinois.

The General Education Board—Associate Director of Education, Jackson Davis, 807 Grace-American Building, Fourth and Grace Streets, Richmond, Virginia.

General Field Agent—Leo M. Favrot, 916 Louisiana National Bank Building, Baton Rouge, Louisiana.

Field Assistant—Walter B. Hill, 807 Grace-American Building, Fourth and Grace Streets, Richmond, Virginia.

State Agents for Rural Schools for Negroes, Assistant Agents and Negro Assistants in Southern State Departments of Education Sponsored by the General Education Board.

ALABAMA—State Department of Education, Montgomery. J. S. Lambert, State Agent; E. G. McGehee, Assistant State Agent.

ARKANSAS—State Department of Education, Little Rock. Nolan M. Irby, State Agent; Mrs. Annie M. P. Strong, Negro Assistant.

FLORIDA—State Department of Education, Tallahassee. D. E. Williams, State Agent.

GEORGIA—State Department of Education, Atlanta. Robert L. Cousins, State Agent; L. M. Lester, Assistant State Agent; Mrs. Helen A. Whiting, Negro Assistant.

KENTUCKY—State Department of Education, Frankfort. L. N. Taylor, State Agent.

LOUISIANA—State Department of Education, Baton Rouge. A. C. Lewis, State Agent; C. L. Barrow, Assistant State Agent.

MARYLAND—State Department of Education, Baltimore. J. W. Huffington, State Agent.

MISSISSIPPI—State Department of Education, Jackson. P. H. Easom, State Agent; John A. Travis, Assistant State Agent; Florence O. Alexander, Negro Assistant.

NORTH CAROLINA—State Department of Education, Raleigh. N. C. Newbold, State Agent; G. H. Ferguson, Assistant State Agent; H. L. Trigg, Negro Assistant.

OKLAHOMA—State Department of Education, Oklahoma City. E. A. Duke, State Agent.

SOUTH CAROLINA—State Department of Education, Columbia. J. B. Felton, State Agent; W. A. Schiffley, Assistant State Agent.

TENNESSEE—State Department of Education, Nashville. W. E. Turner, State Agent; Dudley Tanner, State Agent.

TEXAS—State Department of Education, Austin. Gordon Worley, State Agent; D. B. Taylor, Assistant State Agent.

VIRGINIA—State Department of Education, Richmond. Fred M. Alexander, State Agent; Archie G. Richardson, Negro Assistant.

WEST VIRGINIA—State Department of Education, Charleston. I. J. K. Wells,* Supervisor of Negro Education.

BOOKER T. WASHINGTON

On April 5, Booker Talliaferro Washington was born a slave on a large plantation near Hale's Ford Post Office in Franklin County, Virginia. In August, 1865, he moved with his mother to Malden, West Virginia. He first attended a public school in 1866. In 1872, he entered Hampton Institute and was graduated from there in 1875. He then taught the public school in Malden. He later entered Wayland Seminary, Washington, D. C. From here he was called to Hampton to take charge of, and teach the Indian boys, who had been recently sent there from the West, by the United States Government. He remained at Hampton in this position until June, 1881, when he was called to Alabama, and on July 4, established the Tuskegee Normal and Industrial Institute of which he remained principal until his death on November 14, 1915. His greatest achievements were: (1) The building of an educational institution, the fame of which became world wide. Its original methods of instruction have profoundly influenced present day pedagogical methods, especially along the lines of vocational training. (2) He was the leader in teaching the lately emancipated freed men the dignity of labor. (3) He interpreted the Negro to the South and the South to the Negro. He is ranked as one of the greatest educators that this country has produced.

SECONDARY AND HIGHER EDUCATION

(Public High Schools not Included)

According to reports made by heads of schools to the editor of the Negro Year Book, there are exclusive of public high schools 211 schools devoted to the secondary and higher training of Negroes. There are: teachers, 4,372; total students, 96,027; elementary students, 16,065; secondary students, 37,254; collegiate students, 41,067; and professional students 1,641. Of the total number of students 43.5 per cent are in collegiate courses. Three institutions, Atlanta University, Fisk University and Howard University, offer accredited graduate work leading to the Master's degree in the arts and sciences.

*Only Negro state supervisor in the South. Entire expenses of offices paid by the state of West Virginia.

In 1936, according to the Crisis Magazine, 1932 Negroes received the Bachelor's degree in the arts and sciences. The total number of Negro college graduates is now over 30,000. Among the first Negroes to graduate from colleges in the United States were John Brown Russwurm, who graduated from Bowdoin College in 1826; Theodore S. Wright from Princeton Theological Seminary, and Edward Jones from Amherst College. Over 1500 Negroes have been graduated from northern colleges. In northern colleges and universities Negroes on the whole have made good records and carried off many honors.

Expenditures

During 1935-1936 the expenditures for private and higher schools for Negroes in the United States were by states and municipalities, $3,279,335; by the United States Government, $370,293; from other sources than those mentioned above, $8,430,411; total. $12,080,039. It is estimated that there was expended for colored public schools by the 16 former slave states, the District of Columbia and Oklahoma, about $50,000,000. The total expenditure for Negro education was about $62,000,000.

School Property

The total value of the property, including scientific apparatus, grounds and buildings owned by institutions for secondary and higher trainng of Negroes amounts to about $60,000,000.

The total value of the property owned by institutions for secondary, higher and industrial training in the United States amounts to over $4,000,000,000.

Endowments

The endowments or productive funds of schools for Negroes amount to approximately, $40,000,000. The total endowments or productive funds for all educational institutions in the United States is about $1,150,000,000.

Contributions of Negroes for Education

It is estimated that through the churches and other means, Negroes are each year raising about $3,500,000 for the support of their schools. The more important Negro religious denominations each support a number of schools. The value of seventeen of their college plants is $6,369,000.

BOARDS OF WHITE DENOMINATIONS CARRYING ON EDUCATIONAL WORK AMONG NEGROES IN THE UNITED STATES

Baptist, American, Home Mission Society, 23 E. Twenty-sixth Street, New York City.

Baptist, American Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania, O. C. Brown secretary.

Baptist, Southern, Convention Home Mission Board, 804 Red Block Building, Atlanta, Georgia, J. B. Lawrence, secretary.

Catholic Board for Mission Work Among Colored People, 154 Nassau Street, New York City, E. C. Kramer secretary.

Church of Christ (Disciples) United Christian Missionary Society, Missions Building, Indianapolis, Indiana, W. M. Wickizer, secretary.

Congregational and Christian Churches, United Negro Work of the General Council of, 250 Auburn Avenue, Atlanta, Georgia, H. S. Barnwell, secretary.

Congregational Churches, American Missionary Association, 287 Fourth Avenue, New York City, F. L. Brownlee, secretary.

Friends, Yearly Meeting of, Religious Society, of Philadelphia and Vicinity, 304 Arch Street, Philadelphia, Pennsylvania, W. B. Harvey, secretary.

Friends, Philadelphia Yearly Meeting of, 15th and Race Streets, Philadelphia, Pennsylvania, Jane P. Rushmore, secretary

Lutheran Evangelical Synodical Conference of North America, Missionary Board, 3558 S. Jefferson Avenue, St. Louis, Missouri, L. A. Wisler, secretary.

Methodist Episcopal Church, Board of Education, 740 Rush Street, Chicago, Illinois, Negro Schools, M. J. Holmes, secretary.

Methodist Episcopal Church, Woman's Home Missionary Society, 420

Plum Street, Cincinnati, Ohio, Mrs. V. F. Devinny, 200 S. Fairview Avenue, St. Paul, Minnesota, corresponding secretary.

Methodist Episcopal Church South, Board of Missions, Home Department, Doctors Building, Nashville, Tennessee, W. G. Grams, secretary.

Methodist Episcopal Church South, Board of Missions, Home Department, Women's Work, Doctors Building, Nashville, Tennessee, Mrs. J. W. Downs, secretary.

Pennsylvania, Abolition Society, 601 Witherspoon Building, Philadelphia, Pennsylvania, Ella R. Bicknell, secretary.

Presbyterian Church in the United States, Board of Home Missions, (Stillman Institute) Colored Department of, Tuscaloosa, Alabama, A. L. Jackson, secretary.

Presbyterian Church in the United States, Department of Women's Work, Henry Grady Building, Atlanta, Georgia, Miss Janie W. McGaughey, secretary.

Presbyterian Church in the United States of America, Divisions of Missions for Colored People, 513 Bessemer Building, Pittsburgh, Pennsylvania, J. M. Gaston, secretary.

Protestant Episcopal Church, American Church Institute for Negroes, 281 Fourth Avenue, New York City, R. W. Patton, director, Alma Flegal, field secretary.

Seventh Day Adventist, North American Negro Department of the General Conference, Tokoma Park Station, Washington, D. C., M. E. Kean, secretary.

United Presbyterian Church Board of Home Missions, 702 Publication Building, Pittsburgh, Pennsylvania, R. A. Hutchinson, secretary.

SCHOOLS FOR NEGROES UNDER CERTAIN RELIGIOUS BOARDS

	Number of Schools				Number of Students					
	Higher	Secondary	Elementary	Total	Total Number of Teachers	Collegiate	Professional	Secondary	Elementary	Total
American Baptist Home Mission Board	6	0	0	6	187	2,176	155	1,682	250	4,263
American Church Institute for Negroes (Episcopal)	6	3	0	9	190	670	12	1,779	1,628	4,089
American Missionary Association	5	10	1	16	260	1,358	0	1,511	1,023	3,892
Church of Christ (Disciples) United Christian Missionary Society	2	0	0	2	45	84	63	117	151	415
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	2	0	48	50	40	41	12	272	3,371	3,696
Methodist Episcopal Church, Board of Education, Institutions for Negroes	11	3	0	14	341	2,905	359	1,183	933	5,380
Methodist Episcopal Church Woman's Home Missionary Society	1	3	1	5	91	149	0	396	604	1,149
Presbyterian Church in the U. S. A., Division of Missions for Colored People	5	11	7	23	251	972	0	2,344	4,455	7,771
United Presbyterian Church Board of Missions for Freedmen	1	4	3	8	90	235	0	817	1,376	2,428

ANNUAL EXPENDITURES, ETC., FOR NEGRO EDUCATION BY CERTAIN RELIGIOUS BOARDS

	Annual Expenditures	Permanent Funds for Negro Education	Value of School Plants, Etc.
American Baptist Home Mission Board	$110,225.65	$1,632,394.32	$1,872,000.00
American Church Institute for Negroes (Episcopal)	251,000.00	429,000.00	2,224,000.00
American Missionary Association	475,000.00	9,850,000.00(*)	3,000,000.00
Church of Christ (Disciples) United Christian Missionary Society	52,357.65	10,000.00	480,000.00
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	30,590.16	0	152,713.39
Methodist Episcopal Church, Board of Education, Institutions for Negroes	754,458.58	2,191,961.00	4,090,670.24
Methodist Episcopal Church, Woman's Home Missionary Society of	142,952.39	225,416.79	1,731,100.00
Presbyterian Church in the U. S. A., Division of Missions for Colored People	191,028.78	1,367,381.02	2,959,234.80
United Presbyterian Church, Board of Missions for Freedmen	30,485.07	645,000.00	1,000,000.00

(*) $1,500,000 of this amount is the Daniel Hand Fund, which the American Missionary Association administers. (See statement on, in section under "Educational Funds").

THE NATIONAL YOUTH ADMINISTRATION
Division of Negro Affairs

Origin and Purpose

The National Youth Administration was established by Executive Order of the President on June 26, 1935, as a division of the Works Progress Administration through the authority of the Emergency Relief Appropriation Act of 1935, "to conserve the skill, the energy and the aspiration of the youth of the nation." The basic aim of the National Youth Administration is to provide needy young people with educational, recreational guidance and work opportunities. Approximately, 50,000 young Negro men and women in all sections of the nation are being directly benefited by this program.

Administration

The program operates in the states under the direction of the state youth directors with the cooperation of state advisory committees. The national office at Washington functions as a coordinating and advisory unit.

Negro Participation in Administration and Supervision

From the initiation of the program, Negroes have had a share in the administration and supervision of the program. Dr. Mordecai Johnson, president of Howard University, is a member of the National Advisory Committee and a group of nationally representative Negroes contributed to the formulation of the policy and scope of the program.

To promote the integration and participation of the Negro in the program of the National Youth Administration, the Division of Negro Affairs was created as an integral part of the national administrative office at Washington. The director of this division is Mary McLeod Bethune, founder and president of Bethune-Cookman College, and one of America's outstanding women; her assistant is Frank Horne, acting principal of the Fort Valley Normal and Industrial Institute, with two office aides. There are Negro state administration assistants to the state youth directors in Alabama, Florida, Georgia, Illinois, Indiana, Kentucky, Maryland, New Jersey, New York

City, New York State, North Carolina, Oklahoma, Pennsylvania, South Carolina, Tennessee, Virginia, and the District of Columbia. In addition, there are Negro supervisors of project units throughout the country. There are Negro members of state advisory committees in twenty-one states and the District of Columbia. The function of these administrative and supervisory officers has contributed to the full participation of Negro youth in the benefits of the program of the National Youth Administration.

The Scope of the Program and Negro Participation

The program of the National Youth Administration includes:

1. Student work aid
2. Youth work projects
3. Camps for unemployed women
4. Vocational Guidance, Placement and Apprenticeship training
5. Leisure time activities

Student Aid

The purpose of the Student Aid Program is to enable young men and women between the ages of 16 and 25 to earn sufficient funds to allow them properly to continue in school, college and graduate school. Allotments are made on the basis of need of population percentages and school enrollments. Negro college presidents and school principals administer the program in their own institutions under the general supervision of the state youth director. A special fund for Negro graduate students has been set aside in the NYA office in Washington. Negro graduate students who cannot be assisted under a given institution's quota for graduate aid may apply, through the institution they wish to attend, for assistance from the special Negro Graduate Aid Fund, which has been set up on a national basis by the Washington office of the National Youth Administration. At the average rate of $6.00 per month for elementary and high school students, $15.00 per month for college students and $30.00 per month for graduate students, over 5,000 Negro college and university students and 21,000 elementary and high school students received educational aid during the term 1935-36. A great variety of part-time work was done to earn this aid, including book-binding and other library work, clerical work, studies in assisting in grading papers and tests, research assistance in laboratories, preparing bibliographies and recreational leadership.

This work aid made it possible for 26,000 Negro youths to continue their education. In addition, the socially useful work to which these students were assigned contributed definitely to their job training and guidance. Through this program the National Youth Administration is serving as a spearhead of attack upon the problems of masses of underprivileged Negro youths in all sections of the country who are economically unable to get training at a time when trained minds and hands are most needed.

Work Projects

Young men and women between the ages of 18 and 25, whose families are certified by local relief authorities as eligible for employment on WPA projects, may be assigned to NYA work projects. The state youth director is responsible for the determination and approval of work projects to be operated in his state. Wherever possible some public or non-profit private agency acts as "cooperating sponsors" with the National Youth Administration, contributing supervisory services and equipment. Young people on these projects can work approximately one-third of the WPA hours and earn approximately one-third of the WPA wage applicable to their community. In many instances, Negro project supervisors are employed to direct the work. Last year more than 20,000 young Negro men and women were employed on NYA part-time work projects of definite social and economic value to themselves and to their communities. Four types of projects predominate: (1) Community Development and Recreational Leadership; (2). Rural Youth Development; (3). Public Service Training and (4). Research Projects.

Construction and operation of playgrounds and recreational centers, with the beautification of parks and school grounds are providing for the first time in many communities, facilities for leisure time activities for Negro people constituting a definite contribution to health and sanitation, citizenship and abatement of juvenile delinquency. Economic and social benefits accrue not only to the more than 20,000 Negro workers, but the vastly larger number of Negro boys and girls having access to the playgrounds and community centers.

Camps for Unemployed Women

As part of its training program the National Youth Administration under the direction of State Youth Directors is developing training camps for unemployed women. To be admitted to such camps, the women must be between the ages of 18 and 25 years of age and must be certified for NYA employment. The curriculum provides opportunity for English, Economics, Job Counseling, Training in simple home management, Health, Education, and Recreation. There are four states which had five special camps for women during the summer 1935-36: Florida, Kansas, North Carolina and South Carolina, training 338 girls and employing 77 Negro staff members. In addition, there were at least three states which had mixed camps; Illinois, three camps; Pennsylvania, three camps; Wyoming, one camp. These camps with their immense potentialities for young Negro women in health, recreation, job guidance and training, are to be further developed under the direction of the National Youth Administration.

Junior Job Guidance and Placement

The special needs of youth seeking employment in private industry and the special techniques of junior job guidance are recognized by the National Youth Administration in a plan worked out in cooperation with a number of the State Employment Services. Under this plan junior employment counselors on the staff of the National Youth Administration are stationed in the state employment offices of certain selected communities to interview and seek to find jobs in private industry for young people. In Chicago, two Negro counselors are working in connection with the State Employment Office. In Durham, and in Charlotte, North Carolina, National Youth Administration has established Negro vocational counselors in the State Employment Office for Negroes. A Negro junior counselor has recently been placed in the U. S. Employment Office at Washington, D. C.

In several states the development of a vocational and educational information service is under way and job fact finding classes have also been organized. While this is a service vitally needed at the present time by Negro youth, difficulty is experienced in reaching them since the National Youth Administration is at present able to cooperate only with a few existing agencies for guidance and placement of Negroes. In Georgia, the Negro State Administrative Assistant is working in cooperation with the schools to extend vocational guidance to Negro youths.

There are at present two government surveys under way to discover the occupational opportunities and vocational training facilities open to Negro youths throughout the nation. It is expected that as the National Youth Administration enlarges and develops this phase of its program, an increased number of Negro youth will be given pertinent occupational information, council and placement in employment.

Apprenticeship Training

To integrate youth into modern industry, apprenticeship training opportunities are highly important. To meet the many difficult problems involved in indenturing young people as apprentices, the National Youth Administration has designated the Federal Committee on Apprentice Training and its affiliated state committees as its agents in handling this phase of this program. The National Youth Administration in the development of this program faces the difficulty of finding places for Negro apprentices in industry.

Leisure Time Activities

The National Youth Administration is encouraging the development and extension of present educational and recreational facilities among Negro youth in camps, schools, and community centers through its cooperation with and stimulation of community, state and federal agen-

cies, youth service organizations' clubs, churches, settlements and schools. Such groups as the Big Sister and Big Brother Groups, the Boy Scouts, Girl Scouts, YMCA and YWCA, boys' clubs, the Urban League, etc., cooperate to meet the need of young Negro people for adequate leisure time activities.

Summary

Through its program of student aid, socially significant youth work projects, camps for unemployed women, vocational guidance, placement and apprenticeship training and leisure time activities, the National Youth Administration is extending direct economic benefit to more than 50,000 young Negro men and women. Many additional thousands receive the benefit of supervised playgrounds and other youth and recreational centers, from various types of instruction and training. Most important of all the National Youth Administration is assisting Negro youth with renewed hope and ambition.

LIBRARIES FOR NEGROES

Library Service of the Julius Rosenwald Fund

During the past eight years the Fund has given a total of $653,118 to general library service, including demonstrations of library extension in eleven counties of seven southern states, aid to library schools for both white and colored librarians, contributions to Negro college and city libraries, and support of state library commissions.

For several years the Julius Rosenwald Fund has helped in building up school and college libraries in Negro institutions. It has made grants totaling $55,000 for the development of the libraries of 44 Negro colleges and normal schools and it has supplied some 2,600 small libraries to Negro schools, especially in rural areas comprising a total of 200,000 volumes.

In 1935, the Fund started a new kind of library service, namely, the supplying of a small collection of books by and about Negroes for use in both white and colored high schools. This service, which is intended to give an understanding of Negro accomplishment to high school students of both races, while only in its beginning stages, has already resulted in the distribution of 400 sets of Negroana.

The basis of distribution of libraries in payment of two-thirds of the cost by the institution or public school system concerned and the contribution of the remainder costs and the expenditures of assembling and shipping by the Fund.

Library facilities in the South, for Negroes, are very inadequate. Some of the larger cities have Carnegie libraries. Some cities as Birmingham and Louisville have branches of the public libraries to serve Negro patrons. In most instances in the smaller cities having library facilities for Negroes there are generally no library buildings. The books are housed in such places as vacant store rooms, churches, and public school buildings.

Cities in South Having Library Facilities for Negroes

Alabama:
- Birmingham
- Decatur
- Mobile

Arkansas:
- Little Rock

Florida:
- Jacksonville
- St. Petersburg
- Tampa (school)

Georgia:
- Albany (School)
- Atlanta (Carnegie)
- Savannah (Carnegie)
- Valdosta
- Waycross

Indiana:
- Evansville (Carnegie)

Kentucky:
- Louisville, Eastern Branch (Carnegie)
- Louisville, Western Branch (Carnegie)

Louisiana:
- New Orleans (Carnegie)

Mississippi:
- Meridian (Carnegie)
- Mound Bayou (Carnegie)

Missouri:
- Kansas City (school)

North Carolina:
- Asheville
- Charlotte
- Durham
- Gastonia (school)
- Greensboro (Carnegie)
- Henderson
- High Point
- Lexington (school)
- Morganton
- New Bern
- Raleigh
- Reidsville
- Wilmington
- Winston-Salem (Y. M. C. A.)

Oklahoma:
- Guthrie
- Oklahoma City
- Okmulgee
- Tulsa

South Carolina:
- Columbia
- Edgefield
- Greenville (Community Building)

Tennessee:
- Chattanooga (school)
- Knoxville (Carnegie)
- Memphis (school)
- Nashville (Carnegie)

Texas:
- Galveston
- Houston (Carnegie)
- San Antonio (school)
- Wichita Falls

Virginia:
- Lynchburg (school)
- Norfolk (school)
- Petersburg
- Richmond (Y. W. C. A.)
- Roanoke

THE NEGRO AND EDUCATIONAL FUNDS

In addition to the educational funds noted below, there are "The Avery Fund," "The Vilas Bequest," "The African Third," "The Buckingham Fund," "The George Washington Educational Fund," "The Miner Fund," "The Stewart Missionary Foundadation for Africa," and "The Daniel Hand Fund." (For accounts of each of these, see the 1931-32 edition of the Negro Year Book, pages 213-216).

The John F. Slater Fund (1)

(Arthur D. Wright, President
726 Jackson Place, N. W.
Washington, D. C.)

In March, 1882, John F. Slater, of Norwich, Connecticut, created a trust Fund of $1,000,000 for the purpose of "Uplifting the lately emancipated population of the southern states and their posterity." For this munificent gift Congress gave him a vote of thanks and a medal. The fund is used to prepare teachers and for education in the industries. Through fidelity and successful management the appropriations have been kept up and the Fund increased, especially by the donation from the Peabody Fund, to about $2,000,000.

Public and private schools are helped. The requisites for help are proper standards of efficiency and the maintaining of normal and industrial departments.

TOTAL AMOUNTS DISTRIBUTED BY AND THROUGH THE JOHN F. SLATER FUND 1882-1935

	Religious and Private Institutions	Public Schools*	Totals
Alabama	$ 555,270	$ 220,961	$ 776,231
Arkansas	26,059	105,872	131,931
Florida	34,865	53,041	87,906
Georgia	363,124	158,921	522,045
Kentucky	6,350	79,354	85,704
Louisiana	110,740	108,436	219,176
Maryland	1,251	3,900	5,151
Mississippi	179,773	156,887	336,660
Missouri		3,600	3,600
North Carolina	212,419	199,060	411,479
Oklahoma		25,325	25,325
South Carolina	232,395	176,811	409,206
Tennessee	204,755	108,128	312,883
Texas	130,973	94,430	225,403
Virginia	423,157	211,627	634,784
West Virginia		500	500
Pennsylvania	500	1,080	1,580
Washington, D. C.	10,260		10,260
	$2,491,891	$1,707,933	$4,199,824

*Mainly to County Training Schools, first established in 1911-12.

(1) The Anna T. Jeanes Foundation and the John F. Slater Fund were consolidated as of July 1, 1937. A new board was selected from the directorates of the two boards with Arthur D. Wright as president.

In 1934, the Slater Fund expended $52,257.00. This amount paid, or assisted in paying, the salary of one or more professors, usually in the English or Science department, of each of twenty-seven colleges and eight schools. The professors to whose salaries the contributions have been made are graduates of, or have attended, Harvard, Yale, Columbia, Chicago, Northwestern, Howard, Cornell or some other well-known institution.

County Training Schools

During 1934-35 there were 305 schools that received grants from the Slater Fund as County Training schools. The list of these schools, will show this year many familiar names missing. This is due to the fact that the trustees of the Slater Fund approved a policy of not granting aid to a school that had already become a state-accredited four-year high school. This meant that a number of the older schools were dropped from the list. This policy seemed wise since there appeared to be little opportunity for stimulation and development in a school that had already reached an accredited status.

Distribution of County Training School Appropriations by States 1934-35

Alabama	$ 4,500.00
Arkansas	3,915.00
Florida	3,580.68
Georgia	6,480.00
Kentucky	2,025.00
Louisiana	3,194.41
Maryland	500.00
Mississippi	5,760.00
North Carolina	2,655.00
Oklahoma	900.00
South Carolina	6.480.00
Tennessee	3,500.00
Texas	3,360.00
Virginia	5,750.00
	$52,600.09

The amount distributed for county training schools came from the following sources:

Slater Fund	$30,100.09
General Education Board	22,500.00

The Anna T. Jeanes Foundation (1)

(Arthur D. Wright, President
726 Jackson Place, N. W.,
Washington, D. C.)

On April 18, 1907, Miss Anna T. Jeanes of Philadelphia, Pennsylvania, created an endowment fund in perpetuity, the income of which was to be applied toward the maintenance and assistance of elementary schools for Negroes in the southern states. H. B. Frissell, principal of Hampton Institute and Booker T. Washington, principal of Tuskegee Institute, were named as trustees of the Fund. A number of other gentlemen were invited to aid in the administration of the Fund and a board of trustees was organized.

The Jeanes Fund, for the improvement of Negro rural schools, cooperated during the session ending June 30, 1936, with public school superintendents in 408 counties, distributed in the following states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

During the year the Fund expended $106,905.44 toward paying the salaries of 390 supervising teachers. In the school year 1935-36 the counties contributed from public funds toward the payment of salaries of supervising teachers, $212,225.00.

The Phelps Stokes Fund

(Anson Phelps Stokes, President
101 Park Avenue
New York City)

By the will of Miss Caroline Phelps Stokes, of New York City, who died in Redlands, California, April 26, 1909, a board of trustees was constituted for a fund of about $900,000 to be known as the Phelps-Stokes Fund. The trustees were incorporated by the New York Legislature in 1911. The act of incorporation states that the income of the Fund is to be used for the "erection and improvement of tenement house dwellings in the City of New York, for the poor families of that city, either directly or by the acquisition of the capital stock or obligations of any other corporation organized for that purpose; and for the education of Negroes both in Africa and the United States, North American Indians and needy and deserving white students through industrial schools, the founding of scholarships and the erection or endowment of school buildings or chapels. It shall be within the purpose of said corporation to use any means to such ends which shall from time to time seem expedient to its members or trustees including research, publication, the establishment and maintenance of charitable or benevolent activities, agencies or institutions already established."

The earliest activities of the Fund's work both in Africa and the United States were:

1. Interest in movements such as the Jeanes Fund which directly related education to the vital daily needs of the people.
2. Interest in such activities as the Phelps-Stokes Fellowships which by helping the southern white man to study the Negro at first hand, overcome prejudices of an earlier day and help to bring about trained white leadership to cooperate with trained Negro leadership in the solution of the Negro problem.
3. Interest in educational surveys made by competent intersectional and interracial groups on the basis of which adequate educational facilities fitted to the needs of all people from elementary school to university may be provided through public taxation supplemented by private benevolence.

The development of the Fund's work in the United States may be mainly grouped under the following headings:

1. Aid to Negro schools, colleges and universities.
2. Aid to the cause of interracial cooperation.
3. Aid to promising publications and movements in the interest of the Negro.

In the cause of interracial cooperation the Funds established at the University of Virginia and the University of Georgia research fellowships each yielding $500 annually. The recipients of these fellowships are to prepare theses relating to the Negro.

The Fund gave $10,000 to the Peabody College for teachers, Nashville, Tennessee, to establish a fund for the visitation of Negro schools and colleges, the income to be used to enable the teachers, administrators, officers and students of the Peabody College to come into direct and helpful contact with the actual work of representative institutions of Negro education.

In 1912, the University Commission on Race Question was organized. The Phelps-Stokes Fund gave support to the Commission until it went out of existence in 1925.

In 1917, the Southern Publicity Committee was established for the purpose of advertising in the South some of the South's constructive work in racial matters. The Fund gave support to this committee until it went out of existence in 1921.

In 1919, the Commission on Interracial Cooperation, with headquarters at Atlanta, Georgia, was established. The Fund arranged for the conferences preliminary to the organization of the Commission. Dr. Thomas Jesse Jones, educational director of the Fund, acted as organizing secretary.

Another work of the Fund has consisted in giving aid to promising publications and movements in the interest of the Negro. While the Fund has a relatively small income at its disposal, it has from time to time been able to make substantial contributions to them. Among those it has made possible or helped to make possible have been the "Bibliography of the Negro in Africa and America," by Monroe N. Work, published in 1928.

The Development of the Encyclopedia of the Negro Project. It was first proposed at a meeting of the Phelps-Stokes Fund Trustees, April 27, 1931, when a vote was passed setting aside the necessary funds for holding a meeting of white and colored scholars and leaders of public opinion to consider the possibility and advisability of publishing, with the possible financial help of the Phelps-Stokes Fund and of other Foundations, groups and individuals who may be interested, an encyclopedia of the Negro.

The project was advanced by a conference held by the Phelps-Stokes Fund at Howard University, November 7, 1931, which was attended by some twenty leaders of Negro education, white and black, North and South.

A second conference of the same group, with certain additions, was held January 9, 1932, when a memorandum was adopted and the scope of the proposed Encyclopedia was thus outlined:

"It is proposed that the Encyclopedia should be devoted mainly to the American Negro, but that it should include important related topics regarding the Negro in Africa and elsewhere. It is believed that an Encyclopedia of about four volumes of the general type of the 'Encyclopedia of the Social Sciences,' each volume containing about 500,000 words, would be suitable. It should include all important phases of Negro Life and History—anthropological, ethnographical, biographical, historical, educational, industrial, economic, political, religious, psychological (including race relations) artistic, etc. It is believed that such an Encyclopedia as is proposed would fill a great need in providing authoritative information for scholars, teachers, editors, students, and the public generally. Attention is called to the entirely inadequate treatment of the Negro in all existing encyclopedias and other works of general reference, and the frequent calls received by librarians and agencies interested for authoritative information on various phases of Negro life and history, which cannot be made available except by much searching. It is proposed that articles should be relatively brief, with full bibliographies, the method of treatment combining high scholarship, judicial fairness and readableness. It is believed that contributors should be chosen from the standpoint of expert knowledge and competence. Contributors should aim to give facts authoritatively and objectively with such interpretations as may be necessary, clearly stating divergent views on important controversial matters."

The Fund's Major Activities in Africa

Two educational commissions under the auspices of the Phelps-Stokes Fund were sent to Africa. The Fund published the results of the work of these commissions under the titles, "Education in Africa, A Study of West, South and Equatorial Africa," and "Education in East Africa."

Following the study of West, South and Central Africa by the Phelps-Stokes Commission in 1920-21, educators in Africa expressed a strong desire to observe the methods and objectives of Negro education in the United States. The Fund accordingly made appropriations to supplement the expenses of such tours from Africa to America. Under this arrangement some two hundred and fifty educators have made visits to the United States. These visitors have represented every phase of educational effort in Africa. They have come from British, French, Belgian, and Portuguese Colonies; from the Union of South Africa and from Liberia and Abyssinia. They have included visitors of European, American and Native origin. They have been governmental directors of colonial education and missionary supervisors and teachers in mission schools. As missionaries have been the pioneers and the chief workers in the field of native education, the majority of the visitors have come from mission schools conducted by Protestant and Roman Catholic Mission Societies of Europe and America. Most of these schools, however, receive grants-in-aid from the Colonial Governments. This is especially true of the British Colonies and the Union of South Africa. The total sum expended by the Phelps-Stokes Fund in this way has been almost $40,000.

The purpose of these visits has been to enable representative educators to study Negro conditions in the United States with a view to learning both from our successes and failures about the development of the Negro and his adjustment to American life. Owing to the dominantly rural conditions in Africa, most visitors have been particularly keen to observe American experience in relating education to the needs of the ten million Negroes only seventy years removed from slavery, and, especially, to the conditions of people living in rural areas. The visitors have been greatly interested in the methods of "Farm Demonstration," "Home Demonstration," and "Health Movements" maintained by the Federal and state governments: in the "Jeanes Visiting Teachers" and "County Training Schools" encouraged by the Jeanes and Slater Funds; in the Rosenwald Rural Schools; in Hampton, Tuskegee, Penn and Calhoun schools for the community education of the people, in Fisk, Atlanta, and Howard universities for higher education; and in the schools and colleges maintained by the Home Mission Societies of America for the full development of Negro Americans.

The Carnegie Corporation of New York

(Frederick P. Keppel, President
522 Fifth Avenue
New York City)

This Corporation was chartered under the laws of the State of New York, June 9, 1911, "For the purpose of receiving and maintaining a fund or funds and applying the income thereof to promote the advancement and diffusion of knowledge and understanding among the people of the United States, by aiding technical schools, institutions of higher learning, libraries, scientific research, hero funds, useful publications and by such other agencies and means as shall from time to time be found appropriate therefor." On April 23, 1917, the Corporation was empowered by an amendment of its charter, to hold and administer funds for use in Canada or the British colonies, for the same purpose as those to which it is authorized to apply its funds in the United States.

Five other organizations had previously been endowed by Mr. Carnegie: the Carnegie Institute, at Pittsburgh, embracing the fine arts department, museum, music hall, Institute of Technology and library school; the Carnegie Institution of Washington devoted to scientific research and discovery, the Carnegie Foundation for the Advancement of Teaching, the Carnegie Hero Fund Commission, and the Carnegie Endowment for International Peace. These five institutions were endowed and devoted to stated purposes. In distinction the Carnegie Corporation of New York was designed to serve wider purposes. It is to remain unencumbered and capable of being turned to whatever cause or agency the trustees of the present or succeeding generations may judge most significant.

After the distribution of nearly $200,000,000 to many causes, Mr. Carnegie conveyed to this corporation $125,000,000 par value in bonds of the highest order of security. Since its organization in 1911, the corporation has up to 1930, voted $123,159,963.36 for purposes within its scope.

The special benefactions to Negroes either directly by Mr. Carnegie or through the Carnegie Corporation have been as follows:

For libraries: public, $184,831.00; school, $625,991.00; to Tuskegee Institute, $720,000.00; to Hampton Institute, $989,245.00; voted and willed for church organs, (whites and Negroes) $3,604,718.75, (no separate figures for organs to Negroes); for special research work, $82,500.00.

LIBRARIES FOR NEGROES BUILT THROUGH CARNEGIE BENEFACTIONS

PUBLIC LIBRARIES

Location	Cost
Atlanta, Georgia	$25,000
Charlotte, North Carolina	15,000
Houston, Texas	10,000
Knoxville, Tennessee	
Louisville, Kentucky	
Eastern Branch	19,000
Western Branch	31,000
Meridian, Mississippi	8,000
Mound Bayou, Mississippi	4,000
Nashville, Tennessee	25,000
New Orleans, Louisiana	25,000
Savannah, Georgia	12,000

SCHOOL LIBRARIES

Location	Cost
A. and M. College, Normal, Ala.	$16,540
Atlanta University, Atlanta, Ga.	25,000
Fisk University, Nashville, Tenn.	20,000
A. and M. College, Tallahassee, Fla.	16,540
Howard University, Washington, D. C.	50,000
Talladega College, Talladega, Ala.	15,000
Tuskegee Institute, Ala.	20,000
Wilberforce University, Ohio	18,000
Wiley University, Marshall, Texas	15,000

The Julius Rosenwald Fund

(Edwin R. Embree, President
4901 Ellis Avenue
Chicago, Illinois)

The Julius Rosenwald Fund incorporated on October 30, 1917, under the laws of the State of Illinois, is a development of Mr. Rosenwald's personal philanthropies, which have existed for many years. During the early years, the Fund was used to build Negro rural schoolhouses in the

southern states. In 1928, a reorganization occurred; a president and other officers were appointed, a board of trustees was elected, and, with increased resources the Fund became a general foundation "for the well-being of mankind."

The Fund is not attempting to create institutions of its own, but to give stimulus and help in building up schools, health agencies and welfare activities by those properly responsible for them.

Two decades of the Fund—The life of the Fund has covered two distinct periods of approximately a decade each. During the first period, from its creation in 1917 through the year 1927, the Fund was devoted to a special program of helping to build schoolhouses for Negroes in the southern states and was administered directly by its founder, Julius Rosenwald. During the second period, the Fund was enlarged into a general foundation under the control of an active and responsible Board of Trustees and under the direction of a group of officers who gave their full time to the work. In this period the activities of the Fund were expanded to include various aspects of Negro education and welfare and also programs in medical economics, library service, general education, social studies, race relations, and, more recently, a special effort in rural education.

In order that the activities of the Fund over the entire period might be reviewed, the officers prepared and presented to a recent meeting of the trustees of the Fund detailed reports of expenditures and services since the establishment of the trust on October 30, 1917.

CLASSIFICATION OF EXPENDITURES DURING THE TWO DECADES OF ITS LIFE 1917-1936

1. Negro School Building Program	$ 5,165,281	
2. Negro University Centers	1,276,508	
3. Negro Colleges and High Schools	822,083	
4. Negro Fellowships	437,615	
5. Negro Health	857,507	
6. Other Negro Activities	257,860	
Total Negro Activities		$ 8,816,854
7. Medical Services	994,794	
8. Library Services	653,118	
9. General Education	902,317	
10. Social Studies	279,883	
11. Race Relations	331,289	
12. Rural Education	60,453	
13. Miscellaneous Gifts	620,496	
Total General Activities		$ 3,842,350
14. Administration		576,879
Grand Total		$13,236,083

Of this total, $4,039,051, was expended during the early period, 1917-1927, almost exclusively on the Negro school building program, and $9,197,032 was expended during the second period, 1928-1936, on the enlarged activities.

Negro School Building Program—From the time of its beginning under Mr. Rosenwald in 1913 (four years before the creation of the Fund which has since carried on the work) the program of schoolhouse building had a steady growth until July 1, 1932, when the Fund concluded its special activity in this field. During the twenty-year period a total of 5,357 completed buildings had been created with Rosenwald aid, located in 883 counties of fifteen southern states. The total cost of these buildings was $28,408,520 of which $18,104,155 (64 per cent) came from tax funds, $1,211,975 (4 per cent) from personal contributions of white friends, $4,366,519 (15 per cent) from the Julius Rosenwald Fund (including $192,399 from Mr. Rosenwald personally) and $4,725,871 (17 per cent) in a flood of small contributions from Negroes themselves—striking evidence of the desire of the members of this race for schooling for their children.

The following table gives the statistics of these schools classified by states:

NEGRO PUBLIC SCHOOL BUILDINGS AIDED BY THE FUND

State	No. of Bldg.	Pupil Capacity	Total Cost
Alabama	407	40,410	$ 1,285,060
Arkansas	389	46,980	1,952,441
Florida	125	22,545	1,432,706
Georgia	261	37,305	1,378,859
Kentucky	158	18,090	1,081,710
Louisiana	435	51,255	1,721,506
Maryland	153	15,435	899,658
Mississippi	633	77,850	2,851,421
Missouri	4	1,260	257,959
North Carolina	813	114,210	5,167,042
Oklahoma	198	19,575	1,127,449
South Carolina	500	74,070	2,892,360
Tennessee	373	44,460	1,969,822
Texas	527	57,330	2,496,521
Virginia	381	42,840	1,894,006
Totals	5,357	663,615	$28,408,520

Of the buildings erected, 4,977 were schoolhouses, 217 were teachers' homes, and 163 were shops. The schools have a teacher capacity of 14,747 and a pupil capacity of 633,615. These "Rosenwald Schools" represent an investment almost twice as great as the value of all Negro public schools standing in these states when the work was started in 1913.

DETAILS OF EXPENDITURES, NEGRO SCHOOL BUILDING PROGRAM

1. Construction: Schoolhouses, Teachers' Homes, and Shops	$4,174,120
2. Special School Projects	24,170
3. Building Plans and Specifications	9,722
4. Interstate Service for Schoolhouse Planning	14,750
5. State Building Agents	42,100
6. Shop Equipment and Supervisors of Shop Work	43,997
7. Initiating Bus Transportation to Consolidated Schools	142,141
8. Extension of School Terms	88,671
9. Rosenwald Day Programs	11,130
10. Studies of Schools and New Developments	50,707
11. Fellowships for Southern School Officials	16,009
12. Development of Curriculum Materials on the Negro	5,000
13. Libraries for Elementary and High Schools	94,621
14. Rehabilitation of Rural Schools	6,919
15. Administration of the School Program: (Salaries of S. L. Smith and staff, and maintenance of Nashville Office, 1920-1936	441,224
	$5,165,281

NEGRO UNIVERSITY CENTERS

Since 1928, one of the Fund's major efforts has been in helping to create at four centers, strategically placed throughout the South, institutions of highest standard which are thus able to offer careers to distinguished Negro scholars and to prepare the potential leaders of the race. These centers are: Washington, Atlanta, Nashville and New Orleans.

DETAILS OF EXPENDITURES, NEGRO UNIVERSITY CENTERS

A. Washington	$ 286,479
1. Howard University	2,500
2. Association for the Study of Negro Life and History	
B. Atlanta	62,569
3. Atlanta University	106,944
4. Spelman College	118,744
5. Morehouse College	25,500
6. Atlanta School of Social Work	5,000
7. Morris Brown University	
C. Nashville	213,970
8. Fisk University	252,000
9. Meharry Medical College	
D. New Orleans	202,802
10. Dillard University	$1,276,503

NEGRO PRIVATE COLLEGES

In its gifts to private colleges, the Fund has attempted to support only those institutions which gave promise of exceptional service in setting standards and in continuing to influence the general stream of public education. Following the Civil War, church boards and philanthropic individuals rushed to the building up of hundreds of private schools for the freedman throughout the South. At one time a single church board was supporting 300 such institutions. The Bureau of Education survey made in 1916, recorded 625 private Negro schools and colleges surviving at that time, many of them pitiable shambles of poor buildings, inadequate support, and low standards.

Clearly no such number of separate institutions could be adequately supported by church boards or general philanthropy. Nor were they needed (or even desirable) if the states and counties were to be encouraged to build up an adequate system of schools and colleges. The policy of the Fund has been set rigorously toward getting all of the institutions of elementary and secondary grade (and the bulk of the colleges) transferred to the public educational system, and toward differentiating a small group of colleges which are worthy of continued support by private agencies in order that they may do educational pioneering and set standards.

Our gifts to the individual colleges were considered in conference with the church boards concerned (especially the Congregational, Methodist and Episcopal boards) and were made with the definite and deliberate aim of aiding these boards to concentrate upon adequate support of a small number of institutions.

Notable progress has been made in reducing the number of private institutions and in strengthening those which remain. Several of the important colleges previously under denominational direction have become independent corporations. Many others have been turned over to public support. A smaller number, no longe needed, have been merged with stronger institutions or dropped completely. Gradually there is emerging a select group of colleges which may continue an important leadership if the available philanthropic funds (small enough at best and heretofore scattered over hundreds of schools and colleges) are concentrated on the small number of really first-rate institutions.

DETAILS OF EXPENDITURES, NEGRO PRIVATE COLLEGES

1. Bennett College for Women, Greensboro, North Carolina	$ 15,000
2. Bethune-Cookman College, Daytona Beach, Florida	9,000
3. Cardinal Gibbons Institute, Institute, Maryland	6,000
4. Fort Valley Normal and Industrial School, Fort Valley, Georgia	6,000
5. Lincoln Institute, Shelby County, Kentucky	4,000
6. Lincoln University, Chester County, Pennsylvania	91,342
7. Livingstone College, Salisbury, North Carolina	2,500
8. Morgan College, Baltimore, Maryland	10,000
9. Penn Normal, Industrial and Agricultural School, St. Helena's Island South Carolina	6,000
10. Philander Smith College, Little Rock, Arkansas	4,000
11. St. Augustine's College, Raleigh, North Carolina	17,500
12. Talladega College, Talladega, Alabama	35,000
13. Tougaloo College, Tougaloo, Mississippi	8,000
14. Wiley College, Marshall, Texas	22,500
15. Methodist Episcopal Church, Joint Educational Survey	4,916
16. Southern Association of Colleges and Secondary Schools, for surveys and meetings	4,084
	$245,842

NEGRO STATE COLLEGES, SUMMER INSTITUTIONS AND HIGH SCHOOLS

Negro State Colleges

The contributions, totaling $290,757 to seven state colleges for Negroes were made to improve the physical plants. In every case the grant was made at the request of the Department of Education of the given state and represented cooperation in the efforts of the several states to build these institutions into worthy state colleges. With improved plants and the somewhat larger public support they are now receiving, these colleges must next turn to the revising and enriching of their educational programs, especially for the proper preparation of the prospective farmers and rural teachers who make up a large part of their student body.

Summer Institutes

The gifts to summer institutes, totaling $82,776, were for brief in-service courses for preachers, teachers, and farm agents.

Industrial High Schools

In five cities the Fund helped, by total gifts of $202,708, to build industrial high schools for Negroes. While the shop features, which were emphasized, have not all been used extensively or wisely, the group as a whole are good general high schools with excellent buildings and fair shops. They are a distinct contribution to secondary schools for this race in southern cities.

The Dunbar High School in Little Rock, Arkansas, is the most successful of the projects. Having the enthusiastic interest and support of the superintendent and the department of education of the city, this school which enrolls 1,800 students, has become an unusually fine combination of general high school, junior college, and teacher training center. The shop work has extended into general manual education and is closely integrated into the general teaching of this exceedingly active institution.

DETAILS OF EXPENDITURES FOR NEGRO STATE COLLEGES SUMMER INSTITUTES AND HIGH SCHOOLS

A. State Colleges	
1. Alabama Agricultural and Mechanical College, Huntsville	$ 38,358
2. Alabama Teachers College, Montgomery	21,642
3. Arkansas State College, Pine Bluff	33,000
4. Florida Agricultural and Mechanical College, Tallahassee	13,755
5. North Carolina Colored Normal School, Fayetteville	29,472
6. Tennessee Agricultural and Industrial Teachers College, Nashville	73,530
7. Virginia Normal and Industrial Institute, Petersburg	81,000
	$290,757
B. Summer Institutes	
1. Institutes for Preachers	20,085
2. Institutes for Teachers, Athens, Georgia	1,000
3. Institutes for Agricultural Extension Agents	33,691
4. Gulfside Assembly, Mississippi	28,000
	$ 82,776
C. Industrial High Schools	
1. Columbus, Georgia	$ 21,266
2. Greenville, South Carolina	9,936
3. Little Rock, Arkansas	65,000
4. Maysville, Kentucky	25,000
5. Winston-Salem, North Carolina	50,000
6. Architectural and Other Consultant Fees	31,506
	$202,708

NEGRO FELLOWSHIPS

Fellowships have been an important activity of the Fund since its reorganization. Our aims in the fellowships have been (a) to give opportunities to unusually talented individuals in any field, and (b) to prepare teachers and other personnel for institutions which we were helping to develop. During the eight-year period, July 1, 1928, to June 30, 1936, a total of $437,615 had been paid on fellowships to 389 individuals (many of them receiving grants for more than one year) and on eighteen special grants-in-aid to special groups of students.

"The following are the institutions at which two or more of the fellows have studied:

University of Chicago	55
Columbia University	41
Hampton Institute	29
Iowa State College	19
Cornell University	17
Fisk University	11
University of Illinois	10
George Williams College, Chicago	9
University of Michigan	9
University of Minnesota	9
Harvard University	9
Western Reserve University	7
Howard University	6
N. Y. School of Social Work	6
Northwestern University	5
Ohio State University	4
Kansas Agricultural College	4
Yale University	4
University of Iowa	4
University of Wisconsin	4
Tuskegee Institute	4
Oberlin College	4
Atlanta School of Social Work	4
Connecticut Agricultural College	3
Lewis Institute	3
Boston University	3
Massachusetts Institute of Technology	3
Bradley Polytechnic Institute	3
Carnegie Institute of Technology	3
University of Vienna	3
Beloit College	2
New York University	2
Henry Phipps Institute	2
University of Pennsylvania	2
Simmons College	2
London School of Economics	2
Pratt Institute, Brooklyn	2

In addition, a number of fellows especially those in the fine arts, studied outside formal institutions. A total of fourteen of the fellows studied under private auspices in Europe in addition to the two listed as in formal residence at the London School of Economics and the three at the University of Vienna. Three fellows engaged in field investigations in Africa and three in Haiti and the other West Indian Islands and one in Brazil. The fellows in medicine and nursing studied at a wide variety of hospitals, chiefly in the North.

DETAILS OF EXPENDITURES FOR NEGRO FELLOWSHIPS

1. Fellowships classified as to subjects of study as follows:

Agriculture	43	individuals	for a	total of	$ 48,226
The Arts (Painting, sculpture, dramatics)	6	,,	,,	,,	12,060
Music	28	,,	,,	,,	34,485
Literature	7	,,	,,	,,	24,894
Accounting and Business Administration	14	,,	,,	,,	6,384
Education	12	,,	,,	,,	12,478
Home Economics	33	,,	,,	,,	27,876
Library Administration	34	,,	,,	,,	32,100
Physical Sciences (chemistry, physics, mathematics, engineering)	16	,,	,,	,,	12,881
Biology and Medical Sciences	6	,,	,,	,,	6,644
Social Sciences	27	,,	,,	,,	31,360
Medicine and Surgery	45	,,	,,	,,	68,946
Nursing	24	,,	,,	,,	14,397
Hospital Administration and Health Service	13	,,	,,	,,	8,023
Liberal Arts	18	,,	,,	,,	11,069
Law	3	,,	,,	,,	1,800
Social Work	40	,,	,,	,,	29,189
Trades and Vocational Guidance	20	,,	,,	,,	14,310
	389	,,	,,	,,	$397,122
2. Grants-in-aid and special payments					40,493
					$437,615

For the year 1937, the Julius Rosenwald Fund offers fellowships under two categories:

1. To Negroes.
2. To white southerners who wish to work on some problem distinctive to the South and who expect to make their careers in the South.

The fellowships under both categories are intended to provide opportunities for advanced study or special experience to individuals who have already given evidence of exceptional ability and who wish to prepare themselves further. The followships are not restricted to any special subject or activity. While many of the candidates will probably contemplate advanced university work, the fellowships are open not only to scholars and scientists, but to persons who may plan to go into the professions or the fine arts, or into agriculture, journalism or creative writing, education, business, or public service.

The fellowships are open to men and women. It is expected that candidates will not be younger than twenty-two years nor older than thirty-five, though the committee is willing to consider exceptional cases on their merits. Candidates must have completed their general college course or their general professional course or give evidence of maturity and preparation which may be regarded as the equivalent of a general education at least of collegiate standard.

The term of the fellowships will normally be one year, and renewals will be considered only in exceptional cases.

The amount of the award will be determined in each case on the basis of the expected expenses involved and of all other factors which enter into the given application, including the length of time proposed. It is expected that the awards will average $1.500 for a full year's work.

The Fellowship Committee will require full information about the personal history of the candidates, their education and experience, and a definite statement of the proposed study or investigation.

In 1936, the Fund established two programs of annual fellowships by continuing the fellowships for Negroes and establishing a group of fellowships for southern white students and leaders. The fellowships for whites were established because of the scarcity of funds and opportunities for advanced study in the South. The aim is the development of promising young white persons of that region through study of their own problems of social organization, agriculture, economic, government and education. Raymond R. Paty, dean of men at Emory University, Atlanta, Georgia, was appointed as director of fellowships.

NEGRO HEALTH

The general strategy of the Negro health program as conducted since 1928 includes:

(1) Enlisting the facilities and prestige of the United States Public Health Service (through a member of its staff designated as the Fund's consultant in Negro health) to arouse and extend the interest of southern health departments and other agencies in Negro health needs and in practical steps toward meeting them; also enlisting other important national agencies such as the National Tuberculosis Association and the National Organization for Public Health Nursing to supplement the Public Health Service.

(2) Aid in developing a limited number of hospitals for Negroes, conducted as demonstration of high standards and as training centers for Negro physicians, nurses, and administrators.

(3) Encouraging the use in health departments and voluntary agencies of Negro physicians and nurses, particularly public health nurses, and assisting in establishing satisfactory training for them.

(4) Developing practicable methods of health education for school teachers, school children, and communities, according to policies and levels of expense suited to southern conditions.

The greatest amount of our contributions has gone into the development of sixteen hospitals and clinics widely distributed throughout the North and the South. The most notable single institution is Provident Hospital, Chicago, which in direct affiliation with the University of Chicago, has built up a remarkably fine Negro medical staff and is in a position to offer post-graduate instruction and experience to physicians and health workers generally.

The employment of Negro public health nurses has proceeded by leaps and bounds and is now an established practice in southern counties and northern cities. The campaigns against the great scourges of tuberculosis and syphilis have proved that it is possible and financially feasible to control these plagues. With the enlargement of public health appropriations which are already apparent, campaigns against these diseases are likely to be put into effect increasingly. In the control of contagious diseases it is especially clear that the well-being of the whole population is dependent upon the health of each group.

DETAILS OF EXPENDITURES FOR NEGRO HEALTH

1. Public Health Nurses		$ 97,332
2. Institutes for Physicians		1,013
3. National Negro Health Week		10,433
4. Health Education for Teachers		15,000
5. Tuberculosis, Studies and Demonstrations of Control Measures		74,820
6. Syphilis Control Demonstrations in Alabama, Georgia, Mississippi, North Carolina, Tennessee and Virginia		72,883
7. Hospitals and Clinics		
a. Provident Hospital, Chicago	$ 130,614	
b. Flint-Goodridge Hospital, New Orleans	4,575	
c. Provident Hospital, Baltimore	24,629	
d. Mercy Hospital and School for Nurses, Philadelphia	31,076	
e. Knoxville Hospital, Knoxville, Tennessee	50,000	
f. Charity Hospital, Savannah, Georgia	50,000	
g. State Negro Sanitarium, Arkansas	8,000	
h. Hampton Institute—Dixie Hospital and Hampton School of Nursing	99,045	
i. St. Phillips Hospital, Richmond, Virginia	40,000	
j. Good Samaritan Hospital, Charlotte, North Carolina	15,000	
k. L. Richardson Memorial Hospital, Greensboro, North Carolina	17,000	
l. St. Agnes Hospital, Raleigh, North Carolina	15,000	
m. Spartanburg General Hospital, Spartanburg, South Carolina	40,000	
n. Tuomey Hospital, Sumter, South Carolina	25,000	
o. Michael M. Shoemaker Center, Cincinnati	1,860	
p. Harlem Birth Control Clinic	10,000	
		561,799
8. Consultation Service		24,227
		$ 857,507

OTHER NEGRO ACTIVITIES

The largest single activity in this program has been the assistance given to Negro Y. M. C. A. buildings. These gifts were a continuation of a program started by Mr. Rosenwald in 1911. During the seventeen years from 1911 to 1928, Mr. Rosenwald had given $25,000 to twenty-one Y. M. C. A. branches. Since 1928, the Fund has contributed a total of $117,500 to five additional buildings. In addition, grants have been made to the National Council of the Y. M. C. A. and to the special activities of the Association in Chicago.

These activities are a contribution on a national scale to the needs of the urban Negro population which has increased so rapidly during recent years. The work of these Y. M. C. A. branches is described in a report made by George R. Arthur and published in 1934 by the Association Press, New York, under the title "Life on the Negro Frontier."

Other national agencies which have received support from the Fund are the National Association for the Advancement of Colored People, the National Urban League, and the Boy Scouts of America.

Expenditures (totaling $45,882) in Negro relief and recovery have helped to turn public attention to Negro needs and rights. A special effort in this program was directed toward the achievement of something approaching equity in the distribution of emergency funds.

Conferences of white and Negro leaders, including government officials have been held on economic conditions among Negroes with a view to seeing if improvements could be brought about. The Fund cooperated in extensive recent studies, chiefly financed from other sources, (a) of Negroes in industry, with a special view to altering the discrimination against Negro workers by trade unions, and (b) of cotton tenancy (a problem by no means confined to Negroes, involving as it does a population of approximately five and a half million white tenants and share croppers and three million Negroes). "The Collapse of Cotton Tenancy," published by the University of North Carolina Press, gives in readable and popular form a summary of findings and recommendations with respect to southern farm conditions.

DETAILS OF EXPENDITURES FOR OTHER NEGRO ACTIVITIES

A. National Agencies		
1. National Association for the Advancement of Colored People		$ 11,000
2. National Urban League		4,000
3. Boy Scouts of America		7,500
4. Young Men's Christian Association		
a. Evanston, Illinois	$ 17,500	
b. Harrisburg, Pennsylvania	25,000	
c. Orange, New Jersey	25,000	
d. Toledo, Ohio	25,000	
e. Youngstown, Ohio	25,000	
f. Special Activities in Chicago	6,375	
g. National Council	15,250	
		139,125
B. Economic Status		
5. Conferences on Economic Status of Negroes		13,897
6. Negro Relief and Recovery		45,882
C. Miscellaneous		
7. Nursery School for Colored Children		10,000
8. Negro Musical Festival in Chicago		5,000
9. Community Employment Service, Atlanta, Georgia		21,456
		$257,860

RACE RELATIONS

All of the work in this field represents attacks on a single set of problems: the creating of public opinion and the development of leadership in behalf of tolerant and intelligent attitudes toward divergent races and cultures.

Through a program of fellowships the Fund enabled fifty able and promising young white men and women of the South to study the social and economic problems of their region. These grants were unusually helpful in view of the lack of great university centers in the South and in view of the paucity of southern funds for the support of advanced study. The fellowships were made available to a group somewhat younger than is usually considered for this type of award and were not restricted to academic subjects. In many cases students just completing their undergraduate college course were given opportunity not only to study general sociology, economics, and political science, but also to delve realistically into problems of farm tenancy, taxation systems, race relations, and educational practices. Through the Southern Committee of the Social Science Research Council, the Fund has likewise begun a series of grants-in-aid to enable professors in southern universities to work realistically on regional problems.

DETAILS OF EXPENDITURES FOR RACE RELATIONS

1. Fellowships in Social Studies for Southern Students	$ 41,107
2. Southern Regional Committee of the Social Science Research Council, grants-in-aid for social studies by southern professors	3,597
3. George Peabody College for Teachers—Department of Negro School Administration	41,000
4. Y. M. C. A. Graduate School, Nashville—Library and Department of Race Relations	65,000
5. Teachers College, Columbia University—Lectures on Negro Education and Race Relations	4,000
6. Commission on Interracial Cooperation	72,326
7. Study of Negro Life and Education by Dr. Schrieke	20,000
8. Studies of Mexican Schools	6,565
9. Studies of Race at the University of Hawaii	8,000
10. Special Investigations and Conferences	26,766
11. Reports and Publications	42,928
	$331,289

RURAL EDUCATION

As a direct outgrowth of its school building program and many other of its activities, the Fund is now centering its attention on a major effort to improve the content of education in rural areas, with special emphasis upon the South, but without differentiation as to race. The work so far has consisted of realistic studies and experiments in school work in rural communities of Georgia, Louisiana, and Arkansas. Field work has been carried out by fourteen young students and teachers, half of them white and half colored. In addition to direction by the officers of the Fund, plans have been made and policies formulated by a Council on Rural Education consisting of twenty prominent educators, social students, and leaders from both South and North. As this effort is in its early stages its accomplishments may more properly be recorded in later reports than in this review of the past two decades.

DETAILS OF EXPENDITURES FOR RURAL EDUCATION

1. Field investigations, experiments and demonstrations in southern rural schools, both white and colored	$58,733
2. Preparation of reading materials more directly adapted to rural needs	1,720
	$60,453

General Education Board

(Raymond B. Fosdick, President
49 West 49th Street
New York City)

The improvement of Negro education has been from the first one of the principal objects of the General Education Board. The Board has no separate division for its work in Negro education; a separate report is made because of certain features which have required a treatment differing from that which prevails in other phases of the Board's work.

From the time of its organization in 1902 to June 30, 1936, the total appropriations of the Board for Negro education have amounted to $37,703,585.05. The greater part of this sum has been expended since 1919. The earlier period was a time of study and of establishing contacts leading to cooperation with the southern people of both races resulting in the formulation of a program for future work.

DETAILS OF APPROPRIATIONS

	Amount Appropriated	Total
Colleges and Schools		
Teachers' Salary Endowment and Grants	$ 3,415,301.38	
General Endowment, Buildings and Other Purposes	23,005,753.52	
		$26,421,054.90
Natural Sciences	49,650.00	
Social Sciences	45,000.00	
Medical Sciences		
		$ 94,650.00
Schools of Medicine	4,883,202.89	
Special Projects	20,520.87	
Public Education		
		$ 4,903,723.76
Summer Schools	447,446.34	
Anna T. Jeanes Foundation	1,247,610.00	
County Training Schools	832,588.76	
John F. Slater Fund	692,224.89	
Rural School Agents	2,003,302.44	
Fellowships	707,266.66	
Special Divisions in State Departments of Education	12,750.00	
Teacher Training	186,093.40	
Other Purposes	103,084.68	
		$ 6,232,367.17
Miscellaneous		51,789.22
Total for Negroes		$37,703,585.05

NEGRO EDUCATION

1936-37

Public Education for Negroes

The state agents and assistants for Negro rural schools in the state departments of education continue to stimulate and direct improvements in Negro public schools, and their influence is an important factor in the policies of the states. For their support during 1936-37 the General Education Board made an appropriation of $136,500. The Board also made an appropriation of $10,000 for the expenses of the state agents and of a few other selected persons in attending a seminar in Negro education and race relations to be held in 1937 under the joint auspices of the University of North Carolina and Yale University.

The Board made a grant of $10,000 for use in 1936, to continue the in-service training of Negro teachers in rural schools in the southern states. For the past four years demonstrations of rural teaching of progressive character have been carried on in selected summer schools for Negroes. Members of faculties of higher institutions engaged in the training of Negro teachers and supervisors have cooperated at these sessions and in their own courses in the preparation and adaptation of materials suitable for the rural schools. Reference has already been made to two grants made by the Board for teacher training related to state projects for curriculum revision—namely, $6,000, to the State Department of Education of Mississippi for a demonstration at Meridian and $1,250 to the State Department of Education of Tennessee for a demonstration in Hamilton County.

The development of Negro high schools in the South has continued with slight setbacks during the depression, and the well-established schools are endeavoring to bring their work up to higher standards. Seventy-four Negro high schools are now on the accredited list of the Southern Association of Colleges and Secondary Schools, and the likelihood that a larger number will soon attain required standards reveals the difficulty which they face in securing teacher-librarians to meet the requirements of accrediting associations. Conferences made up of representatives of the association, of the state divisions of school libraries and Negro education, and of white and Negro librarians brought the matter to the attention of the officers of the American Library Association. In response to a request from this association the Board made an appropriation of $19,000 over a three-year period to carry forward a program of instruction for Negro teacher-librarians. It is proposed to set up four centers for summer courses at Hampton Institute, Fisk University, Atlanta University, and Prairie View (Texas) State Normal and Industrial College.

Negro Schools and Colleges

In dealing with Negro schools and colleges during the depression, the first consideration was emergency assistance to important institutions to enable them to make adjustments in program and to maintain balanced budgets. The experience of the Board with this group of institutions indicates that the most difficult period has been passed and that the schools have either secured new sources of support or have made necessary adjustments to new conditions. No new emergency funds were made available during the current year, but out of the amount set aside for the year 1934-35 there was allocated a total of $29,125 to the following institutions, on condition that they secure the supplemental funds necessary to meet all current obligations for that year:

Bethune-Cookman College, Daytona Beach, Florida.

Calhoun Colored School, Calhoun, Alabama.

Clark University, Atlanta, Georgia.

Morris Brown College, Atlanta, Georgia.

Penn Normal, Industrial and Agricultural School, St. Helena Island, South Carolina.

Of all the Board's gifts to Negro schools and colleges to June 30, 1935, 70 per cent has gone to the five major centers: Atlanta University and cooperating colleges in Atlanta, Georgia: Fisk University and Meharry Medical College, Nashville, Tennessee; Hampton Institute, Virginia; Howard University, Washington, D. C., and Tuskegee Institute, Alabama. Appropria-

tions to these institutions and to five other colleges strategically located and rendering a regional service would account for 80 per cent of the Board's gifts in this field. Within this plan for selective concentration, a functional development is being encouraged in the fine arts, particularly in music and dramatics, and also a scholarly analysis of indigenous cultural elements. Qualitative improvement in library personnel, in book collections, and in basic scientific materials is essential. Such needs have been recognized. In the social studies, Negro participation in the attack upon social and economic problems of the region, particularly those affecting the welfare of the group, is encouraged. All this involves development of personnel as well as increased resources.

During the year campaigns to raise supplemental sums to meet former conditional contributions by the Board were brought to a successful conclusion by Bennett College, Dillard University, Talladega College, Virginia Union University, and Wiley College.

Fisk University. Fisk University after making substantial improvements in plant and equipment, in 1930 planned a campaign for endowment, which it was compelled to postpone because of the difficulties of the times. For some years the Board has made annual grants of $75,000 to Fisk for current expenses, to which the university has added other contributions to meet its annual budgets. Realizing that the university could not continue to operate satisfactorily on such an uncertain basis, the trustees have undertaken a compaign to raise $3,000,000 for endowment. Toward this sum the Board appropriated $1,500,000 conditioned upon the university's raising an equal sum from other sources. In addition, the Board renewed the appropriation of $75,000 for current expenses during the fiscal year, subject to adjustment in case the Board is called upon to pay any part of its pledge for endowment during the year. A further appropriation of $3,000 was made to Fisk University toward the expenses of a demonstration in teaching methods in the summer school of 1936.

Atlanta University. Atlanta University suffered a great loss in the death of President John Hope on February 20, 1936. Under his wise guidance the university was making remarkable progress not only in physical development, but in its specialized fields of higher education and in a better integration of undergraduate courses by the Atlanta group of colleges.

At the time of Dr. Hope's death negotiations were well advanced to assist Clark University in moving to a new site adjacent to Atlanta University. From this preliminary stage the two institutions later came to agreement on plans for the necessary buildings and for an educational program of greater economy and effectiveness. On the request of the two institutions the Board made a grant of $5,000 for the expenses of a study of the terrain of the proposed site to determine the location of buildings and an engineering survey of the necessary services for all the members of the Atlanta group.

The following appropriations also were made during the year for development of these Atlanta institutions:

Atlanta University ..... $ 50,000
To purchase and remodel the Leonard Street Orphans Home, adjacent to the campus of Spelman College, for use as a nursery school.

Atlanta University 3,800
To strengthen and improve offerings in the summer school, particularly in the graduate field.

Clark University 3,900
For equipment and books for instruction in the physical sciences.

Atlanta School of Social Work 5,000
For current expenses.

The Board also took favorable action upon a request submitted through Atlanta University for a sum of $40,000 payable on a diminishing scale during a three-year period toward the salaries of teachers in related institutions in Atlanta. This action followed an agreement between the institutions to confer with the president of Atlanta University in the selection of teachers and to use a common plan for the admission of students. This is an important step toward the better coordination of the Atlanta institutions.

During the depression Negro colleges, in an effort to pay teachers' salaries and keep on a balanced budget, have been compelled to neglect needs for books and laboratory equipment. These needs are now receiving attention. The Board made appropriations totalling $25,000 to assist the following institutions in the purchase of books and equipment:

Texas College, Tyler, Texas
Fort Valley Normal and Industrial School, Fort Valley, Georgia
Morgan College, Baltimore, Maryland
Allen University, Columbia, South Carolina
Wiley College, Marshall, Texas

Similar appropriations totaling $15,300, for books and equipment were made to the following state colleges:

Florida Agricultural and Mechanical College, Tallahassee, Florida
State Teachers and Agricultural College, Forsyth, Georgia
West Virginia State College, Institute, West Virginia

Toward capital improvements in Negro institutions the Board made the following appropriations:

Talladega College, Talladega, Alabama $65,000
Toward $130,000 for the construction and equipment of a library. A former appropriation of $13,500 toward the cost of remodeling and enlarging the present library building was allowed to lapse.

Benedict College, Columbia South Carolina ..... $ 40,000
Toward $60,000 for the construction and equipment of a library building for the joint use of Benedict College and Allen University. Both institutions will assist in raising the supplemental sum and in the operation of the library.

Prairie View State Normal and Industrial College, Prairie View, Texas $ 25,000
Toward $50,000 for the construction and equipment of an assembly hall. This represented in effect a modification of a former appropriation which could not be fully claimed on account of the depression.

Louisville Municipal College for Negroes, Louisville, Kentucky ..... $ 7,500
For the purchase and improvement of the remaining land on the block now occupied by the college. This action completes the absorption of the former Simmons University and makes possible a more effective development of the college with the support of the city.

Dillard University. In the fall of 1935, Dillard University moved into its new plant and so completed the consolidation of New Orleans University and Straight College. The Board had already made substantial contributions toward the new plant and toward preliminary administrative costs pending the full consolidation of the two units. The response of the citizens of New Orleans has been exceptionally friendly, and particularly appreciative of the program in dramatics and music. Work in these departments is in charge of a staff which has been developed through Board fellowships. To enable the university to take immediate advantage of the interest aroused and to give a wider field for a talented staff, an appropriation of $25,735 was made for the support of the departments of music and dramatics on a tapering basis over a three-year period.

Rural and Community Work for Negroes

A grant of $6,000 was made on a tapering basis over a three-year period to Virginia Union University for an important staff appointment in rural sociology.

The value of Calhoun Colored School, Calhoun, Alabama, and Penn Normal, Industrial and Agricultural School, St. Helena Island, South Carolina, as influential community schools has long been recognized by the Board. They are associated in the minds of friends of Negro education as elementary and secondary schools of a unique type representing distinctive ideals for a community of small farmers. Steps have recently been taken to utilize these schools more extensively as demonstration centers for this type of education by the public institutions and schools of Alabama and South Carolina. A request was made to the Board to assist in establishing a stabilization fund to enable these schools to continue their programs for a reasonable term of years during which they will have an opportunity to influence procedures in public schools. The Board made an

appropriation of $75,000 to the Calhoun School and one of $75,000 to the Penn School, toward a total in each case of $150,000 to serve as a stabilization fund, permission being granted to pay over in each case $25,000 of this appropriation when an equal amount has been collected from other sources, and the balance dollar for dollar as collections are made.

From the principal of the Anna T. Jeanes Fund held by the Board, $25,000 was appropriated toward the salaries of Jeanes supervising industrial teachers in Alabama, Georgia, North Carolina, Texas, and Virginia. This sum is to supplement other funds available for Jeanes teachers in the southern states. From the income of the Anna T. Jeanes Fund the following sums were granted for aid in other extension activities among Negro rural schools:

Tuskegee Institute, Tuskegee, Alabama	$ 943.95
Hampton Institute, Hampton, Virginia	1,750.00

The Board also made the following miscellaneous grants:

Duke University, Durham, North Carolina	3,500.00
Toward the support of a demonstration in Negro education and race relations carried out jointly by Duke University, the University of North Carolina, and the State Department of Education of that state. The Board's appropriation is to be available over a two-year period.	
Snow Hill Normal and Industrial Institute, Snow Hill, Alabama, for equipment	$ 825.00
For recording a collection of authentic Negro spirituals and work songs for a limited number of educational institutions	$ 750.00

Medical Education for Negroes

The Board has continued its aid to two Negro medical colleges, Meharry Medical College and the Medical School of Howard University. Since Meharry moved into its new plant adjacent to Fisk University, the Board has made an annual contribution toward its current expenses. The sum of $130,000 was appropriated for the medical school and hospital during the fiscal year beginning July 1, 1936.

Howard University, under government support is undergoing a remarkable development in physical plant. The university now puts forward a plan for substantial improvement in clinical teaching in its medical school. In order that it may carry out these plans and begin at once to develop the needed personnel, Howard University Medical School has been given a grant of $100,000, available over a period of five years, for the development of clinical teaching in the departments of medicine and surgery, with the expectation that within this time the university budget will be adequate to deal with these demands.

For several years the Board has assisted the Medical College of Virginia in the operation of a post-graduate clinic for Negro physicians at St. Philip Hospital in Richmond, Virginia. The response of the Negro physicians and the results achieved have been so encouraging that it is desired to continue the clinic until the state will have opportunity to provide for it. In response to a request for further assistance the Board made a grant of $2,400 to be available for the clinics for the summer of 1936 and 1937.

Fellowships and Travel Grants

Fellowships continue to play a useful part in the improvement of Negro schools and colleges. During the past year fellowships were awarded to forty-six persons on the faculties of twenty-five private institutions and to twenty-three persons on the faculties of eighteen public institutions. One special case without institutional connection brought up the total number of awards to seventy, involving stipends totaling $76,136. In addition, the sum of $1,000 was granted to Tuskegee Institute to enable members of the staff to visit institutions and industrial plants for observation and study of practices and methods employed in business and industry.

UNITED STATES LAND-GRANT COLLEGES FOR NEGROES

School and Location	President	Number of Teachers	ENROLLMENT				INCOME			
			College	High School	Elementary	Other Courses	Total	State Funds	Federal Funds	Other Funds	Total
Agricultural, Mechanical and Normal College, Pine Bluff, Arkansas	J. B. Watson	30	356	255	88	—	699	$ 52,057.53	$ 18,180.72	$ 39,500.00	$109,738.25
Alcorn A. and M. College, Alcorn, Mississippi	Wm. H. Bell	37	198	81	72	—	351	64,857.00	38,357.33	39,211.81	242,426.14
Colored Agricultural and Normal University, Langston, Oklahoma	J. W. Sanford	52	715	110	52	1,000	1,877	95,000.00	7,000.00	———	102,000.00
Florida Agricultural and Mechanical College, Tallahassee, Florida	J. R. E. Lee	99	708	118	186	650	1,662	150,122.53	35,000.00	109,423.68	294,546.21
Georgia State Industrial College, Industrial College, Georgia	B. F. Hubert	37	334	29	187	49	599	30,500.00	16,666.00	9,100.00	56,266.00
Kentucky State Industrial College, Frankfort, Kentucky	R. B. Atwood	43	478	—	89	—	567	70,000.00	13,685.00	6,875.00	90,560.00
Lincoln University, Jefferson City, Missouri	W. B. Jason (act.)	33	592	98	—	258	948	165,612.00	4,875.00	18,952.00	188,939.00
Prairie View State Normal and Industrial College, Prairie View, Texas	W. R. Banks	90	866	35	45	520	1,466	150,000.00	25,000.00	282,522.00	457,522.00
Princess Anne Academy, Princess Anne, Maryland	T. H. Kiah	9	43	—	—	3	46	15,680.00	8,500.00	12,820.00	37,000.00
Southern University and A. and M. College, Baton Rouge, Louisiana	J. S. Clark	61	893	206	80	1,654	2,863	120,000.00	32,500.00	23,184.00	175,684.00
State Agricultural and Mechanical College, Orangeburg, South Carolina	M. F. Whittaker	66	501	—	128	1,185	1,814	72,000.00	46,491.50	39,537.50	158,029.00
State Agricultural and Mechanical Institute, Normal, Alabama	J. F. Drake	32	224	139	153	—	516	Incomplete	29,256.00	———	29,256.00
State College for Colored Students, Dover, Delaware	R. S. Grossley	19	83	138	—	108	329	53,400.00	14,000.00	23,600.00	91,000.00
Tennessee A. and I. State College, Nashville, Tennessee	W. J. Hale	50	1,253	29	—	208	1,490	52,000.00	16,800.00	145,000.00	213,800.00
The A. and T. College of North Carolina, Greensboro, North Carolina	F. D. Bluford	36	744	—	—	81	775	50,000.00	25,000.00	8,000.00	78,000.00
Virginia State College for Negroes, Petersburg, Virginia	J. M. Gandy	66	847	296	578	367	2,088	68,210.00	23,333.32	109,000.00	200,543.32
West Virginia State College, Institute, West Virginia	J. W. Davis	68	655	128	78	387	1,248	190,000.00	16,148.57	24,223.19	230,371.76
TOTAL		828	9,490	1,662	1,736	6,450	19,338	$1,399,439.06	$370,298.44	$855,949.18	$2,655,681.68

PRIVATE UNIVERSITIES AND COLLEGE

School and Location	Denomination	President	Number of Teachers	ENROLLMENT: Theological	English	Degree	College	High School	Elementary	Other Courses	Total	Income
Allen University, Columbia, South Carolina	A. M. E.	A. L. Simpson	19	—	23	327	—	—	—	350	$	—
Arkansas Baptist College Little Rock, Arkansas	Baptist	S. R. Tellinghast	14	26	—	42	60	—	—	128		—
Armstrong Literary and Industrial College Alexandria, Louisiana	A. M. E.		—	—	—	—	—	—	—	—		—
Atlanta University, Atlanta, Georgia	Non-Sect	Rufus Clement	15	—	—	—	—	376	132	508		185,000.00
Barber-Scotia Junior College* Concord, North Carolina	Presb.	L. S. Cozart (Dean)	12	—	—	141	—	—	—	141		36,000.00
Benedict College, Columbia South Carolina	Baptist	J. J. Starks	25	—	17	275	—	—	35	327		35,000.00
Bennett College, Greensboro, North Carolina	M. E.	D. D. Jones	25	—	—	250	—	—	—	250		52,517.00
Berean M. T. and I. School* Philadelphia, Pennsylvania		Mrs. B. W. Anderson	13	—	—	57	—	—	154	211		13,000.00
Bethune-Cookman College, Daytona, Florida	M. E.	Mary McLeod Bethune	27	—	—	398	67	—	—	465		—
Bettis Junior College,* Trenton, South Carolina	Baptist	A. W. Nicholson	16	—	—	131	202	—	—	333		—
Bishop College, Marshall, Texas	Baptist	J. J. Rhoads	20	—	50	334	—	—	30	414		70,818.86
Brainerd Institute, Chester, South Carolina	Presb.	L. S. Brown	13	—	—	46	127	37	20	230		3,000.00
Butler College, Tyler, Texas	Baptist	Isaiah Jackson	14	—	18	210	20	—	7	255		15,000.00
Central City College, Macon, Georgia	Baptist	J. H. Gadson	11	—	10	46	86	—	17	159		5,000.00
Christ's Missionary and Industrial College Jackson, Mississippi	Holiness	J. M. Edwards (Dean)	8	—	—	4	21	50	—	75		500.00
Claflin College, Orangeburg, South Carolina	M. E.	J. B. Randolph	—	—	—	179	149	—	77	405		54,000.00
Clark University, Atlanta, Georgia	M. E.	M. S. Davage	21	—	—	450	—	—	—	450		—
Clinton N. and I. College Rock Hill, South Carolina	A. M. E. Z.	J. S. Stanback	7	—	—	24	85	15	—	124		—
Coleman College, Gibsland, Louisiana	Baptist	R. A. Mayfield	8	25	10	8	16	—	46	105		—
Conroe N. and I. College, Conroe, Texas	Baptist	Wm. A. Johnson	9	—	4	48	60	—	42	154		2,000.00

*Junior College

Coulter Memorial Academy,* Cheraw South Carolina	Presb.	G. W. Long	—	—	—	—	—	—	—	—	—
Dillard University, New Orleans, Louisiana	Private	W. S. Nelson	22	—	—	281	—	—	—	281	—
Edward Waters College, Jacksonville, Florida	A. M. E.	C. S. Long, Jr.	36	—	15	119	65	206	75	480	11,772.30
Fisk University, Nashville, Tennessee	Cong.	T. E. Jones	47	—	—	286	—	—	84	370	262,296.00
Flipper-Davis College, Tullahassee, Oklahoma	A. M. E.	Wm. D. Johnson, Jr.	9	—	—	23	73	—	—	96	2,500.00
Florida Memorial College, Live Oak, Florida	Baptist	R. L. Holley	12	11	8	58	88	—	24	189	—
Florida Normal and Collegiate Institute St. Augustine, Florida	Baptist	N. W. Collier	18	—	14	183	58	167	114	536	—
Friendship College, Rockhill, South Carolina	Baptist	J. H. Goudlock	10	—	20	73	75	—	22	190	—
Guadelupe College, Seguin, Texas	Baptist	J. R. Lockett									
Haines N. and I. Institute,* Augusta, Georgia	Presb.	A. C. Griggs	16	—	—	16	291	128	3	438	—
Hampton Institute	Non-Sect.	Arthur Howe	125	—	—	1,727	323	—	304	2,354	521,700.00
		B. R. Holmes	6	—	—	10	50	50	—	110	7,000.00
Holmes Institute,* Atlanta, Georgia	Non-Sect	M. W. Johnson	300	—	32	1,423	—	—	515	1,970	941,020.09
Howard University, Washington, D. C.											
Immanuel Lutheran College and Theological Seminary, Greensboro, North Carolina	Lutheran	H. Nau	8	—	12	41	46	—	—	99	14,000.00
J. P. Campbell College, Jackson, Mississippi	A. M. E.	R. A. Scott	15	—	14	60	146	—	140	360	2,500.00
Jackson College, Jackson, Mississippi	Baptist	B. B. Dansby	14	—	5	77	60	—	40	182	1,088.00
Jarvis Christian College, Hawkins, Texas	Disciple	J. N. Ervin	24	—	63	54	41	—	44	202	45,443.19
Johnson C. Smith University Charlotte, North Carolina	Presb.	H. L. McCrorey	26	—	19	301	—	—	296	616	122,559.58
Knoxville College, Knoxville, Tennessee	U. Presb.	S. McP. Laing	17	—	—	235	—	—	—	235	50,000.00
Lane College, Jackson, Tennessee	C. M. E.	J. F. Lane	23	—	18	508	—	—	—	526	41,100.00
Leland College, Baker, Louisiana	Baptist	J. A. Bacoats	17	—	—	291	92	250	136	769	—
LeMoyne College, Memphis, Tennessee	Cong.	Frank Sweeney	20	—	—	416	—	—	—	416	—
Lincoln University, Lincoln University, Pennsylvania	Presb.	W. L. Wright	25	—	18	233	—	—	—	251	128,053.94
Livingstone College, Salisbury, North Carolina	A. M. E. Z.	W. J. Trent	13	—	—	225	—	—	242	467	—
Mary Allen Junior College,* Crockett, Texas	Presb.	B. R. Smith	18	—	—	149	—	—	32	181	19,297.73
Mary Holmes Seminary West Point, Mississippi	Presb.	G. F. Campbell	—	—	—	24	81	165	—	270	10,000.00
Mather Academy, Camden, South Carolina	M. E.	Miss L. B. Bryan	21	—	—	12	190	122	—	324	17,359.00
Mather School,* Beaufort, South Carolina	Baptist	Miss Florence Walter	13	—	—	18	62	17	29	126	14,000.00
Miles Memorial College Birmingham, Alabama	C. M. E.	Wm. A. Bell	17	—	—	353	—	—	5	358	22,977.83

*Junior College

PRIVATE HIGH SCHOOLS AND ACADEMIES (Continued)

School and Location	Denomination	President	ENROLLMENT								Income
			Number of Teachers	Theological: English	Theological: Degree	College	High School	Elementary	Other Courses	Total	
Mississippi Industrial College, Holly Springs, Mississippi	C. M. E.	W. M. Frazier	18	—	21	160	180	—	20	381	16,546.00
Morehouse College, Atlanta, Georgia	Baptist	S. H. Archer	59	16	27	329	—	—	610	982	109,311.12
Morgan College, Baltimore, Maryland	M. E.	D. O. W. Holmes	48	—	—	461	—	—	281	742	105,000.00
Morris Booker Memorial College, Dermott, Arkansas	Baptist	W. L. Purefoy	—	12	—	20	70	45	—	147	1,500.00
Morris Brown College, Atlanta, Georgia	A. M. E.	W. A. Fountain	20	—	50	396	—	—	131	577	———
Morris College, Sumter, South Carolina	Baptist	I. D. Pinson	26	26	10	260	160	—	6	462	———
Morristown N. and I. College, Morristown, Tennessee	M. E.	E. C. Paustian	12	—	—	54	60	—	—	114	22,000.00
Nansemond Collegiate Institute*, Suffolk, Virginia	Baptist	Wm. Huskerson	9	—	—	53	140	—	—	193	11,000.00
Natchez College, Natchez, Mississippi	Baptist										
Oakwood Junior College,* Huntsville, Alabama	7th Day Adv.	J. L. Moran	17	41	48	159	264	—	—	512	35,700.00
Okolona Industrial School*, Okolona, Mississippi	P. E.	A. M. Strange	18	—	—	44	94	—	—	138	16,596.33
Paine College, Augusta, Georgia	M. E. South	E. C. Peters	20	—	—	152	103	—	70	325	73,395.00
Palmer Memorial Institute*, Sedalia, North Carolina	Cong.	Mrs. C. H. Brown	20	—	—	58	100	—	132	290	15,000.00
Paul Quinn College, Waco, Texas	A. M. E.	A. S. Jackson	7	—	10	164	6	—	—	180	14,350.00
Payne University, Birmingham, Alabama	A. M. E.	J. B. Calhoun	—	—	—	50	—	—	—	50	———
Penn N. and I. Agricultural School, Frogmore, South Carolina	Non-Sect	Rossa B. Cooley	33	—	—	14	58	225	—	297	38,000.00
Philander Smith College, Little Rock, Arkansas	M. E.	M. LaF. Harris	21	—	20	433	20	—	—	473	31,358.13
Piney Woods Country Life School*, Piney Woods, Mississippi	Non-Sect	L. C. Jones	25	—	—	26	140	177	—	342	93,794.14

PRIVATE UNIVERSITIES AND COLLEGES (Continued)

School and Location	Denomination	President	ENROLLMENT								Income
			Number of Teachers	Theological: English	Theological: Degree	College	High School	Elementary	Other-Courses	Total	
Prentiss N. and I. Institute, Prentiss, Mississippi	Non-Sect	J. E. Johnson	17	—	—	9	126	191	136	462	12,890.00
Roger Williams-Howe College, Memphis, Tennessee	Baptist	T. O. Fuller	10	—	—	50	110	25	—	185	10,200.00
Rust College, Holly Springs, Mississippi	M. E.	L. M. McCoy	18	—	—	144	31	—	476	651	———
St. Augustine's College, Raleigh, North Carolina	P. E.	E. H. Goold	19	—	—	255	17	—	53	325	100,000.00
St. Augustine's Seminary, Bay St. Louis, Mississippi	R. C.	Gerard Esser	14	—	12	11	39	—	—	62	———
St. Paul N. and I. School, Lawrenceville, Virginia	P. E.	J. A. Russell	53	—	—	189	336	271	—	796	73,000.00
St. Philips Junior College*, San Antonio, Texas	P. E.	Miss Artemisia Bowden	10	—	—	82	16	—	—	98	3,000.00
Samuel Huston College, Austin, Texas	M. E.	S. E. Grannum	26	—	—	641	—	—	—	641	42,500.00
Schofield N. and I. School, Aiken, South Carolina	Non-Sect	S. P. Bradby	15	—	—	30	125	92	—	247	———
Seneca Junior College*, Seneca, South Carolina	Baptist	J. DeL. Bryan	10	—	—	60	75	—	20	155	2,000.00
Shaw University, Raleigh, North Carolina	Baptist	R. P. Daniel	28	—	7	415	—	—	—	422	98,332.00
Selma University, Selma, Alabama	Baptist	Wm. H. Dinkins									
Shorter College, North Little Rock, Arkansas	A. M. E.	T. M. Greene	12	14	5	47	63	—	42	171	10,000.00
Southern Christian Institute, Edwards, Mississippi	Disciple	John Long	21	—	—	30	76	—	107	213	17,458.13
Spelman College, Atlanta, Georgia	Baptist	Miss Florence M. Read	35	—	—	270	—	—	—	270	176,000.00
Stillman Institute, Tuscaloosa, Alabama	Presb.	A. L. Jackson	13	—	12	106	70	—	12	200	20,000.00
Storer College, Harpers Ferry, West Virginia	Baptist	H. T. McDonald	14	—	—	34	89	—	29	152	24,106.89

*Junior College

PRIVATE UNIVERSITIES AND COLLEGES (Continued)

School and Location	Denomination	President	Number of Teachers	ENROLLMENT						Income
				Theological						
				English	Degree	College	High School	Elementary	Other Courses	Total	
Swift Memorial Junior College*											
Rogersville, Tennessee	Presb.	W. C. Hargrave	12	—	—	35	61	—	—	96	12,000.00
Talladega College, Talladega, Alabama	Cong.	B. G. Gallagher	44	—	—	281	120	—	166	567	143,295.00
Texas College, Tyler, Texas	C. M. E.	D. R. Glass	25	—	—	421	—	—	774	1,195	63,619.34
The Fort Valley N. and I. School,											
Fort Valley, Georgia	P. E.	H. A. Hunt	45	—	—	99	277	459	452	1,287	45,750.00
Tillotson College, Austin, Texas	Cong.	Miss Mary E. Branch	16	—	—	288	—	—	—	288	48,000.00
Tougaloo College, Tougaloo, Mississippi	Cong.	J. L. Cross	20	—	—	107	41	129	—	277	59,000.00
Tuskegee Institute											
Tuskegee Institute, Alabama	Non-Sect	F. D. Patterson	132	—	—	913	464	254	546	2,177	398,337.15
Utica N. and I. Institute,* Utica, Mississippi	Non-Sect	Wm. H. Holtzclaw	—	—	—	22	110	225	25	382	35,000.00
Virginia Theological Seminary and College											
Lynchburg, Virginia	Baptist	W. H. R. Powell	8	—	6	28	20	—	—	54	10,000.00
Virginia Union Universtiy											
Richmond, Virginia	Baptist	W. J. Clark	24	—	33	455	—	—	679	1,167	89,368.00
Voorhees N. and I. School*											
Denmark, South Carolina	Non-Sect	J. E. Blanton	34	—	—	83	143	695	4	925	25,500.00
Western College, Kansas City, Missouri	Baptist										
Western University State Ind. Dept.											
Kansas City, Kansas	A. M. E.	F. D. Jordan	16	—	—	112	88	—	—	200	51,000.00
West Kentucky Industrial College											
Paducah, Kentucky	Non-Sect	H. C. Russell	11	—	—	186	—	—	—	186	45,000.00
Wilberforce University, Wilberforce, Ohio	A. M. E.	D. O. Walker	74	12	23	655	77	—	234	1,001	330,175.27
Wiley College, Marshall, Texas	M. E.	M. W. Dogan	—	—	—	521	—	—	57	578	88,000.00
Xavier University, New Orleans, Louisiana	R. C.	Mother M. Katherine	48	—	—	752	—	—	—	752	
TOTAL			2,316	183	654	20,329	6,603	4,371	7,727	39,867	$5,323,586.02

*Junior College

PROFESSIONAL SCHOOLS

Name of Institution	Location	President or Dean	Instructors	Income	Students
School of Law					
Law Department, Howard University	Washington, D. C.	M. W. Johnson			64
TOTAL					64
Schools of Medicine					
Meharry Medical College	Nashville, Tennessee	J. J. Mullowney	75	$240,000.00	180
School of Medicine, Howard University	Washington, D. C.	M. W. Johnson			142
TOTAL					322
Schools of Dentistry					
Dental College, Howard University	Washington, D. C.	M. W. Johnson			47
Meharry Dental College	Nashville, Tennessee	J. J. Mullowney			28
TOTAL					75
Schools of Pharmacy					
College of Pharmacy, Howard University	Washington, D. C.	M. W. Johnson			26
Meharry College of Pharmacy	Nashville, Tennessee	J. J. Mullowney			10
TOTAL					36
School of Nurse Training					
School of Nurse Training, Meharry Medical College	Nashville, Tennessee	J. J. Mullowney			62
TOTAL					62

SCHOOLS OF THEOLOGY

School	Location	Denomination	President	ENROLLMENT				Income
				Teachers	English	Degree	Total	
Bishop Payne Divinity School	Petersburg, Virginia	P. E.	F. G. Ribble	3	0	12	12	$ 8,500.00
Gammon Theological Seminary	Atlanta, Georgia	M. E.	W. J. King	9	51	40	91	21,000.00
Simmons University	Louisville, Kentucky	Baptist	M. B. Lanier	7	0	82	82	5,000.00
The American Baptist Theological Seminary	Nashville, Tennessee	Baptist	J. M. Nabrit	4	0	60	60	17,000.00
TOTAL				23	51	194	245	$51,500.00

PRIVATE HIGH SCHOOLS AND ACADEMIES

Name of School	Location	Denomination	President	Number of Teachers	ENROLLMENT High School	Elementary	Other	Total	Income
ALABAMA									
Alabama Lutheran Academy	Selma	Lutheran	E. A. Westcott	4	31	26	—	57	$ 290.00
Allen Institute	Mobile	Private	Josephine B. Allen	4	50	175	75	300	1,500.00
Bethlehem Industrial Academy	Monroeville	Baptist	H. J. Lamar	7	84	101	—	185	3,500.00
Burrell Normal School	Florence	Cong.	Wm. Jones	5	96	—	—	96	4,492.00
Calhoun Colored School	Calhoun	Non-Sect.	Jerome J. Kidder	25	116	182	—	298	31,000.00
Cotton Valley School	Fort Davis	Cong.	Myrtle W. Knight	5	30	104	3	137	6,000.00
Knox Academy	Selma	R. Presb.	Mrs. E. S. Skinner	10	126	177	11	314	——
Lincoln Normal School	Marion	Cong.	Miss Ruth A. Morton	15	87	129	4	220	——
Lomax-Hannon High School	Greenville	A. M. E. Z.	S. S. Seay	8	58	180	17	255	5,000.00
Margaret Barber Seminary	Anniston	Presb.	H. M. Hosack	12	125	—	—	125	14,400.00
Marion Baptist Academy	Marion	Baptist	R. E. Tubbs	4	84	56	—	140	2,000.00
Most Pure Heart of Mary	Mobile	R. C.	Sister Vincent	9	42	225	50	317	——
Peoples Village School	Mt. Meigs	Non-Sect.	Georgia Washington	6	55	182	—	237	1,500.00
Prairie Institute	Prairie	U. Presb.	Wm. Peters	6	—	140	—	140	3,447.75
St. Mark's N. and I. School	Birmingham	P. E.	C. W. Brooks	10	208	53	45	306	9,000.00
St. Paul's Lutheran Academy	Tuscaloosa	Lutheran	T. R. Speigner	8	195	100	20	315	1,000.00
Snow Hill N. and I. Institute	Snow Hill	Non-Sect.	Ligon A. Wilson	13	157	168	—	325	16,000.00
Southern Normal School	Brewton	Dutch Reform	S. L. Brooks	10	125	113	—	238	10,000.00
Street Manual Training School, Inc.	Richmond	Non-Sect.	E. M. Brown	14	87	202	35	324	7,260.00
Thomasville N. and I. High School	Thomasville	Baptist	A. L. Martin	8	133	197	—	330	1,550.00
Trinity School	Athens	Cong.	Miss L. H. Allyn	9	130	—	—	130	10,750.00
Total				192	2,019	2,510	260	4,789	$128,689.75
ARKANSAS									
Langston High School	Hot Springs	Presb.	F. J. Hicks	13	273	127	—	400	——
St. Peter's Parochial School	Pine Bluff	R. C.	Anthony Humell	5	5	120	—	125	——
Total				18	278	247	—	525	——
FLORIDA									
Boylan-Haven School	Jacksonville	M. E.	Miss Mildred Hewes	13	65	55	—	120	6,342.49
Fessenden Academy	Fessenden	Cong.	R. S. Sims	12	100	—	—	100	20,000.00
The Robert Hungerford Vocational High School	Maitland	Non-Sect.	L. E. Hall	8	57	—	23	80	12,000.00
Total				33	222	55	23	300	$38,342.49

GEORGIA									
Ballard Normal School	Macon	Cong.	G. R. VonTobel	11	205	84	—	289	12,175.00
Boggs Academy	Keysville	Presb.	J. L. Phelps	10	61	75	40	176	——
Dorchester Academy	McIntosh	Cong.	J. R. Jenkins	16	168	132	—	300	11,000.00
Gillespie Normal Combined	Cordele	Presb.		—	196	324	—	520	3,000.00
Holsey N. and I. Institute	Cordele		S. A. Thomas	16	380	—	180	560	——
McClelland Academy	Newnan	Presb.	Mrs. L. A. Gregg	6	50	100	—	150	750.00
Sparta A. and I. Institute	Sparta	Non-Sect.	Mrs. A. S. Ingraham	8	104	112	—	216	4,766.37
Union Baptist Institute	Athens	Baptist	C. H. S. Lyons	8	65	72	—	137	2,340.00
Total				75	1,229	899	220	2,348	$34,031.37
KENTUCKY									
Lincoln Institute of Kentucky	Lincoln Ridge		W. M. Young	14	200	—	—	200	20,000.00
Total				14	200	—	—	200	20,000.00
LOUISIANA									
Gilbert Academy	New Orleans		Miss M. D. Bowen	13	117	—	—	117	4,024.08
Total				13	117	—	—	117	4,024.08
MARYLAND									
St. Frances' Academy	Baltimore	R. C.	Sister Mary of Good Counsel	9	14	18	—	32	——
Total				9	14	18	—	32	——
MISSISSIPPI									
Delta Industrial Institute	Doddsville	A. M. E. Z.	H. C. Harper	3	78	141	70	299	300.00
Johnson's Rural High School	Stover	A. M. E. Z.	J. J. Wells	8	24	32	138	182	1,774.90
St. Joseph's School	Meridian	R. C.	Anthony Jacobs	8	35	317	—	352	——
St. Mary's Catholic School	Vicksburg	R. C.	Francis Tetzlaff	10	90	248	38	376	1,257.80
The Noxubee Industrial School	McLeod	Non-Sect.	L. V. Hunter	9	60	105	100	265	3,478.50
TOTAL				43	287	843	346	1,476	$6,811.20

PRIVATE HIGH SCHOOLS AND ACADEMIES (Continued)

Name of School	Location	Denomination	Principal	Number of Teachers	ENROLLMENT High School	Elementary	Other	Total	Income
MISSOURI									
Dalton Vocational School	Dalton	Non-Sect.	B. D. Foster	8	110	20	—	130	$ 13,000.00
Total				8	110	20	—	130	$ 13,000.00
NORTH CAROLINA									
Allen School	Asheville	M. E.	Miss L. A. Bell	16	100	100	89	289	———
Henderson Institute	Henderson	U. Presb.	O. T. Robinson	14	341	—	—	341	10,008.60
Laurinburg N. and I. Institute	Laurinburg	Non-Sect.	E. M. McDuffie	31	285	537	—	822	20,182.21
Lincoln Academy	Kings Mt.	Cong.	John Dillingham	15	122	125	—	247	26,174.62
Mary Potter-Redstone-Albion Acad.	Troy	U. Presb.	H. S. Davis	14	382	—	—	382	12,165.00
Peabody Academy	Oxford	Cong.	E. D. Sinclair	14	301	127	—	428	312.00
Rich Square Institute	Rich Square	Baptist	W. S. Creecy	19	307	342	—	649	———
Roanoke Institute	Elizabeth City	Baptist	M. L. Collins	4	87	38	—	125	3,280.00
Total				127	1,925	1,269	89	3,283	$ 72,122.43
OHIO									
Colored Industrial School	Cincinnati	Non-Sect.	P. W. L. Jones	10	200	—	—	200	$ 30,000.00
Total				10	200	—	—	200	30,000.00
OKLAHOMA									
Alice Lee Elliott Academy	Valliant	Presb.	J. W. Stanback	8	40	75	81	196	$ 5,000.00
Total				8	40	75	81	196	5,000.00

SOUTH CAROLINA									
Avery Institute	Charleston	...	Frank DeCosta	17	233	110	13	356	17,248.09
Brewer High School	Greenwood	Cong.	W. A. Armwood	8	234	—	—	234	———
Harbison A. and I. Institute	Irmo	Presb.	J. G. Porter	13	81	267	—	348	———
Laing Junior High School	Mt. Pleasant	Friends	Charlotte R. Powell	10	44	251	—	295	———
Lowry Inst. and Ind. School, Inc.	Mayesville	Non-Sect.	W. M. Boley	4	25	74	78	177	2,000.00
Mayesville Institute	Mayesville	Non-Sect.	Mrs. S. S. Rice	8	53	252	—	305	300.00
Wallingford Academy	Charleston	Presb.	S. H. Scott	5	—	160	—	160	———
Total				65	670	1,114	91	1,875	$ 19,548.09
TENNESSEE									
Gailor Industrial School	Mason	P. E.	G. A. Stams	8	100	150	50	300	8,500.00
J. L. Cook High School	Athens	U. Presb.	W. E. Nash	9	94	266	—	360	———
Nelson Merry High School	Jefferson City	Baptist	A. D. Gaither	7	55	115	—	170	400.00
Total				24	249	531	50	830	$ 8,900.00
TEXAS									
Farmers Improved Agri. School	Wolfe City	Non-Sect.	R. L. Smith	5	43	—	23	66	856.00
Sam Houston Training School	Huntsville	Baptist	S. W. Houston	12	200	270	130	600	———
Total				17	243	270	153	666	$ 856.00
VIRGINIA									
Bluestone Harmony A. and I. School	Keysville	Baptist	M. C. Rux	6	57	63	—	120	1,495.44
Christiansburg Industrial Institute	Cambria	Friends	A. M. Walker	9	163	—	—	163	———
Dinwiddie N. and I. School	Dinwiddie	A. M. E. Z.	W. E. Woodyard	9	125	—	—	125	3,000.00
Ingleside-Fee Memorial Institute	Burkeville	Presb.	H. W. McNair	17	200	—	76	276	12,000.00
Mayfield High School	Fredericksburg	Non-Sect.	G. L. Vick	6	96	—	—	96	3,000.00
Pittsylvania County Training School	Gretna	Baptist	R. J. Jones	5	99	72	21	192	———
Rappahannock Industrial Academy	Ozcana	Baptist	C. I. Thurston	6	96	6	—	102	2,450.00
Richmond County High School	Emmerton	Baptist	S. C. Booker	3	62	—	—	62	2,800.00
St. Emma Industrial and Agri. Inst.	Rock Castle	R. C.	Fr. Frederick	26	124	16	—	140	———
St. Francis de Sales High School	Rock Castle	R. C.	Sr. M. Brendan	19	140	—	—	140	———
Van DeVyver Institute	Richmond	R. C.	M. Morrissey	13	95	287	38	420	———
Total				119	1,257	444	135	1,836	$ 24,745.44
GRAND TOTALS				775	9,060	8,295	1,448	18,803	$406,070.85

APPROVED LIST OF COLLEGES AND UNIVERSITIES FOR NEGRO YOUTH

At the annual meeting of the Southern Association of Colleges and Secondary Schools, in Richmond, Virginia, December 3-4, 1936, the Executive Committee of the Association voted to grant the institutions listed below the several ratings as indicated.

Standard Four-Year Colleges—Class "A"

Institutions in this class meet in full the standards set up by the Association for four-year colleges.

	Year Accredited Class "A"	Class "B"
Talladega College, Talladega, Alabama	1931	1930
Atlanta University, Atlanta, Georgia	1932	
Morehouse College, Atlanta Georgia	1932	1930
Spelman College, Atlanta, Georgia	1932	1930
Fisk University, Nashville, Tennessee	1930	
Hampton Institute, Hampton, Virginia	1932	1931
Tuskegee Institute, Tuskegee, Alabama	1933	1931
Johnson C. Smith University, Charlotte, North Carolina	1933	1930
Virginia State College for Negroes, Petersburg, Virginia	1933	1930
Wiley College, Marshall, Texas	1933	1931
Prairie View State N. and I. College, Prairie View, Texas	1934	1932
Florida A. and M. College, Tallahassee, Florida	1935	1931
Bennett College for Women, Greensboro, North Carolina	1935	1931
Virginia Union University, Richmond, Virginia	1935	1930
Louisville Municipal College for Negroes, Louisville Kentucky	1936	1932
The A. and T. College of North Carolina, Greensboro, North Carolina	1931	1932

Standard Four-Year Colleges—Class "B"

Institutions in this class do not yet meet one or more of the standards set up by the Association for four-year colleges, but the general quality of their work is such as to warrant the admission of their graduates to any institution requiring the bachelor's degree for entrance.

Clark University, Atlanta, Georgia	1931
Paine College, Augusta, Georgia	1931
Kentucky State Industrial College, Frankfort, Kentucky	1931
Xavier University, New Orleans, Louisiana	1931
Southern University, Baton Rouge, Louisiana	1932
Tougaloo College, Tougaloo, Mississippi	1932
North Carolina College for Negroes, Durham, North Carolina	1931
The A. and T. College of North Carolina, Greensboro, North Carolina	1932
State A. and M. College, Orangeburg, South Carolina	1931
Knoxville College, Knoxville, Tennessee	1931
LeMoyne College, Memphis, Tennessee	1932
Bishop College, Marshall, Texas	1931
Morris Brown College, Atlanta, Georgia	1933
Saint Augustine's College, Raleigh, North Carolina	1933
Shaw University, Raleigh, North Carolina	1933
Tillotson College, Austin, Texas	1933
Samuel Huston College, Austin, Texas	1934
Texas College, Tyler, Texas	1934
The State Teachers College, Montgomery, Alabama	1935
Lane College, Jackson, Tennessee	1935
Livingstone College, Salisbury, North Carolina	1931
Allen University, Columbia, South Carolina	1936
Bennett College, Columbia, South Carolina	1936
Dillard University, New Orleans, Louisiana	1936

On Probation

Bethune-Cookman College, Daytona Beach, Florida		1931
Mary Allen Seminary, Crockett, Texas	1936	1931

Standard Two-Year Junior Colleges—Class "A"

The Fort Valley N. and I. School, Fort Valley, Georgia	1934	1933
Barber-Scotia Junior College, Concord, North Carolina	1934	1933
State A. and M. Institute, Normal, Alabama	1935	1933

Standard Two-Year Junior Colleges—Class "B"

The Houston Colored Junior College, Houston, Texas	1931
Florida N. and I. Institute, St. Augustine, Florida	1938

ACCREDITED HIGH SCHOOLS IN ELEVEN SOUTHERN STATES

(The following high schools have been fully accredited by the Southern Association of Colleges and Secondary Schools at its 1936 Meeting)

Name of School and Location	Pub. or Private	Grades in H. S.
Alabama		
Margaret Barber Seminary, Anniston	Pr.	6
State Teachers College, High School Department, Montgomery	Pub.	6
State A. and M. Institute, High School Department, Normal	Pub.	6
Tuskegee Institute, High School Department, Tuskegee	Pr.	4
Drewry Practice High School, Talladega	Pr.	6
Mobile County Training School, Plateau	Pr.	4
Stillman Institute High School, Tuscaloosa	Pr.	3
Trinity High School, Athens	Pr.	6
Snow Hill High School, Snow Hill	Pub.	6
Florida		
Booker T. Washington High School, Miami	Pub.	3
Florida N. and I. Institute, High School Department, St. Augustine	Pr.	3
Florida A. and M. College, High School Department, Tallahassee	Pub.	6
Bethune-Cookman College, High School Department, Daytona Beach	Pr.	3
Georgia		
Georgia N. and A. College, High School Department, Albany	Pub.	4
Atlanta University Laboratory High School, Atlanta	Pr.	6
Booker T. Washington High School, Atlanta	Pub.	3
Paine College, High School Department, Augusta	Pr.	4
Fort Valley N. and I. School, High School Department, Fort Valley	Pr.	4
Dewey High School, Thomasville	Pub.	4
W. H. Spencer High School, Columbus	Pub.	4
Ballard Normal High School, Macon	Pr.	4
Dorchester Academy, McIntosh	Pr.	6
Center High School, Waycross	Pub.	4
Athens High and Industrial School, Athens	Pub.	4
State Teachers and Agricultural College, High School Department, Forsythe	Pub.	4
Kentucky		
Paul Laurence Dunbar High School, Lexington	Pub.	5
William Grant High School, Covington	Pub.	4
Central Colored High School, Louisville	Pub.	3
Western High School, Owensboro	Pub.	4
Mayo-Underwood High School, Frankfort	Pub.	4
Oliver Street High School, Winchester	Pub.	6
John G. Fee Industrial High School, Maysville	Pub.	4
Western City School, Paris	Pub.	6
Ed Davis High School, Georgetown	Pub.	4
Attucks High School, Hopkinsville	Pub.	4
Lincoln High School, Paducah	Pub.	6
Louisiana		
Gilbert Academy, New Orleans	Pr.	5
Southern University, High School Department, Scotlandville	Pub.	4
Mississippi		
Tougaloo College, High School Department, Tougaloo	Pr.	6
Southern Christian Institute, High School Department, Edwards	Pub.	4
Alcorn A. and M. High School Department, Alcorn	Pub.	4

ACCREDITED HIGH SCHOOLS IN ELEVEN SOUTHERN STATES (Continued)
(The following high schools have been fully accredited by the Southern Association of Colleges and Secondary Schools at its 1936 Meeting)

Name of School and Location	Pub. or Private	Grades in H. S.
North Carolina		
Hillside Park High School, Durham	Pub.	4
Mary Potter High School, Oxford	Pr.	4
Palmer Memorial Institute, Sedalia	Pr.	4
Atkins High School, Winston-Salem	Pub.	4
Lincoln Academy, Kings Mountain	Pr.	4
Booker T. Washington High School, Rocky Mount	Pub.	4
James B. Dudley High School, Greensboro	Pub.	4
Wm. Penn High School, High Point	Pub.	4
Washington High School, Reidsville	Pub.	4
Stephens-Lee High School, Asheville	Pub.	4
South Carolina		
Avery Institute, Charleston	Pr.	4
Booker Washington High School, Columbia	Pub.	5
Mather Academy, Camden	Pr.	6
Voorhees N. and I. School, Denmark	Pr.	4
Finley High School, Chester	Pub.	4
Tennessee		
Burt High School, Clarksville	Pub.	4
Bruce High School, Dyersburg	Pub.	4
Howard High School, Chattanooga	Pub.	3
Swift Memorial Junior College, High School Department, Rogersville	Pr.	4
Webb High School, McKenzie	Pub.	4
Morristown N. and I. School, High School Department, Morristown	Pr.	4
Holloway High School, Murfreesboro	Pub.	4
Austin High School, Knoxville	Pub.	5
Texas		
Anderson High School, Austin	Pub.	4
Phyllis Wheatley High School, San Antonio	Pub.	3
Central High School, Galveston	Pub.	4
A. J. Moore High School, Waco	Pub.	4
Booker T. Washington High School, Houston	Pub.	4
Phyllis Wheatley High School, Houston	Pub.	3
Jack Yates Senior High School, Houston	Pub.	4
Central High School, Marshall	Pub.	4
I. M. Terrell High School, Fort Worth	Pub.	4
Charlton-Pollard High School, Beaumont	Pub.	4
Booker T. Washington High School, Wichita Falls	Pub.	5
Virginia		
Huntington High School, Newport News	Pub.	4
Booker T. Washington High School, Norfolk	Pub.	4
Christiansburg Industrial Institute, Cambria	Pub.	4
Armstrong High School, Richmond	Pub.	4
Peabody High School, Petersburg	Pub.	4
George P. Phenix Training School, Hampton	Pub.	4
Inglenide-Fee Memorial Institute, Burkeville	Pr.	4
Dunbar High School, Lynchburg	Pub.	4

DIVISION XI

CHURCH AMONG NEGROES

THE CHURCH IN ACTION

Address to the Country

On February 5, 1936, the following "Address to the Country" was published to the Christian Forces of the United States of America, and particularly to the Constituent Bodies and Individual Members of the Fraternal Council of Negro Churches of America.

"Greetings:

"We, your representatives through the Executive Committee of the Fraternal Council of Churches, in our regular annual meeting in the City of Nashville, address you in all sincerity and good faith. We pray the blessings of Almighty God upon you, and that you will have a double portion of His spirit to animate you in these times of spiritual and social stress and strain.

"While we hear a great deal about economic depression, we feel that no one who has lived these past five or six years thoughtfully can escape the conviction that the depression, through which we have been passing, has been spiritual more than economic, and that the economic side of it is a symptom rather than a cause. Following the breakdown of convention after the World War, the recasting of modes of behavior, there came almost of necessity a collapse of the deeper and inner life of the spirit. People not only did not act according to certain patterns, but they did not want to act according to these modes and found neither philosophical nor spiritual foundation for their changing conduct. They have been emotionally and spiritually lost. They cut loose from the moorings of faith. This lack of faith brought on a depression, of a lack of faith in business, in relation to capital and labor, in national and international affairs, etc.

"We believe that it is the duty of the church to rebuild this fundamental fabric of faith upon which things social and economic must rest. We, therefore, call upon the churches to put forth united effort in the revival of religion everywhere. We call attention to the fact, according to the last available figures of the census, more than 6,000,000 of the 11,800,000 Negroes are not members of any church. Although our race is supposed to be a religious group, more than 50 per cent of them are unchurched. This percentage grows the largest in the great urban centers to which our people have migrated. This constitutes an unequivocal challenge to the churches—one and all—for a united march against sin, and the salvation of souls. This, we regard, as our first duty, above any of the financial, political, economic or other social problems. The church must, in the spirit of the Christ, go out into the highways and by-ways and compel these 6,000,000 to come in.

"We would also call attention to the fact that in our colleges in the United States there has been a drift for more than a generation away from the established religion. We are beginning to feel the effects of this in our Negro colleges and those supported by the church itself have not escaped. This calls for serious concern of the church. There are too many of the students and the graduates of our denominational institutions who have received their education at the hands of the church, for whom our churches have taken up public collections, and who have been boarded and clothed by the sacrifice of church members, who, after leaving school, give the church no service. Cooperation between college and high school officials must be more effective if the race is to get the most out of education.

"We would call attention again to the unfair attitudes of administrators of the government programs in discriminating against Negroes in the administration of relief, administration of agricultural adjustment, in the administration of W. P. A. projects and in the supervision of the C. C. C. Camps, and we insist that the only way the colored man is to have a

square deal is that he be given a larger part in the local administration. We call particular attention to the plight of the share croppers under the present administrative set-up, who are systematically robbed of the results of their labor, and we again call upon the President of the United States, the supreme executive authority of the land, to institute measures by which justice can be done. For we are convinced that if he should take an active interest in this great humanitarian matter, he could give our suffering people great relief.

"Education, with religion, is the hope of our people—education of the white people as well as education of the black people. We call upon the Christian conscience of America to see to it that every child born in this free land shall have an opportunity for mental and spiritual development. It does not need again in this day to convince patriotic and intelligent people that education has a spiritual and an economic value far in excess of any financial investment that may be made in it. The policy of the South to rob our people of a fair educational opportunity is reprehensible—not in accordance with the spirit of Jesus, the spirit of democratic government or the laws of common sense. We urge the states and counties in which Negroes are discriminated against to give longer school terms, to give more adequate school houses and school equipment, to select better teachers, give them better pay, to influence the compulsory educational law. We commend the efforts of the General Education Board, the Rosenwald Fund, the Slater and Jeanes and other funds, church boards, the American Missionary Society, the Home Missions Board of the Presbyterian Church, the educational boards of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and other churches in the fine work they are doing for the education of our people, and we urge them to take courage, not to give up, but to expand their activities.

"We call upon the Christian churches of every denomination to put in their program of practical social activity the need and fairer treatment of Negroes in our country, North and South. The churches are the keepers of the conscience of nations. When this conscience is dull, the nation falls morally to sleep. It may not always heed the voice of its conscience, but we believe the conscience should ever speak, and on lynching, on unfair treatment of Negroes in the courts, unfair treatment of Negroes in the distribution of educational funds, of administration of government recovery programs, of administration of the franchise, the church should not be silent.

"We would call upon our own people to use all of the opportunities they have for their own advancement. We are inclined to feel that our people do not use to the full what they have in their own hands. There are potentially seven million voters in this country. Our people do not use the ballot wisely. Two or three times more Negroes could vote every year than do vote. Until they show their interest in the government and their power in it, they will always be weak.

"Our people have a potential buying power of more than two billion dollars. We urge consistent efforts toward economic organization that we may develop a man efficient in business and in industrial leadership that our people might have a larger opportunity in this line. We are convinced that our people do not use what they have under the present guarantee which the government gives for depositors, to develop banks and other financial institutions. There is no reason why Negroes should not deposit their money in Negro banks. The government guarantees the safety of every man's deposit up to $5,000. There ought to be $500,000,000 of Negro's money in Negro banks today. Instead of eight small banks in the country, the Negro should have at least 30 banks. With this economic power, the Negro could make progress. But so long as he scatters his financial resources, his very money will be a weakness to him. What is true with banks is true with insurance and in other lines of commerce.

"We urge our people to organize their labor, to study the question of labor organization and to organize in every field. If white men will not organize with them, let them organize with themselves. Let them not be deluded with overtures of white charlatans in labor. If seven million Negroes were organized in this country, they would be able to protect themselves. We particularly call attention to the need of organization in the farming industry where most of the Negroes are, and where, for many years to come, they will be, and we call upon our educated youth to become familiar with our farm situation.

"We would not, however, have it understood that by urging organization along racial lines we are urging antagonism to the white people of our country. Far be it from that. We are offering the only method of cooperating with white people. The Negroes cannot hope to cooperate individually, but only collectively. We are of very little power today because we act as individuals. We must act as a body in order to cooperate with other bodies working in the same field.

"And we hold up to the leaders of the race the example of the church. Many of our leaders criticize the church because of its power. Many would like to do away with the church, but at the same time, use it as a stepping stone to power. The church has, through a hundred or more years, organized six million people in religion, scattered this organization all over the country in the forty-two thousand churches and has almost the only recognized leadership in the country. What would happen if six million laborers were organized like the church with their lodges or branches in every part of the country? What would happen if six million voters had forty-two thousand branches in all parts of the country? We would have at least forty-two congressmen in Congress instead of one. We would have two hundred legislators in the South instead of one, so we call upon the leaders, not for criticism of the church, but to follow the church's example of organization as the only basis of material power.

"Finally, we call upon all to bow in humble submission to the teaching of brotherhood, of fair dealing. The Negroes are still a minority in this country, that if we had perfect organization of politics, of education, of finance, we could not succeed unless we had the good will of the majority. We are outnumbered 11 to 1. We need good will. 'Peace and good will' was the message of the angels when Christ was born. It was the message of Jesus in His entire life. There is no reason why a strong man should not exploit a weak man, or why a strong majority should not exploit a weak minority except the sense of fair play which is grounded in religion. Economics spell exploitation. Politics spell power. Only religion spells good will, and as the influence of religion has grown through the centuries, men have become more civilized in their attitudes—one towards another. This is the hope of Negro America, and to it we call attention of our leaders—we must not get away from the church.

"In this connection, we believe that the time is now ripe when all of the religious forces of the race shall be called together in one great religious congress, when we shall appraise the religious progress of our people, the religious needs of our people, better understanding of the objectives and methods of the church in the changing social order in which our people are involved. We must more thoroughly clarify these objectives and methods and that we shall send our people forth with a new spiritual vigor to meet the problems of the day. Therefore, we are suggesting the above mentioned religious congress.

"We urge our people to keep up their traditional loyalty to their country; to abide by the laws; to set examples of peace and decency; to cultivate friendly relations among themselves and with their white neighbors; to join in all movements for moral uplift and civic betterment; to endeavor to crush crime; promote education and uphold religion. And God will bless you, and He will raise up friends for you. He will help you fight your battles and you will come forth conquerors.

"Respectfully submitted in the Name of the Father, The Son, and The Holy Ghost."

Joint Meeting of the Northern and Southern Baptist Conventions

On May 18, 1936, the Northern and Southern Baptist Conventions met in

the municipal auditorium, St. Louis, in a joint meeting of fellowship. The theme of the session was, "The Historic Baptist Principle." L. K. Williams, president, National Baptist Convention, spoke on "Race Relations." "Baptists Must Reckon with and for the Negro." "The Christian Program Does Not Violate Racial Integrity." "Negroes Do Not Want to be Your Brothers-in-law, but Your Brothers in Christ." He was followed on the same theme by Ryland Knight. "The Man Who Has a Glib and Ready Answer to the Problem of Race Relationships Has no Serious Understanding of the Problem Involved." "Love Will Find the Way. . ."The Development of the Negro Churches of America, I Regard as the Shortest Route to the Conversion of Africa to Christ."

Unification of Three Branches of the Methodist Episcopal Church

"A church with 8,000,000 communicants, 20,000,000 constituents, 29,000 ministers, an operating budget of $100,000,000 per year and property worth a billion dollars would be the mightiest Protestant church in the United States. Such a united church has long been the holy dream of United States Methodist who first attempted to make it come true by appointing a commission in 1918.

In August, 1935, there met in Evanston, Illinois, ten bishops and 40 ministers and laymen, who agreed upon an irenicon which they publicly hoped would result in a merger of the Methodist Episcopal Church, the Methodist Protestant Church which split off in 1828, because of doctrine and administration, and the Methodist Episcopal Church, South, which broke away in 1845 because of slavery.

A Name—The Methodist Church.

Conferences. The three churches would keep their separate annual conferences, would join together in a new general conference. Incumbent northern and southern bishops would retain their posts. The Methodist Protestants would accept two bishoprics, thus signifying that they no longer object to the Episcopacy as they did in 1828. Set up would be six jurisdictional conferences which would elect their own bishops. Purely geographical, five of the conferences would be called the Northeast, Southeast, North Central, South Central, Western. The sixth called Central, would embrace 300,000 Negro Methodists regardless of geography.

"On May 4, 1936, after a tense two-hour debate over charges and denials of discrimination against the Negro members of the church, delegates to the General Conference of the Methodist Episcopal Church today adopted by a vote of 470 to 83 the plan for the union of their church with the Methodist Episcopal Church, South, and the Methodist Protestant Church.

"In the standing vote about thirty white delegates and most of the sixty-two Negro delegates voted against the plan. About fifty delegates did not vote.

"Protests that the plan, by giving Negro members a jurisdictional conference of their own, would segregate them from the rest of the new Methodist Church, came from white as well as Negro delegates.

"Advocates of the plan, including some Negroes, voicing the preponderant sentiment, declared that the Negroes would receive equal rights and greater opportunities for development.

In September, 1936, white youth attending the Epworth League Institute at Berea College, Kentucky, voted against unification with the M. E. Church, South, 467 to 17 on the grounds that the plan called for segregation of the colored brethren.

Of the 47 colored delegates representing the approximately 310,000 Negro members of the denomination, 36 voted against the merger of the M. E. Church, the M. E. Church, South and the Methodist Protestant Church which would provide a separate jurisdictional conference for the race should it pass all three general conferences. There were 11 in favor.

Some 5,000 Methodist young people at a conference in Memphis, Tennessee in January, 1936, adopted certain definite principles concerning Negroes. These principles were:

"Brotherly love, practiced, is the only cure for the evils that beset this nation.

"Economic opportunity for all races must be provided.

"Equal political opportunities for all human beings is paramount.

"The South is today the poorer section of this nation because of its old slave-established policy of proscription and exploitation of the Negro, the weaker group.

"Equal political opportunities for all citizens regardless of color with an intelligence test properly and fairly administered.

"Christian fellowship in all churches to all people alike."

In the early part of 1937, the Women's Missionary Council of the Methodist Episcopal Church, South, issued a statement voicing serious misgivings about the plan for the segregation of Negroes in a separate racial jurisdiction. Among other things this statement says:

"As a temporary expedient, the proposed plan may or may not be advisable, but as making for a permanent division within the Christian Church in America, we know that it falls far short of Jesus' ideal for the kingdom. It may be that the Women's Missionary Council has a function to perform just here. There seem to be at least three questions: (1) Is the proposed plan for the unification of Methodism as regards the place given the Negro the best plan now capable of realization? (2) Do the expected gains outweigh the losses? (3) Will the feature of racial segregation tend to be permanent, or is it possible to keep ourselves so aware of its ethical imperfections on the basis of Christian brotherhood that we will desire to reconsider this aspect of church organization from time to time, working ever toward a more brotherly union?"

Negro Synod in South of Lutheran Church Refused

"Columbus, Ohio. October 19, 1936—Stirred by the plea of a New York churchman, delegates to the biennial convention of the United Lutheran Church refused today to vote authority for creation of a Negro synod in the South.

The Alabama-Georgia Synod asked for an extension of church work among southern Negroes. The convention authorized creation of a special commission to study the proposal and report to the 1938 convention.

"The United Lutheran Church is not yet ready to vote authority for such a new project," declared the Rev. Ellis B. Burgess of New York.

"Before it can plan such a movement it must get ready—it must educate its Negro ministry.

"We cannot afford to build today and lose tomorrow, First train your men—then talk about extending your work among the Negroes. Before we can expand our southern Negro program we need educated Negroes to help us."

Religious Sects Among Negroes

In recent years there has been a notable increase of religious sects among Negroes. Some of these sects represent the breaking away of local church congregations from old established denominations, as the A. M. E. denomination and Orthodox Baptist churches. This is particularly true of the increasing number of community churches. Others represent new sects; the depression is an important factor in the rise of the new sects. There are also a number of Jewish and Moslem Sects.

Father Divine's Sect "Faith Eternal" has attracted the most attention and received the greatest publicity: This man is variously referred to as "George Baker of Georgia"; "Joe Baker of Alabama"; "Major J. Divine of Providence, Rhode Island," "Father Divine," "Heaven," and "Lord God Jehovah Emmanuel of the Universe."

The Sect has both white and Negro members. In the New York heavens the two races intermingle, but in other states separate heavens are usually established for blacks and whites. It has peace missions, extensions and connections throughout the world. A partial list follows: 22 in New York City and vicinity; Alabama, Arizona, Australia, California, British West Indies, Canada, Colorado, Connecticut, District of Columbia, England, Florida, Georgia, Illinois, Indiana, Kansas, Minnesota, Massachusetts, Maryland, Michigan, Nebraska, New Jersey, New York State, North Carolina, South Carolina, Ohio, Oregon, Pennsylvania, Switzerland,

Texas, Virginia, West Virginia, Wisconsin, Washington. The number of his followers is variously estimated from 22,000 to 22,000,000.

It is estimated that Father Divine disburses a million and a half dollars a year on his New York City kingdoms, a collection of boarding houses, coal yards, laundries, restaurants, garages, etc., which are tenanted and staffed by his followers, who have surrendered to him their economic as well as spiritual affairs. He has acquired 1,000 acres of farm land near Kingsport, New York, worth $160,000. This land is to be settled by disciples who do not mind farm work. His private secretary is a white man. On the top floor of the main kingdom, 20 West 115 Street, New York City, eight secretaries are kept busy "day and night answering letters received from every nation of the earth."

Father Divine Enters Politics

Father Divine urged that his followers in New York City register and vote in the 1936 presidential election. They were ordered to register under their heavenly names.

"The political activity of 'Father Divine' had politicians disturbed and puzzled. Some of them sat through a noisy three-day international righteous government convention held by Divine disciples in Harlem in the hope of getting some understanding of the movement trained in the blunt schools of Tammany and the G. O. P., the oldtime ward bosses were completely bewildered by the Divine political platform.

"Among other things, it called for:

Destruction of all counterfeit money.

Legislation that would substitute the Divine password, "Peace," for the current salutation, "Hello," in answering telephone calls.

No more buying on installment plan.

Laws providing that doctors shall guarantee cures and be held liable for the death of patients.

'How,' moaned a grizzled Harlem Tammany man, 'can we get along with Divine on any such platform as that? It ain't orthodox.'

"At first the politicians were relieved by information that most of the Divine 'angels' were illiterate and therefore, unqualified to vote, and that others were aliens. But Father Divine drained away that source of comfort by jamming the evening schools with his disciples in order to prepare them for literacy tests and citizenship.

"Political bosses in Harlem, Newark, Jersey City, Brooklyn and other communities that have developed Divine groups thought they had a solution to their problem last July. They tried to erase from the registration books the names of all prospective voters who had used such aliases as 'Justified Virtue,' or 'Truth Delight.' It was useless. The Father's lawyers established the right of the Divine followers to use their spiritual names for voting purposes, and the votes went in."

Black Jews

There are a number of Black Jewish congregations in New York City and elsewhere in the United States. The Commandment Keepers are said to be the oldest of these sects. It was organized by Rabbi W. M. Matthew, New York City in 1919. At the fifteenth anniversary, 1934, of the founding of the Commandment Keepers, nine Negro Rabbis were present.

The Commandment Keepers, according to Rabbi Matthew, was the forerunner of all such sects in Harlem. The group, organized in 1919, received its papers of incorporation the following year as the Commandment Keepers. Rabbi Matthew was the first president and to this day the only one.

In 1923, Rabbi Mordecai Herman, now dead, organized the Cushin congregation of black Jews. His flock was split by dissension in 1925. Soon his church was merged with the Beth B'nai Avroham (Abraham) movement of Rabbi Josiah Ford, and the Cushin congregation lost its identity.

The Beth B'nai was a name to deal with until 1929, when Rabbi Herman was halted to court by Rabbi Ford, charged with misappropriating funds. The charge was dismissed, but the incident divided the flock into two camps. Rabbi Ford departed for Ethiopia and Rabbi Herman died, and that was the end of Beth B'nai.

The record of the years which followed is a record of the growth of the Commandment Keepers. The flock increased from 125 to more than 500. Branches of the church were opened in Brooklyn, New Rochelle and Arverne, Long Island.

The movement grew too big for New York and overflowed into Philadelphia and Media, Pennsylvania, to Youngstown, Ohio, to Farrell, Pennsylvania, to Cincinnati and to Cullen, Virginia. Foreign branches were opened at St. Kitts in the Virgin Islands, in Puerto Rico and in the Bahama Islands. Rabbi Matthew is the chief rabbi.

Moorish Sects

It was reported, in 1927, that organized Moslem groups were found in five American cities. New York claimed a membership of 120 to 125. A Negro Moslem was in charge. Several Negroes and a group of Syrians formed the Moslem group in Detroit. The local leader was a Syrian. Indianapolis claimed about thirty-six members, a Negro from Africa was in charge. At St. Louis a membership of about seventy-five had been secured through the vigorous efforts of the leader who had formerly been a Christian preacher. Some years ago he came in contact with the Moslem movement in Chicago and was converted to Islam. Upon returning to St. Louis, he began presenting his new faith both to individuals and to groups. All local leaders serve their groups free of charge.

Chicago claimed sixty to seventy active members although between 250 and 300 had joined the movement.

M. M. Sadiq of India came to America early in 1920 as a representative of the Ahmadiya Movement, an aggressive sect among the Moslems. Mr. Sadiq purchased a "flat" at 4448 South Wabash, Chicago, and converted it into a mosque. This served as the headquarters of the movement in America.

These Negro converts are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted at full value.

A report in December, 1934 from Augusta, Georgia stated that: "With Koran under arm, 150 Negroes who say they have been 'good' Islamites for a year or more, have begun a campaign to Mohammedanize the local Negro population.

The group meets three times a week in a room of a dilapidated residence called the Holy Temple. Benches are fashioned from unfinished pine. Draped over the pulpit are an American flag and the red, star-centered banner of the Moorish Temple of America.

The Sabbath is observed on Friday.

A picture of Noble Prophet Drew Ali, assertedly the founder of the faith in America, hangs prominently from the temple walls. The picture shows the prophet in full Mohammedan regalia—fez, linen trousers, shawl and sash.

Sister Mary Bey, rotund local Mohammedan leader, classified the prophet as follows:

"He's the reincarnation of Mohammed, the only living prophet of Allah, the father of the universe, love and truth. The earth is his foot-stool. Blessed be his name."

Speaking of herself, Sister Mary said: 'I am the highest type of civilization.'

She said 'bey' is the international name given officers of the Mohammed church, while subordinates append 'ele' to their names.

Persons of another faith are barred from the services.

'It would be beyond my jurisdiction to allow one of another faith to attend one of our services,' she said. 'We don't care to co-mingle.'

Members of the temple wear turbans during services.

FIRST NEGRO CHURCHES ORGANIZED

1773—First Negro Baptist Church in America organized at Silver Bluff across the Savannah River from Augusta, Georgia, by a Mr. Palmer.

1776—Harrison Street Baptist Church, Petersburg, Virginia, organized.

1780—First African Baptist Church, Richmond, Virginia.

1785—Colored Baptist Church organized at Williamsburg, Virginia.

1788—First African Baptist Church of Savannah, Georgia, organized January 19, by Rev. Abraham Marshall, (white) and Rev. Jesse Peters, (colored). Andrew Bryan, a slave was the first pastor.

1787—The Free African Society organized with Absalom Jones and Richard Allen as overseers. This society resolved itself into the "African Church," erected a building and by its own decision entered into fellowship with the Protes-

tant Episcopal Church. Absalom Jones and Richard Allen alone voted for the organization to connect itself with the Methodist Church. This was the origin of St. Thomas Episcopal Church. The building was opened for divine service July 17, 1794. Richard Allen was selected for license and ordination. He preferred to remain a Methodist. Absalom Jones was then selected and ordained.

1790—Springfield Baptist Church at Augusta, Georgia, organized by Rev. Abraham Marshall. Rev. Jesse Peters, who had gathered the members together, was the pastor.

1790—African Baptist Church, Lexington, Kentucky, organized. In 1820 split into First Baptist Church and Pleasant Green Baptist Church.

1791—Richard Allen purchased a lot for a church at Sixth and Lombard Streets, Philadelphia. In 1794, he sold this lot to Bethel Church and he erected on this lot the first church building of the African Methodist Episcopal Church.

1794—Zion Methodist Episcopal Church, (colored) organized, Philadelphia, from St. George's M. E. Church, (white).

1796—James Varick and others established in New York City a Colored Methodist Church which was the beginning of the African Methodist Episcopal Zion Denomination. This is the oldest Negro church in New York. The first meetings were held in the cabinet shop of William Miller on Cross Street.

DATES OF ORGANIZATION OF NEGRO DENOMINATIONS

1805—Colored members of Asbury Methodist Episcopal Church of Wilmington, Delaware, withdrew and erected a building for themselves.

1813—The Union Church of Africans, incorporated, September 7, at Wilmington, Delaware, by the colored members who had withdrawn from Asbury Church.

1816—The African Methodist Episcopal Church organized at Philadelphia, Pennsylvania, with Richard Allen as its first bishop.

1821—At New York the African Methodist Episcopal Zion Church organized June 21. James Varick was made district chairman and the next year he became the first bishop of the church.

1836—The Providence Baptist Association of Ohio was organized. This is said to be the first colored Baptist Association organized in the United States.

In 1838, the Wood River Baptist Association of Illinois was organized.

1853 the Western Colored Baptist Convention was organized.

1864—Northwestern and Southern Baptist Convention was organized.

1867 the Consolidated American Baptist Convention organized and continued till 1879 when the Western churches withdrew. In 1880, the National Baptist Convention was organized at Montgomery, Alabama.

1850—African Union Church organized by a division of the Union Church of Africans.

1850—The Union American Methodist Episcopal Church (colored) organized by a division of the Union Church of Africans.

1860—About this time the First Colored Methodist Protestant Church organized by Negro members who withdrew from the Methodist Protestant Church.

1865—Colored members from the white Primitive Baptist Churches of the South organized at Columbia, Tennessee, the Colored Primitive Baptists in America.

1866—The African Union First Colored Methodist Protestant Church of America or elsewhere, organized by a union of the African Union Church with the First Colored Methodist Protestant Church.

1869—At Murfreesboro, Tennessee, in May, the General Assembly of the Cumberland Presbyterian Church set apart its colored members and organized the Colored Cumberland Presbyterian Church.

1870—The General Conference of the Methodist Episcopal Church, South, in May, at Memphis, Tennessee, as a step toward setting apart its colored members, appointed a commission to confer with delegates from the Colored Methodist Church and on December 16, 1870, at Jackson, Tennessee, these members were organized into the Colored Methodist Episcopal Church.

1882—The Reformed Zion Apostolic Church (colored) was organized.

1896—In 1894, a number of ministers and members of the African Methodist Episcopal Church withdrew from the conferences in South Carolina, and in Georgia, and organized an independent Methodist Church. In 1896, they were organized into the Reformed Methodist Union Episcopal Church, (colored).

1896—The Church of God and Saints of Christ, (colored) was organized at Lawrence, Kansas.

1899—A new denomination, the Church of the Living God, (colored) was organized at Wrightsville, Arkansas. There are now three distinct bodies as follows: Church of the Living God (Christian workers for fellowship); Church of the Living God; (Apostolic); Church of Christ in God.

1900—The Voluntary Missionary Society in America, (colored) was organized.

1901—The United American Free-Will Baptist was organized.

1905—July 10. At Redemption, Arkansas, persons who had withdrawn from the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and Baptist churches, organized the Free Christian Zion Church in Christ (colored).

STATISTICSS FOR NEGRO CHURCHES WITH SEPARATE FIGURES FOR URBAN AND RURAL CHURCHES

(Urban territory includes all cities and other incorporated places having 2,500 inhabitants or more; rural territory comprises the remainder of the country.)

The data on Negro churches collected in 1926, by the Census Bureau, shows the following: Rural churches, 32,427; Urban churches, 10,158; total; 42,585. Members, rural, 2,964,616; urban, 2,238,871; total, 5,203,487. Sunday schools, rural, 27,350; urban, 9,028; total 36,378. Sunday school scholars, rural, 1,278,485; urban, 866,068; total 2,144,553. Value of church property, rural, $60,051,670; urban, $145,730,958; total, $205,782,628.

NEGRO CHURCHES OF WHITE DENOMINATIONS

Denomination	Number Churches			Number Members			Number Sunday Schools			Number Scholars			Value Church Edifices		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
Total	6,080	1,960	4,120	644,692	377,785	266,907	5,470	1,741	3,729	307,850	154,922	152,928	$37,489,276	$29,408,326	$8,080,950
Adventist bodies:															
Advent Christian Church	6	1	5	164	22	142	4	1	3	94	15	79	4,950	4,000	950
Seventh-Day Adventist Denomination	93	88	5	5,133	5,052	81	67	63	4	3,402	3,321	81	789,400	785,100	4,300
Baptist bodies:															
Regular Baptists	1	—	1	38	—	38	—	—	—	—	—	—	—	—	—
Christian and Missionary Alliance	10	9	1	535	510	25	8	7	1	490	465	25	57,625	55,625	2,000
Christian Church (General Convention of the Christian Church)	68	18	50	7,312	1,705	5,607	64	16	48	3,348	955	2,393	285,100	168,000	117,100
Church of Christ, Scientist	1	1	—	274	274	—	1	1	—	395	395	—	254,061	254,061	—
Church of God	29	7	22	887	318	569	24	7	17	901	246	655	78,015	57,000	21,015
Church of God (Headquarters, Anderson, Ind.)	98	54	44	3,165	2,404	761	89	52	37	3,131	2,296	835	343,450	305,150	38,300
Churches of Christ	214	80	134	8,155	3,580	4,575	177	71	106	5,905	2,819	3,086	139,919	90,010	49,909
Churches of God in North America (General Eldership)	7	2	5	274	55	219	7	2	5	298	109	189	8,000	6,200	1,800
Congregational Churches	155	96	59	16,000	13,139	2,861	140	86	54	8,899	6,862	2,037	1,896,415	1,733,700	162,715
Disciples of Christ	487	160	327	37,325	14,938	22,387	397	133	264	14,848	6,179	8,669	1,495,568	1,058,900	436,668
Independent Churches	7	7	—	1,542	1,542	—	6	6	—	491	491	—	67,000	67,000	—
Lutheran bodies:															
United Lutheran Church in America	1	1	—	126	126	—	1	1	—	90	90	—	13,000	13,000	—
Evangelical Lutheran Synodical Conference of America	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Evangelical Lutheran Synod of Missouri, Ohio, and other States	69	33	36	5,871	3,596	2,275	61	26	35	3,314	1,801	1,513	339,650	293,500	46,150
Methodist bodies:															
Methodist Episcopal Church	3,743	805	2,938	323,347	149,559	182,788	3,527	778	2,749	196,496	83,357	113,139	18,938,246	12,914,353	6,023,893
Methodist Protestant Church	46	9	37	2,529	305	2,224	42	8	34	1,283	203	1,080	91,650	26,000	65,650
Wesleyan Methodist Connection (or Church) of America	26	10	16	1,215	672	543	26	10	16	1,084	578	506	83,100	67,300	15,800
Moravian bodies:															
Moravian Church in America	1	1	—	694	694	—	1	1	—	208	208	—	30,000	30,000	—
The (Original) Church of God	1	1	—	12	12	—	—	—	—	—	—	—	—	—	—
Presbyterian bodies:															
Presbyterian Church in U. S. A.	450	195	255	37,090	21,503	15,587	400	181	219	27,817	15,598	12,219	3,285,860	2,718,550	567,310
United Presbyterian Church of North America	14	6	8	1,202	602	600	14	6	8	1,587	764	823	189,300	126,000	63,300
Presbyterian Church in the United States	52	17	35	2,134	907	1,227	43	16	27	1,569	777	792	138,140	92,175	45,965
Protestant Episcopal Church	287	205	82	51,502	46,201	5,301	260	190	70	19,075	15,704	3,371	4,162,735	3,958,210	204,525
Reformed Episcopal Church	36	7	29	2,753	1,158	1,595	28	7	21	1,216	450	766	59,850	29,500	30,350
Roman Catholic Church	147	117	30	124,324	106,839	17,485	76	65	11	11,406	10,736	670	4,677,378	4,484,128	193,250
Salvation Army	5	5	—	495	495	—	5	5	—	470	470	—	67,064	67,064	—
Spiritualists:															
National Spiritualist Association	17	17	—	904	904	—	1	1	—	10	10	—	—	—	—
Progressive Spiritual Church	1	1	—	500	500	—	—	—	—	—	—	—	3,800	3,800	—
National Spiritual Alliance of the U. S. A.	8	7	1	190	173	17	1	1	—	23	23	—	—	—	—

INDEPENDENT

Denomination	Number Churches Total	Urban	Rural	Total	Number Urban
African Orthodox Church	13	13	——	1,568	1,568
African Orthodox Church of New York	3	3	——	717	717
Apostolic Overcoming Holy Church of God	16	8	8	1,047	581
Baptist Bodies:					
Negro Baptist	22,081	4,409	17,672	3,196,623	1,246,327
United American Free-Will Baptist Church	166	11	155	13,396	1,804
Colored Primitive Baptists	925	76	849	43,978	4,637
Church of Christ (Holiness) U. S. A.	82	46	36	4,919	3,002
Church of God and Saints of Christ	112	101	11	6.741	6,055
Church of God in Christ	733	405	328	30,263	20,805
Churches of God, Holiness	29	24	5	2,278	1,929
Churches of the Living God:					
Church of the Living God, "The Pillar and Ground of Truth"	81	45	36	5,844	3,886
Church of Living God, Christian Workers for Fellowship	149	82	67	11,558	7,289
Free Christian Zion Church of Christ	5	1	4	187	60
Free Church of God in Christ	19	15	4	874	797
Methodist Bodies:					
African Methodist Episcopal Church	6,708	1,599	5,109	545,814	272,765
African Methodist Episcopal Zion Church	2,466	650	1,816	456,813	193,926
Colored Methodist Protestant Church	3	3	——	533	533
Union American Methodist Episcopal Church	73	37	36	10,169	7,043
African Union Methodist Protestant Church	43	23	20	4,086	2,707
Colored Methodist Episcopal Church	2,518	567	1,951	202,713	79,183
Reformed Zion Union Apostolic Church	48	5	43	4,538	651
Reformed Methodist Union Episcopal Church	25	7	18	2,265	486
Independent African Methodist Episcopal Church	29	8	21	1,003	424
Presbyterian bodies:					
Colored Cumberland Presbyterian Church	178	60	118	10,868	3,911
Total	36,505	8,198	28,307	4,558,795	1,861,086

NEGRO DENOMINATIONS

Members Rural	Number Sunday Schools Total	Urban	Rural	Number Scholars Total	Urban	Rural	Value Church Edifice Total	Urban	Rural
——	11	11	——	445	445	——	$ 30,000	$ 30,000	——
——	3	3	——	220	220	——	50,000	50,000	——
466	15	7	8	1,068	583	$ 485	16,950	12,100	$ 4,850
1,950,296	18,755	3,918	14,837	1,121,362	402,416	718,946	103,465,759	69,444,724	34,021,035
11,592	144	11	133	2,278	709	4,368	308,425	53,900	254,525
39,341	24	10	14	5,077	780	1,498	171,518	93,870	77,648
1,917	72	40	32	2,511	1,482	1,029	326,850	274,750	52,100
686	67	60	7	2,010	1,751	259	149,210	138,860	10,350
9,458	585	331	254	19,282	12,666	6,616	1,508,079	1,274,353	233,726
349	27	22	5	1,246	1,066	180	159,700	152,500	7,200
1,958	26	19	7	1,468	1,177	291	170,547	126,665	43,882
4,269	140	77	63	3,465	2,171	1,294	368,935	268,750	100,185
127	5	1	4	97	35	62	22,000	16,000	6,000
77	17	14	3	633	568	65	23,700	23,200	500
273,049	5,884	1,454	4,430	288,247	139,608	148,639	32,092,549	23,994,224	8,098,325
262,887	2,429	640	1,789	267,141	103,542	163,599	18,515,723	13,451,618	5,064,150
——	3	3	——	98	98	——	36,000	36,000	——
3,126	69	37	32	4,240	3,019	1,221	478,951	380,150	98,801
1,379	42	22	20	2,851	1,724	1,127	476,269	381,483	94,786
123,530	2,351	540	1,811	103,523	34,571	68,952	9,211,437	5,791,115	3,420,322
3,887	42	5	37	2,882	394	2,488	184,075	57,000	127,075
1,779	19	3	16	673	78	595	74,800	29,450	45,350
579	26	8	18	663	280	383	98,050	74,000	24,050
6,957	152	51	101	5,223	1,763	3,460	353,825	167,920	185,905
2,697,709	30,908	7,287	23,621	1,836,703	711,146	$1,125,557	$168,293,352	$116,322,632	$51,970,720

Denominations and Sects Among Negroes not Listed in 1926 Census of Religious Bodies

Adventists Conference, United Sabbath Day
All Nations Pentecostal Church
Apostolic Faith of God Church
Christian Spiritual Union
Church of Our Lord Jesus Christ Apostolic Faith
Church of God in Christ (Pentecostal)
Church of One Faith
Church of the Almighty God
Community Churches, Council of
Faith Eternal (Church Name of Father Divine Sect)
Fire and Baptized Holiness Church
Free Church of God the Apostolic Faith
House of Jacob, Holiness and Sanctified Church
House of Prayer for all People, Bishop (Daddy) Grace, head
Pentecostal Faith of all Nations
Saints of the Solid Rock of Holiness
Spiritual, Anthony, Temple of America
Spiritualists Association, National Colored
Spiritualists, Orthodox, Church of America
Spiritualists, United Churches of Christ Institutional
The Free Will Holiness Association
Triumph Church and Kingdom of God in Christ
Triumph Church of the New Age
United Holy Church of America, Inc.
Jewish Sects:
Commandment Keepers, Holy Church of the Living God, Pillar and Ground of Truth
Kodesh Church of Emanuel
Moslem Groups organized in New York City, Detroit, Indianapolis, St. Louis, Chicago, Augusta, Georgia.

IMPORTANT CONCLUSIONS ABOUT AMERICAN CHURCHES

C. Luther Fry, under the title, "The United States Looks At Its Churches,"* has presented "for the first time certain important conclusions about American churches drawn from a study of the significant data collected by the Federal Census of Religious Bodies." The following are excerpts from this publication:

In general, the southern states in relation to their populations have decidedly more churches than have other sections of the country. In part, this tendency is accounted for by the comparatively large rural populations there, and also by the large numbers of colored people that in relation to their numbers tend to establish even more churches than do whites. Among Negroes there is a church for every 178 adults, compared with 340 among the whites.

Distribution of Churches and Ministers

The 1926 Census of Religious Bodies asked each church to state whether its minister served only that one organization and if not, to tell how many other churches he served. This information, was tabulated for a number of leading denominations.

The denominations included are those of eighteen white and three Negro denominations, which together embrace 77.4 per cent of the churches of the United States. The white denominations included in this sample embrace 71.9 per cent of all the churches of white denominations, while the Negro bodies include 85.8 per cent of the churches in the twenty-four exclusively colored denominations.

In all, returns were received from virtually 172,000 churches. Of this number approximately half reported that their pastors had charge of only one church. Slightly more than one church in five had pastors who divided their time between two churches while an eighth of the churches stated that their ministers were serving three organizations. This leaves nearly one church in six with a pastor serving four or more churches. In fact there were actually 4,130 churches out of the 172,000 investigated which reported that their pastors were serving seven or more churches.

In cities, the proportion of churches with a full time minister is almost identically the same both for Negroes and for whites; but the Negro churches in rural districts have a higher ratio than the white churches. Reports from almost 25,000 country churches of the three colored denominations show that half of them were served by pastors with but one charge each, while the 105,000 such churches of the eighteen white bodies reported only about two-fifths in the class with a minister to a church.

Analysis of the census data shows that nearly three out of every eight ministers in the eighteen white denominations and more than three out of four of those in the three Negro

*Fry, Luther C., "The United States Looks at Its Churches." New York. Institute of Social and Religious Research, 1930, XIV, p. 182.

bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the government, throughout its tabulating process, gave ministers the benefit of the doubt when it came to classifying certain cases.

A very liberal interpretation was placed upon the terms "college" and "seminary." Any institution listed by a minister as an institution of higher learning was considered to be one unless the name clearly indicated on its face that it was not of college or seminary rank.

Thus, it is probable that in reality more than three-eighths of the ministers included among the eighteen white denominations, and more than three-quarters of those in the three Negro bodies, were not graduated from any college or seminary.

For the three Negro bodies, the returns show that 62 per cent of the urban, and 83 per cent of the rural ministers were non-graduates.

Data for the three exclusively Negro denominations make it clear that geographic differences in the training of colored clergymen show, in general, the same tendencies as those found for white ministers. Among colored as among white ministers the old colonial area has the highest and the southwest the lowest proportion of trained men. Out of 650 Negro pastors in cities of the middle Atlantic states, slightly more than half are not graduates of either college or seminary, while in the rural areas of the same states nearly two-thirds are non-graduates. But in the west south central division, comprising the four states of Arkansas, Louisiana, Oklahoma, and Texas, the proportion of non-graduates is much higher. In that area three-quarters of the urban and nearly nine-tenths of the rural Negro ministers did not class themselves as either college or seminary graduates. In Oklahoma, for example, out of 337 Negro ministers studied, only thirty said they were graduates of either a college or a seminary, and of this number only nine claimed to be graduates of both. In Louisiana only eighty-six colored pastors out of 922 investigated stated that they were graduates of any institution of higher learning and only seventeen said they were graduates of both college and seminary.

The Negro ministry also shows a tendency for the better trained men to be concentrated in great cities. Returns for the fifteen metropolitan areas reveal that out of more than 750 Protestant clergymen of the three Negro denominations, twenty in each hundred are graduates of both college and seminary, while fifty-five are non-graduates. For the other cities of the United States comparable colored figures are fifteen and sixty-three respectively. Clearly the proportion of ministers that are academically well-trained tends to increase as communities grow in size.

Negro Protestant bodies, of course, show much lower average expenditures per member than the white Protestant denominations. Among colored bodies the usual member over thirteen years of age contributes $9.15, contrasted with $19.54 for the members of white Protestant denominations.

Returns from most of the churches show that five women are church-members to each four men. This means that on the average there are 125 female members to every 100 male.

On the reasonable assumption that the ratio of men to women was the same in 1926 as in 1920, it follows that 48 per cent of the men are church members, contrasted with 63 per cent of the women. This striking difference bears out the contention that churches have a decidedly greater hold upon women than upon men.

Negro women are particularly attracted to the churches. The number of colored women thirteen years of age and over included on the rolls of Negro churches represents 73 per cent of the total number living in the United States, while for white women this ratio is 62 per cent. Interestingly enough, Negro men not only make a far lower showing than the colored women but even lower than the white men. Only 46 per cent of all adult Negro men are in church, compared with 49 per cent among the white men. These findings tend to explode the idea that the church has a peculiar hold upon the Negro tempera-

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ment. Certainly, if interest in organized religion was primarily the result of a racial attitude of mind, this factor should influence Negro men as well as women.

The proportionate number of all women on the rolls of the church would appear to be much the same today as a generation ago. In 1906, the percentage of adult women in church was 64.3, compared with 62.9 in 1926. For men the proportion was 47.1 per cent in 1906 and 48.2 in 1926.

The relative number of Negroes in church has increased appreciably since 1906, while the proportions for the whites have changed but little. In 1906, only 39.1 per cent of all Negro men were on the rolls of a church compared with 45.5 per cent now; for Negro women these proportions are 64.4 and 73.1 respectively. It is worth noting that most of these increases occurred during the earlier decade.

Among white women, the relative numbers in church declined slightly from 64.3 per cent, in 1906 to 61.8 per cent, in 1926, while for the white men these proportions are virtually the same at both periods, being 48.2 in 1906 and 48.5 in 1926.

PER CENT OF NEGRO AND WHITE MEN AND WOMEN IN CHURCH
1926, 1916, and 1906

United States	Adult Males			Adult Females		
	Population	Members in Church	Per Cent	Population	Members in Church	Per Cent
1926 Total	40,761,580	19,656,452	48.2	39,208,089	24,663,052	62.9
Negro	3,942,665	1,795,593	45.5	3,974,332	2,904,913	73.1
White	36,818,915	17,860,858	48.5	35,232,757	21,758,139	61.8
1916 Total	35,023,659	16,610,186	47.4	33,224,501	21,174,762	63.7
Negro	3,636,671	1,643,686	45.2	3,665,882	2,659,158	72.5
White	31,386,988	14,966,500	47.7	29,558,619	18,515,604	62.6
1906 Total	29,208,612	13,769,443	47.1	28,133,335	18,098,396	64.3
Negro	3,305,878	1,292,221	39.1	3,345,788	2,153,701	64.4
White	25,902,734	12,477,222	48.2	24,787,547	15,944,695	64.3

THE NEGRO AND THE CATHOLIC CHURCH

Negro Priests in the Catholic Church

There are at present five colored priests in the United States. Young colored men are studying for the priesthood in several of the major ecclesiastical seminaries of the United States.

A total of sixteen Negroes have been ordained as priests and twelve assigned to work in the United States.

Father Augustus Tolton was the first colored priest appointed in the United States. He was ordained in the Propaganda at Rome, in 1881. He was pastor of St. Monica's Church, Chicago, Illinois, until his death in 1902.

Rev. Joseph J. Plantevigne was ordained in 1907 by Rt. Rev. Bishop Curtis in the Chapel of St. Joseph's Seminary, Baltimore, Maryland. In 1909, he was appointed assistant to the Rev. William Dunn, of St. Francis Xavier's Church, Baltimore, Maryland. He died January 27, 1913.

Rev. Charles Randolph Uncles was ordained by His Eminence, Cardinal Gibbons, in the Baltimore Cathedral, 1891. Since his ordination he has been a professor in the Epiphany Apostolic College, Newburgh, New York.

Rev. John H. Dorsey was ordained by Cardinal Gibbons in the Baltimore Cathedral in 1902. He died in 1926.

Rev. John Burgess was ordained in Paris, France, in 1907. He made his preparatory course of studies at Epiphany Apostolic College under the Josephite Fathers; later he joined the Holy Ghost Fathers. He died in 1922.

Rev. Stephen Theobald was ordained in St. Paul's Seminary, St. Paul, Minnesota, in 1910. He was the first colored secular priest ordained in the United States. At present he is the pastor of the Church of St. Peter Claver, St. Paul, Minnesota.

Rev. Norman Duckette made part of his preparatory studies at St. Joseph's Catechetical School, Montgomery, Alabama. He was ordained in Detroit by Bishop Gallegher in 1925, and is now stationed at Flint, Michigan.

Rev. Joseph John made his preparatory course of studies at Epiphany Apostolic College under the Josephite Fathers. Later he joined the Society of African Missions (Motherhouse at Lyons, France). He was ordained in 1923 by Bishop Collins, S. J., in New York City. He is now stationed in the Island of Trinidad, B. W. I.

Rev. Augustine Derricks was a member of the Order of the Most Holy Trinity. He was ordained in Rome, June 9, 1927, and was assigned to the Church of St. Ann (Italian), Bristol, Pennsylvania, where he labored until his death, October 22, 1929.

The Rev. Vincent Smith, the Rev. Maurice Rouseve, the Rev. Francis Wade and the Rev. Anthony Bourges, all members of the Missionary Society of the Divine Word (S. V. D.) were ordained by the Most Rev. Richard O. Gerow, Bishop of Natchez, at St. Augustine's Seminary, Bay St. Louis, Mississippi, in May, 1934. They are now stationed at the Church of the Immaculate Heart of Mary, Lafayette, Louisiana. The Rev. Phillip Marin, a native of British Honduras, where he is now stationed, was ordained at the same time.

The Rev. William Lane, of New York City, and the Rev. Max Murphy, of Dallas, Texas, are stationed at present in Trinidad, B. W. I. The Rev. William Grau, of Cleveland, is still abroad. Father Lane was ordained in Wheeling, West Virginia; Father Murphy in Czechoslovakia, and Father Grau in Rome. Prominent among the English-speaking Catholic clergy in the British West Indies are the Rev. Gladstone Wilson, secretary to the Most Rev. Thomas A. Emmett, S. J., Bishop of Kingston, and the Rev. Basil Matthews, of the Order of St. Benedict, in Trinidad. Father Wilson pursued advanced studies in Canon Law in the College of the Propaganda in Rome, where he was ordained and Father Matthews is known for his artistic and literary interests.

Religious Sisterhoods and Brotherhoods

The Oblate Sisters of Providence

Founded in Baltimore, July 2, 1829, by Rev. James Hector Joubert, a Sulpician priest.

Father Joubert called together four young colored women, Elizabeth Lange, Roas Boegue, Magdalen Balas, and Teresa Duchemin. The work outlined for the Sisters was to conduct schools for colored children, and provide for orphans. They founded St. Frances' Academy, Baltimore, in 1829. The Oblate Sisters of Providence have grown in numbers. Missions have been established in Baltimore, Washington, D. C.; Ridge, Maryland; Alexandria, Virginia; Charleston, South Carolina; St. Louis, Missouri; Normandy, Missouri; Leavenworth, Kansas, and in Cuba at Havana, Cardenas and Camaguey. About forty sisters remain at the Motherhouse in Baltimore together with novices and postulants.

Congregation of the Sisters of the Holy Family

Founded at New Orleans, November 21, 1842, by Harriet Delisle, Juliette Gaudin and Josephine Charles, "Free Women of Color," under the supervision of Father Rouselon, Vicar General, and with the aid of a Miss Alicot.

Miss Delisle and Miss Charles were native born. Miss Gaudin was from Cuba and Miss Alicot from France. They were wealthy, partly by inheritance and partly by earnings. The immediate reason for the establishment of the order was "to teach the catechism to young and old women, to prepare them for their first communion." Its special end and aim, however, is to contribute to the salvation of souls among the colored people. Hence, the Sisters of the Holy Family have maintained from early existence a boys' and a girls' asylum and a home for the aged; they conduct an academy at home, an industrial institute, three high schools, and numerous Parochial schools in Louisiana, Texas and Florida. They likewise do mission work in Stann Creek, British Honduras, Central America. The field of their work is ever widening, for the harvest is unquestionably great.

The Motherhouse of the Sisters of the Holy Family, an extensive brick building, occupies the site of the Old Orleans Theatre on Orleans Street, famous before the Civil War as the scene of the quardroon balls.

Catholic Negro Work

Though the Catholic priests and brotherhoods labored among the Negro slaves from their first arrival in this country until the Emancipation, yet the work of the Catholic Church may be said to have only begun in earnest when the Church of St. Francis Xavier, in Baltimore, Maryland, in 1871, was placed in charge of the Fathers of the American Branch of the Society of St. Joseph. However, there were isolated attempts before this and scattered parish organizations throughout the country, but when Monsignor, afterwards Cardinal, Vaughan, the founder of the missionary society, whose members are commonly known as Josephites, visited this country and was afterwards allowed to send four priests of his community to devote their entire attention to Negro religious work the interest of the Catholics of the United States began to be directed to the work as never before. The prelates of the Council of Baltimore, in 1884, awakened new enthusiasm by decreeing that a collection should be taken up, and instruction on race relationships be given in all the Catholic churches of the United States on the first Sunday in Lent.

In 1907, there was established a Board of Archbishops who should have general charge of this branch of Catholic missionary activity. Incorporated under the laws of Tennessee, it is known as "The Catholic Board for Mission Work Among the Colored People." The headquarters of the Board is at 154 Nassau Street, New York City. The director-general is the Rev. Edward C. Kramer, Ph. D., of New York City, who is assisted by Mr. Elmo M. Anderson (colored) of Pittsburgh, Pennsylvania, as business manager.

A monthly magazine, "Our Colored Missions," is published by the Board.

Since the establishment of this Board, ninety-five new mission centers have been started in the South. Over 25,000 have been added to the list of children attending the colored Parochial schools making a total enrollment about 36,509. The Board pays the salaries of 297 teachers, who are engaged exclusively in colored missionary work, making a total appropriation to Negro education of about $100,000 annually. Many of these schools have a complete standard high school course. Xavier University of New Orleans, Louisiana, with 823 students, under the care of Mother Katharine Drexel and the Sisters of the Blessed Sacrament, comprises a four-year college, giving the degree of Bachelor of Arts, a school of pharmacy, and a high school.

In September, 1920, at the suggestion of Pope Benedict XV, the Fathers of the Divine Word at Greenville, Mississippi, opened the first ecclesiastical seminary in the United States to educate and train colored boys for the priesthood, thus helping to lay the foundation for a native Catholic colored priesthood in the United States. This seminary (St. Augustine's Seminary) has been transferred to Bay St. Louis, Mississippi. Colored students for the priesthood are attending several of the major ecclesiastical seminaries of the United States.

The Commission for Catholic Missions among the colored people and Indians collected and distributed in the year 1935 the sum of $216,052, (including disbursements for the Indian missions). The board of directors consists of Cardinal Dougherty, Archbishop of Philadelphia, chairman; Cardinal Hays, Archbishop of New York, and Archbishop Curley of Baltimore. The secretary is the Rev. J. B. Tennelly, S. S., Sulpician Seminary, Washington, D. C. Assistance is also given to colored mission work by the American Board for Catholic Missions.

In November, 1929, the Oblate Sisters of Providence, the oldest society of colored nuns in existence, celebrated in the Cathedral of Baltimore the centennial of their foundation in Baltimore by the Sulpician Father Hector de Joubert, in the year 1829.

The new seminary of the Society of St. Joseph, formerly in Baltimore, was opened in Washington, D. C., at the Catholic University of America, in the autumn of 1930. Their preparatory college, Epiphany College, was transferred a few years previous from Walbrook, Maryland to Newburgh, New York.

At present there are between 250 and 300 priests devoting themselves exclusively to the missions among the colored people.

Catholic Negroes in the United States (at least)	270,000
Exclusively Colored Parishes	221
Negro Children in Parochial Schools	36,509
Catholic Negro Schools in the United States	214
Catholic Negro High Schools, complete	28
Catholic Negro High Schools, incomplete	13
Catholic Negro Industrial Schools	9
Homes	10
Social Service Centers	9
Boarding Schools	4
Sisterhoods Represented in Negro Work	82
Number of Sisters working exclusively in Negro work (about)	1,000
Lay Teachers	279
Schools receiving aid from the Catholic Board of Mission Work among Colored People	95
Total number of Negro priests in United States	6
Total number of Negro Sisters Oblates of Providence	212
Sisters of the Holy Family, New Orleans, Louisiana, established 1842	191
Handmaids of the Most Pure Heart of Mary, established Savannah, Georgia, 1912, now in New York City	28
Negro Catholic Universities in the United States	1

Negro May Be Made Saint By Catholics

"Blessed Martin de Porres, Negro lay brother of the Dominican Order, who lived in Lima, Peru, 1579-1639, where he ministered to the needs of the sick and poor and extended his mercies even to rats, has become the subject of prayers on the part of thousands of Roman Catholics in the United States who want him canonized as a Roman Catholic saint.

"Who is this first American-born man that Rome finds worthy to set before her own people as a model?

"The only Negro saint in the Roman Catholic Church is Benedict the Moor (1526-'89).

"Born in Messina, Italy, the son of Ethiopian slaves, he rose from humble lay brother of the Franciscan Friars to Superior of Sicily's Monastery of Santa Mariana de Jesus at Palermo. In 1807, the church canonized him.

"The only other man of Benedict's race to attain the rank next to sainthood is Blessed Martin de Porres (1579-1639).

"A Negro Dominican brother of Lima, Peru, Blessed Martin was beatified in 1836. A century later Peru started a movement to canonize him which, in ten years, has spread all over the world. Some 200,000 prelates, priests, nuns, sisters, as well as lay folk, are energetically behind it.

"Dominicans throughout North and South America marked the one hundredth anniversary of Blessed Martin's beatification with fervent prayers for the two miracles necessary to permit his canonization. Making him the first Negro saint of the Americas, his elevation is confidently expected next year.

"The natural son of Don Juan de Porres, a Spanish Conquistador, and Anna Velasquez, a Negress of Panama, Martin de Porres was deserted by his father, mistreated by his mother. As he grew up, giving away even the contents of his market-basket, his name spread as a prodigy. At ten his father returned and placed him in school, two years later apprenticed him to a barber-surgeon.

"Deeply religious, Martin joined the Dominican Friars, astounding them by his severity. He almost refused to eat, slept scarcely at all on his hair shirt, lashed himself with chains, and devoted himself to the criminal, the outcast, the sick, who credited him with supernatural powers. Miracle after miracle was claimed for him.

"Martin became the protector and provider of abandoned children, built for them an orphange which perhaps

was the first in the Western World; converted the Holy Rosary Priory into a clinic and field-hospital; fed 165 persons daily, and dispensed $2,000 weekly in alms obtained from soldiers of fortune hopeful of escaping eternal death for their sins.

"Dying in 1639, Martin de Porres already was a temporal saint to Peru and neighboring lands. Twenty-two years later, Philip IV asked Rome to beatify him. In 1763, Pope Clement XIII proclaimed the Negro friar's virtues; seventy-three years later Gregory XVI approved his simple beatification. It took another century for his canonization to reach the Sacred Congregation of Rites in Rome.

"In 1935, to further this cause in the United States, the Blessed Martin Guild was formed in New York. It distributes literature on the blessed friar and makes speeches in an effort to promote his cause.

"A statue of Blessed Martin de Porres, Negro beatified by Pope Gregory XVI in 1837, was unveiled in 1935 at the Roman Catholic Church of St. Vincent Ferrer, Lexington Avenue and Sixty-sixth Street, New York City.

Pope Urges United States Catholics to Work for Negroes

In a letter to the cardinals, archbishop and bishops of the Catholic church in the United States the Pope praised the work of Catholics among colored people during the past years and urged all members of the Catholic faith to extend their activity in the education and conversion of colored people.

While the letter concerns itself primarily with recruiting increasing numbers of colored people to the Catholic church, its powerful but indirect effect is expected to be the enlistment of the Catholic Church in the fight for citizenship rights for colored Americans.

Evidences of this trend have been numerous during 1936. The Catholic church, the Catholic newspapers and magazines and numerous Catholic priests and higher dignitaries have spoken out freely and forthrightly in support of full civil rights for colored people. The Catholic weekly papers have come to the front in the fight against lynching and other Catholic publications have discussed the denial of the vote to Negroes in certain sections of the country as well as the denial of economic opportunity and discrimination in employment.

The Pope's letter will probably become the basis for the whole activity of the church in the United States during 1937 and succeeding years. The Holy See urges greater missionary work among colored Americans; he calls more priests to work among colored people; he urges the establishment of churches even in rural sections of the South; he urges the establishment of parochial elementary and high schools and also more college activity.

The letter signalizes the 15th anniversary of the work of the Commission for Catholic Missions among the Colored People and the Indians. It declares:

"While so much good gives rise to consolation and gratitude, one cannot think without sadness of how much remains to be accomplished . . ."

St. Joseph's Society of the Sacred Heart

St. Joseph's Society of the Sacred Heart is an organization, the members of which are exclusively engaged in work for the welfare of the colored race in the United States. Its headquarters are the House of Central Administration, 1130 North Calvert Street, P. O. Box 1111, Baltimore, Maryland. Its activities extend over twelve states and the District of Columbia. The Superior General is the Very Rev. L. B. Pastorelli, S. S. J., LL. D. The society at present numbers eighty-seven priests actively engaged in its institutions and missions. The society cares for fifty-six parishes with resident priests and twenty-six attached missions. The priests of the society minister to 60,000 colored Catholics which is half the number of colored Catholics who attend Catholic churches of their own. In the sixty-five schools in charge of the Fathers there are 13,000 pupils, taught by 209 sisters and seventy-three lay teachers. St. Joseph's Seminary, at the Catholic University Washington, D. C., which prepares aspirants to membership in the society, enrolls fifty-four seminarians,

who attend the various classes at the University. Epiphany Apostolic College, Newburgh-on-the-Hudson, New York, is the preparatory school of the Society and enrolls eighty-five students. St. Joseph's Society also conducts St. Joseph's Industrial School for colored boys, Clayton, Delaware, with an enrollment of 120 boys.

The Colored Harvest, published in Baltimore, is the official organ of St. Joseph's Society of the Sacred Heart.

The Society of the Divine Word

The Society of the Divine Word, with its American Motherhouse at Techny, Illinois, as a catholic religious organization, has done pioneer work in the field of elementary and secondary education. In the course of twenty-nine years it has established religious and educational centers for the Negro in Jackson, Meridian, Vicksburg, Greenville, and Bay St. Louis, Mississippi, as well as in Little Rock and North Little Rock, Arkansas. Besides these establishments the society has accepted previously founded missions stations in Chicago, Illinois, St. Louis, Missouri, Pine Bluff and North Little Rock, Arkansas; Pointe a la Hache and Jesuit Bend, Louisiana. One of its members is now chaplain of the Holy Rosary Institute for Colored Girls, an institution of secondary education and normal training which is located in Lafayette, Louisiana.

In 1920, the Society of the Divine Word espoused the cause of a Negro clergy and opened a Preparatory Seminary in Greenville, Mississippi, for the education of Negro candidates to its community. Three years later the institution was removed to Bay St. Louis, Mississippi, and was given the name St. Augustine's Seminary. At present there are three for two years in the Noviciate in East Troy, Wisconsin; fifteen scholastics in Bay St. Louis, seven Lay Brother-Novices, eight Postulants for the Brotherhood and forty-five students.

In the minor and greater seminary in Bay St. Louis, Mississippi, are engaged fourteen priests and one lay teacher.

NAMES OF INSTITUTIONS

Vicksburg, Mississippi; St. Mary's Institute, Rev. Fr. Tetzlaff; Jackson, Mississippi, Holy Ghost Institute, Rev. Fr. Baltes and Rev. P. DeBoer, assistant; Meridian, Mississippi, St. Joseph's Institute, Rev. Fr. A. Jacobs; Greenville, Mississippi, Sacred Heart Institute, Rev. R. Lyons; Bay St. Louis, Mississippi, St. Rose of Lima School, Rev. J. Holken; Little Rock, Arkansas, St. Bartholomew Institute. Rev. C. Kinder; North Little Rock, Arkansas, St. Augustine's School, Rev. G. Steig; Pine Bluff, Arkansas, St. Peter's School, Rev. A. Humel; Point a la Hache, Louisiana, St. Thomas, Rev. John Hoenderop and Rev. Theodore Koeller; Belle Chaise, Louisiana, Rev. C. Schneider; Lafayette, Louisiana, Holy Rosary Institute, Rev. H. Patzelt; Lafayette, Louisiana, Immaculate Heart of Mary and the two stations of Duson and Scott; the four colored priests of the Society of the Divine Word; Rev. V. Smith, Rev. Fr. Wade, Rev. A. Bourgesse. and Rev. Rouseve. The number of Sisters, servants of the Holy Ghost who work in these institutions are sixty-five; Colored Sisters of the Holy Family, 12; lay teachers, 12.

Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People

"The Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People was organized in the year 1889 for the evangelization of the colored and Indian races. Its conception originated in the noble mind of Right Reverend James O'Conner, bishop of Omaha, at one time pastor of St. Dominic's Church, Holmesburg. To him the dire need of the Indian and the Negro made strong appeal, and in complete harmony with his designs for their intellectual, moral and physical regeneration, he found a generous cooperator in Miss Katherine M. Drexel of Philadelphia, who in the wealth which the heavenly Father had placed at her disposal, saw only a treasure confided to her care, to be used for the uplifting of her fellowman."

In May 1890, while Miss Drexel was a member of the Novitiate of the Convent of Mercy, Pittsburgh, whither she had gone to prepare for religious professions, Bishop O'Connor died, and the work was placed under the kindly care of Most Rev-

erend Archbishop Ryan of Philadelphia. In February 1891, Miss Drexel received the name of Mother Mary Katherine and was appointed by the Most Reverend Archbishop, superioress of the young community. In July of the same year, the cornerstone of the Motherhouse at Cornwells Heights, Pennsylvania, was laid.

The work of this Institute embraces the charge of boarding schools, day schools, orphanages, nursing, visitation of the sick, and the instruction of adults in the principles of Christian doctrine. Branch Houses have been established in different parts of the country. In addition to the missions established by the Congregation itself, many other works among the colored people owe their origin to the generosity of the Sisters of the Blessed Sacrament.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORK AMONG NEGROES

The first Colored Young Men's Christian Association was organized in Washington, D. C., 1853. Anthony Bowen, colored, was the first president. He worked in the Patent Office. The second to be organized was in Charleston, South Carolina, in April, 1866, and the third in New York City, February, 1867.

The first colored student association was organized at Howard University in 1869. E. V. C. Eato, president of the New York City Branch, who attended the Montreal Convention in 1867, was the first colored delegate to attend an international Y. M. C. A. Convention. In 1876, at the Toronto Convention, General George D. Johnson, an ex-confederate soldier was appointed the first secretary of the colored associations.

Henry Edwards Brown, founder of Talladega College, was the second traveling secretary of the International Committee in its work among colored men.

He served the committee from 1879 to 1890 having resigned for this purpose the presidency of Talladega College, which he founded. William A. Hunton was the first colored man to enter the secretaryship of the Young Men's Christian Association work. In January, 1888, he was appointed the general secretary of the Colored Association in Norfolk, Virginia. In 1890, he succeeded Mr. Brown as an international secretary. He died November 29, 1916, and was succeeded as senior secretary by J. E. Moreland. He was retired under the age limit on October 1, 1923, and was succeeded as senior secretary by C. H. Tobias. The first students' conference for the Colored Men's Department of the Young Men's Christian Association was held at King's Mountain, North Carolina, May 24 to June 2, 1912.

There are associations organized in 140 Negro educational institutions. These include practically all of the more important boarding schools. There are seventy-six Negro city associations scattered over twenty-six states. The first building for a student association was dedicated at Hampton Institute, February 2, 1913.

The Y. M. C. A. work has been established in a number of places in connection with large corporate industries in which numbers of Negroes are employed. The company usually puts up the building and pays the secretary. The running expenses are paid out of the annual and monthly dues. Such work has been established among the Negro miners at Buxton, Iowa: Benham, Kentucky; and Birmingham, Alabama; and among the 5,000 Negro employees of the Newport News (Virginia) Shipbuilding Company.

During the World War there were 350 colored secretaries serving troops in forty-five camps, seven training schools and three forts in America; fifty-eight colored secretaries served overseas; and six of these served in East Africa. There were also three educational specialists and eighteen women canteen workers.

In recent years there has been great development in the city section of the work. The gifts of large sums by Mr. George Foster Peabody, Mr. John D. Rockefeller and the interest and support of ex-President Roosevelt and ex-President Taft, were important features in this development. The greatest factor, however, was the gift of Mr. Julius Rosenwald, of Chicago.

Rosenwald Aid to Negro Y. M. C. A. Work

Mr. Julius Rosenwald in 1910, offered through the Chicago Y. M. C. A. to give $25,000 toward the cost of a Negro Y. M. C. A. building for men and boys in any city of the United States, which by popular subscription would raise $75,000 additional. This assured a building to cost complete a minimum of $100,000. He recognized the great need in each community with a large Negro population of a place where recreational and educational facilities could be had along with restaurant and dormitory service. He knew the Negroes unaided could not furnish the funds. He felt it was the duty and privilege of white people to help them. He believed money for the buildings would be provided. He had confidence that a better racial understanding would result from white and colored people working side by side in the money raising campaigns and in the subsequent construction and operating periods. Mr. Rosenwald's expectations were more than realized. Thirteen cities complied with his conditions.

The 1910 offer resulted in an expenditure of two million one hundred and fifty thousand dollars for buildings serving a Negro population of nearly one million. The percentage of cost contributed were: by whites 49 per cent, by Negroes 15 per cent; by Mr. Rosenwald 16 per cent; and other sources, like the sale of property previously owned, 20 per cent.

In 1918, Mr. Rosenwald contributed $25,000 toward the $246,000 colored Y. W. C. A. building in New York City. In 1920, he contributed $25,000 toward a colored Y. W. C. A. building in Philadelphia, estimated to cost $150,000.

A survey was made in 1920 of the condition and service of the twelve buildings then erected. The encouraging results shown, the war time migration of southern Negroes into industrial centers and the increase in race friction induced Mr. Rosenwald to make a second offer. It was reported to him that possibly eleven additional cities might undertake campaigns for Negro "Y's." Therefore, July 6, 1920, he made his second offer, again through the Chicago Y. M. C. A., to contribute $25,000 to any city raising not less than $125,000.

Mr. Rosenwald, under his offer to contribute $25,000 to each city qualifying for a Negro Y. M. C. A. building, has contributed a total of $637,000 toward the cost of twenty-six buildings in twenty-five cities.

STATISTICS OF Y. M. C. A. BUILDINGS ERECTED THROUGH ROSENWALD AID†

Location of Y. M. C. A.	Original Cost of Land, Building, Equipment	Year Dedicated	Sources of Funds: Julius Rosenwald	Local Negro Population	Other	Property Debt
Atlanta	$ 141,516	1920	$ 25,000	$ 35,242	$ 81,274	$ None
Baltimore	115,000	1918	25,000	12,500	77,500	19,000
Brooklyn	230,271	1917	25,000	15,000	190,271	None
Buffalo	280,308	1928	25,000	7,500	32,500	*None
Chicago	193,979	1913	25,000	22,000	146,979	7,309
Cincinnati	111,545	1916	25,000	15,808	70,737	1,579
Columbus	140,496	1918	25,000	no record	115,496	None
Dallas	183,156	1930	25,000	49,761	108,394	*None
Dayton	194,385	1928	25,000	8,643	160,741	None
Denver	100,262	1924	25,000	9,000	66,262	37,000
Detroit	515,685	1925	25,000	25,084	465,601	None
Evanston	134,569	1929	12,000	11,000	111,569	None
Harrisburg	170,629	1933	25,000	11,307	134,321	*None
Indianapolis	110,000	1913	25,000	10,000	75,000	8,500
Kansas City	104,000	1914	25,000	30,250	48,750	None
Los Angeles	200,000	1926	25,000	20,000	155,000	None
Montclair	164,000	1928	25,000	9,000	130,000	*None
New York	373,541	1919	25,000	23,763	324,778	*None
New York	1,036,297	1933	25,000	14,292	997,005	None
Orange	175,000	1932	25,000	4,340	145,659	1,000
Philadelphia	127,384	1912	25,000	14,011	88,373	None
Pittsburgh	276,499	1923	25,000	21,291	230,208	7,527
St. Louis	225,000	1919	25,000	57,600	142,400	None
Toledo	203,002	1930	25,000	7,927	170,075	*None
Washington	110,000	1912	25,000	35,000	50,000	10,800
Youngstown	199,445	1931	25,000	**2,000	172,000	None
	$ 5,815,969		$637,000	$472,319	$4,490,893	

*Property debt assumed by the general association.
**Contributed to furnishings and equipment only.
†Page 252 of "Life on the Negro Frontier." (For details of operating costs, range of membership, etc., see appendix Tables 3-9 of "Life on the Negro Frontier," by George R. Arthur.)

Negro Members National Council

Homer S. Brown, 1004 Wylie Avenue, Pittsburgh, Pennsylvania.
M. W. Dogan, Wiley College, Marshall, Texas.
John M. Gandy, Virginia State College, Ettrick, Virginia.
John Hope,* Atlanta University, Atlanta, Georgia.
Herbert M. King, Hampton Institute, Hampton, Virginia.
W. T. Nelson, 417 Smith Street, Cincinnati, Ohio.
John A. Patton, 1936 Boulevard Place, Indianapolis, Indiana.
Emmett J. Scott, 1711 "S" Street, N. W., Washington, D. C.
W. Ellis Stewart, 3511 South Parkway, Chicago, Illinois.
W. R. Valentine, Manual Training School, Bordentown, New Jersey.

*Representative on General Board

Secretaries of the National Council

Services to Negro Men and Boys:
C. H. Tobias, senior secretary, 347 Madison Avenue, New York City.
R. W. Bullock, 347 Madison Avenue, New York City.
R. B. DeFrantz, 347 Madison Avenue, New York City.
Services to Colored Students:
Frank T. Wilson, 347 Madison Avenue, New York City.

Secretaries of the International Committee of the Young Men's Christian Association

Work in South Africa:
Max Yergan, P. O. Box 7, Alice, Cape Province.

Local Associations Executive Secretaries

ALABAMA: L. B. Bascomb, Acipio Branch Y. M. C. A., 15th Street and 30th Avenue, Birmingham; Elliott S. Peters, Colored Branch Y. M. C. A., 504 St. Anthony Street, Mobile.

CALIFORNIA: B. S. Scruggs, 28th Street Branch Y. M. C. A., 1006 E. 28th Street, Los Angeles; R. Thomas Smith, Linden Street Branch Y. M. C. A., 805 Linden Street, Oakland.
COLORADO: Fritz Cansler, Glenarm Street Branch Y. M. C. A., 2800 Glenarm Street, Denver.
DISTRICT OF COLUMBIA: Major Campbell C. Johnson, Twelfth Street Branch Y. M. C. A., 1816 12th Street, N. W., Washington.
GEORGIA: James H. McGrew, Butler Street Branch Y. M. C. A., 22 Butler Street, N. E., Atlanta; D. D. Moody, Ninth Street Branch Y. M. C. A., 521 Ninth Street, Columbus.
ILLINOIS: George R. Arthur, Wabash Avenue Department Y. M. C. A., 3763 South Wabash Avenue, Chicago; Harold S. Prince, Maxwell Street Department Y. M. C. A., 1012 Maxwell Street, Chicago; P. J. Hauser, Emerson Street Department Y. M. C. A., 1014 Emerson Street, Evanston.
INDIANA: F. E. DeFrantz, Senate Avenue Department Y. M. C. A., 450 North Senate Avenue, Indianapolis; Benjamin F. Grant, Willard Street Branch Y. M. C. A., Muncie; B. G. Smith, Dunbar Community Center, 726 Western Avenue, South Bend.
IOWA: Crocker Street Branch Y. M. C. A., Des Moines.
KANSAS: G. B. Winston, Water Street Branch Y. M. C. A., 502 North Water Street, Wichita.
KENTUCKY: Chestnut Street Branch Y. M. C. A., 920 W., Chestnut Street, Louisville.
LOUISIANA: W. H. Mitchell, Jr., Dryades Street Branch Y. M. C. A., 2220 Dryades Street, New Orleans.
MARYLAND: S. R. Morsell, Druid Hill Avenue Branch Y. M. C. A., 1619 Druid Hill Avenue, Baltimore.
MICHIGAN: Wilber C. Woodson, St. Antoine Branch Y. M. C. A., 635 E. Elizabeth Street, Detroit.
MISSISSIPPI: Dr. J. W. Caldwell, chairman, Nelson Street Branch Y. M. C. A., 600 Nelson Street, Greenville; Edwin W. Merrick, Jackson Street Branch Y. M. C. A., Walnut and Jackson Streets, Vicksburg.
MISSOURI: Forrest Smith, Paseo Department Y. M. C. A., 1824 Paseo Boulevard, Kansas City; South Seventeenth Street Branch Y. M. C. A., 1621 Messanie Street, St. Joseph; O. O. Morris, Pine Street Branch Y. M. C. A., 2846 Pine Boulevard, St. Louis.
NEW JERSEY: C. M. Cain, Arctic Avenue Branch Y. M. C. A., 1711 Arctic Avenue, Atlantic City; A. E. Flournoy, Hunton Branch Y. M. C. A., 6th Street and Mechanics Avenue, Camden; J. N. Williams, Washington Street Branch Y. M. C. A., 41 Washington Street, Montclair; Arthur W. Hardy, Court Street Branch Y. M. C. A. 153 Court Street, Newark; J. W. Bowers, Oakwood Department Y. M. C. A., 84 Oakwood Avenue, Orange; A. J. Cary, Moorland Branch Y. M. C. A., 644 West 4th Street, Plainfield; J. B. Redmond, general secretary, Y. M. C. A., 162 Witherspoon Street, Princeton; F. S. A. Johnson, general secretary, Lincoln Y. M. C. A., 393 Broad Street, Summit; Hilmer L. Jensen, Colored Community Branch Y. M. C. A., 223 North Willow Street, Trenton.
NEW YORK: A. L. Comither, Carlton Avenue Branch Y. M. C. A., 405 Carlton Avenue, Brooklyn; Wm. H. Jackson, Michigan Avenue Branch Y. M. C. A., 585 Michigan Avenue, Buffalo; H. K. Craft, West 135th Street Branch Y. M. C. A., 180 West 135th Street, New York City; West Side Branch Y. M. C. A., 133 Adams Street, Rochester; John Enoch, Martine Avenue Branch Y. M. C. A., 136 Martine Avenue, White Plains.
NORTH CAROLINA: Eugene Black, Colored Branch, Cone Memorial Y. M. C. A., 95 Eleventh Street, Greensboro; M. A. Fletcher, Patterson Avenue Branch Y. M. C. A., 410 North Church Street, Winston-Salem.
OHIO: S. E. Jones, Lockland Branch Y. M. C. A., 310 North Wayne Avenue, Lockland; B. W. Overton, Ninth Street Branch Y. M. C. A., 636 West Ninth Street, Cincinnati; Capt. C. E. Frye, Cedar Avenue Branch Y. M. C. A., 7615 Cedar Avenue, Cleveland; John Butler, Spring Street Branch Y. M. C. A., 202 East Spring Street, Columbus; K. M. Williams, Southside Industrial Y. M. C. A., 40 West Long Street, Columbus; J. A. Green, Fifth Street Branch Y. M. C. A., 905 West Fifth Street, Dayton; W. S. Smith, Center Street Branch Y. M. C. A., 521 South Center Street, Springfield; L. B. Marsh, Indiana Avenue Branch Y. M. C. A., 669 Indiana Avenue, Toledo; S. S. Booker, West Federal Street Branch Y. M. C. A., 962 West Federal Street, Youngstown.
OKLAHOMA: W. L. Hutcherson Branch Y. M. C. A., 405 North Greenwood Street, Tulsa.
PENNSYLVANIA: H. H. Cain, West Rittenhouse Branch Y. M. C. A., 132 West Rittenhouse Street, Germantown; Aaron W. Green, Forester Street Branch Y. M. C. A., 628 Forester Street, Harrisburg; Robert J. Patience, Christian Street Y. M. C. A. Building, 1724 Christian Street, Philadelphia; Herbert T. Miller, Centre Avenue Branch Y. M. C. A., 2621 Centre Avenue, Pittsburgh; Southside Branch Y. M. C. A., 434 South Main Street, Wilkes-Barre; J. A. Williams, Y. M. C. A., Wilmerding.
TENNESSEE: William Hogan, J. A. Henry Branch Y. M. C. A., 302 East 9th Street, Chattanooga; Arthur D. Williams, Colored Y. M. C. A., 4th Avenue, North and Cedar Street, Nashville.
TEXAS: Homer J. Tucker, College Branch Y. M. C. A., 746 College Street, Beaumont; Fred Young, Moorland Branch Y. M. C. A.,

2700 Flora Street, Dallas; S. H. Fowler, Sr., Colored Branch Y. M. C. A., 1916 Crump Street, Fort Worth; William C. Carver, Colored Branch Y. M. C. A., 1209 Bagby Street, Houston.

VIRGINIA: James T. Harris, Hunton Branch Y. M. C. A., 511 Taylor Street, Lynchburg; J. W. Anderson, Hunton Branch Y. M. C. A., 440 East Brambleton Avenue, Norfolk; S. E. Burrell, general secretary, Colored Y. M. C. A., 214 East Leigh Street, Richmond; L. A. Lee, Hunton Branch Y. M. C. A., 28 Wells Avenue, N. W., Roanoke.

WEST VIRGINIA: P. A. Goines, general secretary, Colored Y. M. C. A., 607 Scott Street, Bluefield.

STUDENT ASSOCIATIONS: Tuskegee Institute is the only college for Negroes with a full time paid secretary.

Hampton Institute, Hampton, Virginia, and South Carolina State College, Orangeburg, South Carolina, have part-time paid secretaries. There are 137 schools for Negroes having student associations, without paid secretaries.

BOY SCOUTS OF AMERICA

National Committee on Interracial Activities—E. W. Palmer, chairman, Kingsport, Tennessee; C. Arthur Bruce, vice-chairman, Memphis, Tennessee; Percy Jackson, vice-chairman, New York City; Stanley A. Harris, secretary, New York City.

Its Field—Boys 12-16 Years

Negroes	729,995
Mexicans	51,142
Indians	17,088
Foreign-born	213,261
Sons of Foreign-born	951,169
Total	1,958,656

Division of Negro Work:
Leo M. Favrot, chairman, Baton Rouge, Louisiana.
Dr. George J. Fisher, New York City.
B. E. Loveman, Chattanooga, Tennessee.
Dr. Thomas Jesse Jones, New York City.
Dr. W. T. B. Williams, Tuskegee Institute, Alabama.
Dr. E. P. Roberts, New York City.
Dr. J. H. Dillard, Charlottesville, Virginia.
Dr. J. T. Trawick, Louisville, Kentucky.
Mell R. Wilkinson, Atlanta, Georgia.
A. L. Jackson, Chicago, Illinois.
Father Joseph Glenn, Richmond, Virginia.

Division of Indian Work:
Percy Jackson, chairman.
Lewis Merian, Washington, D. C.
Dr. Thomas Jesse Jones, New York City.
Rev. Henry Roe Cloud, Wichita, Kansas.
David Owl, Iroquois, New York.
John Collier, Washington, D. C.
Dr. Clark Wissler, New York City.
Dr. Fred W. Hodge, New York City.

Executive Officers:
Stanley A. Harris, national director of interracial activities.
A. J. Taylor, assistant to national director.

Work of the committee is under the supervision of the Division of Operations, A. A. Schuck, director, office, 2 Park Avenue, New York City.

The first organization work among Negro boys was at Louisville, Kentucky, where in 1917 three troops were started. At the beginning of 1926, there were 108 local councils in the country conducting troops for Negro boys under Negro leadership, five of these councils were in the South, namely, Louisville, Kentucky; Orange, and Port Arthur, Texas; Raleigh, North Carolina; and Newport News, Virginia.

At the close of 1929, 274 councils had 789 troops among Negro boys under Negro leadership. Troops for Negro boys are now open in practically every part of the country. There are only two councils out of a total of 560 which do not admit Negro boys to membership. About 1,500 troops for Negro boy scouts are now active with about 35,000 members.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION WORK AMONG NEGRO GIRLS AND WOMEN

Previous to the organization of the National Board of the Young Women's Christian Associations, 1906, there were beginnings of work in the Negro schools of the South, also in a few cities such as Washington, Philadelphia, New York City and Baltimore. Whatever affiliation these college associations had, was in the nature of friendly relations with the American Committee. Whatever relationship the Negro women in cities had, was the exhibition of good will and interest of the local associations.

While a conference under the National Board was being held in Asheville, June 7-17, 1907, there was a discussion about approaching association work among Negro women and girls in the South. It was agreed that, considering conditions in the South, any work among Negro women and girls, in cities where there were city associations would not be expected; that no work was to be undertaken by the southern advisory committees, which were then the state committees, in promoting association work among Negro people in the South. It was agreed to affiliate the student associations already organized and to continue to organize Negro student associations from headquarters. It was agreed to give more or less consultation about student work, but work in cities, should proceed without consultation. It was felt that parallel work among white and Negro people would mean attendance by both at conferences. The real question was that of the convention, for if there were Negro associations, they should be represented in the national convention. The South was not ready for such representation.

In the interim of the Asheville Conference (1907) and the Louisville Conference (1915) both the city and student work developed along with the awakening of social consciousness. The personnel of the Louisville Conference was composed of white and Negro women, who freely and openly discussed relationships in the South, and was in contrast with the group at Asheville which was composed entirely of white women without the presence of a Negro woman.

The findings of the Louisville Conference gave a decided sense of direction. Two of the findings that relate directly to city work were: (1) "That we believe the time has come for the appointing of a committee composed of white and Negro women from or of the South." (2) "That we recognize that the best method of corporation in city associations is through branch relationship."

In December 1916, the first interracial committee was organized at Richmond, Virginia.

It was also recommended "that we realize the need of trained leadership among Negro women" and "that we recommend the establishment of student conferences for inspiration and for the development of such leadership in the near future." The first student conference was held the next year (1916) at Spelman Seminary, Atlanta, Georgia. White and Negro leadership conducted this conference.

The Louisville Conference gave a basis for intensive work. Before two years had passed we had entered the war period. The War Work Council of the Young Women's Christian Association through money and influence was able to establish work among Negro women and girls throughout the whole country (see pamphlet "Work with Colored Women and Girls"). In all but a few instances the work begun then has developed through strenuous efforts to stabilize work begun on a basis of activities.

The response to, and participation in the program of the Young Women's Christian Association of Negro Women and Girls has helped to demonstrate its power to include diversified groups within a community together with all groups which make up this membership. They find expression for both individual and group needs. The Negro girl has responded naturally to the Girl Reserve Movement. The standards and goals are being met by her, and her influence is felt in the life of her community. Clubs of older employed girls make for better contentment and make possible a careful preparation for an active life. A few industrial and business clubs have developed and are included within the respective departments of the local associations. In cities where such relationship obtains, Negro and white girls attend the national conferences as one delegation. Years involving an educational process made it possible for the eleventh biennial convention at Detroit, Michigan (1930) to be held without discrimination. Negro women and girls took their places naturally as leaders and participants.

The management of a branch among Negro women is by the Negro women themselves. In many cities the chairman of the branch is a member of the directors and the chairman of many standing committees of the branch are members of their respective committees in the Central Association. There are sixty-five branches employing 135 secretaries. Branches among Negro women and girls take their places naturally within all phases of the association movement. White and Negro women within the Young Women's Christian Association are meeting their common task with more freedom and are less and less inhibited by tradition and expediency.

The following are the Negro committee members and secretaries of the National Board of the Y. W. C. A. located at 600 Lexington Avenue, New York City.

National Board Members

Mrs. Henry C. Bryant, Birmingham, Alabama
Mrs. E. P. Roberts, New York City
Miss Juanita J. Saddler, New York City

National Committee Members

Mrs. Ernest Alexander, New York City
Mrs. J. O. Blanton, Louisville, Kentucky
Miss Erma Cannon, Jefferson City, Missouri
Miss Oleta Crane, Langston, Oklahoma
Dean Hilda Davis, Raleigh, North Carolina
Miss Bonita Harrison, Prairie View, Texas
Miss Winnie Hawthorne, Tallahassee, Florida
Miss Hattie Horn, Kansas City, Missouri
Mrs. A. W. Hunton, Brooklyn, New York
Mrs. Arthur Logan, New York City
Miss Marjorie Lynch, Lynchburg, Virginia
Mrs. William Pickens, New York City
Dean Lucy Slowe, Washington, D. C.
Miss Odile Sweeney, Hampton, Virginia
Miss Edith Turner, Indianapolis, Indiana
Miss Jewell Watson, Nashville, Tennessee
Miss Pauline Watson, Pine Bluff, Arkansas

National Secretaries

Miss Marion Cuthbert, secretary, Leadership Division
Miss Celestine Smith, secretary, National Student Council
Mrs. Cordelia A. Winn, secretary, National Services Division
Miss Frances Williams, secretary, Laboratory Division

Y. W. C. A. Branches Among Negro Women

1. Asheville, North Carolina, 356-60 College Avenue
2. Atlanta, Georgia, 128 Piedmont Avenue, N. E.
3. Atlantic City, New Jersey, 30 North Ohio Avenue
4. Baltimore, Maryland, 1200 Druid Hill Avenue
5. Beaumont, Texas, 1305 Gladys Street
6. Birmingham, Alabama, 1609 Seventh Avenue, North
7. Bridgeport, Connecticut, 60 Beach Street
8. Brooklyn, New York, 221 Ashland Place
9. Camden, New Jersey, 822 Kaighn Avenue
10. Charleston, South Carolina, 106 Coming Street
11. Charlotte, North Carolina, 405 South Brevard Street
12. Chattanooga, Tennessee, 839 East 8th Street
13. Chicago, Illinois, 4555-59 South Parkway
14. Cincinnati, Ohio, 702 West 8th Street
15. Columbia, South Carolina, 1429 Park Street
16. Columbus, Ohio, 690 East Long Street
17. Dayton, Ohio, 800 West 5th Street
18. Dallas, Texas, 2503 North Washington Street
19. Denver, Colorado, 2460 Welton Street
20. Des Moines, Iowa, 1407 Center Street
21. Detroit, Michigan, 469 East Elizabeth Street
22. Durham, North Carolina, 508 Fayetteville Street
23. Germantown, Pennsylvania, 6128 Germantown Avenue
24. Harrisburg, Pennsylvania, 804 Cowden Street
25. Houston, Texas, 506 Louisiana Avenue
26. Indianapolis, Indiana, 653 North West Street
27. Jersey City, New Jersey, 43 Belmont Avenue
28. Kansas City, Kansas, 337 Washington Boulevard
29. Kansas City, Missouri, 1501 East 19th Street
30. Knoxville, Tennessee, 329 Temperance Street
31. Lexington, Kentucky, 256 North Upper Street
32. Little Rock, Arkansas, 924 Gaines Street
33. Los Angeles, California, 1108 East 12 Street
34. Louisville, Kentucky, 528 South 6th Street
35. Lynchburg, Virginia, 613 Monroe Street
36. Milwaukee, Wisconsin, 1831 North 10th Street
37. Montclair, New Jersey, 159 Glenridge Avenue
38. Muncie, Indiana, 1301 First Street
39. Nashville, Tennessee, 436 Fifth Avenue, North
40. Newark, New Jersey, 25 Orleans Street
41. New Castle, Pennsylvania, 140 Elm Street
42. New Orleans, Louisiana, 2436 Canal Street
43. New York City, New York, 179 West 137th Street
44. Norfolk, Virginia, 719 Washington Street
45. Oakland, California, 828 Linden Street
46. Omaha, Nebraska, 2306 North 22nd Avenue
47. Orange, New Jersey, 66 Oakwood Avenue
48. Philadelphia, Pennsylvania, 1605 Catherine Street
49. Pittsburgh, Pennsylvania, 2044 Centre Avenue
50. Plainfield, New Jersey, 656 West 4th Street
51. Portland, Oregon, 6 Tillamook Street
52. Princeton, New Jersey, 184 Witherspoon Street
53. Richmond, Virginia, 515 North Seventh Street
54. Roanoke, Virginia, 107 Wells Avenue, N. W.
55. Rochester, New York, 192 Clarissa Street
56. San Antonia, Texas, 328 North Pine Street
57. San Diego, California, 29th and Clay Streets
58. Seattle, Washington, 102-21 Avenue, North
59. Springfield, Ohio, 134 West Clark Street
60. St. Joseph, Missouri, 110 South 13th Street
61. St. Louis, Missouri, 709 North Garrison Avenue
62. Trenton, New Jersey, 338 North Montgomery Street
63. Tulsa, Oklahoma, 601 East Easton Street
64. Washington, D. C., 901 R. I. Avenue
65. Wheeling, West Virginia, 1035 Chapline Street
66. Wilmington, Delaware, 1301 Tatnall Street
67. Wichita, Kansas, 818 North Water Street
68. Winston-Salem, North Carolina, 619 Chestnut Street
69. Youngstown, Ohio, 248 Belmont Avenue

WORK OF THE AMERICAN BAPTIST PUBLICATION SOCIETY AMONG NEGROES

This society has helped to promote and conduct Christian work among the Negroes ever since Civil War days, seeking to adapt its program and field service as well as its lesson helps to the needs of the day.

The society's director of Christian education in New York City cooperates with Horatio Hill, the Negro director of Christian education in Harlem, and it has supported either a full-time worker or a part-time worker to assist Dr. Hill in his work. It also supports a part-time Negro worker in Chicago. It's director of Christian education in Chicago cooperates heartily with this worker and with the other Negro church leaders of that area. It has carried forward similar cooperative efforts through its state and city directors of Christian education in every section where there are Negro churches.

The society has made generous donations of Sunday school literature and books for use in Negro Sunday schools, churches, colleges, and seminaries.

Rev. T. C. Walker of Gloucester, Virginia, was in the employ of the Publication Society for many years. While the society is not now supporting him, it cooperates with him in the promotion of all phases of Negro Christian work in that section of Virginia.

THE SALVATION ARMY AND THE NEGRO

The Salvation Army is an international organization operating in 91 countries and colonies throughout the world and is founded on a principle which does not differentiate between color or creed emphasizing the Fatherhood of God and the brotherhood of man as laid down in the scriptures "God hath made of one blood all nations to dwell on all the face of the earth."

The Army's operations in whatever country carried on, are equally applicable to all mankind. The doors of its institutions are open to the Negro as much as to the white, the only necessary qualification being the need of spiritual or physical aid.

There is little doubt that the Salvation Army has more colored adherents than any other religious organization.

At its four colleges in the United States where men and women are trained for officership, the colored cadet receives exactly the same tuition and treatment as the white.

In conjunction with its world-wide policy, the Army, where circumstances warrant, operates colored corps and institutions, as in Greater New York, where it has three colored branches—two neighborhood centers and one hotel.

However, Salvation Army institutions everywhere are open to all races and the colored mother in a maternity home gets the same love and care as the other patients, and the colored man in a Men's Social Service Center afforded the best facilities the Army can offer in working out his rehabilitation.

The Salvation Army believes that atonement was made on the Cross for the sins of all mankind and that the blood of the Saviour washes away all the sin in men's hearts binding them together, whatever their color, creed or race, into one great brotherhood.

THE AMERICAN BIBLE SOCIETY WORK AMONG NEGROES

The work of the American Bible Society among Negroes was established in 1901, and is carried on chiefly in the southern states. It also carries on the translation and publication of the Scriptures in African languages. Since the organization of the "Agency among the Colored People in the United States," there has been circulated among Negroes a total of 2,828,368 volumes of Scripture. The circulation in 1935 was: 9,158 Bibles, 15,604 Testaments, 154,135 Gospels and other portions.

The work, long under the superintendency of the Rev. J. P. Wragg, D. D., is now directed from the Bible House on Park Avenue and 57th Street, New York City. The field is in four divisions with secretaries in charge: Atlanta Division, (Georgia, Florida, Alabama, Mississippi, Tennessee) Rev. D. H. Stanton, D. D., 56 Gammon Avenue, S. E., Atlanta, Georgia; Charlotte Division, (North Carolina, South Carolina, Virginia, West Virginia, Maryland, District of Columbia) Rev. J. S. N. Tross, D. D., 329 South Brevard Street, Charlotte, North Carolina; Cleveland Division, (Ohio, Pennsylvania, New York, New Jersey, Delaware, Michigan, Indiana, Illinois, Missouri, Kentucky) Rev. A. J. Allen, D. D., 2193 East 89th Street, Cleveland, Ohio; Dallas Division (Texas, Louisiana, Arkansas, Oklahoma, Kansas) Rev. M. L. Vaughters, D. D., 2549 Elm Street, Dallas, Texas.

THE WORK OF THE AMERICAN SUNDAY SCHOOL UNION AMONG NEGROES

This society had some general work among Negroes of Virginia for several years. It now has enlarged its scope by introducing missionary work among the Negroes of the Black Belt. In its desire to meet conditions, and in order to obtain greater effectiveness in administration, a new district has been organized which includes only the territory being covered by the colored missionaries who are working in the southern states. The new district includes the work among the Negro people in the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and southern Texas. A general representative has been appointed who for the present is looking after the work under the immediate supervision of the secretary of missions of the society. At present, four missionaries are under commission and others will be appointed in the near future. These men now report having Sunday schools holding regular sessions in 170 communities located in the rural areas of the southland. For the last fiscal year they report thirty-nine new Sunday schools organized with 78 teachers and 1,333 scholars enrolled; 4,882 families receive pastoral visits; 517 sermons and religious addresses were delivered. The schools organized within the last fiscal year are in addition to the 616 schools already organized and being maintained by them.

The American Sunday School Union is deeply interested in the religious welfare of the Negro of the South, and is seeking to cooperate with every agency looking toward their moral and religious betterment.

The headquarters of the American Sunday School Union are 1816 Chestnut Street, Philadelphia, Pennsylvania.

The officers are: E. Clarence Miller, LL. D., president; Elliott D. Parkhill, D. D., general secretary (in charge of work among Negroes); Arthur M. Baker, Ph. D., editor of publications, and John H. Talley, treasurer.

WORK OF THE BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AMONG NEGROES

The Presbyterian Church in the United States has always been interested in the evangelization and education of the Negro. Reference to the minutes of the General Assembly for the year 1800 reveals the following: "The Assembly * * * agreed that the following objects deserve consideration, viz: The gospeling of the Indians * * *. The instruction of the Negroes, the poor, and those who are destitute of the means of grace * * *.

As early as the year 1801, the Rev. John Chavis, "a black man of prudence and piety," was employed as missionary "among people of his own color." Mr. Chavis was born near Oxford, North Carolina, in 1763, and educated at Princeton College by white friends who wished to see what progress an educated Negro could make. He was licensed and preached in Virginia until 1805, when he was transferred to North Carolina where he remained until 1832. In addition to his ecclesiastical duties, he found time to conduct a classical school for white boys. John Chavis was one of the greatest factors in the early religious development of his race.

That was over one hundred thirty-five years ago. The Board of National Missions is still carrying on an extensive program for Negro advancement, working through church, school, community station, and Sunday School. Last year, through its Unit of Work for Colored People, the Board gave aid to 369 Negro churches and missions with a total of 24,555 communicants. Under this division there is a personnel of 488 Negro workers, 227 of whom are ministers with both college and seminary training. The unit maintains 19 educational institutions, 14 of which are boarding schools and five day schools. All but three of the boarding schools and all of the day schools are coeducational. In the last few years many of the schools formerly operated under the Board of National Missions have been turned over to pubilc school authorities for maintenance, or have been consolidated with schools nearby for purposes of economy. The schools which remain have large enrollments, many of the students being brought into some of the rural schools by bus. Ten of the boarding schools are high schools, three of which offer two-year normal courses; three are junior colleges; and one is a university. Of the five day schools, two are high schools and three elementary. The chief purpose of all the schools is to develop Christian leadership and to direct the talents of Negro youth to Christian service. There are fourteen community stations under the direction of the Board, attempting to give aid, service, and religious instruction to their communities.

In addition to the organized church and the boarding and day schools, the Board gives special attention to the cultivation of Sunday schools under the direction of Sunday school missionaries, of which there are eighteen on the field. This year's report shows 580 mission Sunday schools for Negroes. Mr. John M. Somerndike, whose address is 156 Fifth Avenue, New York City, is the secretary of the Department of Sunday School Missions. The Rev. A. B. McCoy, D. D., superintendent of Sunday School Missions for Negroes, of 200 Auburn Avenue, Atlanta, Georgia, working under the direction of Mr. Somerndike, is doing much toward the evangelization of the Negro youth in the South. He organizes and conducts Sunday schools where there are no other opportunities for the development of the spiritual life, and supervises the work of Sunday School missionaries in twelve southern states.

The secretary of the Unit of Work for Colored People is Dr. John M. Gaston, with headquarters at 511 Bessemer Building, Pittsburgh, Pennsylvania. Dr. L. B. West, 316 Carmel Street, Charlotte, North Carolina, works as field representative in the southern states, traveling from one church to another and from one school to another to inspire and direct the work of the unit on the field.

The general secretary of the Board of National Missions of the Presbyterian Church in the U. S. A. is Dr. E. Graham Wilson, 156 Fifth Avenue, New York City.

DIVISION XII
POPULATION UNITED STATES

FREE AND SLAVE NEGRO POPULATION 1790 AND 1860

TOTAL NEGROES, FREE AND SLAVE, BY STATES, 1790

Name of State	Slave	Free	Total
Maine	———	536	536
New Hampshire	157	630	787
Vermont	———	269	269
Massachusetts	———	5,369	5,369
Rhode Island	958	3,484	4,442
Connecticut	2,648	2,771	5,419
New York	21,193	4,682	25,875
New Jersey	11,423	2,762	14,185
Pennsylvania	3,707	6,531	10,238
Delaware	8,887	3,899	12,786
Maryland	103,036	8,043	111,079
Virginia	292,627	12,866	305,493
North Carolina	100,783	5,041	105,824
South Carolina	107,094	1,801	108,895
Georgia	29,264	398	29,662
Kentucky	12,430	114	12,544
Tennessee	3,417	361	3,778
Total	697,624	59,557	757,181

TOTAL NEGROES, FREE AND SLAVE BY STATES, 1860

Name of State	Slave	Free	Total
Maine	———	1,327	1,327
New Hampshire	———	494	494
Vermont	———	709	709
Massachusetts	———	9,602	9,602
Rhode Island	———	3,952	3,925
Connecticut	———	8,627	8,627
New York	———	49,005	49,005
New Jersey	18	25,318	25,336
Pennsylvania	———	56,949	56,949
Delaware	1,798	19,829	21,627
Maryland	87,189	83,942	171,131
Dist. of Columbia	3,185	11,131	14,316
Virginia	490,865	58,042	548,907
North Carolina	331,059	30,463	361,522
South Carolina	402,406	9,914	412,320
Georgia	462,198	3,500	465,698
Kentucky	225,483	10,684	236,167
Tennessee	275,179	7,300	283,019
Ohio	———	36,673	36,673
Indiana	———	11,428	11,428
Illinois	———	7,628	7,628
Michigan	———	6,799	6,799
Wisconsin	———	1,171	1,171
Alabama	435,080	2,690	437,770
Mississippi	436,631	773	437,404
Louisiana	331,726	18,647	350,373
Arkansas	111,115	144	111,259
Missouri	114,931	3,572	118,503
Florida	61,745	932	62,677
Iowa	———	1,069	1,069
California	———	4,086	4,086
Kansas	2	625	627
Minnesota	———	259	259
Oregon	———	128	128
Texas	182,566	355	182,921
Colorado	———	46	46
New Mexico	———	85	85
Utah	29	30	59
Washington	———	30	30
Nebraska	15	67	82
Nevada	———	45	45
Total	3,953,760	488,070	4,441,830

NUMBER AND PER CENT OF INCREASE OF FREE AND SLAVE NEGRO POPULATION, 1790 TO 1860

Year	FREE Number	FREE Per Cent of increase over preceding census	SLAVE Number	SLAVE Per Cent of increase over preceding census
1790	59,557	——	697,624	——
1800	108,435	82.1	893,602	28.1
1810	186,446	71.9	1,191,362	33.3
1820	233,634	25.3	1,538,022	29.1
1830	319,599	36.8	2,009,043	30.6
1840	386,293	20.9	2,487,355	23.8
1850	434,495	12.5	3,204,313	28.8
1860	488,070	12.3	3,953,760	23.4

The Census Bureau estimates that the value of the slaves in the southern states in 1860 amounted to $1,500,000,000 (See abstract of special bulletin, "Wealth, Debt and Taxation 1913," page 10.)

POPULATION EACH CENSUS YEAR, 1790-1930

Census Year	Number: Total Population	Number: White	Number: Negro	Number: Indian Chinese Japanese and all Others*	Per Cent: White	Per Cent: Negro	Per Cent: Indian Chinese Japanese and all Others*	Per cent increase of white and Negro population: White	Per cent increase of white and Negro population: Negro
1930	122,775,046	108,864,207	11,891,143	2,019,696	88.7	9.7	1.6	15.7	13.6
1920	105,710,620	94,120,374	10,463,131	1,127,115	89.7	9.9	0.4	15.7	6.5
1910	91,972,266	81,364,447	9,827,763	78,056	88.9	10.7	0.4	21.8	11.5
1900	75,994,575	66,809,196	8,833,994	351,385	87.9	11.6	0.5	21.2	18.0
1890	62,947,714	55,101,258	7,488,676	357,780	87.5	11.9	0.6	27.0	13.8
1880	50,155,783	43,402,970	6,580,793	172,020	86.5	13.1	0.3	29.2	22.0
1870	38,558,371	33,589,377	4,880,009	88,985	87.1	12.7	0.2	24.8	21.4
1860	31,443,321	26,922,537	4,441,830	78,954	85.6	14.1	0.3	37.7	22.1
1850	23,191,876	19,553,068	3,638,808	——	84.3	15.7	—	37.7	26.6
1840	17,069,453	14,195,805	2,873,648	——	83.2	16.8	—	34.7	23.4
1830	12,866,020	10,537,378	2,328,642	——	81.9	18.1	—	33.9	31.4
1820	9,638,453	7,866,797	1,771,656	——	81.6	18.4	—	34.2	28.6
1810	7,239,881	5,862,073	1,377,808	——	81.0	19.0	—	36.1	37.5
1800	5,308,483	4,306,446	1,002,037	——	81.1	18.9	—	35.8	32.3
1790	3,929,214	3,172,006	757,208	——	80.7	19.3	—	—	—

*A total of 1,422,533 Mexicans in 1930; 700,541 in 1920; and 367,510 in 1910 were excluded from the white population. For census years prior to 1910 the white population includes Mexicans.

BLACK AND MULATTO POPULATION, 1850-1920 (1)

The census report for 1920, Vol. II, page 16 says: "Considerable uncertainty necessarily attaches to the classification of Negroes as black and mulatto, since the accuracy of the distinction made depends largely upon the judgment and care employed by the enumerators. Moreover, the fact that the definition of the term 'mulatto' adopted at different censuses has not been entirely uniform doubtless affects the comparability of the figures in some degree. At the census of 1920 the instructions were to report as 'black' all full-blooded Negroes and as 'mulatto' all Negroes having some proportion of white blood. The instructions were substantially the same at the censuses of 1910 and 1870, but the term 'black' as employed in 1890 denoted all persons 'having three-fourths or more black blood,' other persons with any proportion of Negro 'quadroons,' or 'octoroons.' In 1900 blood being classed as 'mulattoes,' and in 1880, no classification of Negroes as black or mulatto was attempted, and at the censuses of 1860 and 1850 the terms 'black' and 'mulatto' appear not to have been defined."

Year	Negro Population: Total	Negro Population: Black	Negro Population: Mulatto	Per Cent of Total: Black	Per Cent of Total: Mulatto
1920	10,463,131	8,802,577	1,660,554	84.1	15.9
1910	9,827,763	7,777,077	2,050,686	79.1	20.9
1890	7,488,676*	6,337,980	1,132,060	84.8	15.2
1870	4,880,009	4,295,960	584,049	88.0	12.0
1860	4,441,830	3,853,467	588,363	86.8	13.2
1850	3,638,808	3,233,057	405,751	88.8	11.2

*Includes 18,636 Negroes enumerated in Indian territory, not distinguished as black or mulatto.

The editor of the Negro Year Book is of the opinion that some probable causes for the apparent decrease in

(1) Not reported for 1930.

the number of mulattoes in 1920 as compared with 1910 are: (1) As already noted above, many Negroes were probably not enumerated in 1920. (2) Many mulattoes of dark complexion were, no doubt, returned as blacks. (3) Many mulattoes of very light complexion were, no doubt, returned as whites.

The explanation as given by the United States Census, Volume II, 1920 Census, page 17, is that: "It is likely that the explanation of the relatively large proportion of mulattoes shown for 1910 may be found in part in the fact that a larger proportion of the Negro population was canvassed by Negro enumerators in that year than in any other census year. It is probable that the practice of returning as black those mulattoes who had but a small admixture of white blood was greater among the white than among the Negro enumerators. Moreover, the Negro enumerators may have taken somewhat greater care than did the white enumerators to ascertain whether Negroes whom they were not able to interview personally were blacks or mulattoes.

"In order to ascertain the probable effect of the employment of Negro enumerators in 1910 upon the proportion of the Negro population returned as mulattoes in that year as compared with 1920, a special tabulation was made for the 16 southern states and the District of Columbia and for 10 northern states: Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Missouri, and Kansas—in all of which a part of the Negro population was canvassed by Negro enumerators in 1910. The total Negro population of the area covered was 10,303,399 in 1920 and 9,714,770 in 1910, or between 98 and 99 per cent of the total Negro population of the United States in each year. The number of enumeration districts in this area in which Negro enumerators were employed in 1910 was 2,055. This special tabulation brought out the following facts:

"Considering as one group those counties in each of which three or more Negro enumerators were employed in 1910, the percentage mulatto in the Negro population decreased from 21.8 in that year to 16.1 in 1920; considering as another group those counties in each of which one or two Negro enumerators were employed, the percentage mulatto decreased from 21 to 14.2; and considering as a third group those counties in which white enumerators only were employed, the percentage decreased from 19.6 to 15.9. Thus the decrease in the counties in which white enumerators only were employed in 1910 was nearly two-thirds as great as the decrease in those counties in each of which three or more Negro enumerators were employed in that year.

"Moreover, in every one of the 26 states covered by the comparison, a decrease in the percentage mulatto between 1910 and 1920 is shown for the group of counties in which white enumerators only were employed in 1910, and in a number of cases this decrease was equal to or greater than that for the groups of counties in which Negro enumerators were employed in 1910. It appears, therefore, that the employment of Negro enumerators in certain counties in 1910 and of white enumerators only in 1920 had some effect in reducing the proportion of mulattoes in the Negro population, as shown by the returns for 1920 in comparison with those for 1910, but that this was not the sole nor principal cause of the indicated decrease."

BLACK AND MULATTO ELEMENTS NEGRO POPULATION UNITED STATES
1850-1920

Section	Total	Black	Mulatto Number	Mulatto Per Cent	Mulattoes to 1000 Blacks
1850					
United States	3,638,808	3,233,057	405,751	11.2	126
The South	3,352,198	3,017,490	334,708	10.0	111
The North	285,369	214,617	70,752	24.8	329
The West	1,241	950	291	23.4	306
1870					
United States	4,880,009	2,295,960	584,049	12.0	136
The South	4,420,811	3,931,107	489,704	11.1	125
The North	452,818	360,744	92,074	20.3	255
The West	6,380	4,109	2,271	35.6	553
1890					
United States	7,488,686*	6,337,980	1,132,060	15.2	179
The South	6,760,577*	5,816,997	924,944	13.7	159
The North	701,018	504,506	196,512	28.0	390
The West	27,081	16,477	10,604	39.2	644
1910					
United States	9,827,763	7,777,077	2,050,686	20.9	264
The South	8,749,427	6,988,567	1,760,860	20.1	252
The North	1,027,674	754,115	273,559	26.6	363
The West	50,662	34,395	16,267	32.1	473
1920					
United States	10,463,131	8,802,577	1,660,554	15.9	189
The South	8,912,231	7,514,724	1,397,507	15.7	186
The North	1,472,309	1,228,848	243,461	16.5	198
The West	78,591	59,005	19,586	24.9	366

*Includes 18,636 Negroes enumerated in Indian territory not distinguished as black or mulatto.

INCREASE BLACK AND MULATTO ELEMENTS NEGRO POPULATION BY 20 YEAR PERIODS, 1850-1910 AND THE 10 YEAR PERIOD, 1910-1920

Section	Total	Black	Mulatto	Total	Black	Mulattoes Mulatto to 1,000 Blacks	
1850-1870							
United States	1,241,201	1,062,903	178,298	34.1	32.9	43.9	168
The South	1,068,613	913,617	154,966	31.8	30.3	46.3	170
The North	167,449	146,127	21,322	58.7	68.1	30.2	146
The West	5,139	3,159	1,980	414.1	331.7	680.4	627
1870-1890							
United States	2,590,031	2,042,020	548,011	53.5	47.5	93.8	268
The South	2,321,130	1,885,890	435,240	52.5	48.0	88.9	231
The North	248,200	143,762	104,438	54.8	39.9	113.4	726
The West	20,701	12,368	8,333	324.5	801.0	366.9	674
1890-1910							
United States	2,357,723	1,439,097	918,626	31.2	22.7	81.1	638
The North	326,656	249,609	77,047	46.6	49.5	39.2	309
The South	2,007,486	1,171,570	835,916	29.7	20.1	90.4	714
The West	23,581	17,918	5,663	87.1	108.7	53.4	316
1910-1920							
United States	635,368	1,025,500	—390,132	6.5	13.2	—19.0	—382
The South	162,804	562,157	—363,353	1.9	7.5	—20.6	—690
The North	444,635	474,733	—30,098	43.2	62.9	—11.0	—64
The West	27,929	24,610	3,319	55.1	71.5	20.4	123
1850-1920							
United States	6,824,323	5,569,520	1,254,803	187.5	172.3	309.3	225
The South	5,560,033	4,497,234	1,062,799	165.8	149.0	317.5	236
The North	1,186,940	1,014,231	173,709	415.9	472.6	245.5	171
The West	77,350	58,055	19,295	6232.8	6111.0	6596.2	333

TOTAL AND NEGRO POPULATION BY STATES AND PER CENT NEGRO POPULATION OF TOTAL IN EACH STATE IN 1930

STATES	Total Population	Negro Population	Per Cent Negro in Total Population
New England			
Maine	797,423	1,096	0.1
New Hampshire	465,293	790	0.2
Vermont	359,611	568	0.2
Massachusetts	4,249,614	52,365	1.2
Rhode Island	687,497	9,913	1.4
Connecticut	1,606,903	29,354	1.8
Middle Atlantic			
New York	12,588,066	412,814	3.3
New Jersey	4,041,334	208,828	5.2
Pennsylvania	9,631,350	431,257	4.5
East North Central			
Ohio	6,646,697	309,304	4.7
Indiana	3,238,503	111,982	3.5
Illinois	7,630,654	328,972	4.3
Michigan	4,842,325	169,453	3.5
Wisconsin	2,939,006	10,739	0.4
West North Central			
Minnesota	2,563,953	9,445	0.4
Iowa	2,470,939	17,380	0.7
Missouri	3,629,367	223,840	6.2
North Dakota	680,845	377	0.1
South Dakota	692,849	646	0.1
Nebraska	1,377,963	13,752	1.0
Kansas	1,880,999	66,344	3.5
South Atlantic			
Delaware	238,380	32,602	13.6
Maryland	1,631,526	276,379	16.9
District of Columbia	486,869	132,068	27.1
Virginia	2,421,851	650,165	26.8
West Virginia	1,729,205	114,893	6.6
North Carolina	3,170,276	918,647	29.0
South Carolina	1,738,765	793,681	45.6
Georgia	2,908,506	1,071,125	36.8
Florida	1,468,211	431,828	29.4
East South Central			
Kentucky	2,614,589	226,040	8.6
Tennessee	2,616,556	477,646	18.3
Alabama	2,646,248	944,834	35.7
Mississippi	2,009,821	1,009,718	50.2
West South Central			
Arkansas	1,854,482	478,463	25.8
Louisiana	2,101,593	776,326	36.9
Oklahoma	2,396,040	172,198	7.2
Texas	5,824,715	854,964	14.7
Mountain			
Montana	537,606	1,256	0.2
Idaho	445,032	668	0.1
Wyoming	225,565	1,250	0.6
Colorado	1,035,791	11,828	1.1
New Mexico	423,317	2,850	0.7
Arizona	435,573	10,749	2.5
Utah	507,847	1,108	0.2
Nevada	91,058	516	0.6
Pacific			
Washington	1,563,396	6,840	0.4
Oregon	953,786	2,234	0.2
California	5,677,251	81,048	1.4

TOTAL AND NEGRO POPULATION BY SECTIONS, AND SOUTHERN DIVISION: 1830 TO 1930

SECTION AND DIVISION	1930	1920	1910	POPULATION 1900	1890	1880	1870	1860	1850	1840	1830
TOTAL										(1)	(1)
United States	122,775,046	105,710,620	91,972,266	75,994,574	62,947,714	50,155,783	38,558,371	31,443,321	23,191,876	17,069,453	12,866,020
THE SOUTH	37,857,633	33,125,803	29,389,330	24,523,527	20,028,059	16,516,568	12,288,020	11,133,361	8,982,612	6,950,729	5,707,848
South Atlantic	15,793,589	13,990,272	12,194,895	10,443,480	8,857,922	7,597,197	5,853,610	5,364,703	4,679,090	3,925,299	3,645,752
East South Central	9,887,214	8,893,307	8,409,901	7,547,757	6,429,154	5,585,151	4,404,445	4,020,991	3,363,271	2,575,445	1,815,969
West South Central	12,176,830	10,242,224	8,784,534	6,532,290	4,740,983	3,334,220	2,029,965	1,747,667	940,251	449,985	246,127
THE NORTH	73,021,191	63,681,845	55,757,115	47,379,699	39,817,386	31,871,518	25,279,841	19,690,984	14,030,446	10,112,624	7,152,854
THE WEST	11,896,222	8,902,972	6,825,821	4,091,349	3,102,269	1,767,697	990,510	618,976	178,818	———	———
NEGRO											
United States	11,891,143	10,463,131	9,827,763	8,833,994	7,488,676	6,580,793	4,880,009	4,441,830	3,638,808	2,873,648	2,328,642
THE SOUTH	9,361,677	8,912,231	8,749,427	7,922,969	6,760,577	5,953,903	4,420,811	4,097,111	3,352,198	2,641,977	2,161,885
South Atlantic	4,421,888	4,325,120	4,112,488	3,729,017	3,262,990	2,941,202	2,216,705	2,058,198	1,860,871	1,597,317	1,529,283
East South Central	2,658,238	2,523,532	2,652,513	2,499,886	2,119,797	1,924,996	1,464,252	1,394,360	1,122,790	830,306	601,587
West South Central	2,281,951	2,063,579	1,984,426	1,694,066	1,378,090	1,087,705	739,854	644,553	368,537	214,354	131,015
THE NORTH	2,409,219	1,472,309	1,027,674	880,771	701,018	615,038	452,818	340,240	285,369	231,671	166,757
THE WEST	120,347	78,591	50,662	30,254	27,081	11,852	6,380	4,479	1,241	———	———
PER CENT DISTRIBUTION OF TOTAL POPULATION											
United States	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
THE SOUTH	30.8	31.3	32.0	32.3	31.8	32.9	31.9	35.4	38.7	40.7	44.4
South Atlantic	12.9	13.2	13.3	13.7	14.1	15.1	15.2	17.1	20.2	23.0	28.3
East South Central	8.1	8.4	9.1	9.9	10.2	11.1	11.4	12.8	14.5	15.1	14.1
West South Central	9.9	9.7	9.6	8.6	7.5	6.6	5.3	5.6	4.1	2.6	1.9
THE NORTH	59.5	60.2	60.6	62.3	63.3	63.5	65.6	62.6	60.5	59.2	55.6
THE WEST	9.7	8.4	7.4	5.4	4.9	3.5	2.6	2.0	.8	—	—
PER CENT DISTRIBUTION OF NEGRO POPULATION											
United States	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
THE SOUTH	78.7	85.2	89.0	89.7	90.3	90.5	90.6	92.2	92.1	91.9	92.8
South Atlantic	37.2	41.3	41.8	42.2	43.6	44.7	45.4	46.3	51.1	55.6	65.7
East South Central	22.4	24.1	27.0	28.3	28.3	29.3	30.0	31.4	30.9	28.9	21.5
West South Central	19.2	19.7	20.2	19.2	18.4	16.5	15.2	14.5	10.1	7.5	5.6
THE NORTH	20.3	14.1	10.5	10.0	9.4	9.3	9.3	7.7	7.8	8.1	7.2
THE WEST	1.0	.8	.5	.3	.4	.2	.1	.1	(2) —	—	—

1. Includes white persons (6,100 in 1840 and 5,318 in 1830) on public ships in the service of the United States, not credited to any division or State.
2. Less than 1-10 of 1 per cent.

NEGRO POPULATION OF NORTHERN AND WESTERN STATES

Division of States	Population 1900	1910	1920	1930
New England				
Maine	1,319	1,363	1,310	1,096
New Hampshire	662	564	621	790
Vermont	826	1,621	572	568
Massachusetts	31,974	38,055	45,466	52,365
Rhode Island	9,092	9,529	10,036	9,913
Connecticut	15,226	15,174	21,046	29,354
Middle Atlantic				
New York	99,232	134,191	198,483	412,814
New Jersey	69,844	89,760	117,132	208,828
Pennsylvania	156,845	193,919	284,568	431.257
East North Central				
Ohio	96,901	111,452	186,187	309,304
Indiana	57,505	60,320	80,810	111,982
Illinois	85,078	109,049	182,274	328,972
Michigan	15,816	17,115	60,082	169,453
Wisconsin	2,542	2,900	5,201	10,739
West North Central				
Minnesota	4,959	7,084	8,809	9,445
Iowa	12,693	14,973	19,005	17,380
Missouri	161,234	157,452	178,241	223,840
North Dakota	286	617	467	377
South Dakota	465	817	832	646
Nebraska	6,269	7,689	13,242	13,752
Kansas	52,003	54,030	57,925	66,344
Mountain				
Montana	1,523	1,834	1,658	1,256
Idaho	293	651	920	668
Wyoming	940	2,235	1,375	1,250
Colorado	8,570	11,453	11,318	11,828
Arizona	1,848	2,009	8,005	10,749
Utah	672	1,144	1,446	1,108
New Mexico	1,610	1,628	5,733	2,850
Nevada	134	513	346	516
Pacific				
Washington	2,514	6,058	6,883	6,840
Oregon	1,105	1,492	2,144	2,234
California	11,045	21,645	38,763	81,048
Total	911,025		1,550,900	
Total		1,078,336		2,529,566

WHITE AND NEGRO POPULATION IN THE SOUTH BY STATES
1900, 1910, 1920, 1930

State	White 1930	1920	1910	1900	Negro 1930	1920	1910	1900
The South	27,673,879	24,132,214	20,547,455	16,521,970	9,361,577	8,912,231	8,749,427	7,922,969
Delaware	205,694	192,615	171,102	153,977	32,602	30,335	31,181	30,697
Maryland	1,354,170	1,204,737	1,062,639	952,424	276,379	244,479	232,250	235,064
Dist. of Columbia	353,914	326,860	236,128	191,532	132,068	109,966	94,446	86,702
Virginia	1,770,405	1,617,909	1,389,809	1,192,855	650,165	690,017	671,096	660,722
West Virginia	1,613,934	1,377,235	1,156,817	915,233	114,893	86,345	64,173	43,499
North Carolina	2,234,948	1,783,779	1,500,511	1,263,603	918,647	763,407	697,843	624,466
South Carolina	944,040	818,538	679,161	557,807	793,681	864,719	835,843	782,321
Georgia	1,836,974	1,689,114	1,431,802	1,181,294	1,071,125	1,206,365	1,176,987	1,034,813
Florida	1,035,205	638,153	443,634	297,333	431,828	329,487	308,669	230,730
Kentucky	2,388,364	2,180,560	2,027,951	1,862,309	226,040	235,938	261,656	284,706
Tennessee	2,138,619	1,885,993	1,711,432	1,540,186	477,646	451,758	473,088	480,243
Alabama	1,700,775	1,447,032	1,228,832	1,001,152	944,834	900,652	908,282	827,307
Mississippi	996,856	853,962	786,111	641,200	1,009,718	935,184	1,009,487	907,630
Arkansas	1,374,906	1,279,757	1,031,026	944,580	478,463	472,220	442,891	366,856
Louisiana	1,318,160	1,096,611	941,086	729,616	776,326	700,257	713,874	650,804
Oklahoma	2,123,424	1,821,194	144,531	670,204	172,198	149,408	137,612	55,684
Texas	4,283,491	3,918,165	3,204,848	2,426,669	854,964	741,694	690,049	620,722

MIGRATION OF NEGROES

Number and Per Cent Living Outside State of Birth

Total number of Negroes in the United States for whom the state of birth was reported by the 1930 census was 11,739,479.

Of the above number, 8,774,754 or 74.7 per cent were living in the states in which they were born, and 2,964,725 or 25.3 per cent were living outside of the states in which they were born.

In 1920 the percentage living in states other than in which they were born was 19.9. In 1910 it was 16.6 and in 1900, 15.6.

Negroes Born in the South

Of the total number of Negroes reported in 1930 as born in the South, 10,699,458, it was found that 8,001,700 or 74.8 per cent were living in the states in which they were born; 1,271,545 or 11.9 per cent were living in other southern states, and 1,426,213 or 13.3 per cent were living in the North and West.

Number Born in the South and Living in the North and West

The number reported in 1930 as born in the South and living in the North and West was 1,426,213. This was 645,417 more than the number from the South, 780,794, who were living in the North in 1920.

Negroes Born in North and West

Of the number of Negroes reported for 1930 as being born in the North and West 1,040,180, it was found that 773,223 or 74.3 per cent were living in the states in which they were born; 212,251 or 20.4 per cent were living in other northern and western states and 54,706 or 5.3 per cent were living in the South. The number of Negroes born in the North and West, and living in the South in 1930 was 7,483 more than the number 47,223 from the North or West who were living in the South in 1920.

Percentage of Negroes Born in the North and West and in the Northern Part of the South Migrating to Other States Is Greater Than For the States of the Lower South

It is found that 25.7 per cent of Negroes born in the North or West are living in other states than those in which they were born.

Of those born in the states of the upper South, that is, Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, Kentucky, Tennessee, Arkansas, and Oklahoma, the corresponding percentage was 29.0.

Of the Negroes born in the lower southern states, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas, 23.1 per cent were living outside of the states in which they were born.

Some Examples of Negroes Migrating From the Lower South to Northern States

South Carolina to New York, 41,866; to Pennsylvania, 41,863; to New Jersey, 16,450.

Georgia to New Jersey, 22,380; to New York, 23,776; to Illinois, 24,902; to Michigan, 31,054; to Pennsylvania, 38,529; to Ohio, 48,847.

Alabama to Pennsylvania, 16,560; to Michigan, 20,216; to Illinois, 24,958; to Ohio, 34,366.

Mississippi to Michigan, 9,869; to Missouri, 31,363; to Illinois, 50,851.

Louisiana to Michigan, 3,988; to Missouri, 5,680; to Illinois, 19,867.

Texas to Michigan, 2,914; to Kansas, 4,190; to Missouri, 6,212; to Illinois, 6,669.

Five thousand or more Negroes have migrated from each of the following states to Michigan: Kentucky, 6,627; South Carolina, 8,921; Mississippi, 9,869; Tennessee, 12,478; Alabama, 20,216, and Georgia, 31,054.

INTERSECTIONAL MIGRATION NATIVE NEGRO POPULATION 1870-1930

Year	LIVING IN SOUTH Total	Born in South	Born in North and West	State of Birth Etc., not Reported	PERCENTAGE Born in South	Born in North and West	State of Birth Etc., not Reported
1870	4,416,788	4,400,132	15,583	1,073	99.6	0.4	—
1880	5,948,406	5,926,322	22,039	45	99.6	0.4	—
1890	6,753,917	6,667,014	23,268	63,635	98.7	0.3	0.9
1900	7,915,406	7,866,807	30,397	18,202	99.4	0.4	0.2
1910	8,758,858	8,668,619	41,489	28,750	99.2	0.5	0.3
1920	8,895,642	8,820,149	47,223	28,270	99.2	0.5	0.3
1930	9,347,039	9,273,245	54,706	19,088	99.2	0.6	0.2
	Native Negro Population Living in the North and West						
1870	453,576	149,100	304,073	403	32.9	67.0	—
1880	618,370	198,029	420,318	23	32.1	68.0	—
1890	714,780	241,855	457,833	15,092	33.8	64.1	2.1
1900	898,252	349,651	539,692	8,909	38.9	60.1	1.0
1910	1,048,566	440,534	595,401	12,631	42.0	56.8	1.2
1920	1,493,686	780,794	694,568	18,324	53.2	46.0	0.8
1930	2,445,474	1,426,213	985,305	33,956	58.3	40.3	1.4

(—) Less than one-tenth of one per cent.

GAIN NORTH AND WEST AND LOSS OF SOUTH BY INTERSTATE MIGRATION 1870-1930
NATIVE NEGRO POPULATION

Year	Born South and living in North and West: Number at end each decade	Born South and living in North and West: 10 year increase	Born North and West and Living in South: Number at end each decade	Born North and West and Living in South: 10 year increase	Net gain of North and loss of South: Gain at end each decade	Net gain of North and loss of South: 10 year increase
1870	149,100	———	15,583	——	133,517	——
1880	198,029	48,929	22,039	6,456	175,990	42,473
1890	241,855	43,286	23,268	1,229	218,587	42,597
1900	349,651	107,796	30,397	7,129	319,254	100,667
1910	440,534	90,883	41,489	11,092	399,045	79,791
1920	780,794	340,260	47,223	5,734	733,571	334,526
1930	1,426,213	645,419	54,706	7,683	1,371,507	637,926

INTERSTATE MIGRATION NEGROES BORN IN SOUTH AND LIVING OUTSIDE STATES OF BIRTH IN 1910, 1920 AND 1930

Residence	1910 Number	1910 Per Cent	1920 Number	1920 Per Cent	1930 Number	1930 Per Cent
Living in the North and West	440,534	30.2	780,794	42.2	1,426,213	52.9
Living in other Southern States to East and North of State of birth	256,574	17.5	276,949	14.9	614,516	22.7
Living in other Southern States to West and South of State of birth	762,839	52.3	791,839	42.9	657,029	24.4
Total	1,459,947	100.0	1,849,582	100.0	2,697,758	100.0

CENTER OF THE NEGRO POPULATION: 1790, 1880-1920

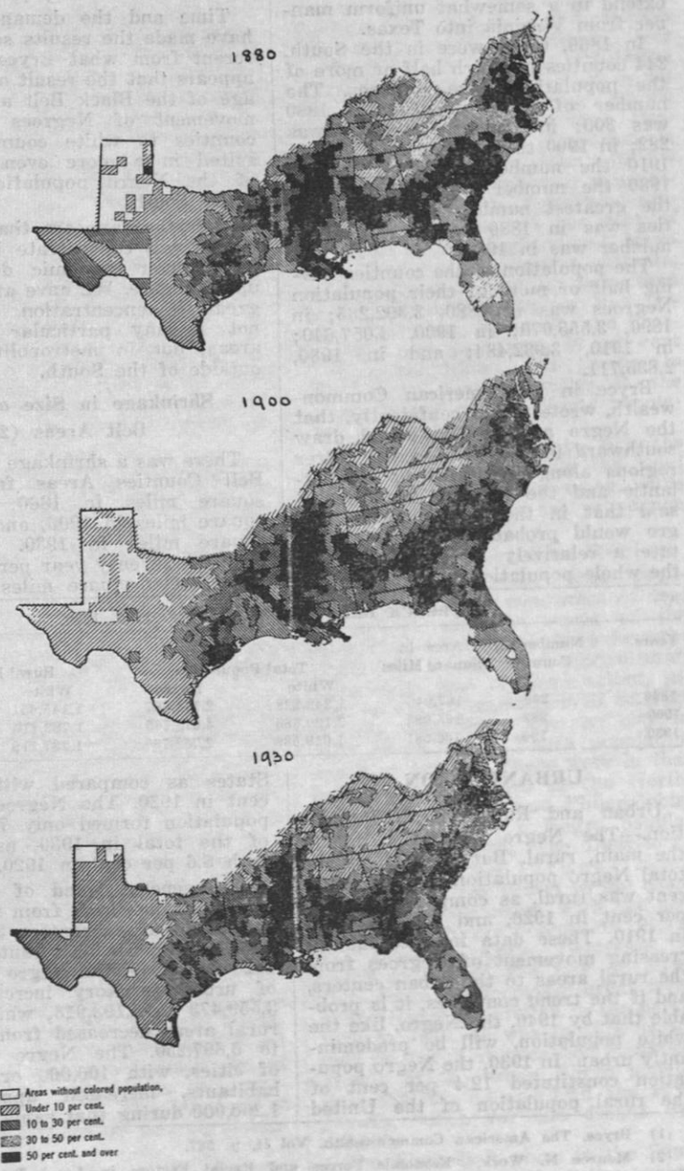
	Location of Center: North Latitude	West Longitude	Approximate location by important towns	Movement in Miles
	° ′ ″	° ′ ″		
1790	37 4 8	77 51 21	25 miles west-southwest of Petersburg Dinwiddie County, Va.	
1880	34 42 14	85 6 56	10.4 miles east of Layfayette, Walker County, Ga.	444.5 miles southwest
1890	34 36 18	85 26 49	10.5 miles southwest of Layfayette, Walker County, Ga.	20.1 miles southwest
1900	34 31 16	85 34 35	10.7 miles northeast of Fort Payne, Dekalb County, Ala.	9.1 miles southwest
1910	34 30 0	85 40 43	5.4 miles north-northeast of Fort Payne, Dekalb County, Ala.	6.0 miles west-S.W.
1920	34 46 52	85 30 48	1.8 miles north-northeast of Rising Fawn, Dade County, Ga.	21.6 miles northeast

In 1790, the center of Negro population was twenty-five miles southwest of Petersburg, Virginia. This center moved to the southwest for a hundred and thirty years until in 1910, it was located in the northeastern part of Alabama, 478 miles from the original Virginia center. In sharp contrast to the movement of the Negro population to the southwest, we find as a result of the demand of industry for Negro labor, that in 1920 the trend had abruptly changed and was moving toward the northeast. The center of Negro population had moved from Alabama back into Georgia, and was 9.4 miles farther east and 19.4 miles farther north in 1920 than it was in 1910. The center of Negro population on the basis of the 1930 census was not determined; it is safe to presume, however, that the direction of the movement of the center is still toward the northeast.

BLACK BELT AREAS

The production of staple crops in the South, particularly cotton, tended to cause the concentration of Negroes into special sections designated as Black Belt Areas. The Black Belt Areas, as commonly designated

Black Belt Areas.



consist of counties in which the Negroes constitute fifty per cent or more of the population. These areas extend in a somewhat uniform manner from Virginia into Texas.

In 1860, there were in the South, 244 counties in which half or more of the population were Negroes. The number of these counties in 1880 was 300; in 1890 the number was 282; in 1900 the number was 286; in 1910 the number was 264, and in 1930 the number was 189; that is, the greatest number of these counties was in 1880 and the smallest number was in 1930.

The population of the counties having half or more of their population Negroes was in 1880, 3,392,235; in 1890, 3,555,970; in 1900, 4,057,619; in 1910, 3,932,484; and in 1930, 2,835,711.

Bryce in his American Commonwealth, wrote rather confidently, that the Negro as a group would draw southward into the lower and hotter regions along the coast of the Atlantic and the Gulf of Mexico. He said that in these regions the Negro would probably tend to constitute a relatively larger element in the whole population, whereas, in the other regions of the country he would tend to be a relatively smaller element in the whole population. (1)

Time and the demands for labor have made the results somewhat different from what Bryce forecast. It appears that the result of the shrinkage of the Black Belt areas and the movement of Negroes from black counties to white counties has resulted in a more even distribution of the Negro population over the entire South.

It further appears that where the Negro will concentrate is dependent more upon economic demand than upon climate. We have at present the greatest concentration of Negroes, not in any particular Black Belt areas, but in metropolitan districts outside of the South.

Shrinkage in Size of Black Belt Areas (2)

There was a shrinkage in the Black Belt Counties Areas from 167,046 square miles in 1860, to 166,083 square miles in 1900, and to 106,581 square miles in 1930. A decrease over the seventy year period of more than 60,000 square miles.

BLACK BELT COUNTIES—1860, 1900, 1930

Years	Number of Counties	Area in Square Miles	Total Population		Rural Population	
			White	Negro	White	Negro
1860	240	167,046	1,242,228	2,171,687	1,145,651	2,101,927
1900	283	166,083	2,199,685	4,075,705	1,783,410	3,641,583
1930	190	106,581	1,619,589	2,752,796	1,237,219	2,445,643

URBANIZATION

Urban and Rural Negro Population.—The Negro population is, in the main, rural. But in 1930, of the total Negro population, only 56.3 per cent was rural, as compared with 66 per cent in 1920, and 72.7 per cent in 1910. These data indicate the increasing movement of Negroes from the rural areas to the urban centers, and if the trend continues, it is probable that by 1940, the Negro, like the white population, will be predominantly urban. In 1930, the Negro population constituted 12.4 per cent of the rural population of the United States as compared with 10.4 per cent in 1920. The Negroes in urban population formed only 7.5 per cent of the total in 1930, as compared with 6.6 per cent in 1920.

The general trend of the Negro movement has been from rural areas and small urban centers to cities of 100,000 or more inhabitants. Between 1920 and 1930, the Negro population of urban territory increased from 3,559,473 to 5,193,913, while that of rural areas decreased from 6,903,658 to 6,697,230. The Negro population of cities, with 100,000 or more inhabitants, increased approximately 1,200,000 during that same period.

(1) Bryce, The American Commonwealth, Vol II, p. 537.

(2) Monroe N. Work, "Economic Forces and Racial Factors in Land Tenure." Social Forces, 15:215-24. December, 1936.

In both decades, 1920 to 1930, and 1910 to 1920, the urban Negro population increased at a greater rate than the white population. The percentage of increase for the Negroes for the period 1920 to 1930 was 45.9 and for 1910 to 1920 was 32.6, as compared with 24.1 and 28.5, respectively, for the white population.

Rural and Urban Negro Population by Sections and Divisions.—A large part of the Negro population in the North and West was urban, while that of the South was rural. In 1930, the Negro population was 88.3 per cent urban in the North, and 82.5 per cent in the West, as compared with 31.7 per cent in the South.

There has been a steady increase from 1910 to 1930 in the percentage of the Negro urban population in the South Atlantic, the East South Central, and the West South Central divisions, in fact, in the South as a whole.

Although the total Negro population in the United States in 1930 was 43.7 per cent urban, yet in only 15 states (1 in the North, 13 in the South, and 1 in the West) was the Negro population less than 50 per cent urban, while the white population was 53 per cent urban. There were 28 states (9 in the North, 13 in the South, and 6 in the West) with a white population that was less than 50 per cent urban.

Urban, Rural-farm, and Rural-non Farm Negro Population.—In 1930, of the total Negro population in the United States, 39.4 per cent was rural-farm, that is, living on farms or in incorporated places of less than 2,500 inhabitants and in territory outside of incorporated places. The Negroes in incorporated places of less than 2,500 inhabitants and in the territory outside of these places, but not living on farms, constituted 17 per cent of the total Negro population in 1930.

In the South, the Negro population was approximately one-half rural-farm while in the North and West 2.7 and 5.1 per cent, respectively, of the total Negro population was rural-farm. In the South 19.1 per cent of the Negro population was rural-non-farm in 1930.

Negro Population in the Largest Cities.—There were 2,881,790 Negroes in the 93 cities having a total population of 100,000 or more in 1930. Seven cities, New York, Chicago, Philadelphia, Baltimore, Washington, New Orleans, and Detroit had more than 100,000 Negroes. Over one-third of the Negro population in the North was concentrated in the four northern cities having 100,000 or more Negroes. More than two-thirds of the Negro population in the North was in the cities with total population of 100,000 or more inhabitants. The Negro population represented more than 38 per cent of the total in Birmingham and Memphis; over 33 per cent in Atlanta, Jacksonville, and Norfolk; more than 25 per cent in Washington, New Orleans, Richmond, Nashville, and Chattanooga; and more than 20 per cent in Houston, Miami, and Tampa. In 1930, there were 80 cities in the United States with a Negro population of 10,000 or more.

In almost every southern city, the proportion of Negroes in the total population has been decreasing, while in the northern cities the proportion has been increasing.

Negroes in Metropolitan Districts

The growth of Negro urban population, until 1910, was more or less normal. It was the result of the growth of towns and cities brought about by the general agricultural, commercial, and to some extent, industrial development. It is of interest to note that there was no city in 1910 which had a Negro population equalling 100,000. There were in that year only two cities in the North, New York, 91,709; and Philadelphia, 84,459, which had a Negro population of over 50,000. The District of Columbia had the largest Negro population of any center in the country, 94,446; the center with the second largest Negro population, 91,717 was Shelby County, Tennessee, in which is located the city of Memphis. There was increased urban trend of the Negro population in the period 1900 to 1910. It was in this decade that for the first time, the numerical growth of the urban Negro population, 682,789, exceeded the rural growth, which for the decade was 310,980.

The Black Belt areas in the South developed as a result of the concen-

tration of Negro labor in areas particularly favorable for the production of staple crops, especially cotton. The demands of industry for Negro labor in the decades 1910-1920, and 1920-1930 have brought about a somewhat similar concentration of Negroes in industrial centers. The census monograph on "Metropolitan Districts, Population and Area" reports 3,658,404 Negroes in these districts, or 70.4 per cent of all Negroes living in urban territory. The greatest concentration of Negroes in metropolitan districts is in the North. Nine metropolitan regions in this section had a Negro population of 2,033,203 or 55.5 per cent of all Negroes in metropolitan areas.

NEGRO POPULATION IN SELECTED NORTHERN METROPOLITAN DISTRICTS (3)

District	Negro Population
Boston, Mass.	33,820
Columbus, O.	35,033
Indianapolis	44,598
Kansas City	60,763
Cincinnati	60,917
Pittsburgh	108,897
St. Louis (a)	125,269
The Great Lakes Region (b)	578,450
Middle Atlantic Seaboard Region	985,456
Total	2,033,203

(3) Population and Occupation Trends of the Negro 1890-1930, Paper presented by the editor to conference on "Economic Status of Negroes," Washington, May 11-13, 1933. Under the sponsorshsip of the Julius Rosenwald Fund.

(a) Metropolitan districts from Buffalo to Milwaukee; also Akron, Canton and Youngstown metropolitan districts in Ohio, the Flint district in Michigan, and the Fort Wayne and South Bend districts in Indiana.

(b) Metropolitan districts from New York City to Baltimore, by way of Philadelphia.

NUMBER AND PER CENT OF NEGROES IN UNITED STATES LIVING IN URBAN AND RURAL COMMUNITIES, 1890, 1900, 1910, 1920, 1930

Year	Number Urban	Number Rural	Per Cent Urban	Per Cent Rural
1930	5,193,913	6,697,230	43.7	56.3
1920	3,559,473	6,903,658	34.0	66.0
1910	2,689,229	7,138,534	27.4	72.6
1900	2,005,972	6,828,022	22.7	77.3
1890	1,481,142	6,007,534	19.8	80.2

INCREASE IN NUMBER AND PER CENT OF NEGROES IN UNITED STATES LIVING IN URBAN AND RURAL COMMUNITIES

Decade	Increase Number Urban	Increase Number Rural	Per Cent Urban	Per Cent Rural
1920-1930	1,634,440	—206,428	45.9	—3.0
1910-1920	874,676	—239,308	32.6	—3.4
1900-1910	683,257	310,512	34.0	4.5
1890-1900	524,830	820,488	35.4	13.6

NUMBER AND PER CENT OF NEGROES IN THE SOUTH LIVING IN URBAN AND RURAL COMMUNITIES, 1890, 1900, 1910, 1920, 1930

Year	Number Urban	Number Rural	Per Cent Urban	Per Cent Rural
1930	2,966,325	6,395,252	31.7	68.3
1920	2,250,899	6,661,332	25.3	74.7
1910	1,854,455	6,894,972	21.2	78.8
1900	1,364,796	6,558,173	17.2	82.8
1890	1,033,235	5,727,342	15.3	84.7

INCREASE IN NUMBER AND PER CENT OF NEGROES IN THE SOUTH IN URBAN AND RURAL COMMUNITIES

Decade	Increase Number Urban	Increase Number Rural	Per Cent Urban	Per Cent Rural
1920-1930	715,426	—266,080	31.8	—4.0
1910-1920	396,444	—233,640	21.3	—3.4
1900-1910	489,659	—336,800	35.8	—5.1
1890-1900	331,561	830,831	32.0	14.5

(A minus sign (-) indicates a decrease.)

HOMES OF NEGRO FAMILIES

Size of Families.—In 1930, of the 2,803,756 Negro families, 12.1 per cent were comprised of one person; 26.4 per cent of two persons; 17.9 per cent of three persons; 12.9 per cent of four persons; 9.5 per cent of five persons; and 21.3 per cent of six or more persons. The median size of the Negro family was 3.15 persons as compared with 3.34 for native-white families. The median size of the family in the South exceeded the median size for Negro families in the North and West.

Ownership of Homes.—In 1930, of the 2,803,756 Negro homes, 669,645, or 23.9 per cent were owned, and 2,050,217, or 73.1 per cent were rented. Of the total number of homes, 65 per cent were non-farm homes, and 35 per cent were farm homes. Of the non-farm homes, 26.4 per cent were owned and 70.8 per cent were rented, while 19.3 per cent of the farm homes were owned and 77.4 per cent rented. Between 1900 and 1930, the number of homes owned increased 296,195, or 79.3 per cent, while the number of homes rented increased 714,941, or 53.5 per cent. In the West 37 per cent of the Negro families owned their homes in 1930; in the South, 24.4 per cent; and in the North, 21.1 per cent.

	1890	1900	1910	1920	1930
All Homes	1,410,769	1,833,759	2,173,018	2,243,106	2,803,756
Owned	264,288	397,420	506,590	542,654	669,645
Rented	1,146,481	1,335,276	1,666,428	1,799,694	2,050,217

STATES, COUNTIES, AND CITIES HAVING THE LARGEST NUMBER AND PERCENTAGE OF NEGROES

The state of Georgia has the largest Negro population of any state. In 1930 it was 1,071,125. The state of Mississippi has the largest percentage of Negroes, 50.0 per cent of the total population. Negro population in Mississippi in 1930 was 1,009,718.

The three counties in the United States having the largest percentage of Negroes are Tunica County, Mississippi, 85.8 per cent, 18,224 Negroes and 2,986 whites; Lowndes County, Alabama, 85.8 per cent, 19,632 Negroes and 3,246 whites and Greene County, Alabama, 82.4 per cent, 16,263 Negroes and 3,483 whites.

The six cities in the United States having the largest Negro population are: New York, 327,706; Chicago, 233,903; Philadelphia, 219,599; Baltimore, 142,106; Washington, 132,068; and New Orleans, 129,632. There are now no cities in the United States in which 50 per cent or more of the population are Negroes. In 1910, there were four cities in the United States having 25,000 inhabitants or more with at least half of the population Negro. They were Jacksonville, Florida, 50.8 per cent, 29,293 Negro and 28,329 white; Montgomery, Alabama, 50.6 per cent, 19,322 Negro and 18,802 white; Charleston, South Carolina, 52.8 per cent, 31,056 Negro and 27,764 white; Savannah, Georgia, 51.1 per cent, 33,246 Negro and 31,784 whites.

NEGRO TOWNS AND SETTLEMENTS IN THE UNITED STATES

There is a considerable number of towns and settlements populated and governed entirely or almost entirely by Negroes. The origin of the majority of these towns and settlements in the North was due to the fact that in several instances in the ante-bellum period masters in the South freed their slaves, purchased land in the North and settled them there. The names and locations of these towns and fifteen of these settlements follow:

TOWNS

		Population
Alabama:		
Greenwood Village	Macon County	1,200
Hobson City	Calhoun County	
Plateau	Mobile County	4,429
Arkansas:		
Briscoe	Prairie County	
Edmondson	Crittenden County	
Gould	Lincoln County	
California:		85
Allensworth	Tulare County	
Bowles	Fresno County	
Victorville	San Bernardino County	
Florida:		200
Eatonville	Orange County	
Georgia:		
Burroughs	Chatham County	
Illinois:		2,063
Brooklyn	Schuyler County	
Robbins	Cook County	

TOWNS

			Population
Kansas:			
Nicodemus	Graham County		296
Maryland:			
Fairmont Heights, near Washington	Prince George County		1,218
Lincoln	Prince George County		
Highland Beach	Anne Arundel County		
North Brentwood	Prince George County		641
Michigan:			
Idlewild	Lake County		
Mississippi:			
Mound Bayou	Bolivar County		834
Mt. Carmel	Bolivar County		700
Renova	Bolivar County		
New Jersey:			
Gouldtown	Cumberland County		150
Lawnside	Camden County		1,379
Mizpah, near Atlantic City	Atlantic County		
Whitesboro, near Cape May	Cape May County		
New York:			
Sandy Ground	Richmond, Staten Island		
North Carolina:			
Columbia Heights, suburb of Winston-Salem	Forsythe County		
Method, near Raleigh	Wake County		
Oberlin, suburb of Raleigh	Wake County		
Ohio:			
Hanford	Franklin County		220
Oklahoma:			
Boley	Okfuskee County		874
Langston	Logan County		351
Lima	Seminole County		239
Porter	Wagoner County		
Redbird	Wagoner County		218
Rentiesville	McIntosh County		154
Taft	Muskogee County		690
Tatums	Carter County		
Tullahassee	Wagoner County		1,856
Vernon	McIntosh County		
Pennsylvania:			
Darby	Delaware County		2,772
South Carolina:			
Booker Washington Heights, near Columbia	Richland County		
Lincolnville	Charleston County		600
Texas:			
Independence Heights	Houston County		
Kendleton	Fort Bend County		
Virginia:			
Almargo	Pittsylvania County		
Hare Valley	Northampton County		
Ocean Grove	Norfolk County		
Titustown	Norfolk County		
Truxton, near Portsmouth	Norfolk County		
West Virginia:			
Institute	Kanawha County		600

SETTLEMENTS

Illinois:	
Stites	St. Clair County — 2,428
Indiana:	
Bassett Settlement	Howard County
Cabin Creek Settlement	Randolph County
Greenville Settlement	Randolph County
Lost Creek Settlement	Vigo County
Roberts Settlement	Hamilton County
Weaver Settlement	Grant County
Michigan:	
Calvin Township	Cass County

Nebraska:	
Brownlee	Cherry County
New Jersey:	
Snow Hill	Camden County
Ohio:	
Long	Drake County
McIntyre	Jefferson County
Randolph	Mercer County
Wilberforce	Green County
Pennsylvania	
Lincoln	Chester County

DIVISION XIII

OCCUPATIONS OF NEGROES

TRENDS OF THE OCCUPATIONS OF NEGROES FOR THE FORTY YEAR PERIOD, 1890-1930[1]

At the beginning of the period, the Negro was but twenty-five years removed from slavery. Under slavery he was engaged chiefly in two occupations, agriculture and domestic and personal service. In 1890, the majority of Negroes gainfully occupied were in these two main classes of occupations. The census reports of 1890 showed that of the Negro population ten years of age and over gainfully occupied, 55.8 per cent were in agriculture, 31 per cent were in domestic and personal service, and 13 per cent in all other occupations. In 1910, the per cent in all other occupations was 26.1; in 1920, 32.8; and in 1930, 34.7.

The census reports of 1890 showed that of the Negro population ten years of age and over gainfully occupied, 55.8 per cent were in agriculture, 31 per cent were in domestic and personal service, and 13 per cent in all other occupations. The trend of the occupations of Negroes into pursuits other than agriculture, and domestic and personal service in the past forty years, is indicated by the fact that in 1930 more than one-third, 34.7 per cent, were in pursuits other than in these two main classes of occupations.

PERCENTAGE OF NEGRO POPULATION GAINFULLY OCCUPIED, 1890-1930

Population Group	1890	1900	1910 (a)	1920	1930
Entire Population:					
Total	41.0	45.3	45.9	46.1	46.3
Males	28.1	30.4	32.3	31.1	30.8
Females	12.9	14.9	13.6	15.0	15.5
Population 10 Years and Over:					
Total	57.6	62.3	61.6	59.9	59.2
Males	39.4	41.8	43.4	40.4	39.4
Females	18.2	20.5	18.2	19.5	19.8
Population 16 Years and Over:					
Total	62.9	67.9	65.1	68.3	68.2
Males	43.3	46.1	47.2	46.4	45.5
Females	19.6	21.8	17.9	21.9	22.7

(a) Adjustments because of probable over enumeration of Negroes, male and female in agriculture in 1910.

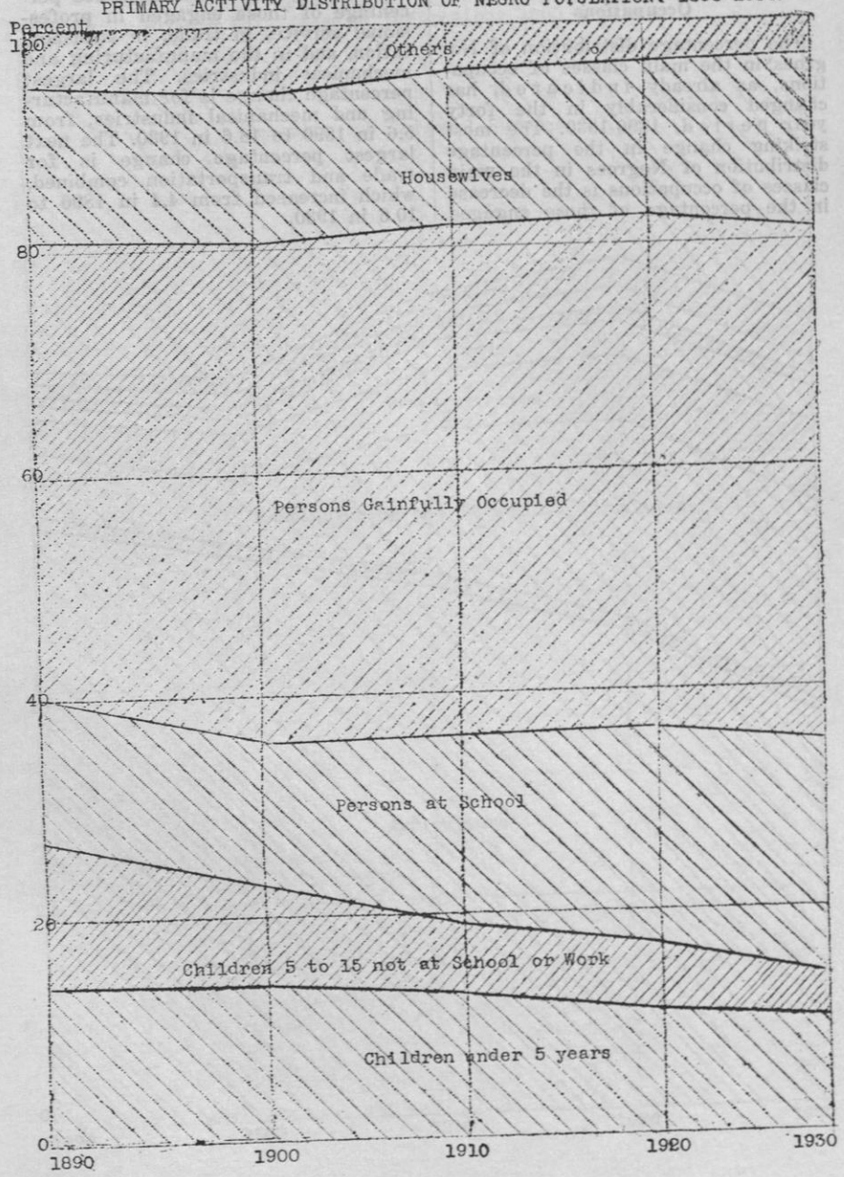
PERCENTAGE DISTRIBUTION OF GAINFULLY OCCUPIED NEGROES 10 YEARS OF AGE AND OVER, 1890-1930

Occupation Group	1890	1900	1910	1920	1930
Agriculture and Allied Occupations	56.6	53.9	49.0	45.1	36.7
Mining	0.6	0.9	1.4	1.5	1.4
Manufacturing and Mechanical Industries	5.6	5.7	14.0	18.4	18.6
Trade and Transportation	4.4	4.9	8.3	9.4	10.6
Clerical Service	0.3	0.3	0.4	0.8	0.7
Domestic and Personal Service	31.2	32.8	24.9	22.1	28.6
Public Service not elsewhere classified	0.2	0.3	0.5	1.0	0.9
Professional Service	1.1	1.2	1.5	1.7	2.5
Total	100.0	100.0	100.0	100.0	100.0

Primary Activities of the Negro Population

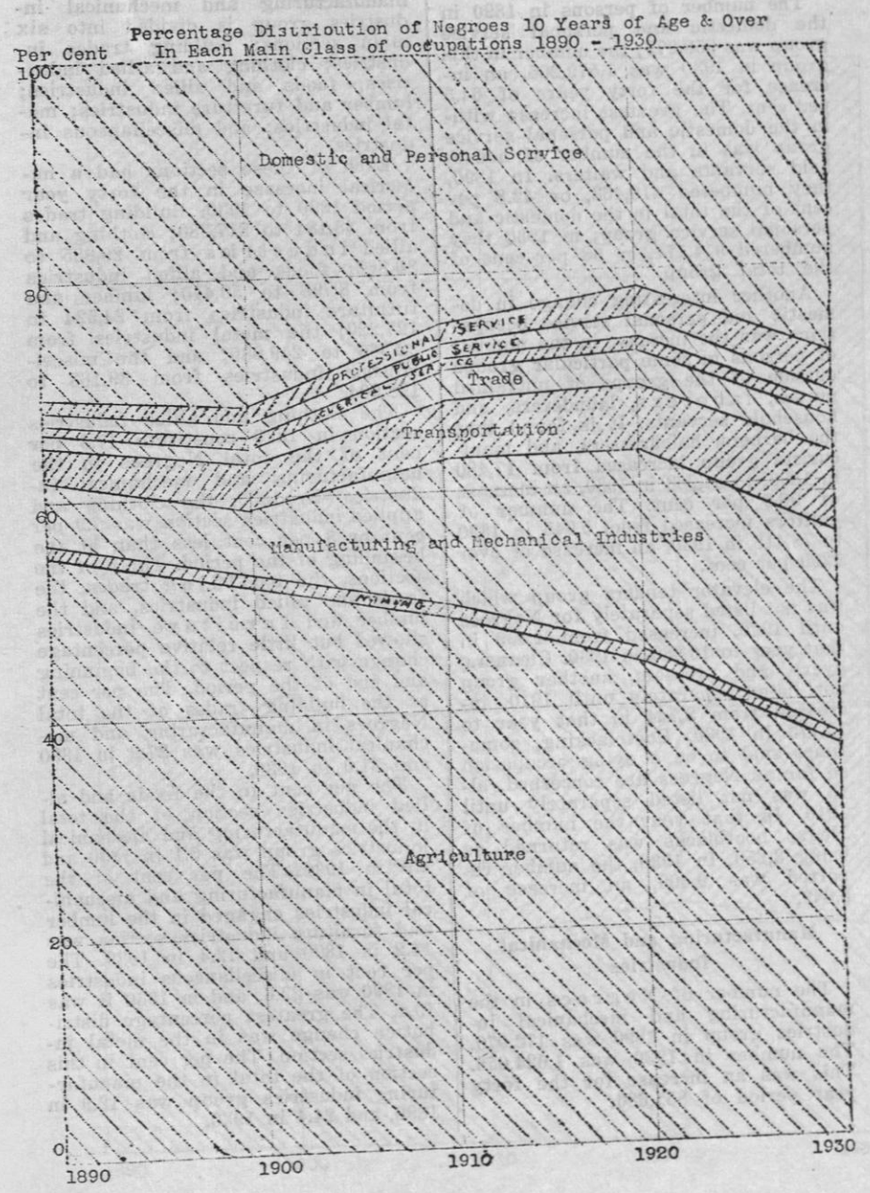
The entire Negro population may be considered with respect to its primary activities; that is, those gainfully occupied, those in school, housewives, etc. An estimate of the primary activity distribution of Negroes shows the following percentage distribution for 1930; gainfully occupied, 46.3; housewives, 15.7; persons at school, 20.8; children, five to fifteen years of age not at school or work, 4.1; children under five years of age, 10.3; and all others, 2.8. The pattern of this primary activity distribution 1890 to 1930 follows:

(1) Population and Occupation Trends of the Negro, 1890-1830, paper presented by the editor to conference on "Economic Status of the Negro," Washington, D. C., May 11-13, 1933, under the sponsorship of the Julius Rosenwald Fund.



Negroes in Main Classes of Occupations

The percentage distribution of Negroes in the main classes of occupations, as already indicated, has changed considerably in the forty year period, 1890-1930. The most striking change in the percentage distribution of Negroes in the main classes of occupations is the decrease in the percentage of those engaged in agriculture and domestic and personal service; and the increased percentage of those engaged in professional service, in trade, in transportation, and in the manufacturing and mechanical industries. The largest percentage change is for manufacturing and mechanical industries, from 5.6 in 1890 to 18.6 in 1930. The next largest percentage change is for trade and transportation combined, which increased from 4.4 in 1890 to 10.6 in 1930.



Domestic and Personal Service

The number of persons in 1890 in the domestic and personal service group was 958,279; the number in this group in 1930 was 1,579,205, an increase for the forty years of 64.5 per cent. The greatest increase within the domestic and personal service group was in the number of household servants and waiters. In 1890, they numbered 410,463, or 42.8 per cent of the total in the domestic and personal service group; in 1930 they numbered 914,171, or 58 per cent of the total group.

Another interesting change in domestic and personal service occupations was the increase in the number of persons in some particular groups outside of the groups of untrained nurses, laborers, launderers, and household servants. It is found that the barbers, hairdressers, and manicurists group increased from 17,480 in 1890, to 34,263 in 1930, an increase of 96.0 per cent. The number of janitors increased from 5,945 in 1890 to 78,415 in 1930, an increase of over 1200 per cent.

The elevator tenders group which was not listed separately for Negroes until 1910, increased from 4,999 in that year to 16,889 in 1930. Cleaners, dyers, and pressers, another group not listed separately until 1910, increased from 3,744 in that year to 15,773 in 1930. Bootblacking, sometimes said to be a dying occupation so far as Negroes are concerned, also was not listed separately until 1910. In that year the number of Negro bootblacks was returned as being 3,850. In 1930, the number reported was 9,499, an increase of 5,649.

Manufacturing and Mechanical Industries

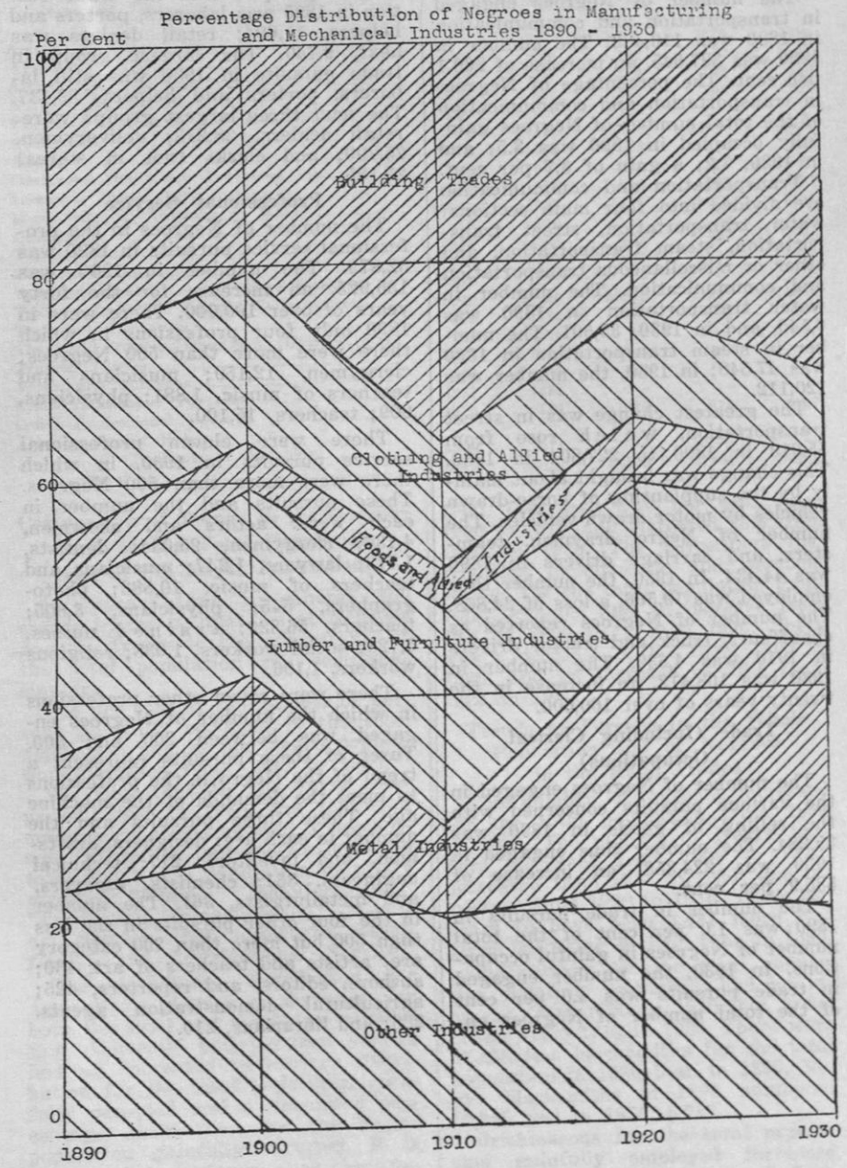
The number of Negroes in the manufacturing and mechanical industries group in 1890 was 172,970. The number in 1930 was 1,024,656. This was an increase for the forty year period of 851,686.

For purposes of comparison the manufacturing and mechanical industries group is divided into six main sections: building trades industries; clothing and allied industries; foods and allied industries; lumber and furniture industries; metal industries; and miscellaneous industries.

Each of these sections had a numerical increase in the forty year period 1890 to 1930. Building trades from 48,184 to 317,380; clothing and allied industries from 29,935 to 80,862; foods and allied industries from 8,798 to 50,410; lumber and furniture industries from 24,524 to 127,220; the metal industries from 22,366 to 249,880; and the miscellaneous industries from 39,163 to 198,904.

The clothing and allied industries section in 1890 constitute 17.3 per cent of the total Negroes in the manufacturing and mechanical industries. In 1930, the clothing and applied industries section was 7.9 per cent or 8 per cent less than at the beginning of the period. Three of the sections, the building trades, the foods and allied industries, and the lumber and furniture industries showed but little relative percentage change with respect to the beginning and end of the period. The per cent of the building trades of the total Negroes in manufacturing and mechanical industries was 27.9 in 1890 and 31.0 in 1930.

The per cent in the foods and allied industries section of the total in the manufacturing and mechanical industries group was 5.1 in 1890 and 4.9 in 1930. The per cent of the total in manufacturing and mechanical industries engaged in the lumber and furniture industries section was 14.2 in 1890 and 12.4 in 1930. The per cent in miscellaneous industries in 1890 was 22.6, and in 1930 it was 19.4. The greatest percentage distribution change was in the metal industries section. The per cent in this section of the total in the manufacturing industries group was 12.9 in 1890, and 24.4 in 1930.



Transportation

The number of Negroes engaged in transportation and communication in 1890 was 110,433. The number in 1930 was 397,645, an increase of 260.1 per cent. The percentage of Negroes in transportation and communication of the total number of Negroes gainfully occupied in 1890 was 3.5; and in 1930, 7.2; a gain of 3.7 per cent.

Transportation and communication are divided into four main sections: water transportation, street transportation, steam transportation, and other or miscellaneous transportation and communication. The number in water transportation in 1890 was 6,545, and in 1930, 35,501. The number in steam transportation in 1890 was 47,548; in 1930, the number was 120,112.

The greatest change was in street transportation, which rose from 55,913 in 1890 to 227,804 in 1930. This change was brought about mainly by the supplanting of horse-drawn vehicles by motor drawn vehicles. The number of Negro draymen, teamsters, and carriage drivers in 1890 was 44,434. In 1930, the number thus employed was 19,566, a loss of 24,868. The number of Negroes reported as chauffeurs, truck and tractor drivers in 1910 was 4,639. The number in 1930 was 108,412, an increase in the twenty years of over 100,000.

Trade (Including Clerical Occupations)

The number of Negroes engaged in the various pursuits concerned with the selling of goods in 1890 was 35,284. The number thus engaged in 1930 was 224,358, an increase of 535.9 per cent.

The number in trade pursuits in 1890 was 1.0 per cent of the total number of Negroes in gainful occupations. In 1930, the number engaged in trade pursuits was 4.0 per cent of the total number of Negroes engaged in gainful occupations. The largest group within the trade section in 1890 was laborers, porters and helpers, 11,694; retail dealers was next, 9,740. The largest group in trade pursuits in 1930 was still laborers, porters and helpers, 89,137. The next three largest groups were: retail dealers, 28,213; deliverymen, 25,299; and clerks (not in stores) 25,185.

Professional Service

The number of Negroes in the professional service pursuits in 1890 was 32,879. The number in 1930 was 135,925, an increase for the forty years of over 100,000. There were in 1890 only four professions in which there were more than 500 Negroes; clergymen, 12,159; musicians and teachers of music, 1,881; physicians, 909; teachers, 15,100.

There were eleven professional service pursuits in 1930, in which there were more than 500 Negroes. These pursuits and the number in each were: actors and showmen, 4,130; clergymen, 25,034; dentists, 1,773; lawyers, 1,247; musicians and teachers of music, 10,583; photographers, 545; physicians, 3,805; teachers, 56,829; trained nurses, 5,728; social workers, 1,038; religious workers, 1,196.

There were seven other professions in which the number of Negroes engaged was between 200 and 500. Three of these pursuits represent a trend of the Negro in the professions to meet the demands of the machine age. These three pursuits and the number in each are: designers, draftsmen, and inventors, 217; technical engineers, 351; chemists, assayers, and metallurgists, 361. The number in the four other pursuits in the less than 500 but more than 200 category are: artists and teachers of art, 430; authors, editors, and reporters, 425; agricultural demonstration agents, 226; and librarians, 210.

NEGROES IN PROFESSIONS

Name of Profession	1930	1920	1910	1900	1890
Actors, Showmen, etc.	4130	1973	2995	2020	1490
Architects	63	50	62	52	21
Artists, Sculptors and Teachers of Art	430	259	329	236	150
Authors, Editors, Reporters, etc.	425	315	362	309	225
Chemists, Assayers, and Metallurgists	361	207	116	—	—
Clergymen	25034	19571	17996	15528	12159
Dentists	1773	1109	478	212	120
Designers, Draftsmen, Inventors, etc.	217	145	174	25	23
Lawyers, Judges, and Justices	1247	950	915	728	431
Musicians and Teachers of Music	10583	5902	5606	3915	1881
Osteopaths	19	215	—	—	—
Photographers	545	608	404	247	190
Physicians and Surgeons	3805	3495	3077	1734	909
Religious, Charity, and Welfare Workers	2234	1231	—	—	—
Teachers in Public Schools, Colleges, etc.	56829	36626	29772	21267	15100
Technical Engineers	351	184	970	305	279
Theatrical Owners, Managers, Officials, etc.	166	175	93	—	—
Trained Nurses	5728	3341	2433	—	—
Veterinary Surgeons	134	145	122	—	69
Semi-Professional Pursuits	4981	1482	—	—	—
Other Professional Pursuits	1810	186	2994	913	1137
Attendants and Helpers (Professional Service)	16098	2014	—	—	—
Total	136963	80183	68898	47491	34184

Comparison of Trends in the Occupations of the Total Population and of the Negro Population

It appears that, in general, the trends in the occupations of Negroes and the trends in the occupations of the total population are somewhat similar.

The per cent of the number of persons gainfully occupied in the total population and in the Negro population increased from 1890 to 1930.

We find that in the forty year period, 1890 to 1930, the following major occupations showed a percentage distribution increase for both the total and Negro population gainfully occupied: "Mining," "Manufacturing," "Trade and Transportation," "Clerical Service (not elsewhere classified)," and "Professional Service."

The percentage distribution for agriculture showed a decrease for both the total and the Negro population. Domestic and personal service had an increased percentage distribution for the total population gainfully occupied and a decreased percentage distribution for the Negro population gainfully occupied. It is to be noted, however, that the percentage distribution of the Negro in domestic and personal service increased from 31.2 in 1890 to 32.8 in 1900, decreased 21.6 per cent from 1900 to 1910, and increased 28.6 from 1910 to 1930. The percentage distribution in domestic and personal service for the total population gainfully occupied had an increase from 18.1 in 1890 to 19.2 in 1900. There was a decrease of 8.1 from 1900 to 1920, and an increase of 10.1 from 1920 to 1930.

Trends of Persons in the Whole Population and of Negroes in the Hand Trades

The number of barbers increased for the total population from 1890 to 1930. The number of Negro barbers increased from 1900 to 1910; decreased from 1910 to 1920; and increased from 1920 to 1930. There appears to have been 4,481 more Negroes barbering in 1930 than in 1890.

Blacksmiths for the total population gainfully employed, had an increase from 1890 to 1910, but a decrease from 1910 to 1930. There were 57,868 less blacksmiths for the total population in 1930 than in 1890. Negro blacksmiths in 1890 numbered 10,988 and in 1930, 5,717.

Brickmasons for the total population gainfully employed increased from 1890 to 1910, decreased from 1910 to 1920, and increased from 1920 to 1930. Negro brickmasons in-

creased from 1890 to 1900, decreased from 1900 to 1920, but increased from 1920 to 1930. There were 1,941 more Negro brickmasons in 1930 than in 1890.

Carpenters for the total population gainfully employed had a large increase from 1890 to 1930. Negro carpenters decreased from 1890 to 1900, increased from 1900 to 1920, and decreased from 1920 to 1930. There were 9,936 more Negro carpenters in 1930 than in 1890.

Machinists for the total population gainfully employed had an increase from 177,090 in 1890, to 761,095 in 1930. Negro machinists increased from 1,061 in 1890 to 8,299 in 1930.

Mechanics (n. o. s.)[1] increased for the total population gainfully employed from 15,485 in 1890 to 638,253 in 1930. Negro mechanics (n. o. s.)' increased from 1,043 in 1890 to 26,710 in 1930.

Painters for the total population gainfully employed increased from 1890 to 1910, decreased from 1910 to 1920, and increased from 1920 to 1930. Negro painters had a steady increase from 4,447 in 1890 to 18,293 in 1930.

Plasterers for the total population gainfully employed decreased from 1890 to 1900, increased from 1900 to 1910, decreased from 1910 to 1920, and increased from 1920 to 1930. Negro plasterers decreased from 1890 to 1900, and increased from 1900 to 1930. There were 9,069 more Negro plasterers in 1930 than in 1890.

Paper hangers for the total population increased from 1890 to 1910, decreased from 1910 to 1920, and increased from 1920 to 1930. Negro paperhangers increased from 274 in 1890 to 2,154 in 1930.

"Plumbers, gas and steam fitters" for the total population gainfully employed had a steady increase from 1890 to 1930. "Negro plumbers, gas and steam fitters" increased from 635 in 1890 to 4,771 in 1930.

Shoemakers and shoe repairers for the total population gainfully employed had a decrease from 1890 to 1910, but an increase from 1910 to 1920, and a decrease from 1920 to 1930. Negro shoemakers and shoe repairers decreased from 1890 to 1910, increased from 1910 to 1920, and decreased from 1920 to 1930. There were 937 less Negro shoemakers in 1930 than in 1890.

Tailors for the total population gainfully employed had an increase from 1890 to 1900, and a decrease from 1900 to 1930. Negro tailors had a steady increase from 1,330 in 1890 to 7,505 in 1930.

TABLE OF TRENDS

Hand Trades	1930		1920		1910		1900		1890	
	Total Number in	Total Negro in	Total Number in	Total Negro in	Total Number in	Total Negro in	Total Number in	Total Negro in	Total Number in	Total Negro in
Barbers	261,096	21,447	182,965	18,692	172,977	19,446	125,542	18,964	82,157	16,966
Blacksmiths	124,373	5,309	195,255	8,682	232,988	9,127	226,477	10,104	209,581	10,988
Brickmasons	170,903	11,701	131,264	10,736	169,402	12,341	160,805	14,387	160,845	9,760
Carpenters	929,426	34,702	887,379	36,355	817,120	31,138	600,252	21,480	618,242	24,056
Machinists	640,289	8,299	801,901	10,723	478,786	2,960	283,145	1,263	186,828	1,061
Mechanics	638,253	26,710	281,741	9,290	34,787	803	9,423	377	15,485	1,043
Painters	523,173	18,293	318,895	9,512	333,356	8,816	277,541	5,784	222,233	4,447
Plasterers	70,053	10,287	38,255	5,899	47,682	6,257	35,694	3,757	39,002	4,396
Paper Hangers	28,328	2,154	18,746	963	25,577	968	21,990	586	12,369	274
Plumbers	237,814	4,771	206,718	3,599	148,304	2,351	97,785	1,193	61,231	635
Shoemakers	76,388	4,150	78,859	4,707	69,570	3,739	208,903	4,574	214,575	5,087
Tailors	169,283	7,505	192,232	6,892	204,608	5,043	229,649	1,845	188,025	1,330

(1) Not otherwise specified.

Occupational Trends and Economic Status

It can be shown that after forty years the Negro is still, to a greater or lesser degree, a marginal worker and as in the case of the depression just passed, he was among the first affected and among the last to receive the benefits of recovery.

More than two out of three Negro workers are unskilled. The proportions of Negro workers in the semi-skilled group, in the skilled group, and in the clerical group, are very small as compared with the corresponding proportions of native whites and foreign-born whites.

In spite of what is said above, one can still conclude that when taken over the forty year period, 1890 to 1930, the Negro's economic status has improved. The income of the group is proportionately much greater than it was in 1890. There is a greater proportion of Negroes on different levels of occupations than in 1890. In 1890, only 12.2 per cent as contrasted with 34.7 per cent in 1930 of Negroes gainfully occupied were outside of agriculture and domestic and personal service. In 1930, the Negro is found in practically all the occupations listed in the Census. The rise of the status of the Negro is to be measured by the extent to which the members of the group gainfully occupied are entering into those occupations requiring some skill, initiative, experience and special training. Negroes are increasing in these classes of occupations.

Details of Occupation Negroes in 1930

Summary Statements

Negroes gainfully occupied by occupation groups by sections—The Negro gainful workers in the North and West were largely occupied in domestic and personal service and in the manufacturing and mechanical industries, while those in the South were occupied largely in agriculture and in domestic and personal service.

Distribution of Negro Gainful Workers in the Various Occupation Groups by Sex—In 1930, 40.7 per cent of the male Negro gainful workers were occupied in agriculture; 25.2 per cent in manufacturing and mechanical industries; 11.6 per cent in domestic and personal service, and 10.8 per cent in transportation and communication. The female Negro gainful workers were occupied in the main in domestic and personal service and in agriculture.

Distribution by Occupation Groups per 1,000 Negroes Gainfully Occupied—A larger proportion of the Negro gainful workers than of the native white and foreign-born white gainful workers were occupied in agriculture. In 1930, there were in agriculture, 361 Negroes per 1,000 gainfully occupied Negroes as compared with 214 native whites and 91 foreign-born whites. In domestic and personal service there were 287 Negroes per 1,000 gainfully occupied Negroes as compared with 66 for native white, and 127 for foreign-born white.

Occupations in Which Negroes Predominate—The Negro gainful workers exceeded those of all other classes in 10 occupations in 1930. Of the 911,943 persons engaged in these occupations, 72 per cent were Negroes. The Negro workers in these occupations constituted 11.9 per cent of the Negroes 10 years old and over reported as gainfully occupied in 1930. Over 75 per cent of the launderers and laundresses (not in laundries) were Negroes and more than 68 per cent of the cooks (other than in hotels, restaurants and boarding houses) were Negroes in 1930.

Negro Inhabitants per Professional Person—In 1930 there was one Negro clergyman for every 475 Negro inhabitants, one college professor or college president for every 5,541 inhabitants, one dentist for every 6,707 inhabitants, one lawyer or judge or justice for every 9,536 inhabitants, one musician or teacher of music for every 1,124 inhabitants, and one physician or surgeon for every 3,125 inhabitants, one school teacher for every 218 inhabitants and one trained nurse for every 2,076 inhabitants.

PER CENT OF POPULATION 10 YEARS OF AGE AND OVER IN GAINFUL OCCUPATIONS

	1930	1920	1910	1900
Per Cent of Total Population	49.5	50.3	53.3	50.2
Per Cent of All Males	76.2	78.2	81.3	80.0
Per Cent of All Females	22.0	21.1	23.4	18.8
Per Cent of All Negroes	59.2	59.9	71.0	62.2
Per Cent of All Negro Males	80.2	81.1	87.4	84.1
Per Cent of All Negro Females	38.9	38.9	54.7	40.7

PROPORTION OF PRINCIPAL CLASSES OF THE POPULATION IN GAINFUL OCCUPATIONS

Class of Population	1930			1920			1910			1900		
	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
All Classes	49.5	76.2	22.0	50.3	78.2	21.1	53.3	81.3	23.4	50.2	80.0	18.8
Native White	47.0	73.4	20.5	47.4	75.1	19.3	49.0	77.9	19.2	47.1	76.3	17.3
Foreign Born White	56.1	88.4	18.8	57.4	89.3	18.4	60.3	90.0	21.7	57.3	89.7	19.1
Negro	59.2	80.2	38.9	59.9	81.1	38.9	71.0	87.4	54.7	62.2	84.1	40.7
Indian, Chinese, Japanese, all other	51.2	78.0	15.2	53.4	75.4	13.7	61.1	80.0	17.6	59.2	80.0	14.2

NUMBER AND PROPORTION OF PERSONS 10 YEARS OLD AND OVER, GAINFULLY OCCUPIED, BY COLOR, NATIVITY, AND SEX, FOR THE UNITED STATES: 1930, 1920, AND 1910

CLASS OF POPULATION	TOTAL			MALE			FEMALE			Per Cent Distribution of Gainfully Occupied		
	Total Number	Gainfully Occupied Number	Per Cent	Total Number	Gainfully Occupied Number	Per Cent	Total Number	Gainfully Occupied Number	Per Cent	Total	Male	Female
1930	98,723,047	48,829,920	49.5	49,949,798	38,077,804	76.2	48,773,249	10,752,116	22.0	100.0	100.0	100.0
Negro	9,292,556	5,503,535	59.2	4,564,690	3,662,893	80.2	4,727,866	1,840,642	38.9	11.3	9.6	17.1
Native white	74,763,739	35,173,370	47.0	37,475,901	27,511,862	73.4	37,287,838	7,661,508	20.5	72.0	72.3	71.3
Foreign-born white	13,216,928	7,411,127	56.1	7,078,223	6,255,071	88.4	6,138,705	1,156,056	18.8	15.2	16.4	10.8
Other races	1,449,824	741,888	51.2	830,984	647,978	78.0	618,840	93,910	15.2	1.5	1.7	.9
Mexican[1]	1,002,241	498,765	49.8	547,863	431,677	78.8	454,378	67,088	14.8	1.0	1.1	.6
Indian	238,981	98,148	41.1	123,469	80,306	65.0	115,512	17,842	15.4	.2	.2	.2
Chinese	63,392	47,106	74.3	53,650	45,547	84.9	9,742	1,559	16.0	.1	.1	.1
Japanese	97,273	54,230	55.8	60,580	47,489	78.4	36,693	6,741	18.4	.0	.1	.1
Filipino	42,964	39,615	92.2	41,128	39,073	95.0	1,836	542	29.5	.1	.1	—
All other	4,973	4,024	80.9	4,294	3,886	90.5	679	138	20.3	—	—	—
1920	82,739,315	41,614,248	50.3	42,289,969	33,064,737	78.2	40,449,346	8,549,511	21.1	100.0	100.0	100.0
Negro	8,053,225	4,824,151	59.9	4,009,462	3,252,862	81.1	4,043,763	1,571,289	38.9	11.6	9.8	18.4
Native white[1]	60,861,863	28,869,463	47.4	30,651,045	23,025,680	75.1	30,210,818	5,843,783	19.3	69.4	69.6	68.4
Foreign-born white[1]	13,497,886	7,746,460	57.4	7,419,691	6,627,997	89.3	6,078,195	1,118,463	18.4	18.6	20.0	13.1
Other races	326,341	174,174	53.4	209,771	158,198	75.4	116,570	15,976	13.7	.4	.5	.2
Indian	176,925	63,326	35.8	91,546	53,478	58.4	85,379	9,848	11.5	.2	.2	.1
Chinese	56,230	45,614	81.1	51,041	44,832	87.9	5,189	732	14.1	.1	.1	—
Japanese	84,238	57,903	68.7	58,806	52,614	89.5	25,432	5,289	20.8	.1	.2	.1
All other	8,948	7,331	81.9	8,378	7,224	86.2	570	107	18.8	—	—	—
1910	71,530,270	38,167,336	53.3	37,027,558	30,091,564	81.3	34,552,712	8,075,772	23.4	100.0	100.0	100.0
Negro	7,317,922	5,192,535	71.0	3,637,386	3,178,554	87.4	3,680,536	2,013,981	54.7	13.6	10.6	24.9
Native white[1]	50,989,341	24,962,554	49.0	25,843,033	20,141,636	77.9	25,146,308	4,820,918	19.2	65.4	66.9	59.7
Foreign-born white[1]	12,944,529	7,811,502	60.3	7,321,196	6,588,711	90.0	5,623,333	1,222,791	21.7	20.5	21.9	15.1
Other races	328,478	200,745	61.1	225,943	182,663	80.8	102,535	18,082	17.6	.5	.6	.2
Indian	188,758	73,916	39.2	96,582	59,206	61.3	92,176	14,710	16.0	.2	.2	.2
Chinese	68,924	123,811	90.6	65,479	120,460	95.4	3,445	3,351	32.5	.3	.4	—
Japanese	67,661			60,809			6,852	21	—	—	—	—
All other	3,135	3,018	96.3	3,073	2,997	97.5	62					

[1] In 1920 and in 1910 Mexicans were included for the most part in the white population.

NEGRO GAINFUL WORKERS 10 YEARS OLD AND OVER BY GENERAL DIVISIONS OF OCCUPATIONS

General Division of Occupations	Number	Per cent Distribution
1930—All occupations	5,503,535	100.0
Agriculture	1,987,839	36.1
Forestry and fishing	31,732	.6
Extraction of minerals	74,972	1.4
Manufacturing and mechanical industries	1,024,656	18.6
Transportation and communication	397,645	7.2
Trade	183,809	3.3
Public service (not elsewhere classified)	50,203	.9
Professional service	135,925	2.5
Domestic and personal service	1,576,205	28.6
Clerical occupations	40,549	.7
1920—All occupations	4,824,151	100.0
Agriculture	2,133,135	44.2
Forestry and fishing	31,375	.7
Extraction of minerals	73,229	1.5
Manufacturing and mechanical industries	901,181	18.7
Transportation and communication	312,538	6.5
Trade	141,119	2.9
Public service (not elsewhere classified)	50,436	1.0
Professional service	81,771	1.7
Domestic and personal service	1,063,008	22.0
Clerical occupations	36,359	.8
1910—All occupations	5,192,535	100.0
Agriculture	2,834,969	54.6
Forestry and fishing	33,776	.7
Extraction of minerals	61,129	1.2
Manufacturing and mechanical industries	655,906	12.6
Transportation and communication	256,098	4.9
Trade	119,775	2.3
Public service (not elsewhere classified)	22,229	.4
Professional Service	68,350	1.3
Domestic and personal service	1,121,251	21.6
Clerical occupations	19,052	.4

OCCUPATIONAL GAINS AND LOSSES MADE BY NEGROES IN THE MANUFACTURING AND MECHANICAL INDUSTRIES, FOR THE UNITED STATES; 1920 TO 1930

(Data for 1920 have been made comparable with those for 1930 by excluding those occupations which were classified in "Manufacturing and mechanical industries" group in 1920, but transferred to other groups in 1930; similarly, certain occupations which were classified in other groups in 1920 but included in the "Manufacturing and mechanical industries" in 1930 have been included in 1920 data)

(Per cent not shown where base is less than 100)

OCCUPATION	1930	1920	Increase or Decrease (—) Number	Per Cent
Manufacturing and mechanical industries	1,024,656	(1) 901,181	123,475	13.7
Apprentices to building and hand trades	643	1,267	—624	—49.3
Apprentices, other (except to building and hand trades)	448	(2) 1,052	—604	—57.4
Bakers	4,527	3,164	1,363	43.1
Blacksmiths, forgemen and hammermen	5,682	8,886	—3,204	—36.1
Boilermakers	1,030	1,398	—368	—26.3
Brick and stone masons and tile layers	11,701	10,609	1,092	10.3
Builders and building contractors	2,570	1,454	1,116	76.8
Cabinetmakers	479	456	23	5.0
Carpenters	32,413	34,243	—1,830	—5.3
Compositors, linotypers, and typesetters	2,101	1,540	561	36.4
Coopers	1,849	2,191	—342	—15.6
Dressmakers and seamstresses (not in factory)	20,439	26,973	—6,534	—24.2
Dyers	510	298	212	71.1
Electricians	1,913	1,342	571	42.5
Electrotypers, stereotypers, and lithographers	48	78	—30	—38.5
Engineers (stationary), cranemen, hoistmen, etc.	5,236	6,353	—1,117	—17.6
Engravers	29	45	—16	—35.6
Filers, grinders, buffers, and polishers (metal)	1,607	936	671	71.7
Firemen, (except locomotive and fire department)	18,265	23,153	—4,888	—21.1
Foremen and overseers (manufacturing)	2,653	(3) 3,444	—791	—23.0
Furnace men, smelter men, heaters, puddlers, etc.	3,091	3,236	—145	—4.5
Glass blowers	34	45	—11	—24.4
Jewelers, watchmakers, goldsmiths, and silversmiths	275	524	—249	—47.5
Loom fixers	9	29	—20	—69.0

OCCUPATIONAL GAINS AND LOSSES MADE BY NEGROES IN THE MANUFACTURING AND MECHANICAL INDUSTRIES, FOR THE UNITED STATES: 1920 TO 1930 (Continued)

OCCUPATION	1930	1920	Increase or Decrease (—) Number	Per Cent
Machinists, millwrights, and toolmakers	8,218	10,286	—2,068	—20.1
Managers and officials (manufacturing)	337	177	160	90.4
Manufacturers	1,046	(4) 401	645	160.8
Mechanics (not otherwise specified)	26,710	(5) ——	——	——
Millers (grain, flour, feed, etc.)	240	367	—127	—34.6
Milliners and millinery dealers	451	590	—139	—23.6
Molders, founders, and casters (metal)	8,346	6,634	1,712	25.8
Oilers of machinery	1,073	1,027	46	4.5
Painters, glaziers, varnishers, enamelers, etc.	18,293	9,432	8,861	93.9
Paper hangers	2,154	954	1,200	125.8
Pattern and model makers	54	48	6	——
Piano and organ tuners	80	77	3	——
Plasterers aand cement finishers	13,465	7,082	6,383	90.1
Plumbers and gas and steam fitters	4,729	3,516	1,213	34.5
Pressmen and plate printers (printing)	189	101	88	87.1
Rollers and roll hands (metal)	1,224	736	488	66.3
Roofers and slaters	1,044	609	435	71.4
Sawyers	3,449	2,755	694	25.2
Shoemakers and cobblers (not in factory)	4,150	4,707	—557	—11.8
Skilled occupations (not elsewhere classified)	149	161	—12	—7.5
Stonecutters	328	280	48	17.1
Structural iron workers (building)	348	196	152	77.6
Tailors and tailoresses	7,505	6,892	613	8.9
Tinsmiths and coppersmiths	887	970	—83	—8.6
Upholsterers	915	648	267	41.2
Operatives (not otherwise specified):				
Building industry	685	345	340	98.6
Chemical and allied industries	4,368	3,155	1,213	38.4
Cigar and tobacco factories	20,721	19,849	872	4.4
Clay, glass, and stone industries	3,516	3,551	—35	—1.0
Clothing industries	22,216	13,888	8,328	60.0
Food and allied industries	17,834	16,515	1,319	8.0
Iron and steel, machinery, and vehicle industries	23,922	23,616	306	1.3
Metal industries (except iron and steel)	1,241	1,234	7	.6
Leather industries	2,004	2,907	—903	—31.1
Lumber and furniture industries	10,241	9,598	643	6.7
Paper, printing, and allied industries	2,866	2,704	162	6.0
Textile industries	7,238	7,687	—449	—5.8
Miscellaneous manufacturing industries				
Not specified industries and services	18,066 13,847	20,148	11,765	58.4
Laborers (not otherwise specified):	224,136	148,051	76,085	51.4
Building, general, and not specific laborers	37,724	27,706	10,018	36.2
Chemical and allied industries	12,254	21,334	—9,080	—42.6
Cigar and tobacco factories	22,399	18,753	3,646	19.4
Clay, glass, and stone industries	1,809	1,407	402	28.6
Clothing industries	26,760	29,316	—2,556	—8.7
Food and allied industries	107,739	105,641	2,098	2.0
Iron and steel, machinery, and vehicle industries	5,293	3,996	1,297	32.5
Metal industries (except iron and steel)	2,705	3,391	—686	—20.2
Leather industries	112,056	106,276	5,780	5.4
Lumber and furniture industries	6,276	4,318	1,958	45.3
Paper, printing, and allied industries	15,022	17,047	—2,025	—11.9
Textile industries	78,782	(6) 88,096	—9,314	—10.6
Miscellaneous manufacturing industries				

(1) Includes 9,290 Negroes omitted in detail because not comparable with 1930.
(2) Excludes "architects, 'designers', and draftsmen's apprentices."
(3) Includes "farm foremen, turpentine farms."
(4) Includes "farmers, turpentine farms."
(5) Comparable figures for 1920 not available.
(6) Includes "farm laborers (turpentine farms)."

OCCUPATIONS IN 1930 IN WHICH THERE WERE 2,000 OR MORE NEGRO WOMEN

Name of Occupation	Number of women Engaged In
Farmers (Owners and Tenants)	76,422
Farm laborers	418,841
Dressmakers and seamstresses (not in factory)	20,433
Cigar and tobacco factories	18,367
Clothing industries	15,635
Food and allied industries	11,043
Lumber and furniture industries	3,196
Textile industries	4,061
Miscellaneous manufacturing industries	10,104
Not specified industries and services	3,472
General and not specified laborers	4,620
Retail dealers	3,849
Saleswomen	4,378
Teachers	46,748
Trained Nurses	5,581
Attendants and helpers professional service	2,341
Hairdressers and manicurists	12,816
Cleaning, dyeing and pressing shop workers	3,200
Elevator tenders	4,443
Housekeepers and stewards	17,819
Janitors and sextons	6,033
Laundresses (not in laundry)	269,098
Laundry operatives	47,546
Midwives and nurses (not trained)	15,845
Restaurant, cafe and lunch room keepers	5,178
Cooks	232,004
Other Servants	495,338
Waitresses	17,628
Clerks	4,930
Stenographers and typists	3,225
Total	1,784,194

GAINFUL WORKERS 10 YEARS OLD AND OVER, BY OCCUPATIONS IN WHICH NEGROES PREDOMINATED, IN THE UNITED STATES: 1930

Occupation	Negro			Per cent of all classes
	Total all Classes	Total	Male	Female	
	18,784	9,499	9,481	18	50.6
Bootblacks	321,722	220,538	17,478	203,060	68.5
Cooks, other than in hotels, restaurants, and boarding houses	20,581	12,254	8,863	3,391	59.5
Laborers, cigar and tobacco factories	18,243	15,347	15,268	79	84.1
Laborers, fertilizer factories	37,620	30,849	30,577	272	82.0
Laborers, turpentine farms and distillers	361,033	271,083	1,985	269,098	75.1
Laborers, turpentine farms and distilleries (not in laundry)	3,566	1,787		1,787	50.1
Launderers and laundresses	1,538	1,039	1,000	39	67.6
Midwives	1,368	726	721	5	53.1
Operatives, fertilizer factories		93,744	93,714	30	73.5
Operatives, turpentine farms and distilleries	127,488				
Porters, except in stores					

AVERAGE NUMBER OF NEGROES TO EACH NEGRO ENGAGED IN THE PRINCIPAL PROFESSIONAL OCCUPATIONS: 1930

SECTION, DIVISION, AND STATE	Clergyman	College (1) President and Professor	Dentist	Lawyer, Judge, and Justice	Musician and Teacher of Music	Physician and Surgeon	Teacher (school)	Trained Nurse
United States	475	5,541	6,707	9,536	1,124	3,125	218	2,076
The North	423	12,747	2,605	3,141	392	1,582	403	1,231
The South	495	4,796	11,731	21,472	2,446	4,286	194	2,567
The West	289	24,069	2,407	2,735	196	1,228	665	971
New England	493	8,553	1,568	2,002	389	1,447	765	1,960
Maine	274	——	——	——	——	——	548	——
New Hampshire	——	——	——	——	790	——	395	——
Vermont	——	——	——	——	284	——	——	——
Massachusetts	513	5,818	1,247	1,378	315	1,114	595	1,496
Rhode Island	431	9,913	1,983	3,304	413	2,478	901	3,304
Connecticut	473	29,354	2,258	4,892	599	2,097	1,468	2,935
Middle Atlantic	495	30,968	2,543	5,484	339	2,013	518	970
New York	641	21,727	2,517	3,440	193	1,966	592	536
New Jersey	390	26,104	2,861	9,079	604	1,952	401	1,848
Pennsylvania	455	61,608	2,436	8,801	699	2,093	529	2,124
East North Central	405	11,929	2,689	2,231	466	1,387	457	1,865
Ohio	368	4,419	3,222	3,256	566	2,035	589	3,915
Indiana	318	55,991	3,199	1,806	704	1,400	192	2,800
Illinois	449	82,243	2,069	1,713	385	994	414	1,241
Michigan	486	84,727	3,389	2,648	480	1,678	1,334	1,584
Wisconsin	447	——	1,790	2,685	128	1,534	2,148	1,342
West North Central	307	5,027	3,160	2,989	416	1,257	186	1,024
Minnesota	315	4,723	1,574	787	109	1,889	1,349	945
Iowa	241	8,690	2,897	2,173	435	2,173	1,931	4,345
Missouri	338	5,460	3,109	4,070	499	1,131	165	842
North Dakota	——	——	——	——	54	——	377	——
South Dakota	129	——	——	——	108	——	215	——
Nebraska	299	13,752	1,965	1,719	162	1,250	3,438	2,750
Kansas	251	3,317	4,739	2,369	539	1,580	165	1,701
South Atlantic	500	4,187	10,428	15,962	2,793	4,191	181	1,947
Delaware	329	1,918	5,434	16,301	1,254	2,508	167	4,075
Maryland	507	9,213	8,129	8,375	940	2,764	178	1,738
District of Columbia	484	1,390	1,834	1,348	572	691	101	763
Virginia	554	4,364	10,320	11,020	2,839	3,964	168	1,826
West Virginia	358	1,883	5,222	5,745	1,596	1,715	117	2,445
North Carolina	583	3,734	13,510	34,024	4,459	5,602	164	2,469
South Carolina	620	4,535	14,698	61,052	10,872	11,846	213	2,756
Georgia	513	6,086	17,852	71,408	5,052	5,550	212	1,800
Florida	290	4,036	9,596	43,183	1,799	4,498	208	1,582
East South Central	536	5,960	14,686	43,578	3,102	4,365	219	2,967
Kentucky	311	5,796	6,109	9,042	911	1,752	140	2,628
Tennessee	409	4,975	6,824	18,371	1,873	1,630	172	1,737
Alabama	572	6,797	20,996	236,209	4,478	8,145	227	2,304
Mississippi	717	5,870	34,818	168,286	7,061	14,221	281	8,078
West South Central	445	5,071	11,824	23,285	1,645	4,388	194	4,754
Arkansas	538	6,645	15,949	29,904	3,148	4,691	242	4,234
Louisiana	599	9,953	17,252	97,041	1,756	7,255	265	4,913
Oklahoma	272	4,783	9,567	3,249	946	1,656	103	3,743
Texas	370	3,239	8,550	40,713	1,399	4,130	165	5,245
Mountain	250	7,556	3,778	10,075	236	1,119	364	2,015
Montana	179	——	——	——	179	——	628	——
Idaho	223	——	——	——	334	668	——	——
Wyoming	179	——	——	——	156	——	1,250	——
Colorado	269	2,957	2,957	5,914	150	910	1,075	2,366
New Mexico	219	——	1,425	——	570	950	317	1,425
Arizona	256	——	5,375	10,749	448	1,075	182	1,792
Utah	369	——	——	——	554	——	——	554
Nevada	258	——	——	——	516	——	516	——
Pacific	305	90,122	2,146	2,198	185	1,269	920	827
Washington	297	——	2,280	2,280	114	2,280	6,840	1,710
Oregon	447	——	2,234	745	186	2,234	2,234	2,234
California	304	81,048	2,133	2,316	195	1,210	844	779

(1) Probably includes some teachers in schools below collegiate rank.

An analysis of the above table reveals some interesting facts relating to the number and distribution of Negroes engaged in the principal professional occupations as reported in the Census of 1930.

It is found that 104,755 Negroes were engaged in the eight principal professions at the taking of the 1930 census. It also reveals the areas in which these professional men and women were located. The data shows that of the 3,805 Negro physicians and surgeons, nearly 40 per cent were located in seven of the northern states, and the District of Columbia, the combined Negro population of which is less than 19 per cent of the total Negro population in the United States. Illinois had more Negro physicians than Alabama, Arkansas and South Carolina combined. Pennsylvania reported more Negro dentists than Arkansas, Georgia, Mississippi, and South Carolina combined, and New York, New Jersey and Pennsylvania with a Negro population of 1,052,899 reported only two less trained nurses than the six states, Kentucky, Tennessee, Alabama, Arkansas, Louisiana and Oklahoma with a combined Negro population of 3,075,507.

Among the states having 50,000 or more Negro population, the average number of Negro persons per Negro clergyman varied from 251 in Kansas to 717 in Mississippi; the number per dentist ranged from 1,247 in Massachusetts to 34,818 in Mississippi; the number per lawyer, judge or justice, from 1,348 persons in the District of Columbia to 236,209 in Alabama; the average number of Negro inhabitants per Negro physician or surgeon was 691 in the District of Columbia as compared with 11,846 in South Carolina, and 14,221 in Mississippi; while for Negro trained nurses the average number of persons varied from 536 in New York to 8,078 in Mississippi.

For the white population in the United States as a whole there were 716 persons to each clergyman; 1,273 to each dentist; 553 to each lawyer, judge or justice; 588 to each physician or surgeon; and 306 to each trained nurse. A comparison with the figures for the Negro population indicates that there were 241 more white than Negro persons per clergyman.

LICENSED NEGRO AVIATORS

(Bureau of Air Commerce as of August 15, 1936)

Name and Address	License (1)	Expiration Date
ALLEN, GEORGE W. 737 Waldon Street Latrobe, Pennsylvania	P-32630	July 15, 1937
ALLEYNE, JOSEPH S., JR. 38 Quincy Street Brooklyn, New York	P-33428	October 11, 1936
ANDERSON, CHARLES A. 26 Ardmore Avenue Ardmore, Pennsylvania	T-7638	August 31, 1936
ASHE, CHARLES M. 1611 North Park Avenue Philadelphia, Pennsylvania	Student	November 9, 1936
AVERY, DOLORES 3725 Rhodes Avenue Chicago, Illinois	Student	May 11, 1937
BLACK, WILLIAM, JR. 9022 Sutpin Blvd. Jamaica, L. I., New York	Student	October 28, 1937
*BOLDEN, CHARLES, M. 100 Lefferts Place Brooklyn, New York	Student	April 17, 1936
*BROWN, MILLARD F. Institute, West Virginia	Student	December 12, 1931
BROWN, WILLA BEATRICE 128 East Garfield Blvd. Chicago, Illinois	Student	March 6, 1936
*BRUCE, LEE 216 West 139th Street New York, New York	Student	March 20, 1936
BUTTERFIELD, ALFRED STILES 194 West 134th Street New York, New York	Student	November 11, 1936
CABLE, THEODORE 423 N. West Street Indianapolis, Indiana	P-33738	November 25, 1936
CHALMERS, WILLIE J. P. O. Box 1941 Winston-Salem, N. C.	A-34527	May 7, 1937
CLAYTOR, W. W. SCHIEFFELIN West Virginia State College Institute, West Virginia	P-31533	December 15, 1936
COFFEY, CORNELIUS R. 49 East 47th Street Chicago, Illinois	Student	July 18, 1938
COLEMAN, GUS 208 Inman Street Atlanta, Georgia	Student	September 23, 1937
COOPER, WALTER T. 52 Berwyn Street Orange, New Jersey	Student	August 2, 1937
COSBY, ALBERT 4612 Cottage Grove Avenue Chicago, Illinois	Student	July 14, 1938
COX, ALEXANDER 220 East 55th Street Chicago, Illinois	Student	June 16, 1937
DILLON, WILLIAM H. 1528 Wallace Street Harrisburg, Pennsylvania	A-33192	September 11, 1936
EVANS, WALTER 150-26 - 20th Avenue Whitestone, L. I., New York	Student	September 7, 1936

(1) The symbols prefixed to the license number stands for the class of licenses held as follows: A—Amateur; P—Private; LC—Limited Commercial; T—Transport. *Expired

LICENSED NEGRO AVIATORS (Continued)

Name and Address	License (1)	Expiration Date
FORSYTH, ALBERT E. 44 North Kentucky Avenue Atlantic City, New Jersey	P-27287	October 31, 1936
GANS, DR. LOUIS H. 6126 South Carpenter Street Chicago, Illinois	Student	March 20, 1937
*GRAY, DONALD W. 101 West 115th Street New York, New York	Student	January 13, 1936
*GREENE, JOHN W., JR. 30 Bradford Street Boston, Massachusetts	T-15897	April 31, 1936
HAMPTON, CLYDE BARTHAW 3449 Rhodes Avenue Chicago, Illinois	Student	April 17, 1937
*HANSON, JESSE McCOY 410 "P" Street, N. W. Washington, D. C.	Student	March 31, 1936
HARDY, FRED 257 North Artesian Avenue Chicago, Illinois	Student	August 1, 1938
*HICKS, EDWARD 1518 Hansford Street Charleston, West Virginia	Student	August 8, 1934
HURD, HAROLD 5822 Wabash Avenue Chicago, Illinois	Student	October 13, 1936
HUTCHERSON, FRED, JR. 1904 Asbury Avenue Evanston, Illinois	P-34679	May 27, 1937
*JACKSON, LOLA 176 - 108th Avenue Jamaica, L. I., New York	Student	June 11, 1936
JOHNSON, CHARLES R. 1048 West Van Buren Street Chicago, Illinois	Student	March 16, 1937
JONES, ALBERT S. 444 East 64th Street Chicago, Illinois	Student	March 28, 1937
JONES, LOLA 4911 Vincennes Avenue Chicago, Illinois	Student	July 27, 1938
JULIAN, HUBERT 2293 Seventh Avenue New York, New York	Student	April 28, 1938
LOWE, WILLIAM E. 1714 Maypole Avenue Chicago, Illinois	Student	August 1, 1938
McFARLAND, WILLIAM P. 4611 Langley Avenue Chicago, Illinois	Student	May 2, 1937
*McQUIRE, R. GRAYSON 1822 Ninth Street, N. W. Washington, D. C.	Student	January 17, 1936
MILLS, THOMAS 238 West 146th Street Chicago, Illinois	A-31780	February 28, 1937
MITCHELL, GEORGE 359 East 58th Street Chicago, Illinois	Student	May 16, 1934
MULDOW, JOSEPH 49 E. 47th Street Chicago, Illinois	Student	April 11, 1937

(1) The symbols prefixed to the license number stands for the class of licenses held as follows: A—Amateur; P—Private; LC—Limited Commercial; T—Transport. *Expired

LICENSED NEGRO AVIATORS (Continued)

Name and Address	License (1)	Expiration Date
NASH, GROVER C. 5722 Indiana Avenue Chicago, Illinois	A-30217	September 30, 1936
NEWKIRK, TROY WEBSTER 574 St. Nicholas Avenue New York, New York	Student	September 13, 1937
PARIS, WILLIAM 1239 W. 112th Place Chicago, Illinois	Student	December 4, 1936
*PAYNE, L. VERDELL 306 Giles Street Ithaca, New York	Student	February 1, 1936
PAYNE, LINCOLN 2121 N. 25th Street Philadelphia, Pennsylvania	Student	July 3, 1936
PORTER, AMBERS 419 East 45th Street Chicago, Illinois	Student	March 22, 1937
POWELL, WILLIAM J. 3408 Budlong Avenue Los Angeles, California	LC-24335	September 5, 1936
RAY, HERMAN 7306 South Shore Drive Chicago, Illinois	Student	October 13, 1937
REED, FRANK S., JR. 5933 Lafayette Avenue Chicago, Illinois	Student	May 15, 1937
RENFRO, ANNA ROSETTA 61 East 46th Street Chicago, Illinois	Student	May 2, 1937
RENFRO, EARL W. 4646 Michigan Avenue Chicago, Illinois	LC-32546	September 15, 1936
REY, ERNEST F. 505 Lenox Avenue New York, New York	P-35216	July 30, 1937
ROBINSON, JOHN C. 3621 Cottage Grove Avenue Chicago, Illinois	P-26042	July 31, 1937
*ROSS, THOMAS R. 72 Harold Street Roxbury, Massachusettes	A-20969	August 31, 1935
SANSING, JAMES 302 Roosevelt Street Indinola, Mississippi	Student	August 4, 1938
*SMITH, ARCHIE 226 West 150th Street, Apt. 6D New York, New York	Student	August 15, 1934
STANLEY, MILFORD 190 Oakwood Place Orange, New Jersey	Student	December 8, 1937
*STEVENS, HAROLD K. 109 Appleton Street Boston, Massachusetts	Student	May 6, 1933
TERRY, ROBERT Building Lane Basking Ridge, New Jersey	A-29452	October 31, 1936
THOMAS, ROBERT 229 West 136th Street New York, New York	Student	April 3, 1937
WARE, CHARLES 46 W. 144th Street New York, New York	P-34381	April 30, 1937

(1) The symbols prefixed to the license number stands for the class of licenses held as follows: A—Amateur; P—Private; LC—Limited Commercial; T—Transport. *Expired

LICENSED NEGRO AVIATORS (Continued)

Name and Address	License (1)	Expiration Date
*WATERFORD, JANET HARMON 5241 Indiana Avenue Chicago, Illinois	Student	November 9, 1934
WEBSTER, GEORGE 424 E. 50th Place Chicago, Illinois	Student	May 2, 1937
WOLLS, IRVIN E. 938 East 48th Street Los Angeles, California	LC-29884	August 14, 1936
WHEELER, ROSTELL C. 57 Tenth Street Springfield, Massachusetts	P-29196	June 30, 1937
WHITE, DALE L. 4358 Michigan Avenue Chicago, Illinois	Student	November 30, 1936
YATES, LEONARD L. 1975 Birchell Avenue New York, New York	Student	May 28, 1937

(1) The symbols prefixed to the license number stands for the class of licenses held as follows: A—Amateur; P—Private; LC—Limited Commercial; T—Transport. *Expired

DIVISION XIV
MORTALITY STATISTICS

THE REGISTRATION AREA IN 1933 (1)

The registration area in 1933 embraced all the states, the District of Columbia, the Territory of Hawaii, Puerto Rico, and the Virgin Islands. These areas were admitted on the basis of approximately complete registration of deaths (at least 90 per cent of all deaths) and when the data at hand showed that the deaths were recorded properly under adequate registration laws. This year for the first time since the definite registration area was established in 1880, have such returns for all states been available.

(1) Mortality Statistics: 1933, was published in 1936 by Bureau of the Census.

POPULATION, DEATHS (Exclusive of Stillbirths) AND DEATH RATES PER 1,000 POPULATION, BY COLOR, IN CITIES AND RURAL DISTRICTS: 1933 (1)

AREA AND COLOR	Estimated Population July 1, 1933	Deaths: Number	1933 Rate per 1,000 population
Continental United States	125,693,000	1,342,106	10.7
White	111,386,000	1,149,545	10.3
Colored	14,307,000	192,561	13.5
Cities of 10,000 or more	60,281,300	693,247	11.5
White	54,787,300	604,462	11.0
Colored	5,494,000	88,785	16.2
Cities of 2,500 to 10,000	10,569,500	133,065	12.6
White	9,701,300	118,256	12.2
Colored	868,200	14,809	17.1
Rural	54,842,200	515,794	9.4
White	46,897,400	426,827	9.1
Colored	7,944,800	88,967	11.2

(1) Mortality Statistics: 1933, was published in 1936 by Bureau of the Census.

DEATHS (Exclusive of Stillbirths) BY COLOR OR RACE: 1933 (1)

AREA	All Deaths	White	Negro	OTHER RACES: Indian	Chinese	Japanese	Other
Continental United States	1,342,106	1,149,545	172,114	4,999	1,198	973	13,277
Cities of 10,000 or more	693,247	604,462	81,955	435	902	540	4,953
Cities of 2,500 to 10,000	133,065	118,256	11,948	370	72	110	2,309
Rural	515,794	426,827	78,211	4,194	224	323	6,015

(1) Mortality Statistics: 1933, was published in 1936 by Bureau of the Census.

DEATHS (Exclusive of Stillbirths) FROM SELECTED CAUSES, BY COLOR: 1933 (1)

AREA AND COLOR	All Causes	Typhoid Fever	Tuberculosis of the Respiratory System	Syphilis	Malaria	Cancer	Diseases of Heart	Pneumonia (All forms)	Suicide	Homicide	Automobile Accidents: Primary	Automobile Accidents: Collision with Trains and Street Cars
Continental United States	1,149,545	3,124	47,402	5,843	2,675	120,253	259,381	71,707	19,306	6,617	26,467	1,648
White	192,561	1,349	20,020	5,196	2,003	8,226	26,979	15,242	687	5,507	2,856	107
Colored												
Cities of 10,000 or more	604,462	950	21,595	3,757	392	69,958	143,023	39,592	10,841	3,403	14,600	729
White	88,785	352	9,212	2,968	235	4,504	14,501	8,271	404	3,168	1,456	43
Colored												
Cities of 2,500 to 10,000	118,256	407	4,292	512	220	11,728	25,327	6,512	1,771	613	3,348	217
White	14,809	149	1,456	401	134	624	2,009	1,014	58	428	283	18
Colored												
Rural	426,827	1,767	21,515	1,574	2,063	38,567	91,031	25,603	6,694	2,601	8,519	702
White	88,967	848	9,352	1,827	1,634	3,098	10,469	5,957	225	1,911	1,117	46
Colored												

(1) Mortality Statistics: 1933, was published in 1936 by the Bureau of the Census.

DEATH RATES OF FOREIGN COUNTRIES

Annual Crude Death Rate Per 1,000 Population

COUNTRY	1933	1932	1926 to 1930	1921 to 1925	1916 to 1920	1911 to 1915	1906 to 1910	1901 to 1905	1881 to 1885	Decrease per cent between 1881 to 1885 and 1926 to 1930
United States (Registration Area)	10.7	10.9	11.8	11.8	14.5	13.9	15.2	16.2	(1)	(1)
Australia	8.9	8.6	9.3	9.5	10.8	10.7	10.7	11.8	15.7	40.8
Austria	13.2	13.9	14.4	15.8	21.9	20.0	22.4	24.3	30.1	52.2
Belgium	13.1	13.2	13.7	13.4	15.8	14.6	15.9	17.0	20.6	33.5
Ceylon	21.2	20.5	25.1	27.8	30.1	30.6	30.8	26.7	(1)	(1)
Chile	26.8	22.8	25.7	30.2	30.6	28.9	31.2	30.8	26.9	4.5
Denmark	10.6	11.0	11.1	11.2	13.1	12.8	13.7	14.8	18.4	39.7
England and Wales	12.3	12.0	12.1	12.2	14.4	14.3	14.7	16.1	19.4	37.6
Finland	12.9	12.6	13.9	14.2	19.5	16.1	17.4	18.6	22.2	37.4
France	15.8	15.8	16.8	17.2	20.2	19.3	19.2	19.6	22.2	24.3
Germany	11.2	10.8	11.8	13.3	19.1	17.7	17.5	19.9	25.3	53.4
Italy	13.7	14.7	15.7	17.0	21.8	19.3	21.2	22.0	27.3	42.5
Jamaica	19.3	17.2	19.3	23.4	26.0	22.4	24.4	22.6	(1)	(1)
Japan	17.8	17.7	19.4	21.9	23.6	20.0	20.9	20.5	(1)	(1)
Netherlands	8.8	9.0	9.9	10.4	13.7	12.8	14.3	16.1	21.4	53.7
New Zealand	8.0	8.0	8.6	8.6	10.7	9.2	9.8	9.9	10.9	21.1
Norway	10.2	10.6	11.0	11.5	14.2	13.4	13.9	14.6	17.2	36.0
Ontario, Province of	10.0	10.5	11.2	11.3	13.2	12.3	14.0	13.0	11.4	1.8
Scotland	13.2	13.5	13.6	13.9	15.0	15.7	16.1	17.1	19.6	30.6
Spain	16.4	16.4	18.3	20.4	24.8	22.1	24.0	25.9	32.6	43.9
Sweden	11.2	11.6	12.1	12.1	14.6	14.0	14.3	15.5	17.5	30.9
Switzerland	11.4	12.1	12.1	12.5	14.9	14.3	16.0	17.5	21.3	43.2
Uruguay	10.3	10.1	10.8	11.5	13.5	13.0	14.0	12.9	18.8	42.6

(1) Figures not available.

MORTALITY OF NEGROES PRIOR TO THE CIVIL WAR

It is often stated that Negroes before the Civil War, particularly the slaves, had a lower death rate than Negroes have had since the Civil War. An examination of available facts appears to indicate that the death rate of Negroes just prior to the Civil War was about the same as the death rate when in 1880 a definite registration area for the country was established. Since that time there has been a uniform decrease in the death rate for Negroes. Two factors have operated here; the one, a gradual extension of the registration area until in 1933 it embraced the whole country. The other, an extension of the knowledge of health preservation and the improvement of health and sanitary conditions.

Louis I. Dublin, statistician for the Metropolitan Life Insurance Company, in an article in the American Mercury for September, 1927, discusses somewhat at length the mortality of the Negro prior to the Civil War. His statement is as follows:

"Turning now to the other item affecting natural increase, namely, mortality, one finds two conflicting opinions regarding the Negro prior to the Civil War. One holds that health conditions on the plantations were good; that the slaves were adequately housed and fed; that outdoor work, together with the strict regime enforced, kept their morale high, and that in consequence the death rate was low and the life span of slaves long. The other view is that the horrors of the ocean voyage and the bad sanitary conditions of the Negro quarters on most southern plantations resulted in an enormous death rate. Unfortunately, reliable statistics in the modern sense are almost non-existent. The few figures available are for cities; whereas, most of the Negroes lived in rural districts, where a different mortality prevailed.

"Turning now to urban conditions some records survive which show the

comparative trend of Negro and white mortality during the first half of the nineteenth century. In such cities as Charleston, Savannah, and New Orleans, the Negro death rates were very similar to those of the whites. The mortality, in general, was high, irrespective of race, in this era, for there had been no development of sanitary science. Yellow fever particularly affected the whites; cholera, the blacks. Thus, in 1838, a yellow fever year, the white mortality in Charleston was 54.5 per 1000 as contrasted with 30.3 among the colored people. In 1836, a cholera year, this situation was reversed, the colored mortality being 51.0 per 1000, and the white 24.6. In Savannah, shortly before the war, the white death rate was around 37 per 1000; the colored, 34. In Mobile, the white death rate was much higher than the colored during the years between 1843 and 1855. On the other hand, in Baltimore, where a complete mortality record is available from 1812 onward, the Negro death rate was uniformly higher before the war than that of whites, except in 1821, 1853, 1854, and 1858.

"As we move northward, we find the mortality among Negroes invariably higher than among whites. In Philadelphia, for example, between 1831 and 1840, the colored rate was approximately 31 per 1000 per annum as compared with 22 for the whites. Other northern cities, such as Boston, New Bedford, Providence, and New York, disclosed the same state of affairs. Summing up the evidence, it would appear that the mortality rate among the Negroes during the first 60 years of the last century varied from 25 to 35 per 1000 per annum, and was on the average, probably midway between these two extremes. Apparently the period just before the Civil War saw the Negroes enjoying the best health that the race had ever witnessed up to that time, in America."

SOME DEATH RATES DECLINE; OTHERS INCREASE

In 1911, the tuberculosis rate was 405.3 deaths for each 100,000 colored persons. In 1933, the rate was 104.3 or 74.2 per cent less. Other important diseases which show a death rate decline for Negroes are: Typhoid, with a decline for the twenty-two years, 1911-1933 from 44.9 per thousand to 7.0 per thousand, a decline of 83.3 per cent; malaria, with a decline, 1911-1933, from 19.8 per thousand to 14.0; and pneumonia from 252.2 to 79.0 showed a decline of 68.6 per cent for these twenty-two years.

There are two sets of diseases in which there appears not to have been a decline, but, in fact, an increase; one set is the venereal diseases. The other set are the chronic diseases, as cancer, diabetes, cerebral hemorrhage and apoplexy, and organic diseases of the heart. A part of the increase in the rate for venereal diseases is probably due to franker and better reporting of these diseases by physicians. Chronic diseases are, for the most part, of the middle aged and beyond. A part of the increase in the rate for chronic diseases is probably due to the decline in the rate for diseases mainly prevalent among those below middle age.

"The decline in recent years in the death rate is for every age period." "Colored children," according to Dr. Dublin, "show the greatest improvement in mortality of any age group.

"Colored children enjoy a distinct advantage over white children with respect to measles, scarlet fever and diphtheria. The death rates for these are uniformly lower than are found among white children of the same ages. There has also been a marked decline, more than 50 per cent, in the mortality rate from diarrhea and enteritis among young colored children. The rates for the children of the two races are no longer very far apart, those for the colored children in 1923 being even a little lower than those for the white children in 1911. This shows that colored mothers have not been slow to learn how to care for and feed their babies in accordance with the best practice of the day."

EXPECTATION OF LIFE FOR NEGRO AND WHITE MALES AND FEMALES IN CONTINENTAL UNITED STATES: 1930

(Released by Bureau of the Census for Publication on December 28, 1936)

Out of 100,000 Negro male babies born alive, 91,268, as compared with 93,768 white male babies will complete the first year of life and enter on the second; 89,755 will begin the third year as compared with 92,837 white babies; 82,903 Negro, and 88,621 white will reach the age of 21; and 14,419 Negro males and 29,471 white males will attain the age of 75.

Out of 100,000 Negro males born alive, 8,732, as compared with 6,232 white males, die in the first year of life; 1,513 Negro and 931 white in the second year; 718 Negro and 283 white in the 21st year; and 1,387 Negro males as compared with 2,515 white males die in the 75th year.

The mortality rate by age is the number of persons dying in any year of age per 1,000 alive at the beginning of that year. The death rate in the first year of life, as is generally known, is very high. For Negro males it is 87.32, and for white males it is 62.32 per thousand. In other words, out of every thousand Negroes born alive, 87 plus as compared with 62 plus white, die in the first year of life. In the second year the death rate drops to 16.57 for Negro and to 9.93 for white and decreases steadily thereafter for both races until it reaches a minimum of 2.11 for Negroes and 1.47 for whites in the eleventh year of life. Thereafter it increases steadily, reaching 21.81 for the Negro and 8.74 for the white in the 45th year of life and 87.75 and 78.61 respectively in the 75th, with still higher rates in the older ages.

The complete expectation of life or average number of years of life remaining to those Negro and white males who have reached the age of 21 is 35.26 and 45.16 years respectively; and their average age at death would therefore be 56.26 and 66.16 years (21 plus 35.26 and 21 plus 45.16). The complete expectation of life at birth is 47.55 for Negro and 59.12 for white males, and 49.51 for Negro females and 62.67 for white females. But the maximum expectation of life, it may be noted, is not at birth, but comes one year later, applying to those who have survived the dangerous period of infancy and entered on the second year of life; at which time it is 51.08 for Negro males and 62.04 for white males; 52.33 for Negro females and 64.93 for white females.

The following table shows the average number of years of life remaining at beginning of year of age from 16 to 75 for Negro and white, males and females:

Year of Age	Complete Expectation of Life Male Negro	Male White	Female Negro	Female White	Year of Age	Male Negro	Male White	Female Negro	Female White
16	39.00	49.49	40.07	52.08	46	20.05	24.51	20.82	26.58
17	38.20	48.61	39.32	51.18	47	19.51	23.75	20.25	25.78
18	37.42	47.74	38.60	50.28	48	18.97	23.00	19.68	24.98
19	36.67	46.88	37.90	49.40	49	18.44	22.25	19.13	24.19
20	35.95	46.02	37.22	48.52	50	17.92	21.51	18.60	23.41
21	35.26	45.16	36.54	47.66	51	17.42	20.79	18.09	22.63
22	34.60	44.31	35.88	46.80	52	16.92	20.07	17.61	21.86
23	33.95	43.47	35.23	45.95	53	16.43	19.36	17.16	21.09
24	33.31	42.62	34.58	45.10	54	15.94	18.66	16.71	20.34
25	32.67	41.78	33.93	44.25	55	15.46	17.97	16.27	19.60
26	32.03	40.93	33.28	43.40	56	14.98	17.29	15.84	18.86
27	31.38	40.08	32.63	42.55	57	14.52	16.63	15.43	18.14
28	30.73	39.24	31.97	41.69	58	14.06	15.98	15.02	17.43
29	30.09	38.39	31.32	40.84	59	13.60	15.34	14.62	16.73
30	29.45	32.54	30.67	39.99	60	13.15	14.72	14.23	16.05
31	28.83	36.69	30.02	39.13	61	12.69	14.10	13.83	15.37
32	28.21	35.85	29.38	38.28	62	12.24	13.50	13.43	14.71
33	27.60	35.01	28.74	37.43	63	11.78	12.91	13.03	14.07
34	27.00	34.17	28.11	36.58	64	11.32	12.33	12.63	13.43
35	26.39	33.33	27.47	35.73	65	10.87	11.77	12.24	12.81
36	25.78	32.50	26.83	34.89	66	10.42	11.22	11.85	12.21
37	25.17	31.67	26.19	34.04	67	9.99	10.69	11.46	11.63
38	24.55	30.85	25.55	33.20	68	9.57	10.18	11.09	11.06
39	23.95	30.03	24.92	32.36	69	9.17	9.68	10.73	10.51
40	23.36	29.22	24.30	31.52	70	8.78	9.20	10.38	9.98
41	22.78	28.42	23.69	30.68	71	8.40	8.74	10.03	9.46
42	22.22	27.62	23.10	29.85	72	8.04	8.29	9.68	8.96
43	21.67	26.83	22.53	29.03	73	7.68	7.85	9.33	8.48
44	21.13	26.05	21.96	28.21	74	7.33	7.43	8.97	8.01
45	20.59	25.28	21.39	27.39	75	6.99	7.02	8.62	7.56

BIRTH STATISTICS 1933 (2)

Comparison of Birth and Death Rates

In 1933 the birth rate for the United States was 16.6, exceeding the death rate (10.7) by 5.9 or 55 per cent. This signifies that if these rates were to remain unchanged and if there were no migration from or into this area, the natural annual increase in the population would be 5.9 per 1,000 inhabitants. For the white population the birth rate (16.1) exceeded the death rate (10.3) by 5.8 per 1,000. For the colored the birth rate (20) exceeded the death rate (13.5) by 6.5 per 1,000.

In the states, the greatest excess of births over deaths among the total population (15 per 1,000) was for New Mexico. Considering rates by color and excluding New Mexico, for which rates by color are not available, every state except California showed an excess of births over deaths for the white population, the greatest (14.9) having been for Utah. In California, birth and death rates for white were the same.

For the colored population, death rates were higher than birth rates in eleven states, and in one state (Utah) these rates were identical. The greatest excess of births over deaths (13.4 per 1,000) was for Montana.

Considering the cities of 10,000 or more in the United States as a whole, the excess of births over deaths in this area is 4.1 per thousand as against 5.2 in the smaller cities and 7.9 in rural districts; for the white population, 4.4 for the larger cities as against 5.3 and 7.5 for the smaller cities and rural, respectively; and for the colored population, 1.7 as against 4.1 and 10.2.

(2) Birth, Stillbirth and Infant Mortality: 1933, was published in 1936 by Bureau of the Census.

BIRTH AND DEATH RATES FROM 1929 TO 1933 (2)

AREA	Births (exclusive of stillbirths) 1933	1932	1931	1930	1929	Deaths (exclusive of stillbirths) 1933	1932	1931	1930	1929
	RATE PER 1,000 POPULATION									
Continental United States	16.6	17.4	18.0	10.9	18.9	10.7	10.9	11.1	11.3	11.9
White	16.1	17.0	17.6	18.7	18.6	10.3	10.5	10.6	10.8	11.3
Colored	20.0	21.3	21.2	20.7	21.3	13.5	14.1	15.2	15.6	16.9
Remainder of Area	15.6	16.7	17.5	19.1	19.4	11.5	11.6	11.9	12.3	13.0
White	15.4	16.5	17.4	19.1	19.3	11.0	11.2	11.4	11.7	12.4
Colored	17.9	19.1	19.3	19.2	20.6	16.6	16.9	18.1	18.5	20.6
Cities of 10,000 or more	17.4	18.1	18.4	18.7	18.4	9.9	10.2	10.2	10.5	10.9
White	16.8	17.5	17.8	18.3	18.0	9.6	9.8	9.8	10.0	10.4
Colored	21.3	22.7	22.4	21.7	21.7	11.8	12.3	13.3	13.8	14.9

(2) Birth, Stillbirth and Infant Mortality: 1933, was published in 1936 by Bureau of the Census.

STILLBIRTHS

AREA	STILLBIRTHS PER 100 LIVE BIRTHS 1933 Total	1933 Cities of 10,000 or More	1933 Cities of 2,500 to 10,000	1933 Rural	1932 Total	1932 Cities of 10,000 or More	1932 Cities of 2,500 to 10,000	1932 Rural
Continental United States	3.7	3.8	3.8	3.6	3.8	3.9	4.0	3.6
White	3.2	3.4	3.4	2.9	3.3	3.5	3.5	3.0
Colored	6.8	7.2	6.9	6.5	7.2	7.7	8.7	6.7

ILLEGITIMATE BIRTHS

AREA, SEX, AND COLOR	ILLEGITIMATE BIRTHS Number 1933	1932	1931	Per 1,000 total births 1933	1932	1931
Continental United States	77,167	74,505	69,403	39.7	38.7	35.4
Male	39,394	38,210	35,251	39.5	38.6	35.0
Female	37,773	36,295	34,152	40.0	38.7	35.8
White	34,890	34,694	32,985	20.9	20.7	19.2
Male	18,060	17,925	16,983	21.0	20.8	19.3
Female	16,830	16,769	16,002	20.7	20.6	19.2
Colored	42,277	39,811	36,418	156.0	157.5	147.5
Male	21,334	20,285	18,268	155.1	157.4	145.7
Female	20,943	19,526	18,150	157.0	157.6	149.3

STILLBIRTHS BY LEGITIMACY

The following table shows the number of stillbirths, with the ratio to 100 live births, by legitimacy, for cities of 10,000 inhabitants or more in cities of 2,500 to 10,000, and rural districts of the United States:

1933 (2)

AREA	Stillbirths			Stillbirths Per 100 Live Births		
	Total	Legitimate	Illegitimate	Total	Legitimate	Illegitimate
Continental United States	72,896	66,752	6,144	3.8	3.6	8.0
White	54,038	51,977	2,061	3.2	3.2	5.9
Colored	18,858	14,775	4,083	7.0	6.5	9.7
Cities of 10,000 or more	32,946	30,463	2,483	3.9	3.8	7.7
White	26,235	25,207	1,028	3.5	3.4	5.6
Colored	6,711	5,256	1,455	7.5	7.0	10.4
Cities of 2,500 to 10,000	7,397	6,791	606	4.0	3.8	9.9
White	5,885	5,652	233	3.5	3.4	7.6
Colored	1,512	1,139	373	7.9	7.1	12.1
Rural	32,553	29,498	3,055	3.6	3.4	7.9
White	21,918	21,118	800	2.9	2.9	5.9
Colored	10,635	8,380	2,255	6.5	6.1	8.9

(2) Birth, Stillbirth and Infant Mortality: 1933, was published in 1936 by Bureau of the Census.

INFANT MORTALITY RATE

AREA	Infant Mortality Rate (Deaths Under 1 Year of Age Per 1,000 Live Births)				
	1933	1932	1931	1930	1929
Continental United States	58.1	57.6	61.6	64.6	67.6
White	52.8	53.3	56.7	59.6	63.2
Colored	91.3	86.2	95.6	102.4	102.2
Cities of 10,000 or more	57.1	56.7	61.0	62.8	66.2
White	52.4	52.5	56.4	58.4	61.9
Colored	97.8	95.5	105.4	110.7	114.4
Cities of 2,500 to 10,000 and rural districts	58.9	58.4	62.2	66.3	68.8
White	53.2	54.1	57.1	60.9	64.4
Colored	87.9	81.3	90.2	97.9	95.9

HOSPITALS AND NURSE TRAINING SCHOOLS

There are now about 180 hospitals and nurse training schools operated for Negroes. With a few exceptions, they are conducted by Negroes. Their names and locations follow:

ALABAMA

Burwell's Infirmary, Selma
George Cleveland Hall Hospital, Birmingham
Government Hospital for Disabled Soldiers, Tuskegee
Hale's Infirmary, 325 Lake Street, Montgomery
Home Hospital, Birmingham
John A. Andrew Memorial Hospital, Tuskegee Institute
Northside Hospital, Birmingham
Sanitarium Oakwood Junior College, Huntsville
Talladega College Hospital, Talladega
Virginia McCormick Hospital, A. and M. College, Normal

ARIZONA

Booker T. Washington Hospital, Phoenix

ARKANSAS

Bush Memorial, Little Rock
Fraternal Hospital, 815 W. 9th Street, Little Rock
Jamison Hospital, Texarkana
Lucy Memorial Hospital, 15th and State Streets, Pine Bluff
Pythian Sanitarium, 3 Malvern Avenue, Hot Springs
United Friends Hospital, 714 West 10th Street, Little Rock
Woodmen of Union Hospital, Hot Springs

CALIFORNIA

Dunbar Hospital, Occidental Boulevard, near Temple, Los Angeles

COLORADO

National Sanitarium for Colored, Colorado Springs
The National Lincoln Sanitarium for Tuberculosis—Negroes, Colorado Springs (Being established by the Sachs Foundation, Colorado Springs, Colorado).

DISTRICT OF COLUMBIA

Carson's Private Hospital, Washington
Curtis' Private Sanitarium, Washington
Dowling's Private Eye Hospital, Washington
Freedmen's Hospital, Washington

FLORIDA

Blue Circle Hospital, Palatka
Brewster Hospital, Jacksonville
Christian Hospital, Miami
City Hospital for Colored, Lakeland
Clara Frye Hospital, Tampa
McCleod Hospital of Bethune-Cookman College, Daytona
Mercy Hospital and Nurse Training School, Ocala
Negro Hospital, Fort Lauderdale
Nurse Training Department, A. and M. College, Tallahassee
Pine Ridge Hospital, West Palm Beach
Venzuella E. Small Hospital, 1611 Mitchell Street, Tampa

GEORGIA

Americus Colored Hospital, Americus
Brookhaven Sanitarium, Rome
Bruce Hospital, 826 8th Street, Augusta
Charity Hospital, Savannah
Dunbar Hospital, 185 1-2 Mitchell Street, Atlanta
Dwelle's Sanitarium, Atlanta
East Side Sanitarium, Savannah
Frederick and Strickland Hospital, Lake Park Road and South Street, Valdosta
Georgia Infirmary, Savannah
Lamar Wing Hospital and Nurse Training School, Augusta
Lundy Colored Hospital, Macon
McVicar Hospital, Spelman College, Atlanta
Mercy Hospital, 30 Younge Street, Atlanta
St. Luke Hospital, Tattnall Street, Macon
The Statesboro Hospital, Statesboro
W. A. Harris Memorial Hospital, 975 Hunter Street, Atlanta

ILLINOIS

Evanston Sanitarium, 1818 Asbury Avenue, Evanston
Hinsdale Sanitarium, Chicago
Provident Hospital, Chicago
The Home Sanitarium, Jacksonville and Rhodes Avenue, Chicago
The John T. Wilson Hospital, 34th Street and Rhodes Avenue, Chicago

INDIANA

Community Hospital, 2116 Boulevard Place, Indianapolis
McMitchell Sanitarium, Gary
St. John Hospital, Gary
Southern Sanitarium, Martinsville

KANSAS

Douglas Hospital and Teacher Training School, Kansas City
Kansas Vocational School Hospital, Topeka
Mitchell Hospital, Leavenworth

KENTUCKY

Anderson Sanitarium, Somerset
Booker T. Washington Hospital, Middlesboro
Citizen's National Hospital, Louisville
Colored Annex Mercy Memorial Hospital, Paris
King's Daughters Hospital, Shelbyville
The Moore Clinic, 218 E. 5th Street, Hopkinsville
Red Cross Sanitarium, Louisville

LOUISIANA

Charity Hospital, New Orleans
Flint-Goodrich Hospital, New Orleans
Southern University Hospital, Scotlandville

MARYLAND

Provident Hospital, Baltimore
Tuberculosis Hospital for Colored, Baltimore
Victory Hospital, Baltimore

MICHIGAN

Dunbar Memorial Hospital, 212 Frederick Avenue, Detroit
Good Samaritan Hospital, Palmer and Baubien Streets, Detroit
Mercy Hospital, 248 Winder Street, Detroit

MISSISSIPPI

Afro-American Sons and Daughters Hospital, Yazoo City
Colored Hospital, Jackson
Dr. Miller's Hospital, Yazoo City
Nurse Training Department, Alcorn College, Alcorn
Plantation Hospital, Delta and Pine Land Company, Scott
Rosedale Colored Hospital, Rosedale
The Dumas Infirmary, Natchez

MISSOURI

City Hospital No. 2, Sedalia
City Public Hospital for Colored, Garrison and Lawton Avenue, St. Louis
Colored Maternity Home and Infirmary, 2916 Lucas Avenue, St. Louis
Kansas City Colored Hospital, Kansas City
People's Hospital, 3447 Pine Street, St. Louis
Homer G. Phillips Hospital, St. Louis
Wheatley Provident Hospital, Paseo and 18th Streets, Kansas City

NEW JERSEY

The Booker T. Washington Hospital, 123 West Kinney Street, Newark
Wright Sanitarium and Maternity Home, 768 High Street, Newark

NEW MEXICO

Hawkins Sanitarium, Box 252, Silver City

NEW YORK

Edgecomb Sanitarium, Edgecomb Avenue and 139th Street, New York City
International Hospital, 2348 7th Avenue, New York City
Lincoln Hospital, Concord Avenue and East 141st Street, New York City

NORTH CAROLINA

Blue Ridge Hospital, Asheville
Colored Hospital and Sanitarium, Asheville
Community Hospital, Durham
County Hospital for Colored, Gastonia
Gaston County Negro Hospital, Gastonia
Good Samaritan Hospital, Charlotte
Johnston County Hospital, Smithfield
Leonard Hospital, Shaw University, Raleigh
Lincoln Hospital, Durham
N. B. Duke Memorial Orthopaedic Hospital, Gastonia

Negro Community Hospital and Nurse Training School, Wilmington
Quality Hill Sanitarium, Monroe
Richardson Memorial Hospital, Greensboro
Rivera Clinic, Mt. Olive
St. Agnes Hospital, St. Augustine School, Raleigh
Slater Hospital, Winston-Salem
Wilson Hospital, Wilson

OHIO

Alpha Hospital, Corner Long and 17th Streets, Columbus
Colley Private Hospital, Cincinnati
Dr. H. R. Hawkins' Sanitarium, 627 E. Main Street, Xenia
Mercy Hospital and Nurse Training School, 612 W. Sixth Street, Cincinnati
Tawawa Hospital, Wilberforce

OKLAHOMA

City Hospital, Boley
Dr. Conrad's Sanitarium, Guthrie
Great Western Hospital, 225 E. Second Street, Oklahoma City
Hubbard Memorial Clinic, Tulsa
Maurice Willows Hospital, Tulsa
Muckleroy Clinical Hospital, Muskogee
Park Sanitarium, Guthrie
Wilson Sanitarium, Tulsa

PENNSYLVANIA

Dr. W. C. Atkinson's Private Hospital, Coatsville
Frederick Douglas Memorial Hospital and Nurse Training School, Philadelphia
Mercy Hospital and School for Nurses, Philadelphia

SOUTH CAROLINA

Benedict College Hospital, Columbia
Booker T. Washington Hospital, Voorhees N. and I. School, Denmark
Brewer Normal School Hospital, Greenwood
Colored Hospital, Georgetown
Colored Hospital and Nurse Training School, Charleston
County Negro Hospital, Spartanburg
Lee Hospital, Summerville
Nurse Training Department, State College, Orangeburg
Palmetto Tuberculosis Sanitarium, Columbia
Provident Hospital, Spartanburg
St. Luke Hospital, Green Avenue and Jenkins Street, Greenville
The Good Samaritan Hospital, Columbia
Union Community Hospital, Union
Waverly Hospital, Columbia
Workmen's Benevolent Hospital, Greenville

TENNESSEE

Brookhaven Hospital, Jackson
Collins Chapel Connectional Hospital, 418 Ashland Street, Memphis
Colored Hospital, Conway
Cottage Hospital, 1211 Cedar Street, Nashville
Eliza B. Wallace Memorial Hospital, Knoxville College, Knoxville
George W. Hubbard Hospital, Nashville
Jane Terrell Baptist Hospital, 698 Williams Avenue, Memphis
Lincoln County Colored Hospital, Fayetville
Lynkrest Sanitarium, Bartlett
Maury County Negro Hospital, Columbia
McMillan Infirmary, 709 Cedar Street, Nashville
Mercy Hospital, Bristol
Millie E. Hale Hospital, 523 Seventh Avenue, Nashville
Old Folks Home and Hospital, Memphis
Riverside Sanitarium and Hospital, Route 3, Box 53, Nashville
St. Anthony's Hospital for Colored, Memphis
The Home Infirmary, Clarksville
Walden Hospital, Chattanooga

TEXAS

Booker T. Washington Sanitarium, Fort Worth
Dr. Sheppard's Sanitarium, 214 N. Wellington Street, Marshall
Houston Negro Hospital, Houston
McMillan Sanitarium, Dallas
Moore Sanitarium, 4050 Avenue N., Galveston
Prairie View School Hospital, Prairie View
The Hubbard Sanitarium, Galveston
The Standard Sanitarium Bath House, Marlin

VIRGINIA

Burrell-Memorial Hospital, Roanoke
Dixie Hospital, Hampton
Epps Memorial Hospital, Petersburg
Loulie Taylor Letcher Memorial Hospital, St. Paul N. and I. School, Lawrenceville
Norfolk Community Hospital, Norfolk
Piedmont Sanitarium, Richmond
Richmond Hospital, Richmond
St. Phillips Hospital, Richmond
The Sarah G. Jones Memorial Hospital and Nurse Training School, Richmond
Tidewater Hospital, Norfolk
Whittaker Memorial Hospital, Newport News

WEST VIRGINA

Barnett Hospital, Huntington
Harrison Hospital, Kimball
Henrietta Dismukes Hospital, Kimball
Lomax Sanitarium, Bluefield
Mercer Hospital, Bluefield
State Colored Tuberculosis Sanitarium, Denmar

DIVISION XV

NEGRO SLAVERY IN AMERICA

WHERE SLAVES CAME FROM IN AFRICA

It appears that the slaves who were brought to America from Africa came from almost every part of that continent.

An indication of this is shown in the fact that the British in their attempts to suppress the slave trade concentrated at Sierra Leone, several thousand captive slaves. A study of the languages of these slaves showed that they came from all parts of the West Coast, the Upper Niger, the Sahara Desert region, Senegal, the Lake Chad region, Southwest Africa, the Zambesi Delta and the Southeastern Coast. The fact that slaves came from almost all parts of Negro Africa, throws light upon the differences in color, features, hair, etc. of the Negroes of the Western Hemisphere. These differences existed before the inter-mixtures that have taken place in this hemisphere between whites and Negroes; for there are among Africans, marked differences in features, hair, color, etc.

There are no exact figures as to the number of slaves brought from Africa to the Western Hemisphere. This importation went on for about 360 years. This is from about 1517 to about 1880 when the last slaves were imported into Cuba and Brazil.

An estimate in the Catholic Encyclopedia places the number of slaves brought from Africa at 12,000,000. Helps, "The Spanish Conquest in America" estimates that, from 1517 to 1807, not less than five or six million African slaves were imported into America.

Morel, on page 19 of "The Black Man's Burden," gives the following for the period 1666-1800:

"1666-1766—Number of slaves imported by the British alone into British, French and Spanish American Colonies—three million (quarter of a million died on the voyage).

"1680-1786—Slaves imported into the British American colonies—2,130,000, Jamaica alone absorbing 610,000.

"1716-1756—An average of 70,000 slaves per annum imported into all the American colonies, or a total of 3,500,000.

"1752-1762—Jamaica alone imported 71,115 slaves.

"1759-1762—Guadeloupe alone imported 40,000 slaves.

"1759-1800—An average of 74,000 slaves per annum imported into all American colonies, or a total of 1,850,000. (Annual average: by British, 38,000; Portugese, 10,000; Dutch, 4,000; French, 20,000; Danes, 2,000.)"

Collins, on page 20, "The Domestic Slave Trade of the Southern States," states that from 1808 to 1860 200,000 slaves were introduced into the United States as follows:

1808-1820	60,000
1820-1830	50,000
1830-1840	40,000
1850-1860	70,000

THE NEGRO'S PART IN THE DISCOVERY OF AMERICA

The charge is often brought against the Negro that one indication of his inferiority is the lack of initiative especially in the matter of being a pioneer. In contradiction, however, there are some very interesting facts such as the following concerning the part Negroes played in the discovery of America. It has been pointed out by Professor Leo Weiner, of Harvard University, that it is very probable that Negroes from Africa had migrated to the American continent long before the first voyage of Columbus.

Professor Weiner sets forth this view in a critical study from the sources which he published in three volumes under the title, "Africa and the Discovery of America." He adduces facts to show that many of the practices, rites, ceremonies and words of the aborigines of the West Indian Archipelago came from Africa. He further points out that a number of supposedly Indian words are in reality of African origin, as for example, canoe and the appellations for the sweet potato and yam. Tobacco and its smoking, he brings evidence to show, were introduced into America by Africans, who in his opinion, long before the time of Columbus had

crossed over to America from Guinea.

1492—Alonzo Pietro, a Negro, is accredited by some authorities, others dissenting, as having been the pilot of the ship, Nina, of the fleet of Columbus in the discovery of America. It is further reported that he accompanied Columbus on his second voyage to America. His name is said to appear in the list of the names of those who sailed with Columbus. Pietro's name appeared in the "Libretto," 1504, as Pietro Alonzo, il nigro. This is repeated in "Paesi Nouamente Retrouati," Venice, 1507, also in Simon Grynaeus' "Novus Orbis Regionum," Basle, 1532, also Peter Martyrs' "Decades" Seville, 1511.

1501—A Royal Edict permitted Negro slaves born in slavery among Christians to be transported from Spain to Hispaniola.

These, however, were not the first African slaves brought from Spain. The first African slaves were brought over by the Spanish slaveholders, who, as they emigrated, were accompanied by their Negroes.

1505—King Ferdinand sent slaves to Hispaniola. In a letter dated September 15 of that year, he said, "I will send you more Negro slaves as you request. I think there may be a hundred."

1510—King Ferdinand sent from Seville fifty slaves to labor in the mines of Hispaniola.

1510—Direct traffic in slaves was established between Guinea and Hispaniola.

1516—Thirty Negroes are said to have accompanied Balboa. They assisted him in building the first ship constructed on the Pacific Coast of America.

1517—Charles V., of Spain, who was also Emperor of Germany and the Netherlands, granted the exclusive monopoly to Flemish noblemen to import annually 4,000 Africans to Hispaniola, Cuba, Jamaica, and Porto Rico. This monopoly sold to some Genoese merchants for 25,000 ducats.

1522—Three hundred Negro slaves are said to have accompanied Cortez in his conquest of Mexico.

1526—Negro slaves were employed by Vanques de Ayllon in an attempt to establish a settlement on the Atlantic Coast. The first landing appears to have been made at or near the present site of Jamestown, Virginia. Here one of the ships of the expedition was lost and it is said that the slaves built a new one to take its place, the first vessel constructed on the Atlantic Coast of America. This location was soon abandoned, and an effort was made to establish a permanent settlement, "San Miguel de Gualdape," on the coast of what is now South Carolina. This is said to be the first introduction of Negro slaves into the territory of the United States.

1527—A number of Negro slaves were in the expedition of Panfilo de Narvaez to conquer Florida; among them was Estevancio.

A Negro Was the Discoverer of Arizona and New Mexico, 1528—The expedition, under de Narvaez, landed on the coast of Florida. The expedition was unsuccessful. Estevancio, "Little Steve," a Negro, was a member of this expedition. Estevancio was afterwards the discoverer of Arizona and one of the first persons to cross the American continent. The survivors were wrecked on the coast of what is now Texas on November 6, 1528, and were made captives by the Indians. Estevancio, with two other companions, wandered over the plains of Texas and Mexico for eight years, until on the 24th of July 1536, the City of Mexico was reached. In 1538, he led an expedition from Mexico in search of the fabled seven cities and discovered Arizona and New Mexico. He was killed at Ciola, in what is now New Mexico. He was the first member of an alien race to visit the New Mexican Pueblos. After a lapse of three and one-half centuries, the tradition of the killing of Estevancio still lingers in a Zuni Indian legend, which, among other things, says: "It is to be believed that a long time ago when roofs lay over the walls of Kya-ki-me, when smoke hung over the house-tops, and the ladder-rounds were still unbroken in Kya-ki-me, then the Black Mexicans came from their abodes in Everlasting Summerland. Then the Indians of So-no-li set up a great howl, and thus they and our ancients, did much ill to one another. Then and thus was killed by our ancients, right where the stone stands down by the arroyo of Kya-ki-me, one of the Black Mexicans, a large man, with chilli lips."*

1539—African slaves accompanied the expedition of De Soto.

1540—The second settler in Alabama was a Negro. He was in the De Soto expedition. He liked the country and settled among the Indians.

1542—Three Negroes who accompanied the Coronado expedition remained behind at Triquex, near where Santa Fe, New Mexico, now is.

1502—The importation of slaves from Africa to the New World was begun by Englishmen.

1564-65—The first vessel to make the return voyage across the Pacific from the East Indies to Mexico was steered by a Negro pilot.

1565—Pedro Menedez de Aviles had a company of Negro slaves when he founded St. Augustine, Florida. They were brought from Spain and were trained artisans and agriculturists.*

SLAVERY IN THE UNITED STATES

1619

First Africans Brought to Virginia Not Slaves**

August. First African immigrants landed in Virginia. They were probably not slaves, but servants indentured for a term of years. "About the last of August (1619) came in a Dutch man-of-warre, that sold us twenty negars." Narrative of Master John Rolfe.

It was not an uncommon pactice in this early period of ship masters to sell white servants to the planters; hence an inference that these twenty Negroes were slaves, drawn from the fact that they were sold to the colony or planters would be unjustified. Prior to 1619 every inhabitant of the colony was practically "a servant manipulated in the interests of the company held in servitude beyond a stipulated term." According to a census made in 1624-25 there were in the colony twenty-three Africans. They were listed as "servants," thus receiving the same class name as white persons enumerated in the lists. According to Thomas Jefferson, "the right to these Negroes was common or perhaps, they lived on a footing with the whites, who, as well as themselves, were under absolute direction of the president."

In the records of the county courts dating from 1632-1661, Negroes are designated as "servants," "Negro servants," or simply as "Negroes," but never in the records which we have examined were they termed "slaves."

White Servitude Legal Basis for Negro Slavery

White servitude preceded and formed the legal basis upon which Negro slavery was erected. The first Africans brought to Virginia were servants of the colony, received in exchange for public provisions and were put to work upon the public lands to support the governor and other officers of the government.

Slavery grew up in Virginia and other states by the gradual addition of incidents modifying the law and custom of servitude, as applied to the Negro. From the very first, however, servitude in the case of the Negro was different in practice, though not in law, from servitude in the case of the white man.

For example, in Providence Island, where slavery came into existence at about the same time and in the same manner as in Virginia, it appears that in 1633 twenty or thirty Negroes were introduced for public works and it was recommended "that they should be separated among various families of officers and industrial planters to prevent the formation of plots." This apparent difference in the treatment of the black and white servants, due to fear of an alien and pagan people, is no doubt typical of other differences and distinctions made between the races, which, as they became traditional and gained the sanction of custom, gradually modified the status of the African and transformed Negro servitude into Negro slavery.

The transition from servitude to slavery was effected in the case of the black man when the custom established itself of holding Negroes "ser-

*REFERENCES: Lowry, Spanish Settlements Within the Present Limits of the United States, 1513-1561; Lips swelled from eating chilli pepper. Wright, Negro Companions of Spanish Explorers, American Anthropologist, Vol. IV. N. S., 1902.

**Reference: Russell, The Free Negro in Virginia, 1619-1865. pp. 22-25; Ballagh, White Servitude in Virginia, p. 45.

vants for life." The distinguishing mark of the state of slavery is not the loss of liberty, political and civil, but the perpetuity and almost absolute character of that loss, whether voluntary or involuntary in origin. It differs then, from other forms of servitude limited in place or time, such as medieval vassalage, villianage, modern serfdom, and technical servitude, in degree rather than in kind; its other incidents being very similar and in many cases even identical with theirs. The efforts of planters to lengthen the terms of service of their servants which failed with the white servants succeeded with the black. Public sentiment supported the change because the blacks were regarded as dangerous if left uncontrolled.

The second step by which Negro servitude was converted into Negro slavery was taken when the condition and the status of the mother was extended to and continued in her offspring. This change which had undoubtedly been effected in custom long before it was formally sanctioned by law, was recognized by statute in Virginia, 1662; Maryland, 1663; Massachusetts, 1698; Connecticut and New Jersey, 1704; Pennsylvania and New York, 1706; South Carolina, 1712; Rhode Island, 1728; North Carolina, 1741.

The transmission from mother to child of the conditions of slavery for life grew naturally out of the fact that the master necessarily controlled the child, controlling the mother. It was evident that parents, under an obligation of life service, could make no valid provision for the support of their offspring, and that a just title to the service of the child might rest on the master's maintenance, a principle which was later commonly applied in cases of bastardy in servitude.*

Original Heathenism Becomes Test for Slavery

The theory of slavery, developed in Europe under the influence of the Christian Church, was that slavery should be confined to the heathen, and that when an individual was accepted into the fellowship of the Christian religion he should not be longer held in slavery. The Negro being a heathen, fell naturally into the same category as Jews, Mohammedans and Indians.

One excuse first advanced for slavery by the Spanish conquerors and later adopted by other apologists for slavery was, that in this way it was possible to give the infidel races the benefit of the Christian religion. The effect of this doctrine, however, was to induce masters to neglect the religious instructions of their slaves, since membership in the church seemed inconsistent with servitude for life. To meet this difficulty the Virginia Legislature passed a law in 1667 declaring:

"Baptism doth not alter the condition of the person as to his bondage or freedom; in order that diverse masters freed from this doubt may more carefully endeavor the propogation of Christianity."

From this time on, original heathenism began to be a nominal test for slavery. It also began to be declared that it was not inconsistent for Christians to hold Christians as slaves if these slaves had formerly been heathen. In 1670, Virginia passed a law declaring "all servants not being Christians imported into this colony by ships" to be slaves for life.

In 1671, the Maryland Assembly declared that conversion of the Holy Sacrament of baptism does not alter the status of slaves or their issue.

In 1682, Virginia denied the benefit of Christianity as a mode of securing freedom to all Negroes, mulattoes, hostile Moors and Turks, and to such Indians as were sold by other Indians as slaves.

An act was passed repealing the law of 1670, and making slaves of all persons of non-Christian nationality thereafter coming into the colonies whether they came by land or sea, and whether or not they had been converted to Christianity after captivity.

Chronology of Legislative and Judicial Enactments Concerning Slavery 1640 to 1865

1640—First record of a "Negro servant for life," otherwise a slave, in Virginia. His name was John Punch. In that year three servants of Hugh Gwyn, a Dutchman called Victor, a Scotchman named James Gregory, and John Punch ran away. They were captured, given thirty lashes each. The Scotchman and the Dutchman were condemned to serve four years beyond their indenture—one year to their masters and three to the colony. John Punch was condemned to serve for life. Russell, "The Free Negro in Virginia," says: "The most reasonable explanation seems to be that the Dutchman and the Scotchman, being white, were given only four additional years to their terms of indenture, while 'the third, being a Negro,' was reduced from his former condition of servitude for a limited time to a condition of slavery for life."

1651—First Negro landowners in Virginia. In that year patents were granted to Negroes as follows: Anthony Johnson, 250 acres of land; John Johnson 550 acres; and John Johnson, Sr., 50 acres. Richard Johnson probably the first Negro to enter Virginia as a free man, arrived the same year. Anthony Johnson and his wife are named among the twenty-three Negro "servants" listed in the census of 1624-25 as residents of the colony.*

1653—First record of Negro slave owners in the United States. In that year John Castor, a Negro of Northampton County, brought suit against Anthony Johnson to obtain his freedom. He claimed, according to the records "Yt hee came into Virginia for seven or eight years of indenture, yet he had demanded his freedom of Anth. Johnson, his Mayster; and further sd yt hee had kept him a servant seven years longer than he should or ought." Anthony Johnson referred to is evidently the same Anthony Johnson who with his wife, Mary, were among the twenty-three African residents in the colony 1624-25 when they were listed as servants. It is evident, if the complaint of John Castor is true, namely, that Johnson had held him as a servant seven years beyond the period for which he was indentured, that Anthony Johnson must have been a free man as early as 1635. It is a record that Johnson was successful in the suit which Castor brought against him and retained the services of Castor apparently for life.

1662—Slavery in Virginia made hereditary by the decree that the issue of slave mothers should follow their condition. Slavery was declared hereditary in the other colonies as follows: Maryland, 1663; Massachusetts, 1698; Connecticut and New Jersey, 1704; Pennsylvania and New York, 1706; South Carolina, 1712; Rhode Island, 1728; and North Carolina, 1741.

1741—North Carolina enacted a law declaring that if any Negro, mulatto, or Indian, bond or free, be found to have testified falsely, he shall have his ears nailed to the pillory then cut off, after which he was to receive thirty-nine lashes on his bare back.

1772—Somerset, James, brought by his master from Boston to England, was set free by Lord Mansfield on a writ of habeas corpus. The Somerset case brought out the distinction between the English and the Colonial law. Lord Mansfield allowed writ of habeas corpus on the ground that the state of slavery is of such a nature that it is incapable of being introduced on any reason, moral or political. It is so odious that nothing can be offered to support it but positive law.**

1774—October 20. First Continental Congress declared in the articles of Association that the United Colonies would "neither import nor purchase any slaves," and would "wholly discontinue the slave trade."

1776—April 16. The Continental Congress unanimously resolved that "no slaves be imported into any of the thirteen colonies."

1777—October 13. Continental Congress decides that slaves should be wholly exempted from taxation.

1783—April 1. Continental Congress decided that for purposes of taxation five slaves should be counted as three freemen.

1784—Continental Congress voted not to prohibit slavery in the present states of Tennessee, Alabama and Mississippi.

1787—July 13. Ordinance for the government of the territory northwest of the Ohio passes. One section de-

*REFERENCES: Ballagh, History of Slavery in Virginia, pp 28-29; Turner, The Negro in Pennsylvania, pp 18-25; Brackett, The Negro in Maryland, p 30.

*REFERENCE: Russell, The Free Negro in Virginia, 1619-1865, p 24.

**REFERENCE: Hurd, Freedom and Bondage, I, 189-191.

clares "there shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes whereof the parties shall be duly convicted."

1787—September 17. Constitution of the United States adopted. Article 1, Section 2, contains the following passage, the first of a series of compromises of the Federal Government with slavery: Representatives and direct taxes shall be apportioned among the several states which may be included within this Union according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to serve for a term of years, and excluding Indians not taxed, three-fifths of all other persons.

Article 1, Section 9, contains the following provision relative to the slave trade:

The migration or importation of such persons as any of the states now existing shall think proper to admit shall not be prohibited by Congress prior to the year one thousand eight hundred and eight; but a tax of duty may be imposed on such importation, not exceeding ten dollars for each person.

1790—April 2. Congress accepts from the State of North Carolina the territory now included in the State of Tennessee, with the proviso "that no regulations made or to be made by Congress shall tend to emancipate slaves."

1790—July 16. Congress passes act accepting cessions from Maryland and Virginia for the District of Columbia upon the condition that the laws of the two states should remain in force in their respective portions of the Districts, "until the time fixed for the removal of the government thereto, and until Congress shall otherwise by law provide."

1793—February 12. Congress passed first fugitive law, giving the owner or his agent the right to bring the alledged fugitive "before any magistrate of a county, city or town corporate," in order to obtain a decision ordering the return of the fugitive to the state or territory from which he had escaped.

1794—Congress passes an act to prevent the fitting out in ports of the United States of vessels engaged in supplying slaves to foreign countries.

1797—January 30. Petition presented to Congress by four North Carolina Negroes who had been freed by their masters. They had fled to Philadelphia and had been seized under the Fugitive Slave Law. Their petition denied by a vote of fifty ayes, thirty-three noes.

1800—May 10. The transportation of slaves from one foreign country to another prohibited.

1802—April 2. Georgia ceded to the Union her western territory, a part of what is now Alabama and Mississippi, on condition that slavery was not to be prohibited therein.

1803—February 28. Congress enacts that the Federal Government should cooperate with such states as had already prohibited the importation of slaves, by assisting the states to carry such laws into effect.

1807—March 2. Congress passes an act "to prohibit the importation or bringing of slaves into the United States or the territories thereof after the 31st day of December, 1808."

1810—Post Office Department organized. Enacted under penalty of $50, that "no other than a free white person shall be employed in carrying the mail of the United States, either as a post rider or driver of a carriage carrying mail."

1819—March 3. President empowered to employ Navy for suppression of slave trade; also to issue the necessary orders for return to Africa of illegally imported Negroes. Former acts authorizing their enslavement by the state governments repealed. Government aid given to found the colony of Liberia in Africa.

1820—March 6. Missouri Compromise. Terms of, admitted Missouri as a slave state but forever prohibited slavery in the rest of the Louisiana territory lying north of latitude 36 degrees, 31 minutes N.

1820—May 15. The African slave trade made piracy.

1839—August. The slaver Amistad, captured by the United States brig, Washington, off Montauk Point, Long Island. The capture of this slaver gave rise to the Amistad Case which resulted in freeing the slaves on board who had revolted, taken possession of the ship and sought to make their way back to Africa.

The Amistad had brought African slaves, kidnapped in April, from Lenboko in the Mendi Country near Liberia. Fifty-three of these slaves were purchased and re-embarked on the Amistad at Havana for Guanajah, Porto Principe. On the fifth night out, the slaves rose, killed the captain and the cook, slew two men of the crew and tried to return to Africa. The ship was two months on the ocean during which time it was boarded several times, once by an American schooner from Kingston, which remained along side for twenty-four hours and traded with the Negroes, finding that they had plenty of money. The ship was finally captured on August 26.

The owners of the cargo claimed the ship and its passengers on the ground that they were pirates and should be tried for their crimes in Cuba. The case of the Africans was taken up by the anti-slavery people, who claimed that the Africans had been kidnapped from their homes, that they were free and had the rights of all free people to use whatever force necessary to regain their freedom. This view was quoted by the decision of the court, and thirty-five Africans who still survived were returned to Africa, November 25, 1841. From this band of Negroes on the Amistad sprang the Mendi Mission.

1850—September. Compromise of 1850. The bill provided that (1) California be admitted as a free state. (2) Territories of Utah and New Mexico be organized without any provision concerning slavery. (3) Texas be paid $10,000,000 as compensation for the territory of New Mexico. (4) Slave trade be prohibited in District of Columbia. (5) A more stringent fugitive slave law be passed.

1850—September 18. Second fugitive slave law passes, provided Commissioners with jurisdiction concurrent with that of the courts. They were to receive a larger fee if they decided in favor of the claimant than if they decided in favor of the fugitive. Testimony of the alleged slave was barred and he was denied a trial by jury. Enforcement of the law was placed wholly in the hands of the federal officials.

1854—May 31. Kansas-Nebraska Bill, repealing compromise of 1820, provided that "all questions pertaining to slavery in the territories and the new states to be formed therefrom, are to be left to the decision of the people residing therein, by their appropriate representatives, to be chosen by them for that purpose."

1857—May 6. Dred Scott Decision. Dred Scott, a slave in Missouri, had been, in 1834, taken by his owner into Illinois, a state prohibiting slavery, and in 1836 into what is now Minnesota, a part of the Louisiana Purchase in which slavery was expressly prohibited by the Missouri Compromise. In 1838, he was taken back to Missouri. In 1848, he sued for his freedom on the ground that through his residence in territory where slavery was prohibited he had lost his status as a slave, and acquired that of a free man. The United States Supreme Court decided Scott was not a citizen of any state, and therefore, was not entitled to any standing in the courts, also that Congress had no power to prohibit a citizen of any state from carrying into any territory slaves or any other property; and that Congress had no power to impair the constitutional protection of such property while thus held in a territory.

1861—May 24. General B. F. Butler declares slaves contraband of war.

1861—August 6. Congress passes a confiscation bill, one section of which declared that the claims of owners should be forfeited to those slaves who should be required to take up arms or should be used in any way against the national government.

1861—August 31. General John C. Fremont issued premature proclamation of emancipation in Missouri.

1861—September 2. President Lincoln modifies Fremont's proclamation.

1862—March 6. President Lincoln proposes to Congress compensated emancipation.

1862—March 13. Congress amends military code forbidding federal officers to surrender fugitive slaves.

1862—April 2. Congress passes act offering compensated emancipation to the border slave states. No state claimed its benefits.

1862—April 16. Slavery abolished in the District of Columbia. Owners of slaves were compensated; $100,000 appropriated to colonize the Freedmen beyond the limits of the United States. Each emigrant was to receive

$100. The president calls a committee of colored persons to meet him in order to work up sentiment among the Freedmen in favor of colonization, the Freedmen refused to be colonized.

1862—April 24. An efficient treaty for the suppression of the African Slave Trade concluded between the United States and Great Britain.

1862—May 9. Major General David Hunter at Hilton Head, South Carolina, issues proclamation declaring slaves free in Georgia, Florida and South Carolina.

1862—May 9. Freedmen first armed as soldiers in war of rebellion.

1862—May 9. President Lincoln rescinds General Hunter's proclamation.

1862—June. Congress passes an act prohibiting slavery in all the present territories of the United States, and any territory that should hereafter be acquired.

1862—July 22. Congress passes the second confiscation act declaring forever free the slaves of those convicted of treason and rebellion and also the slaves of rebel owners, who took refuge within the lines of the Union Army or in any way came under the control of the Federal Government; and denying the protection of Fugitive Slave Law to any owners of slaves except those loyal to the Union.

1862—September 22. Preliminary proclamation of emancipation.

1863—January 1. Emancipation Proclamation issued.

1863—June 19. West Virginia admitted as a state with a constitution providing for gradual abolition.

1864—January 11. Constitution of Missouri amended, abolishing slavery.

1864—March 14. Constitution of Arkansas amended, abolishing slavery.

1864—May 11. Constitution of Louisiana amended, abolishing slavery.

1864—June 28. Fugitive Slave Acts of 1793 and 1850 repealed.

1864—July 6. Constitution of Maryland amended, abolishing slavery.

1865—February 3. West Virginia abolished slavery.

1865—February 22. Constitution of Tennessee amended, abolishing slavery.

1865—March 3. Congress passes a bill declaring free the wives and children of Negro soldiers.

1865—June 19. General Robert S. Granger, who had command of the District of Texas, issued a proclamation to the colored people of Texas, telling them that they were free.

1865—July 13. James Johnson, provisional governor, declared slavery abolished in Georgia.

1865—July 20. Lewis E. Parsons, provisional governor of Alabama, proclaims "There are no slaves now in Alabama."

1865—July 21. Constitution of Mississippi amended, abolishing slavery.

1865—July 25. General A. J. Hamilton, provisional governor, formally declares slavery abolished in Texas.

1865—August 3. William Marvin, provisional governor, declared slavery abolished in Florida.

1865—September 28. Constitution of South Carolina amended, abolishing slavery.

1865—October 2. Constitution of North Carolina amended, abolishing slavery.

1865—December 18. The Thirteenth Amendment to Constitution adopted. Slavery abolished in the United States.

The Slave as Property

Under a condition of servitude, the master had not merely a right to the services of his servant, but he had also the right to sell those services, to transmit them by inheritance, etc. The effect of the conception where applied to the slave was "to completely confound and identify the person of the slave with the thing owned."

The conception of the slave as property made him liable to be seized in payment of his master's debts. Even after such slaves had been emancipated they were still liable to seizure for the payment of debts contracted prior to their emancipation.

In 1805, certain Negroes set free by a deed of gift from their owner were, in pursuance of a decision of the supreme court of appeals, taken in execution for the satisfaction of the debts of the slave-owner's wife, notwithstanding the fact that the Negroes belonged to their owner before he married the wife for whose debts the Negroes were held.

The conception of the slave as property rather than as person, added a further disability to the legal or civil status. He could neither own nor enjoy property in his own right.

"A limited property right, not unlike the Roman peculium, was allowed the slave by custom, though not by law. Masters frequently gave them horses, cattle or hogs for free disposal in their own right, and the Negro servants reduced to slavery in 1661 doubtless were possessed of property. This right was taken away by law in 1692, which converted such property for the use of the master, and upon his neglect to appropriate it, it was forfeited to the parish for the support of the poor. The custom, however, of masters assigning to slaves such property for management as peculium continued in spite of the law, and extended even to small tracts of land. The conception of the slave as property was not, however, absolute and the law recognized the person of the slave in various ways."

Negro slaves, male and females, were taxed along with male whites, Indian servants 16 years of age, and free Negroes. This liability to taxation was retained upon free Negro women up to 1769, and was an inheritance from servitude.

By the acts of 1779 and 1781 slaves were still liable to a poll tax of five pounds and ten shillings, respectively, to be paid by the owners.

The court of Chancery also recognized slaves "as rational beings entitled to the humanity of the court," and the chancellor often protected freedmen from sale under a creditor's execution and would even enforce a contract between master and slave which had been wholly or in part complied with on the part of the slave, although the common law courts refused to recognize the ability of the slave to make a contract.

It was partly to protect the master in his property rights, but partly also, in recognition of the slave's personal rights that slave-stealing was early made a grave offense. A law of 1798 in Virginia made it punishable by death without benefit of clergy, but after the construction of a state penitentiary this was changed to imprisonment from three to eight years.

The Free Negro

Origin of the Free Negro Class

As Negro servitude preceded Negro slavery, the first Free Negroes were recruited from the class of indentured servants. Others as, for example, Richard Johnson in 1651, probably came in not as servants, but as free men. After 1682, no Negroes were permitted to come into Virginia as servants and acquire freedom after a limited period of servitude. Not until the non-importation law of 1778 declared, "that every slave imported into this commonwealth contrary to the time, intent and meaning of this act, shall upon importation become free," did Virginia recruit its class of few Negroes from imported Negroes.

A certain number of free Negroes were descended from white women by Negro men. They were free according to the law that the children followed the status of the mother.

Benjamin Banneker, the Negro astronomer, was, through his grandmother on his mother's side descended from a white woman, Molly Welsh, who after serving seven years as a redemptioner had purchased a farm with two slaves, one of whom she emancipated and married.

Free Negroes and Manumitted Slaves

The first law recognizing the right of the master to manumit his slaves was one that restricted it. In 1691, a law was passed in Virginia declaring that no Negro or Mulatto was to be set free unless the person so doing should pay the charges for transporting the manumitted Negro beyond the limits of the colony. By an act passed in 1723 a master was forbidden under any pretext whatever to manumit a slave without the license of the governor and the council. If the law was violated, it became the duty of the church wardens of the parish to apprehend the Negro and sell him "by public outcry." The right of the master to emancipate his slave, so far as it existed in the customary law was derived, like slavery itself, from the conditions of white servitude.

"Before slavery as an institution had fully diverged from indentured servitude it borrowed from that institution the practice of manumission by individual masters. * * * * Now, in the seventeenth century the processes by which masters set Negroes free, whether they were recruits for time or for life, were more like discharges from servitude than manumission from slavery."

In Maryland, the first law defining the rights of manumission was passed in 1752. It declares that to be manumitted, slaves must be sound in body and mind and capable of labor and not over fifty years of age. The purpose of this law was to prevent masters abandoning their slaves after they ceased to be profitable. North Carolina, by a law enacted in 1715, prohibited masters from liberating slaves except for meritorious conduct, and in 1741 this law was modified so that meritorious conduct must be judged and certified by the county court.

New Jersey, by the terms of a law passed in 1744, provided that masters should not manumit their slaves only on condition that they enter into "sufficient surety" with "two sureties in the sum of 200 pounds" to pay the Negro an annuity, of twenty pounds ($100) per year. By the terms of the law passed in that year all slaves manumitted after May 1, 1806, were required to leave the state within twelve months of the date of their emancipation. One of the immediate results of the passage of the law of 1806 in Virginia which compelled emancipated slaves to leave the state, was the passage of countervailing acts forbidding free Negroes from other states to take up permanent residence within their borders. Free Negroes were not welcomed in any part of the United States. A refugee slave was more likely to be received hospitably in the northern states than a free Negro. The Philadelphia North American, quoted in Dubose's Commercial Review, Volume XXVII p. 731, said, "If there is one fact established by steadily accumulating evidence it is that the free Negro cannot find a congenial home in the United States. He is exotic among us." When John Randolph's 325 emancipated slaves reached Mercer County, Ohio, having left Virginia in compliance with the laws, they were not allowed to remain even for three days upon land purchased by them in that country, although they were able to comply with Ohio's law, requiring immigrant free Negroes to give a bond for good behavior.

Coupling freedom with banishment not only made manumission more difficult to the masses, but freedom less desirable to the slave. "Many (slaves) preferred to continue as slaves in their master's household rather than be sent homeless into a strange land. Lucinda, a Negro woman, manumitted about 1812 by the last will of Mary Matthews, refused to be moved to Tennessee with other Negroes set free by the same will, deliberately remaining in the state long enough to forfeit her freedom and petitioning the legislature to vest the title to her in William H. Hose. Sam, a Negro petitioner, declared to the legislature in 1808 that he preferred slavery to being forced to leave his wife and family, all of whom were slaves." (Russell, The Free Negro in Virginia, p. 76.)

A secondary result of the Virginia law of 1806 was that many free colored men who had purchased their wives and children continued to hold them as slaves. In 1809, a colored man by the name of Frank died in Amelia County, Virginia, who had purchased his wife and children and although he had intended that they should be virtually free, had not made them actually so because he would then have had to remove them from the state. The legislature intervened in this case because the purchase by Frank of his family took place before the enactment of the law of 1806. Bowling Clark, a free Negro of Campbell County, had purchased his wife a few years after the act of 1806 went into operation. As both were declining in years, they preferred to maintain the status of master and slave rather than accept the alternative of banishment.

Fear of insurrections and excitement over the anti-slavery controversy tended to increase the pro-slavery sentiment and tighten the laws regarding the manumission of slaves. In 1858, a law was enacted in Maryland that no slave thereafter manumitted by a deed or a will upon condition of leaving the state or any other condition should be entitled to freedom until the condition had been performed. In 1860, manumission was totally prohibited in Maryland and free blacks over eighteen years of age were empowered if they chose to get permission through the courts to renounce freedom and choose masters.

Regardless of what views he might hold respecting slavery in general, many masters continued, in recognition of long and faithful service to manumit their slaves.

Gradual Decline Status Free Negro

Before slavery had been finally established in the English colonies and while there was as yet no clear distinction between white servitude and Negro slavery, the free Negro, whatever his social status may have been, seems to have enjoyed all the rights of white men.

"But as slavery advanced toward a more complete inclusion and subjection of the Negro race the social and industrial privileges of the free Negro were gradually curtailed. The denial to him, by laws passed in 1723, of the right to vote, the right to bear arms, and the right to bear witness is proof of the fact that prejudice had extended beyond a demand for race separation and race purity to an imposition upon the Negro of a low and servile station."

"In 1723, free Negroes, mulattoes, and Indians were forbidden to 'keep or carry any gun, powder or shot or any club or other weapon whatsoever offensive or defensive.' In many parts of the country Negroes were also forbidden to own a dog. In 1805, a bill was passed in Maryland allowing a free black man to keep one dog only, by a yearly license from a justice, and making any free black who should go abroad with any firearms, liable to forfeit the same to an informer, and to pay all costs, unless he had a certificate from a justice renewable yearly, that he was an orderly and peaceable person."

Free Negroes in Virginia in 1832 were declared incapable of purchasing or otherwise acquiring permanent ownership except by descent of any slaves other than husband, wife and children. Contracts for any such purpose were declared void.

By the court of 1849, free Negroes were not allowed to purchase their own parents. Beginning March 31, 1858, the law was changed to read, "no free Negroes shall be capable of acquiring except by descent, any slaves." There is evidence, however, that this law was not enforced. Reuben West, a free Negro barber, who lived in Richmond from 1830-60 and paid taxes on real property valued at $4,420 is said by William Mundin, another barber living in Richmond in 1913, to have owned a slave house servant whom he sold for insubordination. James H. Hill, another contemporary of Reuben West, owned two slaves and one of them was a mulatto barber.

Free Negroes Lose Standing in the Courts

In 1831, free Negroes were denied by statute the right of trial by jury, except for offenses punishable by death. The law of evidence, after many modifications came to be based strictly on the color line. "Colored persons, free or slave, could testify for or against colored, but not in any case in which a white person was concerned."

Intermarriage between the races was always extremely rare, and in 1691 a law passed in Virginia prescribed for "any white woman marrying a Negro or mulatto, bond or free, the extreme penalty of perpetual banishment." In Pennsylvania, "if a free Negro man or woman married a white person, that Negro was to be sold by the justices of the Quarter Session as a slave for life. For a white person offending the penalty was seven years of servitude, or a fine of thirty pounds. If the offense was fornication or adultery, the free Negro was to be sold as a servant for seven years. The white person thus guilty was to be punished by whipping, imprisonment, or branding with the letter 'A'.

By the act of 1681 in Maryland, "children born of white servant women and Negroes were free. After 1692, the issue of a union between any white woman and any slave or free Negro became servants for a long term. By the Act of 1715, ministers and magistrates were forbidden, by a fine, to marry any white to 'any Negro whatsoever, or mulatto slave.' By this, a white and free mulatto could marry. And an act, two years later, to provide penalties against the parties marrying unlawfully, under this act of 1715, made a free Negro or mulatto liable to service for life—except mulattoes born of white women, who had to serve, like the whites, for only seven years. Again, by act of 1728, free mulatto women who might have children by 'Negroes and other slaves' were to be published by the same pen-

alty as white women for the same offense—which was declared to be as heinous for a free mulatto as for a white."

Free Negroes not Permitted to Move from One State to Another

The right of free movement which the free Negro possessed with little or no restriction in the colonial period, was more and more restricted in the later years of slavery. In 1793, free Negroes in Virginia were forbidden to enter the state to take up permanent residence.

"A free Negro living within the state could not go from one town or county to another to seek employment without a copy of his register which was kept in the court of his county or corporation. Violaters of this law were often committed to jail until they made proof of their freedom and paid the jailor's fee. After 1848 no free Negro could leave the state for the purpose of education, or go for any purpose to a non-slave-holding state and return." The law of Maryland was still more stringent. "Any Negro who might leave Maryland and remain away over thirty days, would be deemed a non-resident and liable to the law, unless before leaving he should deposit with the county clerk a written statement of his plans, or on returning, could prove by certificate that he had been detained by sickness or coercion."

"A respectable colored minister of Annapolis—who paid taxes on property assessed at over five thousand dollars—asked in 1846 for an act to allow his children to visit him from time to time, and again in 1846, to allow his sons to return to Maryland, but both petitions seemed to have remained with the committee."

"A free Negro of the District of Columbia obtained permission to visit his wife, a slave of Prince George's County, by giving bond with security of fifty dollars that he would not come there for employment, that he would not stay over four days at a time, barring illness, and that he would behave well." There were similar regulations in some of the northern states.

Free Negroes Denied Right to Vote

The right to hold office was taken away from free Negroes in Virginia and by a law passed in 1723, they were not allowed to vote. The act declared that "no Negro, mulatto, or Indian shall hereafter have any vote at the elections of burgesses or any elections whatever."

In Maryland free Negroes had the right to vote down to 1783. In that year it was enacted that "no colored person freed thereafter, nor the issue of such, should be allowed to vote, or to hold any office, or to give evidence against any white, or to enjoy any other rights of a freeman than the possession of property and redress at law or equality for injury to person or property."

"An amendment to the Constitution, adopted in 1810, limited the right of suffrage to whites. The Declaration of 1851 repeated the words of the Declaration of 1776, that no freeman should be deprived of life, liberty, or property, but by judgment of his peers or the law of the land—but added that 'this should not be construed to prevent the legislature from passing such laws as it might deem fit for the government and disposition of the free colored population.'"

Besides Georgia and South Carolina, which continued the distinction made in colonial times, between 1792 and 1834, the four border states of Delaware, Maryland, Virginia, and Kentucky absolutely forbade suffrage to Negroes; and every other slave state admitted by Congress came into the Union with a constitution prohibiting Negroes from voting. In the remaining slave state, North Carolina, every free man who paid a public tax was entitled to vote, and it was notorious that Negroes could and did take part in elections till, in 1835, a constitution excluded them from the suffrage.

Free Negroes Denied the Right of Public Assemblage

In many states, and this was especially true after 1831, the year of the Southampton Insurrection, the right of assembly was denied or greatly restricted. By the act of the Maryland legislature in 1831, persons were 'forbidden to assemble or attend meetings for religious purposes which were not conducted by white licensed clergymen or by some respectable white of the neighborhood authorized by the clergyman."

Free Negroes were permitted to engage in most occupations open to white men but in the later years of slavery these occupations were greatly restricted. In Maryland they were not allowed to navigate vessels of the size required by government laws to be registered. In 1852, no white person was allowed to employ a Negro clerk. "In May, 1860, a resident of Baltimore was indicted, under the act of '52, for employing as his clerk in a retail store in Annapolis a colored man of that city. On pleading guilty before Anne Arundel Circuit, he was fined five hundred dollars and costs, for the payment of which, the father of the clerk, a prosperous and respectable mulatto of Annapolis, became his surety."

Several insurrections of the slaves in the early part of the century led the legislatures in those states where there was any large body of free Negroes to pass laws denying the free Negroes the opportunities of education. From 1838 to the close of the Civil War the only educational advantage that could lawfully be given to the free Negroes was strictly private instruction. Rarely and with difficulty did some free colored families procure white persons to teach their children privately. Many free Negroes owned slaves. There were in Charleston, South Carolina, in 1860, 132 Negroes who owned slaves. It is estimated that in the course of slavery in this country there were in the South, 6,000 Negro slave owners and that in that time 18,000 slaves were held by Negroes.

Slave Insurrections

It is estimated that some twenty-five insurrections of slaves took place in the United States prior to the American Revolution. This takes no account of the insurrections in Louisiana and in the Spanish, French and English colonies in the West Indies.

The most important insurrection in the West Indies was the uprising in 1791 of the slaves on the Island of Haiti, by which that country gained its independence. In 1804, the Republic of Haiti was established.

1526—First insurrection of Negro slaves within present limits of United States in Ayllon's colony, on the coast of what is now South Carolina.

1664—Insurrection planned in Virginia by white bondmen and Negro slaves. At that time there was hardly 1,000 Negroes in the colony.

1687—Attempted insurrection of Negroes in the northern neck of Virginia. Negro population was about equal to that of whites.

1710—Negro insurrection planned in Surry County, Virginia. One of the conspirators, Will, a slave of a Robert Ruffin, revealed the plot and as a reward was emancipated.

1712—First serious insurrection of slaves in the Thirteen Colonies in New York. The garrison saved the city from being reduced to ashes.

1720—Charleston South Carolina, white people attacked in their houses and on the streets. Twenty-three slaves arrested, of whom six were convicted and three executed.

1722—Armed body of about 200 Negroes gathered near the mouth of the Rappahannock River, Virginia, for the purpose of attacking the people while they were in church. The plot was discovered.

1723—April 13. Governor Dummer, of Massachusetts, issued a proclamation concerning the "fires which have been designedly and industriously kindled by some villainous and desperate Negroes or other dissolute people as appears by the confession of some of them." April 18, the Rev. Joseph Sewell preached a sermon on "The late fires that have broken out in Boston, supposed to be purposely set by ye Negroes." April 19, the selectmen of Boston made a report consisting of nineteen articles, number 9 of which said, that if more than two Indians, Negro, or mulatto servants or slaves be found in the streets or highways, in or about the town, idling or lurking together, unless in the service of their master or employer, everyone so found shall be punished at the House of Correction.

1730—August. Insurrection in Williamsburg, Virginia.

1730—Rebellion of slaves reported from South Carolina.

1734—Conspiracy of slaves to gain their freedom by massacre of the whites discovered near Somerville, New Jersey. About thirty Negroes apprehended, two hanged, some had ears cut off, others whipped.

1739—Slave conspiracy in Prince George's County, Maryland. The leader was tried and executed.

1740—Insurrection at Stone River,

in South Carolina, was led by a slave, Cato. Houses were burned and men, women and children murdered.

1740—Insurrection in New York City; population 12,000 whites and 2,000 blacks. Thirteen conspirators burned alive, eighteen hung, and eighty transported.

1741—Rumors of an insurrection among Negroes around Hackensack, New Jersey. Seven barns were burned, two Negroes charged with the crime burned.

1768—Insurrection of slaves planned in Savannah, Georgia. A disagreement about the method of procedure, caused plot to fail. The population of the city consisted at this time of 3,000 whites and 2,700 blacks.

1772—Insurrection at Perth Amboy, New Jersey, threatened.

1775—Reported insurrection in Pitt, Beaufort and adjoining counties in North Carolina; a number of slaves arrested and some whipped severely, but none were proven to have been connected with any conspiracy.

1800—Two Negroes, Gabriel and Jack Bowler, were leaders in an attempted revolt in Henrico County, Virginia. A thousand Negroes marched on the City of Richmond. Forced by a swollen stream to halt, they disbanded with the understanding that they would renew the attempt the following night. The plot was discovered and Gabriel and Bowler were caught and executed.

1802—Slave insurrection reported in northeastern part of North Carolina in the counties of Camden, Currituck, Pasquotank, Perquimans, Chowan, Hertford, Martin, Bertie, Beaufort and Washington. June 10 had been set for the beginning of the insurrection. Two of the leaders were executed.

1805—Slave insurrection occurred in Wayne County, North Carolina. One Negro burned at the stake and two hanged.

1811—Parish of St. John the Baptist, thirty-six miles above New Orleans, about 500 Negro slaves organized and marched toward the city. They destroyed plantations on the way and forced other slaves to join them. Insurrection suppressed by the garrison from Fort. St. Charles.

1816—Insurrection planned by slaves at Fredericksburg, Virginia. It was betrayed. The leaders were hanged. In this same year slave uprising reported at Camden, South Carolina

1818—Rebellion of slaves at Charleston, South Carolina.

1819—Attempted insurrection at Augusta, Georgia.

1822—Extensive conspiracy organized at Charleston, South Carolina, by a free Negro, Denmark Vesey. Slaves for forty or fifty miles around Charleston were concerned in the uprising. The plan was to slaughter the whites and free the blacks. A recruiting committee was formed and every slave enlisted was sworn to secrecy. Peter Poyas, one of the conspirators, is said to have personally enlisted six hundred persons. The plot was revealed by a household servant. After a month's investigation, only fifty of the thousand supposed to have been concerned were apprehended. Vesey, with thirty-four others, was put to death. They died without revealing their secrets.

1831 — Southampton Insurrection, Southampton County, Virginia, Nat Turner, the leader of this insurrection, was a slave preacher. His mother, it was said taught him that, like Moses, he was to be the deliverer of his race. Turner's plan was to collect a large number of slaves in the Dismal Swamp in the extreme southeastern section of Virginia. August 21, he set out with six companions, the band soon numbered sixty or more. Sixty white persons on different plantations killed. The local militia and United States troops were called out, and after more than a hundred insurrectionists had been killed the uprising was crushed. Fifty-three Negroes were tried, twenty-one were acquitted, twelve were convicted and sold out of the state, and twenty others, including Turner and one woman, were hanged.

1831—October 4. There was to be an uprising of the Negroes in Sampson, Dublin and New Hanover counties, North Carolina. They were to assemble at Wilmington. Plot was revealed by a free Negro.

1845—Slave insurrection in Charles County, Maryland.

1853—April. Rumored uprising of Slaves in Dorchester, Maryland.

1857—Rumored slave insurrection in Prince George's County, Maryland.

1859—October 16. John Brown's Raid on Harper's Ferry. This was the last of the attempted slave insurrections. Of the five Negroes who accompanied him two were killed; two were captured and executed, one escaped. Osborne Perry Anderson, was a printer by trade, born July 27, 1830, at West Fallowfield, Pennsylvania, died, December 13, 1872, at Washington, D. C., John Anthony Copeland, Jr. for a time a student in Oberlin, was born free, August 15, 1834, at Raleigh, North Carolina; executed December 16, 1859. Shields Green, born a slave, escaped from slavery on a sailing vessel from Charleston, South Carolina; executed December 16, 1859; he was said to have been about twenty-three years of age. Lewis Sheridan Leary, saddler and harnessmaker, was born free at Fayetteville, North Carolina, March 17, 1835; killed October 17, 1859. Dangerfield Newby was born a slave in 1815, in Fauquier County, Virginia. His father, a Scotchman, freed his mulatto children. Killed October 17, 1859.

1859—After the John Brown Raid, rumor spread that there was to be a slave insurrection in the eastern portion of Maryland and Virginia.

1859—October 19. Rumored slave insurrection at Frederick, Maryland.*

Abolition Agitation

1652—First enactment in North America looking toward the abolition of slavery adopted by the Rhode Island Assembly. No person, black or white, to serve in bondage more than ten years or after the age of twenty-four years.

1688—First protest of a religious body against slavery made by the Friends Society of Germantown, Pennsylvania, under the leadership of Francis del Pastorious.

1696—Yearly meeting of Friends of New Jersey and Pennsylvania votes to recommend to Friends that they cease from further importation of slaves.

1711—Philadelphia Yearly Meeting of Friends condemns importation of slaves.

1716—New Jersey Yearly Meeting of Friends advises against Friends buying or selling Negroes.

1716—Dartmouth Monthly Meeting of Friends asks the Rhode Island Quarterly Meeting "whether it be agreeable to truth for the Friends to purchase slaves and keep them for a term of life."

1729—Philadelphia Yearly Friends Meeting memorialized to the effect that it was wrong to buy and import Negro slaves.

1729—"The Mystery of Iniquity," a condemnation of slavery, published by Ralph Sandiford.

1737—Benjamin Lee publishes a volume condemning slavery.

1740—North Carolina Yearly Meeting of Friends raises the question of freeing slaves.

1746-67—John Woolman, of New Jersey, travels in the middle and southern colonies and preaches that "the practice of continuing slavery was not right."

1750-80—Anthony Benezet, of Philadelphia, anti-slavery agitator, establishes and teaches gratuitously a school for Negroes, also influences Pennsylvania to begin in 1780 the work of emancipation.

1770—The Rev. Samuel Hopkins, of Newport, Rhode Island, attacks slavery.

1773—Dr. Benjamin Rush, eminent physician and philanthropist, publishes in Philadelphia an address against slavery.

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1775—April 14, first Abolition Society in America organized for promoting the abolition of slavery, the relief of free Negroes unlawfully held in bondage, and for improving the condition of the African race. (This Society is still in existence. See Mission Boards of White Denominations, also Educational Funds, the "African Third.")

1775—Petition presented to New Jersey Assembly to "pass an act to set free all the slaves now in the colony."

1776—New Jersey Friends deny the right of membership in their society to slaveholders.

1777—Vermont abolishes slavery. First Colony to do this.

1778—Governor Livingstone asks the New Jersey Assembly to make provision for the manumission of slaves.

1780—Bill for gradual emancipation passes Upper House Connecticut Legislature.

1778—Virginia passes an act prohibiting the slave trade.

1780—Pennsylvania prohibits further introduction of slaves.

1780—The meeting of the Annual Methodist Conference at Baltimore put this question and answered it in the affirmative: "Does this conference acknowledge that slavery is contrary to the laws of God, man and nature and hurtful to society; contrary to the dictates of conscience, pure religion, and doing that which we would not that others should do to us and ours; do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

1782—May. A law bearing the title "An act to authorize the manumission of slaves" passed by the Virginia legislature. The free Negro population of Virginia at that time was probably less than 3,000. It was more than doubled in the space of two years. In 1790, the number of free colored persons was 12,866; in 1800, it had reached 20,000, and according to the census of 1810, it was over 30,000.

1783—Every Negro in Virginia who fought or served as a free man in the Revolutionary War was given the legislative pledge of protection by the Virginia Assembly and every slave who had rendered honorable service to the American cause was freed by special act at the expense of the state.

1785—June 25. New York Abolition Society formed, John Jay, president and Alexander Hamilton, secretary.

1785—December. Citizens of Queen Anne's Kent, Caroline, Dorchester, Worchester, Talbot, and other counties in Maryland, present petitions to legislature relative to abolition of slavery. Petition rejected by vote of 32 to 22.

1786—New Jersey provides for manumission without security.

1786—Society for promoting the abolition of slavery in New Jersey formed.

1786—The Virginia Yearly Meeting of Friends condemns the slavery system.

1786—Rhode Island Abolition Society organized.

1787—Baltimore Yearly Meeting of Friends presents petition for the emancipation of slaves to the legislature. Petition rejected by vote of 30 to 17.

1789—Bill to promote gradual abolition of slavery and to prevent rigorous exportation of blacks from Maryland presented to legislature.

1789—September 8. Maryland Society organized for promoting the abolition of slavery and for ameliorating the condition of Negroes and others unlawfully held in bondage.

1789—Rhode Island Anti-slavery Society founded by Jonathan Edwards and others.

1790—Connecticut Abolition Society organized. Dr. Ezra Stiles, the president of Yale College, president.

1791—Virginia Abolition Society organized.

1792—Abolition Society formed in New Jersey.

1794—First Convention of Abolition Societies meets in Philadelphia, January; ten states represented; Joseph Broomfield, afterwards governor of New Jersey and general in War of 1812, presiding, recommends that annual addresses be delivered on the subject of "Slavery" and that there be an annual convention of Abolition Societies. An address is sent forth to the people of the United States, and a memorial presented to Congress, urging it to pass a law to prohibit American citizens from supplying slaves to foreign nations, and to prevent foreigners from fitting out vessels in this country for the African slave trade. This same year Congress passed a bill to that effect.

1795—American Convention of Abolition Societies sends addresses to South Carolina and Georgia, calling upon them to ameliorate the condition of slaves, and to diffuse knowledge among them, also an address to the people of the United States demanding the universal emancipation of slaves.

1797—Bill presented to Maryland legislature by citizens of Harford County for the abolition of slavery.

1816—Society for the Gradual Manumission of Slaves founded at Centre, North Carolina, with several slaveholders as members.

1826—Abolition Societies held convention in Baltimore. Estimated that there were one hundred and forty of these societies, one hundred and six of which were in the South. Eighty-one represented at the Baltimore convention. Seventy-three of them from southern states and forty from North Carolina alone.

1827—About this time Massachusetts General Colored Anti-slavery Association formed.

1828—The American Convention of Abolition Societies meet in Baltimore.

1829—The American Convention of Abolition Societies met in Washington.

1831—January 1, Publication at Boston of the Liberator begins.

1831—First annual convention of People of Color, June 6-11, Philadelphia.

1832—The New England Anti-Slavery Society founded January 6.

1833—Anti-Slavery Society founded in Indiana.

1833—New York Anti-Slavery Society founded.

1833—The National Anti-Slavery Convention meets in Philadelphia, December 4. Ten states represented. At this convention American Anti-Slavery Society organized. Anti-Slavery Societies were now formed in all the northern states.

1837—Memorial presented to United States Senate from General Assembly of Vermont praying for the abolition of slavery in the District of Columbia.

1845—Schism in the ranks of the Democratic party over the question of extension of American slave territory. Barn Burners opposed and Old Hunkers supported extension.

1848—Connecticut decrees "that no person shall hereafter be held in slavery, the expulsion of the Negroes, and shall be brought into Connecticut." A law had already been passed (1784) providing for gradual abolition, but this law put an absolute end to slavery in that state.

1851—"Uncle Tom's Cabin," by Harriet Beecher Stowe, begins as a serial in the National Era, Boston. First edition issued March 20, 1852.

1857—"The Impending Crisis," by Hinton Rowan Helper, representing the "poor white" class in North Carolina, demanding the abolition of slavery, the expulsion of the Negroes, and the destruction of the oligarchical despotism made possible by slavery. Circulation of this book forbidden in many parts of the South.

1859—October 16. John Brown's Raid on United States Government Arsenal at Harper's Ferry. December 2, John Brown executed. Of the five Negroes who were with John Brown at Harper's Ferry, one escaped, two were killed in the fight, and two were captured and executed. (See Slave Insurrections.)

The Underground Railroad

The secret routes for transporting fugitive slaves to the free states of the North and to Canada were popularly known as "underground railroads." Friends of the fleeing slaves, by systematic and cooperative ecorts, aided them to elude the pursuit of the slave hunters.

There were at convenient distances "stations," that is, houses of persons who held themselves in readiness to receive fugitives singly or in numbers at any hour of the day or at night, to feed, shelter and clothe, if necessary, and to conceal until they could be dispatched with safety to some other station along the route. There were other persons known as conductors who held themselves ready at all times to take the fugitives by private or public conveyance and transport them to the next station. If they went by private conveyance they generally travelled in the night by such routes and with such disguises as gave the best warrant against de-

tection either by the slave catchers or their many sympathizers.

As early as 1786, there are evidences of an underground road. A letter of George Washington, written in that year speaks of a slave escaping from Virginia to Philadelphia, and being there aided by a society of Quakers formed for the purpose of assisting in liberating slaves. It was not, however, until after the War of 1812, that escaped slaves began to find their way by underground roads in considerable numbers to Canada.

From Maine to Kansas, all the northern states were dotted with the underground stations, and covered with a net work of underground roads. It is estimated that between 1830 and 1860 over 9,000 slaves were aided to escape by way of Philadelphia. During this same period in Ohio, 40,000 fugitives are said to have escaped by way of the underground railroad. A number of slaves also escaped from Texas and the southwest into Mexico. There is at present at Nacimiento Coahuila, Mexico, a colony of about 300 Negroes which is made up of the descendants of fugitive slaves and Negro soldiers who remained in Mexico when the United States Army went there to drive the French out of the country. When the American Army crossed the Rio Grande, it was divided into two parts. One part went to help drive out the French. The Negro soldiers under the command of Colonel Shafton went westward and fought against the Indians. For services which the Negroes rendered, the Mexican Government granted them fourteen leagues of land which is at present held as a reservation so that it can be protected from intruders. The papers setting aside this grant were signed by the representatives of the government of Mexico and of the United States.

Negroes Connected with Abolition and Underground Railroad*

Brown, William Wells—Anti-Slavery agitator. Agent of the underground railroad. Born a slave in St. Louis, Missouri, 1816.

As a boy, Brown worked in the printing office of Elijah B. Lovejoy. In 1834, he escaped to the north and obtained a position on a Lake Erie steamer. Here he was of great service in assisting slaves to make their way to Canada. In 1843, he became a lecturer for the Anti-Slavery Society and continued in that position until in 1849. He is the author of several books, the most important of which are "The Black Man," "The Rising Sun," and "Sketches of Places and People Abroad."

Douglass, Frederick—Noted American anti-slavery agitator and journalist. Born a slave at Tuckahoe, near Easton, Maryland, February, 1817. Died, February 2, 1895.

In 1838, Douglass escaped from slavery under the disguise of a sailor. He went first to New York City and then to New Bedford, Massachusetts. In 1841, he attended an anti-slavery convention at Nantucket, and spoke with such power and eloquence that he was immediately sent out as a lecturer under the auspices of the Massachusetts Anti-Slavery Society. He became one of the most prominent anti-slavery agitators. He received and accepted an invitation to lecture in Great Britain. In 1845, he published his autobiography. In 1847, he settled at Rochester, New York, and began to publish an abolition paper, "The North Star." In 1882, his autobiography was republished under the title, "Life and Times of Frederick Douglass." He held a number of prominent political positions, the more important of which were: Marshall of the District of Columbia, Recorder of Deeds of the District, and Minister to Haiti.

Whipper, William—Successful business man, anti-slavery agitator, editor of The National Reformer.

Mr. Whipper began the lumber business in Columbia, Pennsylvania, in partnership with Stephen Smith. In order to have a better field for their operations they moved to Philadelphia and opened one of the largest wood and coal yards in the city. The firm owned many rafts and employed many boatmen and raftsmen. In 1849, the firm was said to hold, besides many thousand bushels of coal, 250,000 feet of lumber, 22 merchantmen cars runing between Philadelphia and Baltimore, and $9,000 worth of stock in the Columbia bridge. Their notes were accepted for any amount. Mr. Whipper gave much of his time to the advocacy of the freedom of the slave. In 1838, Mr. Whipper became editor of The National Reformer, a monthly magazine published by the American Moral Reform Society. This magazine was the first effort in journalism by Philadelphia Negroes.

*REFERENCES: Seibert, The Underground Railroad; Mitchell, The Underground Railroad; William Still, Underground Railroad Records; The Reminiscences of Levi Coffin; Smedley, The Underground Railroad in Chester and the Neighboring Towns of Pennsylvania.

Forten, James—Negro abolitionist. Born in Philadelphia, September 6, 1776; died March 4, 1842, Forten was a sail-maker by trade.

He was educated in the school of the Quaker abolitionist, Anthony Benezet. Forten acquired considerable wealth. With the assistance of Richard Allen and Absolom Jones, he helped to raise 2,500 colored volunteers for the protection of the City of Philadelphia, when it was threatened by the English. He was chairman of the first convention of free Negroes held in Philadelphia, 1817. He was a warm friend and supporter of William Lloyd Garrison. It is said that several times, by personal contributions, he enabled Garrison to continue the publication of the "Liberator."

Harper, Mrs. Frances E. Watkins—Distinguished anti-slavery lecturer, writer and poet. Born of free parents, 1825, Baltimore, Maryland; died February 22, 1911.

Mrs. Harper went to school to her uncle, Rev. William Watkins, who taught a school in Baltimore for free colored children. About 1851, she moved to Ohio and began teaching, but later came to Little York, Pennsylvania, where she became acquainted with the workings of the underground railroad and thereafter determined to devote her life to the anti-slavery cause. In 1854, she began her career as a public lecturer, and in 1860, married Fenton Harper. By 1864 she had become known as an anti-slavery writer both in poetry and prose. After the close of the Civil War she came South, but later returned to Philadelphia and devoted her time to writing and lecturing for temperance work. For a time she had charge of the W. C. T. U. work among colored people. She published several books of poems. "Iola Leroy, or the Shadows Uplifted" is her best prose work.

Hayden, Lewis—Born 1815, died 1889. Runaway slave from Kentucky to Boston. Abolitionist.

Mr. Hayden's home was a common meeting place for councils affecting his race. It was also a station of the underground railroad. He himself came as a fugitive from Kentucky in 1844. Through native strength of character he soon became a dominant figure in Boston's Negro colony, and so remained until his death. He was probably the only Negro office holder before the war. In 1859, he was appointed messenger to the Massachusetts Secretary of State, which position he held, except for a short interval, until his death. He was, in 1873, elected to the State Legislature.

Ray, Charles B.—Anti-slavery agitator. Agent underground railroad. Born Falmouth, Massachusetts, December 25, 1807; died New York City, August 15, 1886. Congregational minister and editor of the Colored American from 1839 to 1842.

In 1833, became identified with the abolition movement. Was associated with Henry Ward Beecher, Gerrit Smith, Lewis Tappin and others prominent in the anti-slavery movement. Mr. Ray was secretary of the Local Vigilance Committee in New York City and also the State Vigilance Committee. He was prominently connected with the work of the underground railroad. His home was an important station where almost daily fugitives were received.

Nell, William C. — Anti-slavery agitator and author of Boston. In 1840 was a leader in the agitation for public schools to be thrown open to Negro children.

Continued a leader in this agitation until they were opened to all children regardless of race. Mr. Nell's works are: "Services of Colored Americans in the Wars of 1776 and 1812," Boston, 1852, and "Colored Patriots of the American Revolution," Boston, 1855.

Lane, Lunsford*—Born a slave at Raleigh, North Carolina. He is placed in Prof. Basset's "History of the Anti-Slavery Leaders of North Carolina" among the four prominent abolitionists of that state.

*REFERENCES: Basset, Anti-Slavery Leaders in North Carolina, John Hopkins University Studies; Washington, The Story of the Negro; and W. G. Hawkins, Lunsford Lane, Boston, 1863.

It is said that Lane waited on LaFayette when he passed through Raleigh in 1824. Lane's ambition was to be free, and he began early in life to save money to purchase his freedom. He and his father manufactured a superior kind of smoking tobacco. They were at length permitted to manufacture this tobacco on their own account. At the end of eight years Lane had saved a thousand dollars with which to purchase his freedom. In 1839, he bought a home and negotiated for the purchasing of his wife and children for $2,500. Because of the laws of North Carolina, Lane was compelled to go to New York City to have the articles of his emancipation executed. When he returned he was arrested and was informed that under the law he must leave the state within twenty days. Before he could close up his business he was arrested and taken before the mayor on the charge of "delivering abolition lectures in Massachusetts." Replying to this charge, Lane made a statement before the mayor's court which was probably the only abolition speech ever made by a Negro before a southern audience.

Purvis, Robert—Anti-slavery agitator; chairman of the Philadelphia Vigilance Committee of the underground railroad and member of the first Anti-slavery Convention in 1833.

Purvis was one of the signers of the Declaration of Sentiments. He was at that time the most prominent anti-slavery man of the Negro race. In 1883, at the Fifteenth Anniversary of the Anti-Slavery Convention held in Philadelphia, he was one of the three original signers present. John G. Whittier, the poet, and Elizur Wright, the anti-slavery editor, were the other two.

Redmond, Charles Lenox—Born at Salem, Massachusetts, 1810; died 1873. First Negro to take lecture platform as an anti-slavery speaker.

He was president of the Essex County Anti-Slavery Society and was a vice-president of the New England Anti-Slavery Society. In 1838, he took the field as lecturer under the auspices of the American Anti-Slavery Society. In this capacity he canvassed New England. In 1840, he went to England as a delegate to the first World Anti-Slavery Convention held in London. While abroad he delivered many anti-slavery lectures. On his return he brought a remarkable document, an "Address" from the Irish people to their countrymen and countrywomen in America. With the name of Daniel O'Connell at its head, sixty thousand names were appended to this monstrous memorial. The Irish-Americans were called upon to treat the Negroes as brethren and everywhere to unite with the abolitionists.

Russwurm, John Brown—Born in Jamaica, 1779; died in Liberia, 1851. Editor of the first Negro newspaper published in the United States, the Freedom's Journal, published in New York City, 1827.

Mr. Russwurm, one of the first Negroes to graduate from a college in the United States, graduated from Bowdoin College in 1826; in 1829, he went to Liberia and became superintendent of the public schools and editor of The Liberia Herald. In 1836, he was appointed governor of the District of Maryland in Liberia, in which position he died.

Tubman, Harriet*—Fugitive slave and one of the most famous of the underground railroad operators, died March 10, 1913.

Harriet Tubman escaped from slavery in Maryland about 1849 when between twenty and twenty-five years of age, and at once began to make trips into the South to aid others to escape. In nineteen trips she is said to have led over three hundred fugitive slaves into the northern states and Canada. She was employed during the Civil War in the secret service of the Federal Army. After the war she founded a home at Auburn, New York, for aged colored persons. She retained much of her vigor until she was over eighty years old. For the two years previous to her death she was cared for by friends and particularly the New York State Federation of Colored Women's Clubs.

Truth, Sojourner**—A noted anti-slavery speaker, born about 1775, in Africa. Brought when a child, to America, she was sold as a slave in the State of New York.

*REFERENCE: Sarah H. Bradford, Harriet, The Moses of Her People, New York. 1897.

**REFERENCE: Narrative Sojourner Truth, Boston, 1850.

After slavery was abolished in New York in 1827, Sojourner Truth became widely known in the North and was a prominent figure in anti-slavery meetings. Sojourner Truth was noted as a public speaker. She was able to "bear down an audience by a few simple words." She was greatly admired by Wendell Phillips, Harriet Beecher Stowe, and other prominent anti-slavery agitators.

Still, William—Secretary of the Philadelphia Vigilance Committee of the Underground Railroad. Born October 7, 1821, in Burlington County, New Jersey.

Still's father purchased his freedom. His mother was a fugitive slave. His brother was kidnapped and carried to Alabama. The Vigilance Committee was the directing body for all the numerous lines of the underground railroad which centered in Philadelphia. William Still, as secretary, kept a record of all the fugitive slaves who passed through the hands of the committee. In 1872, this record was published in book form under the title "Underground Railroad." This book is one of the most remarkable records extant concerning the history of slavery.

Walker, David—First Negro to attack slavery through the press. Born free at Wilmington, North Carolina, 1785.

Walker early went to Boston and began business. In 1829, he published an anti-slavery pamphlet, "Walker's Appeal," which was widely circulated and stirred the South as no other anti-slavery pamphlet up to that time had done. Governor Giles of Virginia, in a message to the legislature, referred to the appeal as "seditious pamphlet sent from Boston."

Gibbs, Mifflin Wistar—Lawyer and anti-slavery agitator; born in Philadelphia, Pennsylvania, April, 1823. He died in Little Rock, Arkansas, July 11, 1915.

He was actively connected with the anti-slavery movement and the underground railroad. In 1849, he lectured on the anti-slavery platform. In 1850, went to California and engaged in the dry goods business. On the discovery of gold in British Columbia in 1859, Mr. Gibbs went to Victoria and established there the first mercantile house other than that of the Hudson Bay Company. In 1868, after having read law with an English lawyer at Victoria, he returned to the United States and entered the law department at Oberlin College, from which he was graduated in 1870. He settled in Little Rock, Arkansas, and was admitted to the bar. In 1873, he was elected city judge, being the first Negro to hold such an office in the United States. In 1877, he was appointed registrar of the United States land office in Little Rock. In 1897, he was appointed United States Consul to Tamatave, Madagascar. He has written an autobiography under the title of "Lights and Shadows."

Knights of Liberty—In 1846 Moses Dickson and eleven other free Negroes organized at St. Louis, The Knights of Liberty, for the purpose of overthrowing slavery. Ten years was to be spent working slowly and secretly making their preparations and extending the society.

At the end of this time because of changes in conditions North and South the plan of operation was altered and underground railroad work was done. It is said that the Knights of Liberty assisted yearly hundreds of slaves to escape. After emancipation, Mr. Dickson, in memory of the original organizers, established in 1871, the Knights and Daughters of Tabor Society.

The Union Benevolent Society—Organized by free Negroes at Lexington, Kentucky, in 1843. Its purpose was to care for the sick, bury the dead, encourage education and industry among free Negroes, and help slaves to freedom. The white people knew of this society and aided it. In 1852, a lodge was permitted to be organized among the slaves. The masters did not know that this society was actively engaged in underground railroad work.

Negro Anti-Slavery Newspapers

In connection with the anti-slavery movement a number of papers were published by Negroes. A list of papers published by Negroes before the Civil War follows:

Name	City	Date of Issue
Freedom's Journal	New York, N. Y.	March 30, 1827
Rights of All	New York, N. Y.	March 28, 1828
The Weekly Advocate	New York, N. Y.	Jan. — 1837
Colored American (Weekly Advocate changes to)		March 4, 1837
National Reformer	Philadelphia, Pa.	Sept. — 1838
African Methodist Episcopal Church Magazine	Philadelphia, Pa.	Sept. — 1841
The Elevator	Albany, N. Y.	1842
The National Watchman	Troy, N. Y.	1842
The Clarion	Troy, N. Y.	1842
The Peoples Press	New York, N. Y.	1843
The Northern Star	Philadelphia, Pa.	
The Mystery (Northern Star changes to)	Pittsburgh, Pa.	1843
The Genius of Freedom		1845
The Ram's Horn	New York, N. Y.	Jan. 1, 1847
The North Star	Rochester, N. Y.	v. 1, 1847
The Impartial Citizen	Syracuse, N. Y.	1848
The Christian Herald	Pittsburgh, Pa.	1848
The Colored Man's Journal	New York, N. Y.	1851
The Alienated American	Cleveland, Ohio	1852
The Paladium of Liberty	Columbus, Ohio	
The Disfranchised American	Cincinnatti, Ohio	
The Colored Citizen (The Disfranchised American changes to)		
The Christian Recorder (Christian Herald changes to)	Philadelphia, Pa.	1852
The Mirror of the Times	San Francisco, Cal.	1855
The Herald of Freedom	Ohio	1855
The Anglo African	New York, N. Y.	uly 23, 1859

Slavery and Religious Denominations

1806—The first division of a religious denomination in the United States on account of slavery is said to have occurred among the Baptists of Kentucky.

1821—The Alabama Synod of the Associated Reformed Presbyterian Church severed its connection with the central body which had excluded slave holders from communion.

1829—The True Reformed Dutch Church embodied in its proposed rules that: "Slavery, and all trafficking whatever in human flesh and blood if it still exists among us, shall be forever abolished in the True Reformed Dutch Church, immediately upon the adoption of these ecclesiastical ordinances."

1841—A small number of Methodists withdrew from the regular connection and formed in Michigan a separate connection, under the name of Wesleyan Methodists. May 31, 1843, at Utica, New York, Wesleyan Methodist connection of America was established.

1845—May 7. The Southern Methodist Episcopal Conferences organized at Louisville, Kentucky, the Methodist Episcopal Church, South. This done in accordance with a plan of separation adopted by the General Conference of the Methodist Episcopal Church held in New York City in 1844.

1845—Baptist associations in the South met at Augusta, Georgia, and organized the Southern Baptist convention.

1845—The Free Presbyterian Church organized. This was a small group of churches which separated from the Old School Presbyterian Church because of the slavery question. The Free Presbyterians were earnestly opposed to slavery. Many members of this church in Pennsylvania, Ohio, and Indiana were conductors on the underground railroad. The Civil War settled the slavery question, and so in 1865, the Free Presbyterians again united with the Old School Presbyterian Church.

1854—General Convention of the Christian Church adopted resolutions concerning slavery. The southern delegation withdrew and formed a separate organization which continued until 1890, when a reunion was formed.

1855—A Classis of the German Reformed Church, in North Carolina was refused admission into the Dutch Reformed Church because some of the members of this Classis were slave holders.

1858—Division in the Protestant Church, the northern and southern wings separated, reunited in 1877.

1858—The synods and assemblies of the New School of the Presbyterian Church in the border states withdrew and formed in the United Synod of Presbyterian Churches, December 4, 1861, forty-seven Presbyteries withdrew from the Old School Assembly; organized the General Assembly of the Confederate States of America. In 1864, the United Synods and the General Assembly of the Confederate States united under the name of the Presbyterian Church in the United States, better known as the Presbyterian Church, South.

1861—July. The southern bishops of the Protestant Episcopal Church met at Montgomery, Alabama, and organized the Protestant Episcopal Church in the Confederate States. After the close of the war the different dioceses in the South became again a part of the General Convention.

1863—Number of synods of the Lutheran Church withdrew and organized at Concord, North Carolina, the United Synod of the Evangelical Lutheran Church of the South.

DATE OF ABOLITION OF SLAVERY IN VARIOUS AMERICAN COUNTRIES

Haiti	1793
Gaudaloupe	1794
Chili (October 10)	1811
Columbia (July 19)	1821
Central American States	1823
Bolivia	1825
Mexico (September 15)	1829
British Possessions in America	1834
Ecuador	1845
French West Indies	1848
Danish West Indies	1848
Venezuela	1854
Peru	1856
Dutch West Indies and Dutch Guiana	1863
United States (December 18)	1865
Porto Rico	1873
Cuba	1886
Brazil	1888

DIVISION XVI

NEGRO SOLDIERS

THE REVOLUTIONARY WAR*

It is estimated that there was an average of thirty-five Negroes in each white regiment in the Revolutionary War. According to an official report there were in the army under General Washington's immediate command on the 24th of August 1778, seven hundred and seventy-five Negroes. This does not appear to include the Negro troops furnished by Connecticut, New York, New Hampshire and Rhode Island. There were altogether about 3,000 Negro soldiers employed by the Americans.

Negro soldiers have served with distinction in every war that the United States has waged. Free Negroes and slaves were employed on both sides in the Revolutionary War. They were found in all branches of the patriot army. They generally served in the same regiments with the white soldiers. A Hessian officer under date of October 3, 1773, wrote "The Negro can take the field instead of his master and, therefore, no regiment is to be seen in which there are not Negroes in abundance."

Some of the most heroic deeds of the War of Independence were performed by the black men. The first martyr in the Boston Massacre, March 5, 1770, was the Negro, Crispus Attucks. Samuel Lawrence, a prominent white citizen of Groton, Massachusetts, led a company of Negroes to the Battle of Bunker Hill. It was the Negro, Peter Salem, who at the Battle of Bunker Hill fired the shot that mortally wounded Major Pitcairn. Solomon Poor, another Negro, so distinguished himself at the Battle of Bunker Hill that a petition was drawn up by some of the principal officers to secure him recognition by the Massachusetts Colony. At the fight at Brandywine Beach, Sampson, a giant Negro, armed with a scythe swept his way through the British works. See Poem in Skinner's "Myths of Our Own Land." The Black Legion, organized in 1779, in St. Domingo, by Count D'Estaing, consisted of 800 young freedmen, blacks and mulattoes. At the siege of Savannah on the 9th of October, 1779, this legion by covering the retreat and repulsing the charge of the British, saved the defeated American and French army from annihilation.

Only a small number of Negroes were allowed to serve in the patriot army of the southern colonies. Toward the close of the struggle, however, there was a growing sentiment among these colonies to use a large number of Negro troops. In 1780, Col. John Laurens, of South Carolina, seconded by General Lincoln, urged that state to raise black troops. In 1782, General Greene proposed to the governor of South Carolina a plan for raising black regiments. Negroes were also employed in the British army during the Revolutionary War. This fact helped to gain them admittance into the patriot army. It is estimated that 30,000 slaves were carried off by the British troops and used in pioneer work and in building fortifications.

In 1775, Lord Dunmore, the royal governor of Virginia, issued a proclamation offering freedom to all Negroes and indentured white servants who might enlist in the British army. In 1776, the British formed a regiment of 800 Negroes on Staten Island. In 1782, a Mr. J. Cruden, of Charleston, wrote a letter to Lord Dunmore, proposing that 10,000 black troops be raised in the province of South Carolina.

Lord Dunmore wrote to General Clinton approving this scheme and declared his perfect willingness "to hazard his reputation and person in the execution of the measure." Letters containing the proposal were also sent by Lord Dunmore to London.

*REFERENCES: Nell, Colored Patriots of the Revolution; Livermore, Opinions of the Founders of the Republic on Negroes as Slaves, as Citizens, and as Soldiers, Part II; Williams, History of the Negro Race in America, Vol. I, Chapter XXVI-XXVII; Washington, The Story of the Negro, Vol. I, Chapter XV. Rider, An Historical Inquiry Concerning the Attempt to Raise a Regiment of Slaves by Rhode Island During the War of the Revolution.

Before they reached there, however, peace negotiations began. It appears that it was the intention of the highest British and American military authorities to begin a general policy of arming the Negro slaves and employing them as soldiers. The closing of the war, alone, prevented this policy from being carried into effect.

THE WAR OF 1812*

Commodore Perry spoke highly of the bravery and good conduct of the many Negroes who were under his command at the Battle of Lake Erie. He said, "They seemed to be absolutely insensible of danger." The legislature of New York, October 24, 1814, authorized the raising of two regiments of men of color. As a result, 2,000 black men were enlisted and sent forward to the army at Sackett's Harbor. Two battalions composed of 500 Negroes distinguished themselves at the battle of New Orleans. Three months before the battle, General Andrew Jackson issued a proclamation "To the Free Colored Inhabitants of Louisiana."

"As sons of freedom, you are now called upon to defend our most inestimable blessing. As Americans, your country looks with confidence to her adopted children for a valorous support, as a faithful return for the advantages enjoyed under her mild and equitable government. As fathers, husbands, and brothers, you are summoned to rally around the standard of the Eagle, to defend all which is dear in existence.

"To every noble-hearted, generous freedman of color volunteering to serve during the present contest with Great Britain, and no longer, there will be paid the same bounty, in money and lands now received by the white soldiers of the United States. viz.: One hundred and twenty-four dollars in money, and one hundred and sixty acres of land. The non-commissioned officers and privates will also be entitled to the same monthly pay, and daily rations, and clothes furnished to any American soldier."

On the eve of the battle, General Jackson reviewed the white and colored troops and had read to them his famous address. To the colored troops he said:

"To the Men of Color—Soldiers! From the shores of Mobile I collected you to arms—I invited you to share in the perils and to divide the glory of your white countrymen. I expected much from you; for I was not uninformed of those qualities which must render you so formidable to an invading foe. I knew that you could endure hunger and thirst and all the hardships of war. I knew that you loved the land of your nativity, and that, like ourselves, you had to defend all that is most dear to man. But you surpassed my hopes. I have found in you, united to these qualities, that noble enthusiasm which impels to great deeds.

"Soldiers! The President of the United States shall be informed of your conduct on the present occasion; and the voice of the representatives of the American nation shall applaud your valor, as your General now praises your ardor. The enemy is near. His sails cover the lake."

THE CIVIL WAR

Something like 178,975 Negro soldiers were employed in the Civil War. These made up 161 regiments, of which 141 were infantry, seven were cavalry, twelve were heavy artillery, and one light artillery.

The first colored regiments to be organized were the First South Carolina, in which the first enlistments were made May 9, 1862; the First Louisiana Native Guards, September 27, 1862; the Fifty-fourth Massachusetts, February 9, 1863; the Second Carolina Volunteers, February 23, 1863.

NEGRO VOLUNTEER TROOPS BY STATES

Connecticut	1,764
Delaware	954
District of Columbia	3,269
Illinois	1,811
Indiana	1,537
Iowa	440
Kansas	2,080
Kentucky	23,703
Maine	104
Maryland	8,718
Massachusetts	3,966
Michigan	1,387

*REFERENCES: Livermore, Opinions of the Founders of the Republic on Negroes as Slaves, as Citizens and as Soldiers, Appendix A., C. and D.; Williams, History of the Negro Race in America, Vol. II, Chapter II; Washington, The story of the Negro, Vol. I, Chapter XV.

Minnesota	114
Missouri	8,344
New Hampshire	125
New Jersey	1,185
New York	4,125
Ohio	5,092
Pennsylvania	8,162
Rhode Island	1,837
Vermont	120
West Virginia	196
Wisconsin	165
Total	78,779

Under the direct authority of the general government, and not credited to any state, Negro soldiers were recruited as follows:

Alabama	4,969
Arkansas	5,526
Colorado	95
Florida	1,044
Georgia	3,486
Louisiana	24,052
Mississippi	17,869
North Carolina	5,035
South Carolina	5,462
Tennessee	20,133
Texas	47
Virginia	5,723

"There were also 5,896 Negro soldiers enlisted at large or whose credits are not specifically expressed by the records."

The Negro troops were engaged in many of the bloodiest battles of the war. The engagements in which they particularly distinguished themselves were the battle of Milliken's Bend, on the Mississippi, near Vicksburg, July 6, 1863; the assault on Port Hudson (near Baton Rouge, Louisiana, May 7, 1863); the asault on Fort Wagner, a defense of Charleston, South Carolina, July 18, 1863; the assault on Petersburg, Virginia, June 15-16 and July 30, 1864, and at the battle of Nashville, Tennessee, December 15 and 16, 1864.

Negro Soldiers in the Confederate Army

The use of slaves as soldiers with the reward of freedom to those who survived, was strongly advocated at different times by members of the Confederacy during the Civil War. Slaves were employed as laborers on the fortifications in all parts of the Confederacy. Both slaves and free Negroes offered their services. A considerable number of the latter enrolled themselves.

The Charleston Mercury for January 3, 1861, announced that 150 able bodied free colored men of Charleston had offered their services gratuitously to the governor to hasten forward the important work of throwing up defenses along the coast. In Lynchburg, and Petersburg, Virginia, in April, 1861, free Negroes enrolled for the purpose of offering their services to the governor for the defense of the state.

"ATTENTION VOLUNTEERS: Resolved by the Committee of Safety, that C. Deloach, D. R. Cook, and William B. Greenlaw be authorized to organize a volunteer company composed of our patriotic free men of color, of the City of Memphis, for the service of our common defense. All who have not enrolled their names will call at the office of W. B. Greenlaw and Company.

"F. W. FORSYTHE, secretary."

In June, 1861, the legislature of Tennessee passed an act authorizing the governor to receive into military service free persons of color between the ages of eighteen and fifty. Pay and rations were assigned them. November 23, 1861, there was a review in New Orleans of 28,000 Confederate troops. Among these was one regiment composed of 1,400 free colored men. On the 9th of February, 1862, there was another grand review of Confederate troops in New Orleans. The Picayune contained the following paragraph concerning this review:

"We must also pay a deserved compliment to the companies of free colored men, all very well drilled, and confortably uniformed. Most of these companies, quite unaided by the administration, have supplied themselves with arms without regard to cost or trouble. One of these companies, commanded by the well-known veteran, Captain Jordan, was presented, a little before the parade, with a fine warflag of the new style. This interesting ceremony took place at Mr. Cuching's store, on Camp, near Common Street. The presentation was made by Mr. Bigney and Jordan made, on this occasion, one of his most felicitous speeches.

Mulattoes made free by the treaty with France in 1803 were enlisted in 1862 for the defense of that city. The next year, according to Flemming, they were received into the Confederate service as heavy artillery men.

In February, 1864, the Confederate Congress passed an act making all male free Negroes (with certain exceptions) between the ages of eighteen and fifty liable to perform such duties in the army or in connection with the military defenses of the country in the way of work upon the fortifications, or in government work, etc., as the Secretary of War might from time to time prescribe, and providing them rations, clothing and compensation. The Secretary of War was also authorized to employ for similar duty 20,000 male Negro slaves.

In February, 1865, at a meeting held in the African Church in Richmond to acquaint the people concerning the failure of the Peace Conference held at Fortress Monroe, Mr. Judah P. Benjamin, Secretary of State, proposed that legislation by the states be immediately effected so that the slaves could be armed. The next day a bill was presented in the House to give effect to Mr. Benjamin's suggestion, and providing for the volunteer enlistment of slaves for military service. A motion to reject was lost by ayes 21, nays 53; a motion to postpone the matter indefinitely was lost; another to refer it to the Military Committee was also lost and the motion of the original mover for a select committee passed. A resolution had already been offered in the Senate instructing the Committee on Military Affairs to report a bill with the least possible delay to take into the military service of the Confederate States, by volunteer enlistment with the consent of the owners, or by conscription, not exceeding 200,000 Negro soldiers. The resolution was defeated.

NEGRO SOLDIERS IN REGULAR ARMY

July 28, 1866, Congress passed a law that Negro regiments should be a part of the regular army. Under this act the Ninth and Tenth Cavalry and the Thirty-eighth, Thirty-ninth, Fortieth, and Forty-first Regiments of Infantry were organized.

March 3, 1869, a consolidation act, was passed, and the Thirty-eighth and Forty-first were reorganized as the Twenty-fourth Regiment of Infantry; the Thirty-ninth and Fortieth were reorganized as the Twenty-fifth Regiment of Infantry. These regiments were stationed on the frontier and rendered valuable service in the military operations against the Indians, extending from Dakota to Mexico. The Ninth and Tenth Cavalry won the reputation of being the best Indian fighters on the frontier.

The Carrizal Incident

In 1916, the United States sent a punitive expedition under General Pershing into Mexico in pursuit of the Villa forces which had raided Columbus, New Mexico. Two Negro regiments, the Tenth Cavalry and the Twenty-fourth Infantry were a part of his expedition. On June 21, Troops C. and K. of the Tenth Cavalry were ambushed at Carrizal by some 700 Mexican soldiers. Although outnumbered almost ten to one, these black soldiers dismounted in the face of a withering machine fire, deployed, charged the Mexicans and killed their commander.

This handful of men fought on until of the three officers commanding them, two were killed and one was badly wounded. Seventeen of the men were killed and twenty-three were made prisoners. One of the many outstanding heroes of this memorable engagement was Peter Bigstaff who fought to the last beside his commander, Lieutenant Adair. John Temple Graves, of Atlanta, Georgia, the well-known publicist in the course of a tribute to the Carrizal fighters, wrote:

"The black trooper might have faltered and fled a dozen times, saving his own life and leaving Adair to fight alone. But it never seemed to occur to him. He was comrade to the last blow. When Adair's broken revolver fell from his hand, the black trooper pressed another into it, and together shouting in defiance, they thinned the swooping circle of overwhelming odds before them.

"The black man fought in the deadly shamble side by side with the white man following always, fighting always as his lieutenant fought.

"And finally when Adair literally shot to pieces, fell in his tracks, his last command to his black trooper was to leave him and save his life. Even then the heroic Negro paused in the midst of that Hell of carnage for a final service to his officer. Bearing a

charming life he had fought his way out. He saw that Adair had fallen with his head in the water. With superb loyalty the black trooper turned and went back to the maelstrom of death, lifted the head of his superior, leaned him against a tree and left him there dead with dignity when it was impossible to serve any more.

"There is not a finer piece of soldierly devotion and heroic comradeship in the history of modern warfare than that of Henry Adair and the black trooper who fought by him at Carrizal."

NEGRO SOLDIERS IN THE SPANISH-AMERICAN WAR

At the outbreak of the Spanish-American War in 1898, the four Negro regiments were among the first troops ordered to the front.

Negro soldiers took a more conspicuous part in the Spanish-American War than in any previous war waged by the United States. At the first battle in Cuba, Las Guasimas, the Tenth Cavalry distinguished itself by coming to the support of Colonel Theodore Roosevelt and the Rough Riders. The Twenty-fifth Infantry took a prominent part in the Battle of El Caney. The Ninth and Tenth Cavalry and Twenty-fourth Infantry rendered heroic service in the famous battle of San Juan Hill.

Negro Volunteer Regiments in Spanish-American War

Colored Officers

Third, North Carolina
Eighth, Illinois, Army of Occupation at Santiago
Ninth, Battalion, Ohio
Twenty-third, Kansas

White and Colored Officers
(1st and 2nd Lieutenants Colored)

Seventh U. S. Volunteers, Immunes
Sixth Virginia
Eighth U. S. Volunteers, Immunes
Ninth U. S. Volunteers, Immunes
Tenth U. S. Volunteers, Immunes

Third Alabama, White Officers

Indiana raised two companies of colored troops, which were attached to the Eighth Immunes and officially designated as First Regiment Colored Companies A. and B., colored officers.

No one of the Negro volunteer regiments reached the front in time to take part in a battle. The Eighth Illinois formed part of the Army of Occupation, and distinguished itself in policing and cleaning up Santiago.

After the close of the Spanish-American War, two colored regiments, the Forty-eighth and Forty-ninth United States Infantry were enlisted and served in the Phillipine War. Captains and lieutenants, colored. Other officers, white.

In 1917, the white Cavalry detachment on duty at the Military Academy at West Point was replaced by a Negro Cavalry detachment. It is called the United States Military Cavalry detachment. It is used in teaching the cadets cavalry tactics.

AMERICAN NEGRO IN THE WORLD WAR

From June 5, 1917 to September 12, 1918, there were, 2,290,527 Negroes registered for service in the United States Army. Those examined for service numbered 458,838.*

The per cent of rejections of those examined was greater for white registrants than for Negro registrants. Of those examined, 70.41 per cent of the whites and 74.60 per cent of the Negroes were accepted. The number of Negroes finally inducted into the service was 367,710. The number accepted for full military service was, 342,277. Of the total registrants, 26.84 per cent of the whites and 31.74 per cent of the Negroes were accepted for full military service.

Number Negro Soldiers Mobilized—There were in addition to the 342,277 secured through selective draft, the four regiments of the regular army, the Ninth Cavalry, Tenth Cavalry, Twenty-fourth Infantry, Twenty-fifth Infantry, and National Guard Units as follows: Eighth Illinois, Fifteenth New York, Ninth Ohio Battalion first Separate Battalion of the District of Columbia; Company L., Sixth Massachusetts Infantry; First Separate Company of Connecticut National Guard; First Separate Company of Maryland National Guard; and Company G. unattached of Tennessee National Guard. Including those in the regular army and the National Guard Units the total number of Negro soldiers mobilized for the World War

*For list of colored and white registrants and inductions by states, see 1918-1919 Negro Year Book, pages 206-217.

was about 380,000. About 200,000 of these were sent to France. Some 42,000 of these were combat troops. Some 1,400 Negroes were commissioned as officers in the United States Army during the World War. (For a list of these see 1918-19 Negro Year Book, pages 223-228.)

PARTIAL LIST NEGRO ARMY UNITS IN FRANCE

92ND DIVISION COMBAT TROOPS

183rd Infantry Brigade—
365th and 366th Infantry Regiments; 350th Machine Gun Battalion.
184th Infantry Brigade—
367th and 368th Infantry Regiments; 351st Machine Gun Battalion.
167th Infantry Brigade—
349th, 350th, and 351st Artillery Regiments.
349th Machine Gun Battalion (92nd Division-at-Large).
317th Trench Mortar Battalion.
317th Engineers Regiment.
317th Engineers Train.
317th Ammunition Train.
317th Supply Train.
317th Trains Headquarters and Military Police.
317th Sanitary Train, comprising 365th, 367th, 368th Field Hospital and Ambulance Companies.
325th Field Signal Corps: Radio (or wireless telegraphy, etc.).

PROVISIONAL 93RD DIVISION, CAMBAT TROOPS

(Brigaded with the French)

185th Infantry Brigade—
369th and 371st Infantry Regiments.
186th Infantry Brigade—
371st and 372nd Infantry Regiments.

PIONEER AND SERVICE UNITS

Pioneer Regiments of Infantry—numbered 801 to 815 (inclusive), many depot brigades, service or labor battalions, stevedore regiments, hospital and ambulance corps, sanitary trains, supply trains, etc.

Some Citations for Individual Gallantry in Action—The following are only examples of the many individual feats of bravery by American Negro soldiers for which there were citations:*

"Private Tom Rivers, Company G., 366th Infantry, for extraordinary heroism in action near the Bois de la Viovrotte, although gassed, volunteered and carried important messages through heavy barrage to the support companies. He refused first aid until his company was relieved.

"Second Lieutenant Nathan O. Goodloe, of the 368th Machine Gun Company, commended for excellent work and meritorious conduct. During the operations in the Forest D'Argonne, Lieutenant Goodloe was attached to the 3rd Battalion. During the course of the action it became necessary to reorganize that battalion and withdraw part of it to a secondary position. He carried out the movement under a continual machine gun fire from the enemy. General Martin said: 'Lieutenant Goodloe's calm courage set an example that inspired confidence in his men.'

"With the approbation of the Commander in-chief of the American Expeditionary Forces in France, the Marshall of France, Commander-in-chief of the French Armies of the East, cites in the order of the division: Private Mack Watson, Headquarters Company 3rd Battalion, of the 372nd Regular Infantry. Not being useful as a telephonist any more, he requested the battalion commander to allow him to take part in the attack, in the first wave, and displayed the greatest intrepidity during the assault of the trenches, south of the Bussy Farm, September 28, 1918. This order was signed by Marshall Petain, Commander-in-chief of the French Armies of the East, at the general headquarters on January 13, 1919.

"Private Rueben Burrell, machine gun company 371st Infantry. For extraordinary heroism in action in the Champagne sector, France, September 30, 1918. Private Burrell, although painfully wounded in the knee, refused to be evacuated, stating that if he went to the rear there would not be enough left for his group to function.

"Private Ellison Moses, Company C, 371st Infantry, for extraordinary heroism in action near Ardeuil. France September 30, 1918. After his company had been forced to withdraw from an advanced position, under severe machine gun and artillery fire, this soldier went forward and rescued wounded soldiers, working persistently until all of them had been carried to shelter.

"Private Tillman Webster, 371st Infantry. For extraordinary heroism in action near Ardeuil, France, September 29, 1918. With three other

*For somewhat complete list of individuals decorated for bravery, see 1918-1919 Negro Year Book, pages 221-222.

soldiers, Private Webster crawled 200 yards ahead of our line under violent machine gun fire and rescued an officer who was lying mortally wounded in a shell-hole.

"The 368th Infantry fought in the Argonne. It became necessary to send a runner across an open field swept by heavy machine gun fire. Volunteers were called for. Private Edward Saunders of Company I responded. Before he had gone far a shell cut him down. As he fell he cried to his comrades: 'Some one come and get this message. I am wounded.' Lieutenant Robert L. Campbell, of the same company, dashed across the shell swept space, and picked up the wounded private, and with the Germans fairly hailing bullets around him, carried his man back to the American lines. For the valor shown both were cited for the Distinguished Service Cross, and Lieutenant Campbell, in addition, was recommended for Captaincy. From this same company, John Baker, having volunteered, was taking a message through heavy shell fire to another part of his line. A shell struck his hand, tearing away part of it, but unfaltering, he delivered the message. He was asked why he did not seek aid for his wounds before completing his journey. 'I thought the message might contain information that would save lives,' was the answer. Under the same Lieutenant, Robert L. Campbell, a few colored soldiers, armed only with their rifles, trench knives, and hand grenades, were moving over a road to the Chateau Thierry sector. Suddenly their course was crossed by the firing of a German machine gun. They tried to locate it by the direction of the bullets, but could not. To their right a little ahead, lay a space covered with thick underbrush; just back of it was an open field. Lieutenant Campbell who knew by the direction of the bullets that his party had not been seen by the Germans, ordered one of his men with a rope which they happened to have, to crawl to the thick underbrush and tie the rope to several stems of brush; then to withdraw as far as possible and pull the rope, making the brush shake as though men were crawling through it. The purpose ruse worked. Lieutenant Campbell then ordered three of his men to steal out and flank the machine gun on one side while he and two others moved up and flanked it on the other side. The brush was shaken more violently by the secret rope. The Germans, their eyes focused on the bush, poured a hail of bullets into it. Lieutenant Campbell gave the signal. The flanking party dashed up; with their hand grenades they killed four of the Boches and captured the remaining three—also the machine gun."

Four Regiments and a Battalion Decorated by French for Bravery in Action

The military authorities awarded the Croix de Guerre to four whole Negro Regiments, the 369th, 370th, 371st, 372nd, and also to the first battalion of the 367th Infantry for heroism in action. One of these regiments, the 370th, formerly the 8th Illinois, was with the exception of the colonel, officered entirely by Negroes. Thirty of the Negro officers in this regiment received medals of honor for distinguished bravery. Altogether some 60 officers were decorated for bravery. Some 350 non-commissioned officers and privates of the Negro American soldiers were also, for their bravery, given medals of honor.

NEGRO NATIONAL GUARD UNITS IN 1937

Fifteenth New York (369th Infantry) National Guard.

Eighth Illinois Regiment (370th Infantry) National Guard.

First Separate Battalion District of Columbia (First Battalion of the 372nd Infantry)* National Guard.

Ninth Ohio (Second Battalion of the 372nd Infantry)* National Guard.

Third Battalion (Third Battalion of the 372nd Infantry)* Massachusetts National Guard.

First Separate Company (of the 372nd Infantry)* Maryland National Guard.

First Separate Battalion of the 114th Infantry, New Jersey National Guard.

Indiana National Guard (authorized by the 1936 Legislature. Nature of the unit not yet determined).

* The 372nd Infantry was a World War Regiment composed of Negro National Guard Units mentioned above. This Regimental organization is still carried on the War Department's list of Regiments, and in case of another war, these National Negro Guard Units would be mobilized again as the 372nd Infantry, United States Army.

NEGROES AT WEST POINT

Four Negroes have graduated from the United States Military Academy at West Point, New York. Henry O. Flipper, 1877, the first to graduate, served for a time in the regular army, but because of difficulties was discharged. He then went to Mexico. John H. Alexander, 1887, the second graduate, died March 26, 1894, while serving as military instructor at Wilberforce University. Charles Young, 1889, the third Negro to graduate, was retired in 1917 with the rank of colonel. Benjamin O. Davis, Jr., 1936, was the fourth graduate. He is a Second Lieutenant with the 24th Infantry.

Ten other Negroes, between 1870 and 1886, attended but did not graduate from West Point as follows: James W. Smith, South Carolina, 1870-1874; Henry A. Napier, Tennessee, 1871-72; Thomas Van R. Gibbs, Florida, 1872-73; John W. Williams, Virginia, 1874-75; Johnson C. Whittaker, South Carolina, 1876-82; Charles A. Minnie, New York, 1877-78; Robert S. Wilkinson, South Carolina, 1884-85; William T. Andrews, South Carolina, 1885-86; William A. Hare, Ohio; 1885-86; William W. Holloway, South Carolina, 1886.

NEGROES AT ANNAPOLIS

No Negroes have graduated from the United States Naval Academy at Annapolis. The following, however, have attended: John Henry Conyers, South Carolina, 1872-73; Alonzo C. McClellan, South Carolina, 1873; and Henry E. Baker, Mississippi, 1874-75.

In the Spring of 1936, James Lee Johnson was appointed from the District of Columbia. On February 14, 1937, Johnson and 134 other Midshipmen were found deficient in class work and were asked to hand in their resignations. Johnson was listed as making unsatisfactory grades in English and history, and failing the mid-year eye test. Congressman Mitchell will, in due course, make new appointments to the United States Naval Academy at Annapolis.

NEGRO OFFICERS IN THE REGULAR ARMY OF THE U. S.

Active List

Benjamin O. Davis, Colonel, Cavalry
Benjamin O. Davis, Jr., 2nd Lieutenant, 24th Infantry

Chaplains

With rank of Colonel

Louis A. Carter

With rank of Major

Alexander W. Thomas
Monroe S. Caver

Retired List

John E. Green, Lieutenant Colonel
John R. Lynch, Major

Former Retired Officers (Deceased)

Charles Young, Colonel

Chaplains

Allen Allensworth, (Lieutenant Colonel)
George W. Prioleau, (Major)
William T. Anderson, (Major)
Oscar J. W. Scott, (Major)
Theophilus G. Steward, (Captain)
Washington W. E. Gladden, (Captain)

Negro Warrant Officers United States Army—On June 9, 1920, the War Department published the following amendment to National Defense Act of June 3, 1916.

"Warrant Officers. In addition to those authorized for the Army Mine Planter Service, there shall be not more than 1120 Warrant Officers, including Band Leaders. Appointments shall be made by the Secretary of War from among non-commissioned officers who have had at least ten year's enlisted service; enlisted men who served as officers of the army at some time between April 6, 1917 and November 11, 1918, and whose total service in the army, enlisted and commissioned, amounts to five years; persons serving or who have served as army field clerks, or field clerks, quartermaster corps; and, in the case of those who are to be assigned to duty as band leaders, from among persons who served as army band leaders at some time between April 6, 1917, and November 11, 1918."

The bill was passed in order to provide suitable rank for former emergency officers, who would revert back to their pre-war enlisted grade upon discharge as commissioned officers.

Warrant officers take rank next below second lieutenants and among themselves according to the dates of their respective warrants.

Warrant officers are assigned to tactical units, to Department and Corps Area headquarters, camps posts, etc., for clerical, administrative, supply and police duties. They also serve as band leaders, special disbursing officers, assistant professors of military science and tactics, property auditors and duties on army mine planters.

They are entitled to retirement from the army the same as commissioned officers, i. e., for 30 years' service or physical disability.

The following list of Negro warrant officers in the United States Army was reported by the adjutant general's office as of December 31, 1936:

Robert Anderson, warrant officer, retired. 631 Second Avenue, Leavenworth, Kansas. *1st Lieutenant.

Stephen B. Barrows, warrant officer, retired. 1632 Harvard Avenue, Columbus, Ohio. *1st Lieutenant.

Arthur Chambliss. Died August 28, 1932.

Roscoe Clayton, Howard University, Washington, D. C.

Jesse Anderson Coleman, retired. 523 K. Street, Ardmore, Oklahoma. *2nd Lieutenant.

Charles C. Cooper, warrant officer, retired. U. S. Soldiers Home, Washington, D. C. *Captain.

Thomas Arthur Firmes, Headquarters, Hawaiian Department, Fort Shafter, Territory of Hawaii.

James Winthrop Cranson, Fort Benning, Georgia.

Aaron R. Fisher, Wilberforce University, Wilberforce, Ohio.

Benjamin F. Ford, warrant officer, retired. 2008 114th Street, Los Angeles, California. *1st Lieutenant.

William Gillum, warrant officer, retired. Died June 9, 1932.

Jack T. Goodrum, Phillipine Ordinance Depot Manila, P. I.

Elijah Harold Goodwin, retired. 1260 E. 47 Place, Los Angeles, California. *1st Lieutenant.

William Washington Green, retired. 29 Park Boulevard, Staunton, Virginia. *Captain.

Edmund Harper, Fort Benning, Georgia.

Wade H. Hammond, Fort Huachuca, Arizona.

Reuben Horner, Fort Huachuca, Arizona.

Matthew Jackson, retired. 1230 Chestnut Street, Oakland, California. *Captain.

Hanson Johnson, retired. Susan, Virginia.

Percy L. Jones, Fort Riley, Kansas.

Orestus John Kincaid, retired. 250 N. Occidental Boulevard, Los Angeles, California. *1st Lieutenant.

Leslie King, retired. 2122 W. 29th Street, Los Angeles, California. *1st Lieutenant.

Edward C. Knox. Died January 13, 1930.

Vance H. Marchbanks, Dunbar High School, Washington, D. C.

Henry Morrow, Fort Riley, Kansas.

George Murphy, 649 E. Marquette Road, Chicago, Illinois. *1st Lieutenant.

Charles W. Owens, warrant officer, retired. 2131 West 29th Street, Los Angeles, California. Captain.

Walter R. Saunders, warrant officer, retired. 45 Greenwich Street, Roxbury, Boston, Massachusetts. *Captain.

Edward W. Spearman, retired. 2043 W. 29th Street, Los Angeles, California. *Captain.

Leslie J. Thurman, Headquarters, 6th Corps Area, Chicago, Illinois.

R. B. Tresville, warrant officer, Fort Benning, Georgia.

Edward York, Colored High Schools, Washington, D. C.

John Clarke, warrant officer, Fort Riley, Kansas.

Dorcy Rhodes, warrant officer, retired. 1743 You Street, N. W., Washington, D. C.

*Retired rank under Act of Congress approved May 7, 1932.

PART TWO

THE NEGRO IN LATIN AMERICA

DIVISION XVII

PROBLEMS OF RACE AND COLOR

POPULATION

I

Population of Latin American Countries

Country	Total Population	Negro Population	Per cent Negro of Total Population
Mexico	16,553,398	300,000	1.8
Central America	6,374,702	637,470	10.0
West Indies	12,397,204	8,084,770	65.2
Brazil	45,332,660	12,870,000	28.4
Remainder of South America	44,587,825	1,800,000	4.0
All Countries	125,245,789	23,692,240	18.9

II

Population of West Indian Islands

POPULATION OF THE PRINCIPAL WEST INDIAN ISLANDS*

Islands	Nations to Which They Belong	White	Negro	Unclassified	Total
Bahamas	Great Britain	13,000	48,679	1,000	62,679
Barbados	Great Britain	18,000	162,055	——	180,055
Bermuda	Great Britain	11,684	17,862	350	29,896
Cuba	Republic	2,443,000	1,300,000	268,088	4,011,088
Grenada	Great Britain	15,576	62,929	157	78,662
Guadeloupe	France	52,948	213,925	534	267,407
Haiti	Republic	3,500	2,646,000	500	2,650,000
Jamaica	Great Britain	20,000	1,040,269	30,000	1,090,269
Leeward Islands	Great Britain	26,330	106,378	265	132,973
Martinique	France	46,470	187,756	469	234,695
Puerto Rico	United States	1,150,000	473,664	150	1,623,814
St. Lucia	Great Britain	12,276	49,600	124	62,000
St. Vincent	Great Britain	2,173	44,549	1,239	47,961
Santo Domingo	Republic	30,000	1,444,621	3,500	1,478,121
Trinidad	Great Britain	15,000	265,572	145,000	425,572
Virgin Islands	United States	1,101	20,911	——	22,012
Total		3,861,058	8,084,770	451,376	12,397,204

*Bermuda, which lies 580 miles East of North Carolina, is not a part of the West Indian Islands.

IMMIGRATION RESTRICTIONS AGAINST NEGRO LABORERS

In the past twelve years a number of Latin American countries have imposed restrictions against laborers. Included here are: Mexico, Honduras, San Salvador, Panama, and Venzuela.

In the summer of 1936 the Reverend R. C. Barbour of Nashville, Tennessee, editor of The Voice, national Baptist publication, and Dr. H. M. Smith, dean of the School of Religion in Marshall, Texas, decided to make a tourist trip to the city of Mexico. They were informed that Negro travelers would have to make a cash deposit of $150 before they could be admitted to Mexico—while white tourists would be admitted without posting the bond. How these two gentlemen evaded paying this bond is told in a letter by Doctor Smith to the Associated Negro Press:

"The first startling intelligence which confronted both of us at every Mexican Consulate in the states was this: While Mexico requires no deposit on bond of American citizens who enter Mexico as tourists yet she demands that all American citizens who happen to be Negroes deposit $150 (U. S. currency) before being allowed to enter Mexico.

HOLLIS BURKE FRISSELL LIBRARY
TUSKEGEE INSTITUTE, ALA.

"We applied to Mexican Consuls at Galveston, Houston, and San Antonio with absolutely identical results. As soon as they discovered we were Negroes they refused to grant us the tourist identification cards which white Americans receive as a mere formality in two or three minutes at any Mexican Consulate.

"Determined to enter Mexico if at all possible without accepting this unfair and discriminatory arrangement we pushed on from San Antonio to Laredo on the border with nothing but our American passports and plenty of nerve and some little fear. We reaching the border 9 p. m. Tuesday night. The high consular officials, of course, were off duty at this time of night.

"The police who were in charge being Indians rather than Spaniards passed us as we reminded them that no requirements were necessary for American tourist. By three a. m., Wednesday morning we were safely and comfortably settled in an air conditioned pullman with a valid tourist identification card as the most precious single item among our luggage. Here at least were two Negroes who did not pay $150 each to enter the country."

THE NEGRO IN NICARAGUA

Emile Hooker, of Bluefields, Nicaragua, a recent graduate of Tuskegee Institute, furnishes the following observations concerning the status of the Negro in Nicaragua, the largest republic of Central America.

In area it is about the size of the state of New York, and has a population of approximately 900,000 inhabitants. The country was discovered and explored by the Spanish explorers.

There were certain tribes of Indians who escaped or successfully resisted the Spaniards. One of these was the Mosquito Tribe of Indians. These people quickly affiliated themselves with the British Government, and set up a kingdom known as Mosquitia on the Eastern Coast of Nicaragua. This kingdom was a protectorate of the British government.

Mosquitia, being a protectorate of Great Britain, began immediately to establish a close contact with British Colonies in the Carribean area. A very close relationship existed between British Honduras, Jamaica, and Mosquitia. As a result of this, many Negroes from Jamaica began moving over to Bluefields, the capital of Mosquitia, and Greytown, then a very thriving port in the southern part of Mosquitia.

These West Indian Negroes, who came over at first, were cultured and refined people, mostly of the professional and clerical class. From their first entrance into Mosquitia they played an important role in the life of the kingdom. Many of them were teachers, who introduced in Bluefields the English School System. The effects of this system of education is still evident in Nicaragua.

Many of these Negroes were business men. Most of the successful business establishments of the kingdom were owned by them. Many of them amassed considerable wealth, and were highly respected in the kingdom. Many others of these Negroes distinguished themselves in the government affairs of the kingdom. Aside from this class of Negroes, there was another class that entered the country. This class was made up largely of escaped slaves. They seemed to lack ambition and the necessary push to get ahead in the world. Today these people are in practically the same condition as when they arrived.

From a petition submitted to the Nicaraguan Congress in 1934, it was pointed out that, "The Department of Bluefields is not a colony; it has never been conquered by the Nicaraguan government; before its reincorporation it was a small kingdom under the protectorate of Great Britain. Political circumstances well known throughout the world brought about our unification with the rest of the Republic, which occurred by means of the Mosquito Convention, a document made by the officials of the Nicaraguan government and signed by Indian delegates from the coast in the City of Bluefields on December 4, 1894. The representatives of the Mosquito Indians were brought to Bluefields, and were isolated and compelled to sign the treaty without being allowed to consult their advisory board. This was done so that they would not have an opportunity to make a detailed study of the terms of the treaty. Of course, with the ratification of the treaty by the National Congress on the 28th of February of 1895, it became a law of the country.

"Ever since its reincorporation in the Republic, this department has made no progress whatsoever, on the contrary it has retroceded completely; it has retroceded in commerce, in education, and in its social and moral development. This retrogression is so alarming that it presages a dark future for this region of the Atlantic. It is well to remember that when the Nicaraguan government incorporated us under its flag, we were promised an enriched life through the implanting of progress and civilization, and freedom from out condition of slavery, so reads the Mosquito Convention. However, this has not been done, and it is for this reason that this section is soliciting a new modus vivendi, which we think can be assured us within the limits of the Mosquito Convention."

Social Conditions

About one per cent of the total population of Nicaragua has some Negro blood. On the other hand only about one per cent of the population is pure white. The large mass of the Nicaraguan population is composed of a mixture of Spanish and Indian blood.

Although about 9,000 or more of the Nicaraguan population have Negro blood in their veins, yet one never hears any references relating to the Negro problem. The word Negro is seldom heard in the vocabulary of the Nicaraguan. The Negro population living largely on the Atlantic Coast (formerly Mosquitia) is referred to as Creoles. To address one of these individuals as a Negro is a mild insult, and to call him a "nigger" is to cause a bloody fight. He is a creole, or preferably a Nicaraguan. This fact is not only true of Nicaragua, but of all Latin American countries. In Cuba, the blackest Cuban is not a Negro, but a "Cuban." In Mexico, and throughout Central and South America the same is true.

The Negro in Nicaragua knows absolutely nothing about segregation as it prevails in the United States. The fact that he has been held back is due to the ruinous policy of the Nicaraguan government of exploiting the section in which he lives. It must be emphasized, however, that this policy has nothing of race discrimination in it whatsoever, for the whites of this section suffer as much as the colored element.

Another reason why the Negro has not made more progress in Nicaragua is due to his attitude of antagonism and resentment toward the Nicaraguan government, and his withdrawal from public activity. The Negro loved his kingdom, and his close contact with England and everything English. He despised the Spaniard, and the Spanish element in Nicaragua. When he saw that nothing could forestall the incorporation of Mosquitia with Nicaragua, and that his country would be flooded with Spanish speaking Nicaraguans, he simply withdrew within himself, and would have nothing to do with the "greasers" as he called the Nicaraguans. He continued to speak English, and would make absolutely no attempt to learn Spanish. He established his own schools and would not allow his children to attend the public schools where Spanish was taught. He would not take part in government affairs; in many cases he would not even vote. He simply sat back waiting for the return of the King, who was in exile, and of English rule. Even today, one can find on the Atlantic Coast of Nicaragua many people among the Negro and Indian element who firmly believe that Great Britain will reestablish their kingdom, and that the good old days will return.

The Nicaraguan Negro of today is developing a new attitude. He realizes that the return of the Mosquito kingdom. under British protection, is impossible because of the Monroe doctrine. He is now awaking to the fact that his only hope lies in full cooperation with the Nicaraguan government. The younger generation of Negroes is fully aware of this fact. Already they have learned to speak the Spanish language fluently. Today we find young Negroes taking active part in government affairs. In 1932, a Negro was included in the President's cabinet. At present at least one Negro is serving in the Congress as senator from the Department of Bluefields.

BRAZIL AND THE COLOR PROBLEM

Until recently, it has been maintained that color prejudice was unknown in Brazil. "The London-Times, in 1927, issued a Brazil number. The issue covered the entire life of the United States of Brazil, commenting on the absence of color issues in Brazil, The Times said:

"While the population of the basin of the Amazon is largely Indian, a far more difficult problem might have been presented by the large Negro element in the central maritime provinces. Yet no Negro question troubles Brazil. Color prejudice is unknown, and many of the white Brazilian population of the center, whose superior mental capacity still preserves their political and economic leadership, seem to have solved the 'color question' by refusing to admit that it exists."

In the past five years the problem of color appears to be increasing. The growth of race prejudice is attributed by some to white persons from the United States making their investments and their homes in Brazil. The problem of immigration has been another factor, resulting in immigration laws, restricting the admission of nationals of other countries only in a certain proportion to their influx of thirty years ago—thus the Japanese are almost completely excluded.

An incident reported in the Brazilian daily papers of January 25, 1934, said: "The wild demonstration which today broke out on Rio Branco was occasioned by a picture exhibited by the firm of Zitrin and Irmaos with offices on Rio Branco Avenue, as well as Buenos Aires Street, No. 110.

"During the afternoon many young people noticed the announcements on the avenue. Their curiosity was soon aroused to a point of protest when they understood that a picture entitled, 'Souvenir of Brazil,' showing three Negro boys as native Brazilians who once enjoyed the same social, military, political, and legal rights as do the whites of today. The tremendous enthusiasm of the colonists during the early stages of Brazilian history caused various Negro battalions to be raised and it was noted by travelers that the black faces of the Negro officers were wont to mingle with those of the courtiers at royal functions. The preview of this picture, along with its historical background in vast contrast with the present-day Brazil aroused the resentment of the people almost to a point of riot. Many groups were organized for the purpose of attacking the members of the firm and their business places.

"Mr. Wolf, the manager, was summoned to police headquarters and was warned by the chief of police, Alfredo de Oloveira of the Third District. This warning was more or less of an injunction restraining the firm temporarily from showing the picture, but the manager insisted that there was nothing irregular and objectionable in the picture.

"Wolf Zitrin was, however, arrested and his case called before the justice of the Second District. He is being supported by many who feel the injustice of such a gesture on the part of local authorities.

"Mr. Zitrin was born in Egypt, where he knew nothing of prejudice. Many political organization are giving their moral support to the case."

WEST INDIAN AGITATION FOR DOMINION STATUS

For some years there has been agitation in the British West Indian Colonies for a self-governing confederation—a union of all of these colonies with Dominion status. At present the self-governing Dominions of the British Empire are: Canada, Australia, New Zealand, and the Union of South Africa.

The West Indian Crown Colonies are: British Guiana on the South American continent; British Honduras in Central America; and the six Insular units: Jamaica, Trinidad, Tobago, Barbados, the Windward and Leeward Islands, and the Bahamas. All of these colonies are ruled by governors acting for the Colonial office in London, with the advice of partly representative legislatures. Many of the younger generations feel that the day for this form of tutelary government has passed.

"One hears no talk of socialism, bolshevism, or the Corporate State. Labor itself is unorganized, except in Trinidad. All that is demanded is the setting up of primary democratic institutions and the building of a political future within the framework of the British Empire. This idea already has majority support in Trinidad; in the other colonies it is advocated by a growing minority.

"No single territorial plan is as yet generally agreed upon. The reformers in each colony talk of local self-rule, though it is realized that, with the exception of Jamaica, each is too small or too thinly populated to justify recognition as a permanent state. A union of all the West Indian colonies, with Dominion status as the goal, is favored in some quarters. Others wish to begin by grouping two or three colonies and eventually federating them. Annexation to Canada also has its advocates, who propose that the West Indies be admitted as full-fledged province of that Dominion. Absorption by the United States, in a deal for the cancellation of war debts or otherwise, is occasionally discussed."

A significant feature of the agitation for Dominion status is that some of the most ardent supporters of the proposal are Negroes. The Dominion of the West Indies, if established, would have a population of about 2,500,000 inhabitants, the greater majority of whom would be Negroes and Asiatics.

If the Dominion of the West Indies is set up, the Negroes there because of their present economic, political, and social status would have a much greater participation in the affairs of the Dominion than have the native Africans, colored people, and Asiatics in the affairs of the Union of South Africa.

A COMPARISON OF RACE RELATIONS IN HAWAII AND JAMAICA

Everett V. Stonequist in the West Indian Review for September 1935, presents a very interesting "Comparison of Race Relations in Hawaii and Jamaica."

I.

"Compared with the West Indies, the Polynesian islets of the Pacific expanse represent a more recent period of Europeanization. Perhaps partly for this very reason the pace of change in the Pacific is swifter. One is conscious of a restless activity which at once spells the disintegration of indigenous ideas and customs, and the emergence of new peoples and cultures. Nowhere is this truer than in Hawaii. Thus the human scene in each region belies the conventional appearance of its watery surfaces.

"Despite this difference in background it is significant to note today the resemblances in race relations between the two regions. Since there are considerable variations in the countries of the Caribbean, let us restrict the discussion to a comparison between the island of Jamaica and the Islands of Hawaii.

"Public law and policy in Jamaica as in Hawaii, are based implicitly if not explicitly upon the principle of racial equality. The visitor to Jamaica, as well as to Hawaii, is impressed by the apparent absence of a burning or obvious colour problem. He notes the freedom with which all the races mingle upon the streets in public conveyances, and in public buildings, and places of business. No 'Whites Only' signs meet his eyes; the various colours seat themselves wherever they wish or wherever they can afford. Residential segregation of an absolute type also is absent, save where informal 'understandings' make this possible. In the public schools, as in churches, both white and non-white are to be found in varying proportions. Participation in politics is not based upon pigmentation or ancestry, and party lines are non-racially determined. In the legislative councils will be found representatives of varied physical type, and that public receptions and dinner courtesy may require the friendly clasping of fair and dark hands. Among the leaders in business and the professions one encounters individuals representative of all hues and physiognomies, acting both in cooperation and competition. In short, the colour line as it is known in the southern United States or South Africa is absent.

"This basic similarity between Hawaii and Jamaica is significant when one considers the variety of races and the contrasts in historical experiences. Hawaii's racial pattern is the more complex, although her population is less numerous: 370,000 compared with over a million for Jamaica.

II.

"There are three main divisions in Hawaii: Caucasian, Polynesian (Hawaiian) and Oriental—with numerous mixtures between them. The Oriental division is the most numerous, nearly two-thirds of the population belonging to this division. The remaining one-third includes more Caucasians than Hawaiians (80,000 to 50,000). In addition, the Hawaiian division includes mixed blood Hawaiians of which about 16,000 are Caucasian-Hawaiians and 12,000 Asiatic-Hawaiians, the latter group embracing a few thousands who also have white blood. Within the white groups may be found representatives from almost every nationality, but Americans, English, and other northwest Europeans, Portuguese, and Spanish make up the bulk. Some Puerto Ricans of mixed blood should also be mentioned. The Oriental groups in turn are made up of 140,000 Japanese, 63,000 Filipinos, 27,000 Chinese, and 6,000 Koreans.

"The most important group in the islands from the point of view of economic status, political influence, and social prestige, are the Americans of northwest European descent. In Hawaii they are referred to as Haoles—an Hawaiian term which originally meant 'stranger.' Today it commonly means a white person of Nordic type who belongs to the better social class, although one also hears occasional references to 'low-class Haoles.' Not all white people are Haoles. Thus the Portuguese, or those of Portuguese descent, who number 28,000 are not classed as such. This is because they came to the islands as plantation workers and have not achieved the superior status of the Haole population. This is also true of the Spanish and Puerto Ricans, and some minor nationalities.

"Actually the Haoles number only about 25,000, or less than seven per cent of the total population. This figure does not include some 20,000 soldiers. sailors, and marines, together with officers and their families. These are a shifting population, not an essential part of the local economic life, although important, in terms of consuming power and their influence upon social life and race relations. It is evident that the 'dominant' or leading group is small in size. Its superior economic position prevents that racial competition which so often gives rise to race hatred. Those Haoles who cannot find a satisfactory place in Hawaii are apt to return to the mainland. A source of discontent is thereby removed.

"The general prosperity of Hawaii, centering around plantations producing sugar and also pineapples, and aided by cattle, coffee, and other minor industries, has contributed to interracial friendliness. Each foreign racial group originally brought into the islands to work on the plantations, has advanced in economic and social status. Such an expanding economic situation also promotes cultural assimilation, or Americanization. It has supported the development of an excellent system of education and facilitated intellectual and artistic activities. Consequently, each racial group, although competing with his neighbor, has emulated the Haoles and increasingly identified itself with the American way of life. Each being a minority group finds it an advantage to conciliate and even publicly to appreciate the other racial groups. Thus a politician could not hope to be elected merely by the votes of his own group and so he must make his appeal non-racial; a business man prospers when he can secure the trade of every race; a newspaper increases its circulation and income by a policy of interracial good will.

"Politically there has been a minimum of interference from the Federal government in Washington. The governor, although an appointee of the President of the United States, must be a local resident, so that he is likely to cooperate in sympathy and understanding with the elected members of the legislature. This has usually been the case. In some instances, and notably in the recent establishment of quotas for sugar production, groups in Hawaii have complained of discrimination from Washington. This has encouraged some agitation for the admission of Hawaii as a state. This proposal is now being urged by the delegate from Hawaii to Congress, Mr. Samuel Wilder King, a man of part Hawaiian ancestry.

"The issue of statehood, however, again revives the racial problem. Mainland Americans do not readily understand the racial system in Hawaii. In particular, they view with

some apprehension the large numbers of Orientals, especially Japanese, on the islands. They ask whether these people can be trusted as loyal American citizens. The apprehension is intensified by those who think in terms of naval and military strategy. Since Hawaii is America's Pacific Gibraltar, what would be the outcome of admitting it as a state of the Union, they inquire.

"Whatever the exact merits of this attitude may be (and to the writer it seems to be exaggerated through lack of correct information) it has a part in shaping the evolving pattern of race relations. The more advanced and sensitive of the Japanese population in Hawaii feel the suspicion directed towards them, and in turn they become concerned. Those born in Hawaii are citizens of the United States, and like the second generation of immigrant stock on the mainland, tend to adopt American ideas, practices, and sentiments in preference to those of their ancestors. So true is this that the immigrant parents are often in the tragic position of seeing their children become strangers in their own households; and the children in turn, although eager to be accepted as loyal Americans, feel their equivocal position between the two civilizations. What is true of the Japanese applies with less acuteness to the other Oriental groups.

"But year by year the Hawaiian melting pot steadily dissolves the component racial groups. This can be measured rather accurately by the rates of interracial marriage, for such intermarriage is the surest sign that a new race is in the making. Fairly accurate statistics tell the externals of the story, although they cannot reveal the fascinating human dramas which are being enacted. Without going into too much detail it may suffice to state that during the years 1931-34, 29 per cent of the total marriages were between members of divergent races or nationalities. When calculated in stricter racial terms, that is on the basis of the three main divisions—Oriental, Hawaiian—including part Hawaiian, and the Caucasian, the rate averaged 16.7 per cent during 1931-34. Since the rate was much less twenty years earlier (7.6 per cent for the 1912-15 period) it is evident that the process of amalgamation in Hawaii is rapidly speeding up.

"Not all the national groups marry out to the same extent. The Hawaiians and part Hawaiians do so to a very high degree, the Orientals to a much lesser extent, while the Caucasians are intermediate. It should also be pointed out that the rates of outmarriage reflect not merely the group attitudes on the subject, but also such factors as the ratio of marriageable men to marriageable women, the relative size of the group, its status in Hawaii, and opportunities for social contact. In view of the rising rate of interracial marriage, and the rapid growth of a mixed blood population, it seems clear that a new race is being fashioned—a race which, like the ancient Hawaiians, will ultimately be made up of the main racial divisions in the world, but with a minimum of Negro blood, and living a life based upon the American civilization.

III.

"How does this picture compare with that of Jamaica? As has already been noted, the racial configuration in Jamaica is simpler. For the figures of most recent date we must turn to the Census of 1921, which showed that the black population numbered 660,000 or 77 per cent; the mixed or coloured population 157,000, or 18.3 per cent; the East Indians 18,600 or 2.2 per cent; the whites 14,500, or 1.7 per cent; and the Chinese 3,700, or 0.4 per cent. The overwhelming numbers of black and colored people, and the small number of white people, means that Jamaica is destined, even more than Hawaii to be a country of grown people. Negro blood in Jamaica will probably be more important even than Mongolian blood in Hawaii.

"In another respect there is a close parallel between Jamaica and Hawaii: the cultural influence of the small white group in Jamaica rivals that of the Haoles in Hawaii. Even the casual visitor is impressed by the strength of English ideas, customs, and sentiments. Clearly, Jamaica is an intensely loyal portion of the British Empire. The social attitudes and manners of Britain radiate in descending circles from class to class, and from social set to social set. In so doing the range of the color scale also is traversed, beginning with white or fair skins through the shades

of darkening brown until the shiny black of the rural peasant has been caught in the network of social influence. Indeed, so profound is this influence that Jamaica has had time to develop a greater homogeneity of thought and feeling than the divergent groups in Hawaii have as yet achieved.

"Jamaica has less dollars and cents, or rather pounds and shillings, prosperity than Hawaii. Her economic structure is primarily peasant-agricultural, reinforced by a system of estates or plantations. Bananas first, and a number of minor products, build up her trade credits. The richness of the soil, the friendly climate, and the simplicity of peasant wants, have helped her population to become contented and happy. This also eases the adjustment of the races. There is social stability in a widespread ownership of land. Gradually the memories of slavery, abolished in 1834, fade into the background as each new generation comes upon the scene.

"The progress of the coloured and black people has been noteworthy. In a very rough manner the three shades of colour represent the class gradations: the white race constitutes a kind of colonial aristocracy, the mixed or coloured are largely middle class, and the black are generally of the peasant and labouring class. This relationship can easily be exaggerated, however, for in the very highest levels of accomplishment, if not of social acceptability, may be found men of dark skins; and one does see a number of coloured, and occasionally white, persons in the lower occupations. But, in spite of such variations, there is no question but that the white person possesses enormous prestige in Jamaica, undoubtedly exceeding that of the white person in Hawaii.

This brings us to the subject of social relations. Interracial marriage occurs in Jamaica as in Hawaii, but apparently with less frequency. Statistics are not available on this point, so that one must take the concensus of informed opinion. Marriages between whites and colored or black occur sufficiently often not to arouse public comment, although private discussion is not likely to be wanting. Frequently the white partner in such unions is a new comer to the island, and often the marriage has occurred while in England—or possibly in the United States. This seems to happen more often between coloured and white than between black and white. There is a much greater amount of marriage or mixture between the coloured and the black sections, to which should be added the mingling of the Chinese, and to a lesser degree of the East Indians. Thus little by little the population becomes a blend, with the trend of change toward lightness of skin. Jamaica, like Hawaii, is evolving a new racial type.

Gradually in Jamaica this new mixed race assumes the positions of leadership in administration, the professions, and in business. For example, among the members of the Legislative Council the usual mixture prevails. Such facts do not seem to arouse the apprehensions in Britain that the race problems of Hawaii stimulate in the United States. No doubt this is partly due to the smaller white interests involved, the gradual nature of the change, and the fact that Jamaica is not a vital element in the British system of imperial defenses. Thoughtful English people in Jamaica expect Jamaica to be a black or brown man's country, although loyalty to the British connection is taken for granted. At present only a few of the very highest officials, including the Governor and Colonial Secretary, are appointed by London. There is, therefore, a large measure of self-government.

IV.

"Does the foregoing mean that there is no colour line in Jamaica or in Hawaii? If one can converse frankly with individuals of varied races in either place it soon becomes evident that there are numerous distinctions and sometimes discriminations. Colour or race consciousness is significantly present in both regions, but varies greatly from group to group and from individual to individual. It is among the more educated and socially ambitious that colour plays its largest role, for it is to the intimacies of social life and personal intercourse that race prejudice retreats when it cannot by 'the logic of the situation' manifest itself in public activities.

"If we consider 'race prejudice' broadly to refer to a collective attitude designed to protect certain interests and values by limiting contacts with other races, we shall be able to affirm its existence both in Hawaii and Jamaica. In South Africa and present day Germany this attitude involves public discrimination and legal inequality. This type of prejudice, with its bitter animosities and hatreds, is not characteristic of Hawaii or Jamaica. The prejudices of these communities are more subtle, being largely concerned with social relations.

"Thus, in spite of much intermarriage, most of the races and nationalities in Hawaii strive to prevent the mixing of blood. Each family, influenced and supported by other families of its group, exerts a varying degree of persuasion and pressure in this regard. But to prevent intermarriage in this day of romantic love and personal choice, one must also restrict social contacts in school, church, residence, club activities, as well as in the drawing room. Some have the means and incentives to do this more effectively than others, and so one finds the least amount of intermarriage within the higher social and economic circles.

"Apparently Jamaica is much like Hawaii in this regard. The white families may respect the coloured and black peoples, but they do not wish to incur the risk of intermarriage. The coloured in their turn have their own color prejudices. Those of imperceptible colour may pass as white and hold themselves aloof from the less fair. The browns in turn avoid the dark or black people. And within these broader divisions are others where education, wealth, family status and the like serve to determine the social position of an individual. It should be added that physical traits are never an absolute bar to social advance; the handicap of a black skin can be overcome by other qualities. Thus colour prejudice is humanized to a noteworthy degree.

"Nevertheless, the net effect is to produce an underlying, pervading consciousness of color. Perhaps the very fact that there is such a contrast between public policy and private sentiment increases this consciousness; pinpricks are sometimes more annoying than deeper thrusts. In some circles the atmosphere is charged with unspoken thoughts. To the sensitive individual these may be of determining importance. They give rise to personal reserve, perhaps a social withdrawal and place a premium upon a social conformity which inhibits certain areas of the personality.

"A distinction may be interposed at this point. In Hawaii it is rare to find a part Hawaiian who denies his Hawaiian ancestry, even though it may be very remote. Usually he has some pride in it, although this pride is often mixed with other feelings. In Jamaica there is not the same pride in Negro ancestry, for which the stigma of slavery seems to be partly responsible. In Hawaii there is a continued interest in things Hawaiian, and even some organized efforts to revive some of the ancient culture. The phychological advantage of such an attitude of racial pride is in its liberating effects: it serves to give an elan to the expressive and creative spirit.

"In the long run, perhaps, pride of race, like pride of place, is a vital force in the building of peoples and cultures. Each of the nationalist movements in Europe and beyond has involved something of a cultural renaissance—thereby compensating in part for any excesses of political action. Both Jamaica and Hawaii are blessed by the endowments of nature; each has a right to term itself a paradise of tropical beauty. It is only a matter of time, then, when a legitimate pride of achievement, perhaps symbolized as a pride of ancestry, will serve to give each its distinctive place in the inspiring array of human cultures, the axes of which have been fashioned from within instead of borrowed from without.

DIVISION XVIII

THE VIRGIN ISLANDS

HISTORY

These Islands came into the possession of the United States in 1917. "They consist of three major islands, St. Thomas, St. John, and St. Croix, and some fifty smaller islands largely uninhabited. The Islands lie at the eastern edge of the Caribbean Sea in a line between Europe and the Panama Canal, so the Island of St. Thomas with its magnificent harbor is a natural port of call for vessels sailing between Europe and the canal.

"Christopher Columbus, on his second western voyage in 1493, discovered the Virgin Islands and named them 'St. Ursula and the Eleven Thousand Virgins.' These Islands, at first claimed by Spain, were later colonized by several countries. Danish, English, Dutch, and French colonists came during the seventeenth century, and the ownership of the Islands drifted from one nation to another until 1754 when they came under the direct control of Denmark as royal colonies. Since that time the Islands have been held twice by the English, for ten months in 1801 and 1802, and for the eight years from 1807 to 1815. From that time until 1917, when the United States purchased them for a naval base, they remained colonies of Denmark. After the purchase by the United States, they were first under the supervision of the Navy Department, but were transferred in 1931 to the Department of the Interior by President Hoover.

"In spite of the long period of Danish possession, the islands show little influence of Danish culture. The language of the natives is English, spoken with a slight Scotch accent and with peculiar intonations so that to an outsider it is difficult to understand. The English influence also is seen in the custom of passing to the left instead of to the right, and there seems to be no more inclination to change this habit under the rule of the United States than under that of Denmark. A few years ago the Colonial Council, at the suggestion of the governor, voted down any change with the argument that the donkeys were accustomed to pass on the left side and a change would tangle traffic.

"THE INHABITANTS

The Virgin Islands were at one time the center of the American slave industry. Negroes were brought on slave ships from Africa to the slave market on the Virgin Islands. Some were transported to the West Indies and some to the cotton and tobacco fields of the United States, while those who remained tilled the soil. It is reported in Knox's History that the number of slaves on the Islands never exceeded 3,500 in St. Thomas, 2,500 in St. John, and 26,000 in St. Croix, but that these numbers are not inconsiderable is shown by the fact that the figure for St. Croix is greater than the entire population of the three Islands according to the 1930 census. During the period from 1733 to 1848, there were several insurrections of slaves, which finally culminated in a proclamation by the governor granting them their freedom in 1848—fifteen years before President Lincoln's Emancipation Proclamation in the United States.

"From 1835 when the population of the Islands was approximately 43,000, the number for the most part declined at each recording until in 1917, when the United States bought the Islands, the population was approximately 26,000, a decrease of about 40 per cent. The last census of the Islands, taken in 1930, gives the figure as 22,012, showing a still further decline in population of a little over 4,000. This decrease probably is caused to some extent by a lower birth rate as well as emigration to the mainland of persons unable to find work on the Islands.

Color, Nativity, and Sex

The color of those who now inhabit the Islands is mainly black, though a large number are a mixture of white and black. Only about 2,000 or 9 per cent, are white. This small proportion of whites includes some of the Federal Government employees from the mainland and their families, some Danes who remained after the Islands were sold to the United States, and a colony of about 700 French, who live on St. Thomas. In the past few years a number of Puerto Ricans have migrated from their island and settled here. These Puerto Ricans find the conditions very satisfactory after experiencing the crowded conditions in their homeland. Many are engaged in business, though the greater number work in the fields.

Because of male emigration, the female population of the islands exceeds that of the male by about 16 per cent.

ECONOMIC CONDITIONS

"The economic problems of the Virgin Islands are largely those of a stranded population. The mainstays, cane and commerce, have long been in decline as increased sugar production in more favorable locations gradually reduced prices and as ships grew in number and size and improved their equipment. Renewed rum production now holds forth new promise, and the bunkering business is again improving, but returns are still far short of former days. Cattle grazing has advanced and now utilizes nearly 80 per cent of the Islands' acreage. Unfortunately it employs relatively little labor.

Unreliable rainfall, high evaporation, and topography make horticulture difficult and uncertain while distance from sizable markets adds much to the handicaps. Industries that must meet the competition of mass machine production are impractical for the Virgin Islands. Except for the basics of cane, cattle, and bunkering, successful industrial activities must be almost entirely along lines of specialized production for specialized markets where individuality and novelty rather than price will constitute the appeal."

Economic Position of Women

"The most recent census material on employment shows that in 1930, 43.4 per cent, or well over 2 in 5, of the women on the Islands who were 10 years of age and over were gainfully employed. When these figures are compared with those for the mainland the proportion of women working is seen to be almost twice as high in the Virgin Islands as the 22 per cent on the mainland. This difference is not surprising. Not only are wages of men very low, but many women are the heads of families so that their work is as necessary as the men's for the support of the family. The woman feels the responsibilities for the home and children more than the father does. As a rule, she is the mainstay, and largely through her efforts the children are clothed and fed and the home is held together.

"According to the 1930 census there were 4,067 women 10 years of age and over gainfully occupied. The largest part, somewhat more than one-half, were engaged in domestic and personal service; the next; close to one-fifth, in agriculture; slightly more than one-eighth in manufacturing and mechanical industries; somewhat less than one-tenth in trade; and the remainder in professional service, transportation, public service, and unspecified industries.

"In an analysis made by the director of public welfare in St. Thomas for the period from March 31 to August 31, 1935, it was shown that 61.1 per cent—a little more than three-fifths—of the employables registered at the department of public welfare were women. The need of additional employment for women is clearly shown when, of the 5,462 women on the single Island of St. Thomas in 1930, over 2,100 applied for work-relief jobs."

PERMANENT FORM OF GOVERNMENT

In 1934 and 1935, there was a great deal of dissatisfaction and agitation both in the Islands and in the United States concerning the manner in which the Islands were governed. After a Senatorial investigation, Governor Paul Pearson was removed and succeeded by Laurence W. Cramer. A permanent form of government was provided. The outstanding feature of which was: "the extension of universal suffrage to the inhabitants of the three Islands. Under Danish law, which prevailed in the twenty years under American sovereignty, property qualifications limited the number of voters to 800 or 900 persons.

"The general autonomy in local government to be extended to the islands was limited, as far as concerns the power of the three local legislative bodies, to incurring bonded indebtedness. This precaution was taken because the governments were not expected to be self-supporting.

"Two municipalities would be set up as local units. One would take in the Island of St. Croix, the other St. Thomas and St. John. The sixteen members of the local councils of these municipalities would sit as a territorial legislature.

"Their acts would be subject to veto by the governor, who would be appointed by the President, as would the government secretary, second ranking administrative officer. The legislature, however, could pass acts over the governor's veto by two-thirds vote, but the act could then be voided by the President. Power would also be reserved to Congress to void any act of the territorial legislature."

DIVISION XIX

THE REPUBLIC OF SANTO DOMINGO

Government—Until 1884 Santo Domingo was a part of Haiti. In February of that year the eastern or Spanish part of the Island proclaimed its independence of the Republic of Haiti. This same year a Constitution was adopted. It has since been remodeled a number of times. The President is elected for four years. The National Congress consists of a Senate of twelve senators and a Chamber of Deputies of twenty-four members. The term is four years. The President is chosen by an electorial college for a term of six years.

Area and Population—The area of Santo Domingo is estimated at 19,325 square miles. The population in 1927, was estimated to be 1,022,485. Racial antagonisms were never as severe here as in Haiti. Slavery was not as cruel. The Spaniard mingled his blood freely with Indian and Negro. Although the percentage of white ancestry is large, it is said there are practically no families of pure whites in the country save those of recent immigrants. The mass of the population is mulatto and Negro. In general, the people are said to average a shade lighter than in the neighboring Republic of Haiti. The populations of the principal cities are: Santo Domingo, the capital, 45,000; Santiago, 17,000; Puerto Plato, about 10,000.

Religion and Education—The religion of the state is Roman Catholic. Other forms of religion are permitted. Primary instruction is free and compulsory. The public schools are primary, superior, technical schools, normal schools and a professional school. In 1911, there were 590 schools in the Republic with 20,453 children.

The revenue is derived chiefly from customs. There are, also, sugar, liquor, and stamp taxes and considerable receipts from posts, telegraphs, telephones and from civil registration. The total revenues for 1929 were $13,984,860.

UNITED STATES OCCUPATION AND WITHDRAWAL FROM SANTO DOMINGO

Under the terms of a convention signed on the part of the United States and Santo Domingo on February 8, 1907, an American citizen was named General Receiver of Customs with authority to deposit $100,000 each month toward interest (five per cent) and sinking fund in trust for all national creditors. In addition, half of the Custom receipts in excess of $3,000,000 was applied to the same end. In May 1916, the United States landed marines to preserve order. On November 29, 1916, the United States placed the country under the military rule, and Captain H. S. Knapp, commander of the Cruiser Force, United States Atlantic Fleet, issued on the same date from flagship, U. S. S. Olympia lying in the port of Santo Domingo, the following proclamation:

"Whereas, a treaty was concluded between the United States of America and the Republic of Santo Domingo on February 8, 1907, Article III of which reads:

'Until the Dominican Republic has paid the whole amount of the bonds of the debt, its public debt shall not be increased except by previous agreement between the Dominican Government and the United States. A like agreement shall be necessary to modify the import duties, it being an indispensable condition for the modification of such duties that the Dominican executive demonstrates and that the President of the United States recognize that, on the basis of exportations and importations of the like amount and the like character during the two years preceding that which it is desired to make such modification, and the total net customs receipts would at such altered rates of duties have been for each of such two years in excess of the sum of $2,000,000 United States gold'; and

"Whereas, the Government of Santo Domingo has violated the said article III on more than one occasion; and

"Whereas, the Government of Santo Domingo has from time to time explained such violation by the necessity of incurring expenses incident to the repression of revolution; and

"Whereas, the United States Government, with great forbearance and with a friendly desire to enable Santo Domingo to maintain domestic tranquility and observe the terms of the

aforesaid treaty, has urged upon the government of Santo Domingo certain necessary measures which that government has been unwilling or unable to adopt; and

"Whereas, in consequence domestic tranquility has been disturbed and is not now established, nor is the future observance of the treaty by the government of Santo Domingo assured; and

"Whereas, the Government of the United States is determined that the time has come to take measures to insure the observance of the provisions of the aforesaid treaty by the Republic of Santo Domingo and to maintain the domestic tranquility in the said Republic of Santo Domingo necessary thereto;

"Now, therefore, I, H. S. Knapp, captain, United States Navy, commanding the Cruiser Force of the United States Atlantic Fleet, and the armed forces of the United States stationed in various places within the territory of the Republic of Santo Domingo, acting under the authority and by the direction of the Government of the United States, declare and announce to all concerned that the Republic of Santo Domingo is hereby placed in a state of Military Occupation by the forces under my command, and is made subject to Military Government and to the exercise of military law applicable to such occupation.

"This Military Occupation is undertaken with no immediate or ulterior object of destroying the sovereignty of the Republic of Santo Domingo, but on the contrary, is designated to give aid to that country in returning to a condition of internal order that will enable it to observe the terms of the treaty aforesaid, and the obligations resting upon it as one of the family of nations.

"Dominican statutes, therefore will continue in effect in so far as they do not conflict with the objects of the occupation or necessary regulations established thereunder, and their lawful administration will continue in the hands of such duly authorized Dominican officials as may be necessary, all under the oversight and control of the United States forces exercising Military Government.

"The ordinary administration of justice, both in civil and criminal matters, through the regularly constituted Dominican courts will not be interferred with by the Military Government herein established; but cases to which a member of the United States Forces in Occupation is a party, or in which are involved contempt or defiance of the authority of the Military Government, will be tried by tribunals set up by the Military Government.

"All revenue accruing to the Dominican Government, including revenues hitherto accrued and unpaid—whether from customs duties under the terms of the treaty concluded on February 8, 1907, the Receivership established by which remains in effect, or from internal revenue—shall be paid to the Military Government herein established, which will, in trust for the Republic of Santo Domingo, hold such revenue and will make all the proper legal disbursements therefrom necessary for the administration of the Dominican Government, and for the purposes of the Occupation.

"I call upon the citizens of, and residents and sojourners in, Santo Domingo to cooperate with the forces of the United States in Occupation to the end that the purposes thereof may promptly be attained, and that the country may be restored to domestic order and tranquility and to the prosperity that can be attained only under such conditions.

"The forces of the United States in Occupation will act in accordance with military law, governing their conduct with due respect for the personal and property rights of citizens of, and residents and sojourners in, Santo Domingo, upholding Dominican laws in so far as they do not conflict with the purposes for which the Occupation is undertaken."

Five days later, the Dominican Minister in Washington, Don Armando Perez Perdomo, filed his protest against the Occupation.

In 1921, negotiations were begun for the withdrawal of the United States Naval forces from Santo Domingo. These negotiations, including the election of a president of the Republic, were pursued successfully and the embarkation of the American Forces of Occupation were begun in June, 1924 and completed on September 19, of the same year.

DIVISION XX

THE REPUBLIC OF HAITI

The Island of Haiti was discovered by Columbus in 1492. In 1501, or earlier, Negro slaves were introduced. In 1607, the Island was ceded to France, and in 1793, France proclaimed the freedom of the slaves in Haiti. The French Soldiers were expelled from the Island, 1803; the Island was declared independent 1804. France recognized the independence of Haiti, 1823.

Government—The constitution first adopted in 1805, and remodeled in 1889, provides that the president be elected for seven years by the senate and chamber of communes in joint session. In June 1935, in a popular election, the term of office of the president was extended to 12 years and senators from six years to seven years. His cabinet of four members is nominated by himself.

The communes consist of ninety-five members, elected directly by the people for three years. The senate has thirty-nine members. They are chosen by the chamber of communes for seven years from lists, one submitted by the president and one by the electors. The country is divided into five departments. The laws of the Republic are based on the Code Napoleon, and the form of legal procedure is the same as in France. Foreigners, and particularly white foreigners, are prohibited from owning real estate, and otherwise are discriminated against.

Area and Population—The area of the Republic, which embraces the western portion of the Island of Haiti, is estimated at 10,204 square miles. The population estimated to be 2,500,500 is mainly Negroes. There are also large numbers of mulatto Haitians, the descendants of the former French settlers. There are some 5,000 foreigners, of whom about 10 per cent are white. The populations of the principal cities are: Port au Prince, the capital, 80,000; Cape Haiti, 30,000; Les Cayes, 12,000; Gonaives, 13,000; Port de Paix, 10,000. The language of the country is French. Most of the common people speak a debased dialect known as Creole French. The religion with some few exceptions is Roman Catholic.

Revenue is derived almost exclusively from customs, paid in American gold on exports and imports. In 1927-28 it amounted to $10,084,203. The debt of the country in 1928 amounted to $17,990,800 (gold dollars). The industries are mainly agricultural. The most important product is coffee. Cocoa, tobacco and sugar are grown. Logwood and other valuable woods are exported. Gold, silver, copper, iron, antimony, tin, sulphur, coal, koalin, nickel, gypsum and limestone are found, but are little worked.

L'OUVERTURE, DESSALINES, CHRISTOPHE

The three great leaders in the Haitian struggle for independence were: Toussaint L'Ouverture, Jean Jacque Dessalines, and Henri Christophe. They had served the whites in various capacities from that of slaves to general officers in the army of France in St. Domingue.

Toussaint L'Ouverture

"The first of the blacks," Francois Dominique Toussaint, called L'Ouverture, was born in 1743 near Cape Francois, Haiti and died April 27, 1803, in the Chateau Joux, near Besancon, France.

He was a full-blooded Negro. He claimed that his father, a slave in Haiti, was an African chief's second son. His surname at first was Breda. Afterwards it was changed to L'Ouverture because of his bravery in opening a gap in the enemies' ranks. As a child, he manifested unusual ability and succeeded in obtaining a good education. In the uprising of 1791 he won a prominent place among the leaders of the insurrection. After the proclamation of freedom in 1793. Toussaint came over to the side of the French Republic and became the recognized leader of his race. In 1797, as commander-in-chief of the French forces on the Island he distinguished himself by compelling the surrender of the English who had invaded the Island. In 1799, in the Civil War between the

blacks under Toussaint and the mulattoes under General Andre Rigaud, he crushed his opponent, and made himself master of the Island. After 1801, under his rule, the Island's prosperity revived. A constitution naming Toussaint president for life, was drawn up and submitted to Napoleon, who saw in this a move toward independence, and determined to put down Toussaint. Napoleon proclaimed the re-establishment of slavery in the Island. Toussaint replied by a declaration of independence in July, 1801. Napoleon sent General Leclerc with 30,000 men to subdue the Island. Leclerc resorted to treachery, and by fair promises Toussaint was induced to submit. He was then arrested, carried to France, imprisoned without trial and died from cruelty and neglect.

Jean Jacques Dessalines

According to some reports he was brought a slave from Africa and sold at Cap Francais, now Cape Haitian.

In 1791, he entered the insurgent ranks under Biasson, and subsequently with rank of lieutenant-general, became one of the trusty subordinates of Toussaint L'Ouverture. For some time he maintained a guerilla warfare against General Leclerc, the officer sent by Napoleon to subjugate the island, but, upon the conclusion of peace, in 1802, he professed allegiance to the French, and was appointed governor of the southern division of Haiti, with the rank of general of division. Angered at the severe repressive measures of General Rochambeau, who succeeded General Leclerc, he organized and directed an uncompromising revolt, which, resulted in the expulsion of the French and the declaration of Haitian independence.

Henri Christophe

He was a pure-blooded African, born a slave. He was first a waiter in a hotel and later a steward on a French warship. When the Comte d'Estaing, admiral of the French West Indian Fleet, disregarded orders from France and went to assist Lafayette, then a general officer in the American Continental Army, he stopped in St. Dominique for reinforcements. Christophe was one of the eight hundred recruits who helped the Americans win the Battle of Savannah. On his return to St. Dominique, he resumed his old occupation of waiter in an inn at Cap Francais.

From his association with the white men, Christophe learned many things, and he served with such distinction in their armies that he attained the rank of major-general in the army of St. Dominigue.

UNITED STATES OCCUPATION OF HAITI

On June 13, 1924, an agreement was signed between the Republic of Santo Domingo and the United States whereby the latter was to provisionaly withdraw its military forces from Dominican territory. On September 19, 1924, the evacuation was completed. United States marines were landed in Santo Domingo in 1916 and Occupation by the United States Government was begun. On September 16, 1915, the United States and Haiti entered into a treaty whereby the United States was for a period of ten years to have control of Haiti's finances and police. February 28, 1915, the United States, under the terms of the treaty, took over the control of Haiti's finances and police and in 1917 placed the country under military rule. In 1917, the treaty was extended to cover the second ten years provided for in Article VI of the treaty which follows:

"The present treaty shall remain in full force and virtue for the term of ten years, to be counted from the day of the exchange of ratifications, and further for another term of ten years if, for specific reasons presented by either of the High Contracting Parties, the purpose of this treaty has not been fully accomplished." It is promised that the United States will withdraw from Haiti as soon as such a move is consistent with obligations incurred. The final date for the withdrawal of the United States from Haiti thus became 1936.

In April, 1922, a brief entitled, "The Seizure of Haiti by the United States, A Report of the Military Occupation of the Republic of Haiti and the History of the Treaty Forced upon Her," was presented to the Secretary of State. This brief called for:

"(a) The immediate abrogation by the United States of the treaty of 1915, unconditionally and without qualifications.

"(b) The holding of elections of representatives to the legislative bodies of Haiti and of a president by the free will of the people at an early day.

"(c) The negotiation of a new treaty with a new Haitian administration for friendly cooperation between the United States and Haiti upon such terms as shall be mutually satisfactory to both countries and by the methods that obtain between free and independent sovereign states." Its signers were:

Frederick Bausman, Seattle; Alfred Beetman, Cincinnati; William H. Brynes, New Orleans; Charles C. Burlingham, New York; Zechariah Chafee, Jr., Cambridge; Michail Francis Doyle, Philadelphia; Walter L. Flory, Cleveland; Raymond B. Fosdic, New York; Felix Frankfurter, Cambridge; Herbert J. Friedman, Chicago; Charles P. Howland, New York; John P. Grace, Charleston, South Carolina; Richard W. Hale, Boston; Frederick A. Henry, Cleveland; Jerome S. Hess, New York; William H. Holly, Chicago; Francis Fisher Kane, Philadelphia; George W. Kirchwey, New York; Louis Marshall, New York; Adelbert Moot, Buffalo; Jackson H. Ralston, Washington, D. C.; Nelson S. Spencer, New York; Moorfield Storey, Boston; Tyrrell Williams, St. Louis.

The question of the Haitian Occupation was brought to the attention of the League of Nations by the Haitian delegate, Dantes Bellegarde, in 1924 in the following resolutions:

"Whereas, the government of the United States of America intervened in the domestic affairs of the Republic of Haiti in July, 1915, although the Haitian people had committed no violation of the rules of international law and had not imperiled the lives of interests of American citizens.

"Whereas, as a result of this intervention a convention was imposed upon the Republic of Haiti, in which the government of the United States agreed to give its material aid to Haiti in order to develop the economic resources of the country, while reserving the right to name specialists to aid the technical advisors of the Haitian Government in the organization of certain public services.

"Whereas, this convention has not been carried out in the benevolent spirit which was said to have inspired it, the promised aid has not been given, and the American officials appointed to serve in Haiti (whose technical competence has often been subject to question) have exceeded their role as counselors and have transformed themselves into veritable dictators—which is stated and proved in official documents transmitted to the government at Washington, especially in a message from the President of Haiti to the President of the United States, dated January 24, 1921.

"Whereas, the Republic of Haiti has been occupied by American troops since 1915, although it has never been at war with the United States and although domestic peace is assured there by a local gendamerie commanded by American officers.

"Whereas, the unjustified prolongation of such a regime of Military Occupation is at once an intolerable violation of the principles of public international law and a humiliation for the Haitian nation, an attack upon its territorial integrity, and a limitation of the full exercise of its sovereignty.

"Whereas, the Republic of Haiti is a charter member of the League of Nations and no people anxious for justice and respectful of law can be indifferent to the situation imposed. Be it

"Resolved, that the International Union of Associations for the League of Nations should put the Haitian question upon the agenda of its next meeting, and that meanwhile it should ask all of its members to interest public opinion in their respective countries in the fate of the Haitian people."

A preliminary fight on whether the subject should be introduced took place, before the federation's political commission with delegates from thirty nations present. Many delegates feared discussion of Haiti's appeal might increase hostility from certain quarters toward the League, and they endeavored to squash the resolution offered by M. Bellegarde, expressing the federation's sympathy with Haiti. M. Bellegarde won to the extent that the commission was held competent to discuss his resolution, but the proposal itself was defeated. Instead, a resolution was adopted which noted Haiti's charges and expressed satisfaction with Secretary of

State Hughes' recent declarations of the United States' intention to withdraw from Haiti as soon as such should be consistent with obligations already incurred.

President's Commission for Study of Conditions in Haiti

The Haitians continued to agitate against the occupation. This agitation became so serious in 1929 that President Hoover decided to appoint a special commission to investigate conditions in Haiti and to make recommendations relative to the termination of the occupation.

The President's commission for the study and review of conditions in the Republic of Haiti was appointed on February 7, 1930, and consisted of the following members: W. Cameron Forbes, chairman; Henry P. Fletcher, Elie Vezina, James Kerney, and William Allen White. On February 4, President Hoover, in announcing that such a commission would be appointed, said: "The primary question which is to be investigated is when and how we are to withdraw from Haiti. The commission went immediately to the Island and on March 26, 1930, submitted an unanimous report to President Hoover recommending:

"1. That the detail of naval and marine officers for all Haitian services be made a minimum of four years and that an effort be made to secure Americans who will agree to continue employment in these services, so that upon the expiration of the treaty a force of American doctors, engineers, and police officers will be available for continued assistance to the Haitian Government, should it then desire it;

"2. That, if possible, some form of continuing appropriation for roads be urged for expenditure by the Haitian government, with a policy that will provide enough funds to keep all existing roads in suitable repair before any new construction is undertaken; also in regard to further construction, that only roads most urgently needed to develop regions now settled . . be undertaken until the present economic depression has passed;

"3. That the United States interpose no objections to a moderate reduction of the customs duties, internal revenue taxes, especially those imposed upon alcohol and tobacco, or to a reduction or elimination of the export tax on coffee, if the condition of the treasury so warrants;

"4. That it be suggested to the Haitian Government that it employ one American adviser in each administrative department of the government to perform such work as the respective cabinet minister may delegate to him, these officers to give expert advice and assistance to the Haitian government; . . .

"5. That, as an act of graciousness on the part of the United States, a moderate appropriation be made available during the continuance of the treaty to defray the cost of American civil officials in the Haitian Government service;

"6. That an appointment of a military attache be made to the legation when the time shall have arrived for a minister, to replace the high commissioner, as the question of the preservation of order is of first importance . . .

"Complying with your instructions to suggest sequent steps to be taken with respect to the Haitian situation your commission offers the following:

"1. That the president declare that the United States will approve a policy, the details of which all the United States officials in Haiti are directed to assist in working out, providing for an increasingly rapid Haitianization of the services with the object of having Haitians experienced in every department of the government ready to take over full responsibility at the expiration of the existing treaty;

"2. That in retaining officers now in the Haitian service, or selecting new Americans for employment therein, the utmost care be taken that only those free from strong racial antipathies should be preferred;

"3. That the United States recognize the temporary president when elected, provided the election is in accordance with the agreement reached by your commission with President Borno and leaders representing the Opposition;

"4. That the United States recognize the president elected by the new legislature, acting as a National Assembly, provided that neither force nor fraud has been used . . . . .

"5. That at the expiration of General Russell's tour of duty in Haiti, and in any such event not before the inauguration of the permanent president, the office of High Commissioner be abolished and a non-military minister appointed to take over his duties; . . . . . .

"6. That whether or not a certain loss of efficiency is entailed, the new Minister to Haiti be charged with the duty of carrying out the early Haitianization of the services called for in the declaration of the President of the United States above recommended;

"7. That, as the commission found the immediate withdrawal of the marines inadvisable, it recommends their gradual withdrawal in accordance with arrangements to be made in future agreements between the two governments;

"8. That the United States limit its intervention in Haitian affairs definitely to those activities for which provision is made for American assistance by treaty or by specific agreement between the two governments;

"9. That the new minister be charged with the duty of negotiating with the Haitian Government further modifications of the existing treaty and agreements providing for less intervention in Haitian domestic affairs and defining the conditions under which the United States would lend its assistance in the restoration of order or maintenance of credit."

Self-Rule Granted to Haiti

On August 15, 1934, after 19 years of occupations, the United States Marine Corps evacuated Haiti and the return of the government to native control was made.

"In October, 1930, the transfer from American to Haitian control of three of the five treaty services was accomplished, leaving under American supervision only the Financial Adviser-General Receiver office and the Garde d'Haiti. Two years later (September 3, 1932) representatives of the two nations signed a "Treaty of Friendship," designed for the purpose of terminating as soon as possible and in an orderly manner."

The Haitians, at the time, claimed that provisions for the withdrawal of the marines, and Haitianization of the Garde were designedly indefinite and that the financial provisions were most unsatisfactory and not in accordance with the announced policy of the United States Government. On September 15, 1932, this treaty was unanimously rejected by the Haitian Legislature.

On August 7, 1933, after many months of patient negotiation, an "Executive Agreement" was signed at Port-au-Prince which provided for the transfer to the Haitian Government of complete control of the Garde d'Haiti by October 1, 1934.

In 1934, the National City Bank of New York had as a subsidiary, the National Bank of Haiti. The stock of the National Bank of Haiti had been wholly owned by the National City Bank for several years, the latter bank had been active in Haitian finances for more than twelve years.

"In 1922, the National City Company, affiliate of the National City Bank, offered $16,000,000 of Republic of Haiti customs and general revenue external thirty-year sinking fund gold bonds for the purpose of refunding Haitian loans outstanding in France, and to provide funds to pay internal floating debts.

"The Banque Nationale de la Republique d'Haiti, which is the official name of the national bank of Haiti, was incorporated in August, 1932, in Haiti as the successor to the Banque Nationale d'Haiti, a French corporation. It conducted a general commercial business, was the sole bank of issue in Haiti, and the depository of customs receipts.

"The bank was controlled by the National City through its subsidiary, the International Banking Corporation, which holds the foreign banking units of the National City."

The selling of the National Bank of Haiti to the Haitian government was a step toward freeing Haiti from United States customs control. In 1935, Haiti secured a thirty-three million dollar loan from French financiers. $15,500,000 of the loan was to be immediately provided, the balance of some seventeen million and-a-half dollars was to be made available to Haiti in four yearly installments of $4,400,000. Out of the first $15,000,000 of the loan the 1922 United States loan of about $9,500,000 was to be paid, the balance to be used for public works. This enables Haiti to get

rid of her United States collector of taxes and customs and thus regain control of her financial affairs, which she lost in 1915.

SOME NEWSPAPERS AND MAGAZINES PUBLISHED IN THE WEST INDIES BY NEGROES

Haiti

Haiti-Journal, Charles Moravia, manager; Port-au-Prince (daily).

L'Action Nationale, Gulio Y. P. Aaudain, manager; Port-au-Prince (daily).

L'Elan, Louis Dorsinville, manager; Port-au-Prince (daily).

L'Heure, Prof. Luc. Dorsinville, manager-editor; Port-au-Prince (weekly).

L'Opinion, Damase Pierre-Louis, manager; Port-au-Prince (daily).

L'Union Nationale aux Cayes

Le Matin, Mr. Clement Magloire, manager-editor; Port-au-Prince (daily).

Le Nouvelliste, Ernest G. Chauvet, manager; Port-au-Prince (daily).

Le Temps, Lux Grimard, manager-editor; Port-au-Prince (monthly).

Les Annales Capoises; Cap Haitien

Bermuda

The Recorder, David Tucker; Hamilton (weekly)

British Guiana

The Tribune, H. A. Britton; Georgetown, Demerara (weekly).

British West Indies

Antigua—Antigua Magnet, Harold T. Wilson; St. John's (weekly).

Barbados—Barbados Advocate; Bridgetown (daily and weekly).
Barbados Herald; Bridgetown (weekly).
The Forum; Bridgetown (weekly).

Dominica—Dominica Tribune, J. H. C. Greell; Roseau (weekly).
The African Nationalist; C. Frederick Taylor; Roseau (weekly).

Grenada—The West Indian, Clennell W. Wickham; St. George's (weekly).

Jamaica—West Indian Critic and Review, Hon. D. T. Wint; Kingston (monthly).

St. Lucia—The Crusader, John H. Pilgrim; Castries (weekly).
The Voice of St. Lucia, Geo. S. E. Gordon, Castries (bi-weekly).
West Indian Enterprise, Miss L. Lockhart, Castries (monthly).

St. Vincent—Investigator, Ebenezer Duncan; Kingston (weekly).
The Vincentian, Robert M. Anderson; Kingstown (weekly).

St. Kitts—Union Messenger, J. Matthew Sebastian; Basseterre (daily).

Trinidad—The Caribbee, A. T. Pollonais, Port-of-Spain (daily).

PART THREE

THE NEGRO IN EUROPE

DIVISION XXI

THE COLOUR BAR IN ENGLAND

DISCRIMINATIONS

It would appear that discriminations against members of the coloured races, particularly Negroes and East Indians, are on the increase in London. These discriminations are said to vary according to complexion; light coloured Negroes are accepted almost anywhere in England, the darker ones, including dark Hindus are usually barred.

Some time ago a letter appeared in the London Daily Mirror signed "Valaida," which stated that there was no color bar in that country. The Secretary of the Negro Welfare Association, which has its headquarters in London, wrote to the Mirror that any person of colour who had lived in England for any length of time and encountered no discrimination was very lucky. "The Negro Welfare Association," the letter stated, "has for the past twenty years been fighting the colour bar in this country in restaurants, hotels, dance halls and saloons. Men of colour, business men from the United States, the British Colonies, students, and outstanding Indian politicians have been barred from entering hotels."

In 1934, M. A. Dookie, a West Indian long-distance runner was invited to London to take part in the Empire Games. On the day of his arrival he was welcomed by the King officially, who, in the course of his remarks, said the nation would give the athlete the best of hospitality. On that same night, many hotels refused this man accommodation.

The World War and its aftermath had much to do with the increase of prejudice in England. "During the war, Negroes were taken in large numbers to work in the factories, and later in the struggle for jobs, race riots broke out in England precisely as in the United States. Because of the difficulty in making a living in England, also, many Negroes are forced to do objectionable things. These and others of the tough element make it bad for the blacks, the majority of whom are self-respecting.

"The tour of the 'Blackbirds' in England also stirred much race prejudice. They left behind an alleged reputation for disreputable conduct, which has made it hard for Afro-American performers since. The American tourist, however, is the one really responsible for the barring of respectable Negroes in England."

THE MERCANTILE MARINE AND COLOURED SEAMEN

"The European conflict of 1914-18 brought home very forcibly to Great Britain the urgent need for coloured seamen in her Mercantile Marine. Experience had clearly shown that white seamen were incapable of giving satisfactory service as firemen and stokers, especially in tropical regions.

"To satisfy this need, Britain drew largely upon the stalwart manhood of her vast coloured empire. Africans, West Indians, Indians, Malays, Somalis, and others rallied to her call.

"At the end of the war, large numbers of these men settled in the seaport towns of Great Britain, chiefly in Cardiff, where they follow their sea-faring vocation.

"Following the war came the world-wide depression in industrial labour. The tramp shipping industry of Great Britain was heavily hit, men were thrown out of work, salaries were reduced, and profits fell alarmingly.

"The shipowners then appealed to Parliament for a subsidy which was provided on condition (inter alia) that only British subjects were to be employed on subsidized ships. The measure which imposed these restrictions was the Consolation Fund (No. 2) Bill.

"The provisions of this bill caused great consternation among the coloured seamen of Cardiff. A large number of these men possessed British passports, birth certificates, army and naval discharges, and other unquestionable evidence of nationality, but despite these documents they had been compelled for the last ten years to register as aliens through the threats and by the coercion of the police authorities. Registration as aliens there-

fore meant that coloured seamen were precluded from employment on subsidized ships, and by a stroke of the pen, hundreds of seamen were deprived of their only means of livelihood.

"To protect their rights, the coloured seamen formed an organization called the Coloured Colonial Seamen's Union, and sent one of their number, Mr. Harry O'Connell, to London, to seek assistance.

"While in London, Mr. O'Connell interviewed the Society of Friends, the Overseas League and the League of Coloured Peoples. The League of Coloured Peoples at once became interested, and the matter was placed before the executive committee, who unhesitatingly voted a sum sufficient to defray the cost of an investigation in Cardiff."

Reasons for Classifying Coloured Colonial Seamen as Aliens

The decision to employ white British labour exclusively in the shipping industry of Great Britain was not arrived at suddenly or with undue haste. It was the outcome of a mature consideration of the trend of certain events which were intimately connected with the shipping industry.

"The Alien Order 1920, and the Special Restriction (Coloured Alien Seamen) Order 1925, first focussed the attention of the public on this organized attempt to displace coloured seamen in favor of white.

"Then came the world depression, and a consequent slump in industrial labor. The shipping investments of Great Britain were heavily hit and could only support themselves by appealing to Parliament for a subsidy, which was granted on condition that British labor only should be employed on British ships.

"Unfortunately for the trade unions, there were about 3,000 coloured seamen residing in Cardiff who were members of the trade unions and their rightful claims to employment could not be easily ignored.

"The plan of having these men registered as aliens was devised and put into operation by legislative measures enacted through the influence of the trade unions and other labor organizations."

THE LEAGUE OF COLOURED PEOPLES

Headquarters: 164 Queen's Road, S. E. 15

Cardiff Branch Headquarters: 5, Maria Street, Cardiff.

Liverpool Branch Headquarters: 122-4 Hill Street, Liverpool.

Objects

To promote and protect the social, educational, economic and political interests of its members.

To interest members in the welfare of Coloured Peoples in all parts of the world.

To improve relations between the races.

To cooperate and affiliate with organizations sympathetic to Coloured People.

There is only one "League of Coloured Peoples" throughout the vast entirety of the British Empire! The League of Coloured Peoples fights for equal economic rights for Coloured Peoples.

The League of Coloured Peoples has been instrumental in securing the admission to college and hospital of several coloured people who have previously been refused such admission. The league has also made it much easier for coloured colonials to find suitable accommodation in London.

In April, 1935, the League of Coloured Peoples investigated the conditions of unemployment among the Coloured seamen residing in Tiger Bay, Cardiff, and by October, 1935, with the aid of Captain Arthur Evans M. P. for Cardiff South, had restored seamen to their status as British subjects; had secured the employment of coloured crews on ships which had previously refused to employ them; and secured employment for more coloured seamen than has been the case for the past twelve years.

In four years the League has become known by personal contact throughout Great Britain—meetings have been held and press reports secured in all the important centers in the British Isles. The League has also by personal propaganda or by letter, made contacts throughout Europe, the British Empire, and in other countries, e. g. Syria, Dutch Guiana, and Portuguese East Africa. It has,

moreover, issued nearly three volumes of its official organ "The Keys"; held 130 public and private meetings; has handled over 1000; and has welcomed to its platform such outstanding personalities as Lord Oliver, Lord Snell, Dr. Carter G. Woodson, Mr. Paul Robeson, Lady Proctor, Dame Katherine Furse, Dr. Adenyi Jones, Nan Sir Ofori Atta, Mr. Sekyi, Miss Margery Perham, Hon. T. Albert Marryshow, Dr. J. H. Oldham, Hon. Capt. Cipriani, Dr. Cove-Smith, Sir Samuel Wilson, Dr. Sydney Berry, Sir Edward Denham, Sir Edward Stubbs, Sir Donald Cameron, Sir Edward Grigg, Dr. Drummond Shiels, and many others.

The League of Coloured Peoples is an organization well fitted to present the needs and claims of coloured people throughout the Empire to the correct authorities in the home country, and should therefore be adequately supported by coloured people throughout the world. It is the aim of the League of Coloured Peoples to have a substantial membership and an efficient branch in every colony and dependency of the Empire. Will you start one in yours?

The main objective of the League of Coloured Peoples is to act as a unifying force for all organizations working in the interests of coloured people and for the smoothing out of difficulties between the races. It is being increasingly felt that without some such unifying force a good deal of our activities will be duplicated, much will go to waste and it will be a long time before coloured people will receive their just rights.

Membership subscription including the official organ is 7-6 per annum. Branches may be formed with the consent of the parent body. Branches fix their own subscriptions, remit an agreed amount per capita to headquarters, and retain a certain amount for the working of their own branch.

Address all enquiries to: The Secretary, The League of Coloured Peoples, 164, Queen's Road, London, S. E. 15.

DIVISION XXII

GERMANY AND THE NEGRO

ARYANS AND NON-ARYANS

Citizenship

The National Socialist German Labor Party, to give its full name, was founded in 1920 in Munich by Adolph Hitler.

The Nazis was especially opposed to the Jews and instituted an Anti-Semitic campaign carried on by storm troops, by boycott, by violence, and by legislation.

All Jewish cultural activities were united in one officially recognized cultural organization to which, directly or through one of its affiliate societies, all "Non-Aryan" doctors, writers, actors, et cetera, must belong in order to exercise their professions.

"The Reichstag met in extraordinary session at Nuremburg on September 15th, 1935, and approved legislation which withdraws citizenship from persons of 'non-German blood.' The new law reads:

"A German National is one who belongs to the protective association of the German Reich to which he is therefore especially pledged.

"Nationality shall be acquired in accordance with the prescriptions of the Reich and State Nationality Law.

"He only is a citizen who is a national of German or cognate blood, and has shown by his behaviour that he is willing and fit loyally to serve the German people and Reich.

"Reich citizenship shall be acquired by the bestowal of a letter of patent of Reich citizenship.

"A Reich citizen is the sole bearer of full political rights in accordance with the law."

Agriculture

Another legislative act was designed to exclude "Non-Aryans" from agricultural pursuits.

"The legislation respecting the 'heredity' peasantry indicated the desirability of excluding 'non-Aryans' from agricultural pursuits. In the law of September 29th, 1933, regulating peasant holdings, it was decreed that:

"Only a person of German or cognate blood may be a peasant.

"A person is not considered German or as having cognate blood, if his paternal or maternal ancestors have Jewish or coloured blood in their veins."

Commerce and Industry

The reorganization of commerce and industry along corporate lines was directed toward the elimination of "non-Aryans" through the process of coordination. This has been accomplished through the efforts of the government as well as its instrument, the party.

The larger industrial associations and commercial units have introduced "Aryan" clauses into their constitution as requirements for membership. The control exercised by the state over chambers of commerce and cortels has been used for this same purpose.

Mixed Marriages Banned

The ban on the marriage of non-Aryans to Aryans while principally affecting Jews is also affecting Negro men who have married German women as the two cases which follow illustrate:

On December 11, 1934, Elan Tybersky, a 26 year old German woman married in Paris, France, Sterling Conaway, a 34 year old Negro musician from Washington, D. C. When the couple applied for a license, Miss Tybersky was informed that when she became the wife of the American musician, her German passport and her French 'Carte d'Identite' would automatically become null and void. She assumed that after her marriage the German consulate in Paris would change her name on the passport, thus enabling her to secure another French 'Cart d'Identite'. Wishing to visit her parents for the holidays in her native Bochub, Riemke, Germany, not far from Dusseldorf, Mrs. Conaway again went to the German consulate and stated the object of her visit. The number of her passport was copied and the passport stamped 'void'. She was then informed that having married a foreigner she was no longer a German citizen. The French Minister of Foreign Affairs, having become acquainted with the case, gave her a transport with full government protection, but valid for only fifteen days, on which she journeyed to Germany, visited her parents, and returned to Paris.

Some years ago, Hedje Yawa, a West African, came to Hamburg when a young man, married a German woman, and conducted a successful business. There were two daughters, now grown to womanhood. They cannot contract a normal marriage while remaining on German soil. If they leave the country, the family's accumulated fortune must remain.

DIVISION XXIII

THE NEGRO IN FRENCH MILITARY AND POLITICAL SERVICE

NEGRO MEMBERS OF THE FRENCH NATIONAL ASSEMBLY

Negroes have been represented since 1848 in the French National Assembly. The first one was Louis Matheiw. Then there was Gerveille Reache, vice-president of the Chamber of Deputies, 1904 to 1906.

The following Negroes were members of the French National Assembly in 1936:

Gratien Candace, senior deputy from Guadeloupe, has served continuously since 1912,

Alcide Delmont, deputy from Martinique,

Galondou Diouf, deputy from Senegal,

M. Gasparin, deputy from Reunion,

LaGrosilliere, junior deputy representing Guadeloupe,

Henri Lemery, senator from Martinique,

M. Monnerville, deputy from Guiena.

NEGRO MEMBERS OF FRENCH CABINETS

1931—Blaise Diagne, Senegalese deputy, became the first African to sit in the French cabinet. He was Under-Secretary of the colony in the cabinet of Premier Laval.

1934—Henri Lemery, senator from Martinique, was Minister of Justice, Keeper of the Seals, and vice-president of the National Council of Ministers in the cabinet of Gaston Doumergue. During the World War he was under-secretary of state in the Department of Merchant Marine and Commerce in the cabinet of Georges Clemenceau, being second in command of transportation, a position of the highest responsibility.

1936—Gratien Candace, after his arrival in France at an early age, began his collegiate course at the University of Toulouse and graduated from the Faculty of Sciences. After research work he obtained the degree Doctor es Sciences, one of the highest degrees offered by the universities of France. From 1904-06, he was professor of science in the University of Pan, in southern France. On entering the political life, he was for several years vice-president of the Commission of Finances; vice-president of the Commission of Colonies; general secretary of the Commission of War Prisoners; member of the Commission of Foreign Affairs; member of the Commission of Military Marine; vice-president of the Commission of Merchant Marine; vice-president of the Commission of Commerce; under-secretary of State in the cabinets of Herriot and Paul Boncour, 1932.

THE NEGRO IN FRENCH MILITARY SERVICE

"At least three Negro generals, two dark and one light-coloured, played important roles in the Napoleonic Wars. They were Thomas A. Dumas, father of the novelist; Magloire Pelage, who commanded a division in the Peninsular War; and Dugommier, commander of the army of the Pyrenees. France's best known general before the World War was Alfred Amedee Dodds, a Sengalese mulatto. Dodds won, or safeguarded, for France the greater part of her West African empire, and was inspector-general of Marines. During the Boxer Rebellion in 1901, he commanded the allied forces, including Americans, for a short time. During the World War he was a member of the War Council.

"A black West Indian, Colonel De M. Mortenol, commanded the air defenses of Paris during the World War, with white American aviators under him. The chief of staff of General Neville, who commanded for a time at Verdun, was another dark Negro, Lieutenant-Colonel D'Alenson. It is stated that there is a Negro admiral named Amiot, now in retirement, as well as a naval captain, Pellieres Lacournee."

DIVISION XXIV

THE NEGRO IN RUSSIA

THE NEGRO IN RUSSIA

(Union of Soviet-Socialist Republics)

In 1936 a new Constitution of the Republics was adopted. "Chapter X of the Constitution is a Bill of Rights. Under it citizens are guaranteed the right to work, the right to rest, the right to material security in old age and in the event of illness or incapacity, the right to education, the right to practice any religion or none, the right of freedom of speech, press, and assembly, the right to inviolability of person, home, personal property and correspondence under due process of law. Women are guaranteed equal rights with men in every respect, and citizens of all racial and national stocks within the Union have equal rights. Political and scientific refugees from other countries have freedom of asylum."

Negroes are welcomed in Russia. They are found in all walks of life, as; actors, artists, musicians, writers, and industrial workers. Miss Vivienne France, a graduate of Columbia University, one time Dean of Women at North Carolina State College and former head of the History Department in LeMoyne College, Memphis, Tennessee, has for the past two years been consultant in the anthropophysical laboratory, Moscow, University. Eugene Gordon for many years on the editorial staff of the Boston Post, is now employed on the staff of the Moscow Daily News, and has been voted membership in the Moscow Writers' Club, an outstanding literary club in the country.

A number of Negro skilled industrial workers and agricultural specialists have gone from the United States to Russia. Richard Williams, a graduate of Columbia University, where he studied under Steinmetz, the famous electrical wizard, was made chief electrical engineer of the maintenance department of the giant Magitotogorsk Metallurgical Plant, said to be the largest and the most modern in Europe. Before going to Russia, Williams was for ten years chief electrical mechanical engineer for the Schlick Razor Company and the Dalton Manufacturing Company of Old Greenwich, Connecticut. It is said that Williams while working for the Continental Fire Insurance Company in New York City, through a series of apparently minor incidents, was first to make the important discovery that tall buildings sway in the wind, a fact which was later affirmed by, and has since become the common knowledge of architects and engineers.

In 1933, eleven Negroes went to help improve the cotton culture in the South of Russia. Their work was divided into two parts. One of which had to do with the mechanization of planting, cultivating and harvesting machinery. The other half of the group was assigned to the central plant-breeding station in Tashkent. Each member of the group was given a definite cotton culture problem to solve for the betterment of Soviet agriculture. Included in the group was Charles Young, Jr., son of the late Colonel Charles Young. At a later date, one unit of the group was brought to the Moscow district to supervise chicken raising and truck gardening.

George Tynes, a Negro poultry expert, enabled a poultry station farm No. 39 Middle-Volga Territory to successfully fill its quota of eggs and meat. Tynes specializes in the breeding of ducks and geese. He has developed a method which produces fowls capable of high productivity.

Robert Robinson, formerly employed by the Ford Motor Company, Detroit, Michigan, is a specialist working in the Kgonovich ball bearing works at Moscow. He has to his credit twenty inventions for which he received special commendations and awards from the Soviet government. As a result of the many innovations which this Negro specialist introduced the savings of thousands of rubles have been effected by the plant. In 1934 Robinson was elected with Stalin to the City Council of Moscow.

PART FOUR

THE NEGRO IN AFRICA

DIVISION XXV

THE REPUBLIC OF LIBERIA

(The Only Independent Government in Negro Africa)

Liberia owes its origin to the efforts of the American Colonization Society of America, which was organized December 16, 1817, to settle free Negroes in Africa. In 1820, an unsuccessful attempt was made to locate the colony. In 1821, the attempt succeeded. In spite of many difficulties, dissension and discouragements, the colony was enlarged and firmly established. On July 26, 1847, the state was constituted as the Free and Independent Republic of Liberia. The colony then became more prosperous, churches and schools were established, a postal system was introduced, newspapers were established, and slavery was abolished in the neighboring native states.

AREA AND POPULATION

Liberia has about 350 miles of coast line, extending from the British colony of Sierra Leone, on the west, to the French colony of the Ivory Coast on the East, and it stretches inland to a distance, in some places, of about 200 miles. The boundaries were determined by the Anglo-Liberian agreement of 1885 and the Franco-Liberian agreements of 1892 and 1907-10. Early in 1911 an agreement was concluded between the British and Liberian Governments transferring the territory of Kanre-Lahun to Sierra Leone in exchange for a strip of undeveloped territory of about the same area on the south side of Morro River, which now becomes the boundary.

The total area is about 43,000 square miles. The total population is estimated at 1 000,000, all of the African race. Since the organization of the frontier force the government has obtained complete control of Northern Liberia and of the Kroo countries in Southern Liberia. The indigenous natives belong in the main to six principal stocks: (1) the Mandingos (Muhammadan), (2) the Gissi; (3) the Gola; (4) the Kpwesi; (5) the Kru Negroes and their allies, and (6) the Greboes. The other principal tribes in the Republic are: Vai, Mendi, Belle, Dey, Manoh, Geo, Bassa, Buzzi, Gbandi, Krahn, and Geh.

The Kru tribes are mostly pagan. The number of Americo-Liberians is estimated at about 12,000. About 60,000 of the coast Negroes may be considered civilised. There is a British Negro colony of about 500, and there are about 150 Europeans and Americans. The coast region is divided into counties, Bassa, Sino, Maryland, and Grand Cape Mount, each under a government superintendent, and Montserrado, subdivided into two districts, each under a superintendent. Monrovia, the capital, has, including Krutown, an estimated population of 10,000, and is administered as a federal district by a municipal board appointed by the President. It is one of the eleven ports of entry along the 350 miles of coast, the others being Liberian Jene (river port), Robertsport (Cape Mount), Marshall (Junk), Buchanan, River Cess, Greenville, (Sinoe), Sasstown, Grand Cess, Harper (Cape Palmas), and Kablaki (river port). Other towns are Royesville, Arthington, Careysburg, Millsburg, Whiteplains, Bopora (native), Rocktown (native), Garraway, Upper Buchanan, Edina, Kakata, Paynesville, Clay Ashland.

The executive power is vested in a president, a vice-president, and a cabinet of six ministers, and the legislative power in Congress consisting of a Senate and a House of Representatives. Formerly the President and the House of Representatives were elected for four years and the Senate for two years. In 1907, an amendment to the constitution extended these terms to six and four years, respectively. The president must be thirty-five years of age and must have unencumbered real estate property to the value of $2,500. Voters must be of Negro blood and be owners of real estate. But few natives avail themselves of the suffrage. Foreigners cannot own land without the consent of the government.

Religion, Education and Justice

The Americo-Liberians are all Protestant (Angelican, Presbyterian, Baptist, or Methodist). There are several American missions at work and one French Roman Catholic. The Government educational system is supplemented by mission schools, instruction being given both to American and to native Negroes. In the year 1932 there were 172 schools, of which 51 were government schools and 121 were maintained by missions. The total number of pupils receiving instruction amounted to about 7,000. The Methodist Episcopalians have a college at Monrovia and an agricultural and industrial institute at Kakata; the government has a college with (1932) eight professors and 88 students.

A criminal code was enacted in 1900; the customs laws were codified in 1907.

Finance

In 1909, at the request of Liberia, the United States Government sent three commissioners to Liberia to report upon boundary disputes between that country and Great Britain and France, and to inquire thoroughly into the nation's conditions and needs and to make suitable suggestions for ad-justment and improvement. The commissioners were: Roland P. Faulkner, of the Immigration Committee of the United States Senate; George Sale, superintendent of education for the American Baptist Home Mission Society, and Emmett J. Scott, secretary of Tuskegee Institute. The Commission made to Congress an exhaustive report of the boundary troubles and the general condition of the country.

In 1910, the United States Government expressed to the other powers its willingness to assist Liberia by taking charge of her finances, military organization, and boundary questions. The details of the scheme were approved in October, 1911, by the United States, Great Britain, France, and Germany. An international loan of about $1,700,000 secured by the customs, rubber tax, and native head tax was made. Until the World War, it was administered by an American controller and British, French, and German subcontrollers. The American controller acted as financial advisor for the government. For the security of the revenue a frontier police force sufficient for maintaining peace in Liberia was established. Liberia was one of the allied nations in the World War. By the terms of the peace treaty Germany renounced all claims against Liberia. In September, 1921, the United States arranged to loan Liberia $5,000,000 to assist in rehabilitating her finances which had almost been ruined by the war and the cessation of trade. Congress however, failed to approve the loan and it was not made.

On July 1, 1927, the Liberian Government entered into a contract with the Firestone Rubber Company of Akron, Ohio, for a loan of $5,000,000. The terms of the loan known as the "Three Planting Agreements," the first of which gives to the company the Mount Barclay Rubber Plantation of 2,000 acres for experimental purposes. The second gives the company the right to lease a million acres of rubber land. The third of the agreements obligates the company to construct a harbor at Monrovia with its own funds and engineers, subject to re-imbursement by the Liberian Government at an interest rate of seven per cent.

In the negotiations between the government of Liberia and the Finance Corporation of America, there was no participation by the Department of State, and the only reference in the agreement to the government of the United States is the provision for the designation by the President of the United States as a Financial Adviser.

THE REVENUE AND EXPENDITURE FOR FIVE YEARS (In American Dollars)

	1928-29	1929-30	1930-31	1932	1933
Revenue	$1,028,123	$980,156	$482,808	$476,358	$465,573
Expenditures	1,098,152	985,554	702,194	635,080	382,814

The customs duties were for 1928-29, 604,226 dollars; for 1929-30, 461,-099 dollars; for 1930-31, 250,549 dollars; for 1932, 236,138 dollars.

In 1927 arrangements were made with the Finance Corporation of America for a loan of 5,000,000 dollars, of which 2,027,700 dollars has been issued. The previous 1912 loan in which British financial interests preponderated, was paid off from the proceeds of the new loan, which is secured by a first lien on customs revenues and head moneys. The loan agreement also provides for financial supervision by American officials. The external bonded debt at the close of the year 1932 was 2,192,000 dollars. on which payments on account of amortization were in arrears to an amount of 94,367 dollars, and on account of interest 133,061 dollars.

Production, Commerce

The agricultural, mining, and industrial development of Liberia has scarcely begun. There are forests unworked; but the working of one para rubber plantation has begun, and rubber is being produced. The soil is productive, but cultivation is neglected; cocoa and cotton are produced in small quantities only, and indigenous coffee is the staple product. Piassava fibre, prepared from the raphia palm, palm oil and palm kernels, kola nuts, chillies, beni seed, coffee, anatto seed and rice are also produced. Bees wax is collected, and gum copal is found but is not collected. Tortoise-shell, improperly prepared, is sold in small quantities. In the forests there are rubber vines and trees of 22 species. No survey of the mineral resources of the country has been made by an expert mineralogist, and although iron exists and is worked by the natives, no mineral deposits of sufficient importance to warrant exploitation have yet been found.

The legislature of Liberia, on January 14, 1925, passed the following Act, inviting American and West Indian Negroes to settle in that republic:

"An Act, Establishing the Bureau of Immigration in Liberia.

"Whereas, by both agreement with the American Colonization Society in 1847 and by a clause in the Constitution of the Republic of Liberia, immigration of persons of Negro descent into the Republic of Liberia from the United States, the West Indies, and other foreign countries was foreseen and safeguarded, and whereas, no official machinery is now in operation for dealing with immigration and assisting persons desirous of settling in this state, therefore,

"It is enacted by the Senate and House of Representatives of the Republic of Liberia, in Legislature assembled:

"Section 1. That from and after the passage of this Act, there shall be established by the President in the Department of Interior, a Bureau of Immigration supervised by the Secretary of Interior to deal with entrance into and the settlement of all immigrants in the Republic. Said Bureau shall have charge of all correspondence on the subject of persons desiring to settle in the country and give permits for handling of their effects, (duty free) to supervise all allotments and surveys of lands granted them under existing statutes. And the Secretary of the Interior approving shall promulgate all necessary administrative regulations.

"Section 2. The Secretary of the Interior shall see to it that immigrants be preferentially directed to the counties of Grand Bassa, Sinoe, Maryland and Cape Mount.

"Section 3. The President of the Republic of Liberia, approving shall set up or cause to be set up the said Bureau during the year 1925. And said Bureau shall be placed in charge of the Commissioner of Agriculture without increase of salary."

List of Presidents of Liberia

Joseph Jenkins Roberts, January 1, 1848, to January 1, 1856.

Stephen Allen Benson, January 1, 1856, to January 1, 1864.

Daniel Bashiel Warner, January 1, 1864, to January 1, 1868.

James Spriggs Payne, January 1, 1868, to January 1, 1870.

Edward James Roye, January 1, 1870, to October 19, 1871 (deposed).

(Vice-president) James S. Smith, October 19, 1871, to January 1, 1872.

Joseph Jenkins Roberts, January 1, 1872, to January 1, 1876.

James Spriggs Payne, January 1, 1876, to January 20, 1878.

Anthony William Gardner, January 1, 1878, to January 20, 1883.

(Vice-president) Alfred F. Russell, January 20, 1883, to January 1, 1884.

Hilary Richard Wright Johnson, January 1, 1884, to January 1, 1892.

Joseph James Cheeseman, January 1, 1892, to November 12, 1896.

(Vice-president) William David Coleman, November 12, 1896, to January 1, 1898.

William David Coleman, January 1, 1898, to December 11, 1900.

(Secretary of State) Garretson Wilmot Gibson, December 11, 1900, to January 1, 1902.

Garretson Wilmot Gibson, January 1, 1902, to January 1, 1904.

Arthur Barclay, January 1, 1904, to January 1, 1912.

Daniel Howard, January 1, 1912, to January 1, 1920.

C. D. B. King, January 1, 1920, to January 1, 1932.

Edwin Barclay, January 1, 1932 ——

DIVISION XXVI

ITALY ANNEXES THE EMPIRE OF ABYSSINIA

The empire of Abyssinia, or Ethiopia was made up of the kingdoms of Tigre and Lasta, in the northeast; Amhara and Gojjam in the west and center; Shoa in the South; territories and dependencies as far as Kaffa in the South; and Harar in the southeast. The area is 350,000 square miles. The population estimated to be 10,000,000, consists of Abyssinians, Gallas, Somalis, Negroes, and Falashas, with considerable number of non-natives, Indians, Arabs, Greeks, Armenians, and a few Europeans. The capital, Addis Ababa, has a population of about 80,000.

Abyssinia is a very ancient country. There is much evidence of early intercourse with the Jews. When the first European explorers came into the country they found the inhabitants chanting the Psalms of David. Tradition is that here was the kingdom of the Queen of Sheba and that the rulers of the country could trace their descent from Menelik, son of King Solomon and the Queen of Sheba.

Christianity was introduced into the country about the middle of the fourth century by Frumentius. The Abysinsinian Church, while having relations with the Coptic Church, is practically independent. The head of the Church, the "A b u n a" (our father) corresponds in a way to the Pope of the Roman Catholic Church. The Roman Catholics and the Protestant denominations have never been permanently successful in their missionary efforts among these Christians.

The adherents of the Abyssinian Church number about 3,000,000.

In 1889, Menelik, King of Shoa, became emperor. He died in December, 1913, and was succeeded by the son of one of his daughters, Lij Yasu, born in 1896. September 27, 1916, he was deposed and Waizeru Zauditu, another daughter of Menelik was made empress. She was crowned February 11, 1917. On October 7, 1928, Ras Tafara, (Haile Selassie) a grand nephew of Menelik, was crowned as king and joint ruler with the Empress Zauditu. She died April 3, 1930. Haile Selassie, on November 2, 1930, was crowned emperor and sole ruler of Abyssinia. An agreement was signed December 13, 1906, whereby Great Britain, France and Italy undertook to respect and endeavor to preserve the integrity of Abyssinia. Neither power was to be granted an industrial concession that would work an injury to the other two powers. They were to abstain from intervention in Abyssinian internal affairs, to concert together for the safeguarding of their respective interests and territory bordering on Abyssinia, to make agreements concerning railroad construction in Abyssinia. Another convention of the same date provided for the prohibition or regulation of the importation of arms and ammunition into Abyssinia.

On September 28, 1923, Abyssinia was formally admitted to membership in the League of Nations, with an agreement that she would abolish slavery. The United States, after a lapse of 20 years, re-established diplomatic relations with Ethiopia in 1928. Addison E. Southward was sent to Addis Ababa as Minister and Counsel General.

On December 5, 1934, there was a clash between Italian soldiers and Abyssinian tribesmen at Ualual on the border between Abyssinia and Somaliland. Each side claimed the other precipitated the clash. In January, 1935, Italian troops began to sail for East Africa to conquer Abyssinia. At Rome, on May 25, 1935, Premier Mussolini delivered an address on foreign policy to the Chamber of Deputies. After discussing phases of the foreign policy as it related to European nations, he declared that Abyssinia was a real menace to the frontier of the Italian East African possessions, Eritrea and Somaliland. "The menace of our East African frontiers is not potential, but effective and actual, growing in proportion every day, to such proportion as to place the Italo-Ethiopian problem on the hardest and most radical basis.

"This problem is not of today, is not of January, 1935, but as a result of documents published at that time

it goes back to 1925. It was in that year that I began to examine the problems. Three years afterward it seemed a political treaty might be the instrument adapted to favoring our pacific expansion in that vast world, still enclosed in its primordeal shell, but, nevertheless, susceptible to great progress.

"The treaty has remained completely a dead letter except for Article V. to which Ethiopia has clung following her aggressions in December, 1934.

"It is from 1929—I say 1929—that Ethiopia began to reorganize her army, availing herself of European instructors. And it is from 1930 that some factories began on an imposing scale the furnishing of modern war material."

It appears that Mussolini had decided on the Italo-Abyssinian War in 1933 and began preparations accordingly. At the beginning of 1934 the military commander of Eritrea and the military attache at Addis Ababa came to Rome and final preparations for the war were consummated. Initial preparations in Eritrea were begun. More native troops were enlisted, road work was begun, the building of barracks and warehouses were started. At the same time a propaganda office was set up for the purpose of undermining the allegiance of the Ethiopians to Emperor Haile Selassie. The results of this propaganda were seen from the very beginning of the operations. It subtracted from Ethiopia the support of not fewer than 200,000 men who either did not take up arms or who although mobilized and armed showed themselves inactive.

In October, 1935, the Italians began the invasion of Ethiopia by advancing on three fronts from Eritrea and Somaliland. Haile Selassie made an able appeal to the world at large and to the League of Nations in particular, maintaining that Italy was the aggressor. It was thought by some that as the Italian invaders advanced into the mountainous districts and the rainy season came on that the guerilla tactics of the Ethiopians would halt the advance of the Italians. This was not true, for it was demonstrated that motorized armaments with aeroplanes protecting the road building and seeking out the location of the enemy can advance in any kind of weather conditions, particularly when the enemy, as in the case of the Ethiopians, is poorly equipped with the weapons of modern warfare. In the end, Addis Ababa fell and Emperor Haile Selassie fled first to Palestine and then to Europe. He came before the League of Nations and made a final plea for his country. Italy proceeded with the conquest, and on May 9th, 1936, Premier Mussolini proclaimed Ethiopia's annexation to Italy and asked recognition of the same by the nations of the world.

King Victor Emmanuel of Italy, was proclaimed King of Italy and Emperor of Ethiopia. The League of Nations, while not formally recognizing the conquest of Ethiopia, will probably not do anything further about the matter. Haile Selassie remaining in England still maintains that he is Emperor of Ethiopia, and that only a part of his empire has been subdued by the Italians. More or less successful guerilla warfare continues in that part of the country occupied by the Italians.

The final outcome of the matter is that Abyssinia has, in fact, become a colonial possession of Italy.

DIVISION XXVII

POSSESSIONS OF EUROPEAN POWERS IN NEGRO AFRICA

(With the exception of Liberia, all those parts of Africa in which black races are indigenous are controlled by European powers.)

Great Britain

ANGLO-EGYPTIAN SUDAN

Total area: 1,008,100 square miles.

Population: Europeans, 8,000; natives, 5,705,511; Asiatics, 15,000; total, 5,728,551.

Principal exports: Gum arabic, cotton, ground nuts, dates, salt, ivory, and gold.

Principal imports: Cotton, silk and artificial piece goods, liquors, beers and wines, machinery, manufactured tobacco.

Transport: Railway, 2,019 miles; motor roads, 140 miles; river, caravan routes.

Chief ports and towns: Khartoum, Omdurman, Wadi Halfa, Port Sudan, Merowe, Suakin.

BRITISH SOMALILAND

Total area: 68,000 square miles.

Population: Europeans, 68; Natives, 342,475; Asiatics, 2,157; total, 344,700.

Principal exports: Cattle, sheep, goats, skins, hides, gum, and resin.

Principal imports: Rice, dates, sugar, textiles, and specie.

Transport: Motor road.

Chief towns: Berbera, Hargeisa, Burao, Zeilah.

BRITISH EAST AFRICA

Uganda

Total area: 80,588 square miles.

Population: Europeans, 1,854; Natives, 3,604,135; Asiatics, 14,204; total, 3,620,193.

Principal exports: Cotton, coffee, sugar.

Principal imports: Cotton piece goods, manufactured tobaccos, cutlery and hardware, machinery, jute bags and sacks.

Transport: Roads, 1,882 miles; railways; lake marine.

Chief towns: Entebe, Kampala, Jinja.

Zanzibar, Protectorate of

Total area: 1,020 square miles.

Population: Europeans, 278; Natives, 186,503; Asiatics, 48,647; total, 235,428.

Principal exports: Cloves, copra.

Principal imports: Cotton, silk and artificial piece goods; manufactured tobaccos; rice and grain; sugar; petroleum; spirits.

Transport: Roads, 238 miles; sea.

Chief town: Zanzibar.

Kenya

Total area: 219,731 square miles.

Population: Europeans, 20,000; Natives, 3,000,000; Arabs and Asiatics, 55,798; total, 3,075,798.

Principal exports: Cotton, coffee, maize, sisal, sugar.

Principal imports: Cotton, piece goods; machinery; cutlery and hardware; jute bags and sacks.

Transport: Railways, 1,627 miles; roads, 9,353 miles; airways; lake marine.

Chief towns: Nairobi, Mombasa, Eldoret, Kisumu.

Nyasaland

Total area: 37,596 square miles.

Population: Europeans, 1,974; Natives, 1,607,749; Asiatics, 1,591; total, 1,611,314.

Principal exports: Tobacco, tea, cotton.

Principal imports: Cotton piece goods, machinery, metal manufactures, motor spirit.

Transport: Railways, 128 miles; roads, 3,834 miles.

Chief towns: Blantyre, Zomba, Limbe.

SOUTH AFRICA

Northern Rhodesia

Total area: 290,320 square miles.

Population: Europeans, 11,278; Natives, 1,371,037; Asiatics, 176; total, 1,382,491.

Principal exports: Copper, zinc, tobacco, wood manufactures.

Principal imports: Blasting compounds, machinery, coal, cigarettes, building materials.

Transport: Railways, 507 miles; roads, 7,114 miles; airways, four main routes.

Principal towns: Lusaka, Livingstone, Ndola, Fort Jameson.

Southern Rhodesia

Total area: 150,344 square miles.

Population: Europeans, 52,950; Natives, 1,154,500; Asiatics, 1,700; Coloured, 2,850; total, 1,212,640.

Principal exports: Gold, chrome ore, coal, maize, tobacco.

Principal imports: Foodstuffs, cotton piece goods, apparel and other textile goods, machines, machinery, motor cars, and trucks, metal manufactures, drugs and chemicals, explosive ammunition, etc.

Transport: Railways, 1,357 miles; motor roads, 1,473 miles.

Chief ports and towns: Salisbury, Bulawayo.

Union of South Africa

Total area: 472,550 square miles.

Population: Europeans, 1,944,200; Natives, 5,842,700; Asiatics, 201,400; Coloured and Other Mixed, 612,000; total, 8,600,300.

Principal exports: Cattle, sheep, dairy products, wool, skins and hides, eggs, ostrich feathers, fruit, cotton, kaffir corn, maize, sugar, coal, gold, diamonds, tobacco, potatoes, molasses, wines, asbestos, copper.

Principal imports: Motor vehicles, metal manufactures, textile goods, wearing ap-

parel, etc; electrical material and machinery, furniture; railway and tramway material; agricultural implements; mining machinery; paper, stationery and stationer's goods, manufacturing and sawing machinery, oils, drugs, chemicals and medicines, india rubber goods.
Transport: Railroads, 12,046 miles; motor roads, 10,000 miles; sea.
Chief ports and towns: Johannesburg, Capetown, Durban, Pretoria, Port Elizabeth, Bloemfontein, East London.

Swaziland

Total area: 6,705 square miles.
Population: Europeans, 2,725; Natives, 122,-306; Asiatics, 10; Other Coloured, 44; Total, 125,085.
Principal exports: Cassiterite tin.
Principal imports: Maize, flour, groceries, wearing apparel, hardware, tobacco.
Transport: Motor roads, 329 miles.
Chief ports and towns: Mbabane.

Basutoland

Total area: 11,716 square miles.
Population: Europeans, 2,000; Natives, 558,-606; Asiatics, 205; Coloured, 1,600; total, 562,411.
Principal exports: Wool, wheat, mealies, kaffir corn.
Principal imports: Blankets, plows, clothing, iron and tinware, groceries.
Transport: Railway, 16 miles; roads.
Chief ports and towns: Maseru.

Bechuanaland Protectorate

Total area: 275,000 square miles.
Population: Europeans, 1,743; Natives, 155,-354; Asiatics, 52; Coloured, 1,003; total, 158,152.
Principal exports: Dairy products, cattle, sheep, goats, pigs, hides, skins, kaffir corn, native curios.
Transport: Railway, 394 miles; motor roads.
Chief ports and towns: Serowe, Kanye.

WEST AFRICA

Nigeria

Total area: 372,674 square miles.
Population: Eurpeans, 4,004; Natives, 20,695,-576; Asiatics, 420; total, 20,700,000.
Principal exports: Palm oil and kernels, ground nuts, cotton, tin.
Principal imports: Cotton piece goods, machinery, tobacco, provisions, wearing apparel.
Transport: Railways, 1,772 miles; motor roads, 3,400 miles; river.
Chief ports and towns: Lagos, Port Harcourt, Kano, Kaduna, Abeokuta.

Gold Coast Colony

Total area: 91,843 square miles.
Population: Europeans, 2,552; Natives, 3,350,-000; Asiatics, 620; total, 3,353,172.
Principal exports: Cocoa, palm kernels, kola nuts, gold, manganese.
Principal imports: Cotton piece goods, machinery, soap and perfumery, tobacco, provisions, wearing apparel.
Transport: Railways, 500 miles; motor roads, 6,000 miles.
Chief ports and towns: Accra, Takoradi, Cape Coast, Kumasi.

Sierra Leone

Total area: 27,250 square miles.
Population: Europeans, 1,651; Natives, 1,767,-192; Asiatics, 1,215; total, 1,770,058.
Principal exports: Palm kernels, kola nuts, palm oil, ginger.
Principal imports: Cotton piece goods, tobacco, hardware, wearing apparel, provisions.
Transport: Railways, 331 miles; motor roads, 814 miles.
Chief ports and towns: Freetown, Bonthe.

Gambia

Total area: 4,134 square miles.
Population: Europeans, 226; Natives, 200,000; Asiatics, 52; total, 200,278.
Principal exports: Groundnuts, palm kernels.
Principal imports: Cotton piece goods, hardware, tobacco, provisions.
Transport: River, seaways.
Chief ports and towns: Bathurst, Georgetown.

Belgian Congo

Total area: 918,000 square miles.
Population: Europeans, 20,800; Natives, 10,000,000; total, 10,020,800.
Principal exports: Palm oil, kernels, copal, cotton, diamonds, copper.
Principal imports: Cotton, provisions, machinery, marine stores, tobacco.
Transport: Railways, 2,894 miles; roads, motor and ordinary, 26,465 miles; rivers and seaway.
Chief towns: Leopoldville, Elisabethville, Matadi.

France

FRENCH SOMALILAND

Total area: 8,880 square miles.
Population: Europeans, 628; Natives, 71,966; Asiatics, 499; total, 73,093.
Principal exports: Coffee, hides and skins, animal wax, salt.
Principal imports: Cotton yarns and cotton goods, cattle, coal, sugar.
Transport: Sea, railway, Djibouti to Addis Ababa (Abyssinia) 485 miles.
Chief ports and towns: Djibouti.

COMORO AND MAYOTTE ISLANDS

Total area: 790 square miles.
Population: Europeans, 850; Natives, 118,902; Asiatics, 500; total, 120,253.
Principal exports: Hides, sugar, copra, sisal, vanilla.
Pripcipal imports: Cotton fabrics, metal, rice.
Transport: Sea.

MADAGASCAR

Total area: 241,094 square miles.
Population: Europeans: 25,000; Natives, 3,663,310; Asiatics and Others, 13,460; total, 3,701,770.
Principal exports: Graphite, raffia fiber, coffee, manioc, hides, canned meats, cloves, vanilla.

Principal imports: Cottons, clothing, automobiles, machinery, iron and steel.
Transport: Sea; railway, 535 miles; motor roads, 13,000 miles.
Chief ports and towns: Antananarivo, Tamatave, Majunga.

FRENCH EQUATORIAL AFRICA

Total area: 982,049 square miles.
Population: Europeans, 3,300; Natives, 2,842,-636; total, 2,845,936.
Principal exports: Timber, rubber, palm oil, copper, zinc.
Principal imports: Cotton goods, tobacco, wines, hardware.
Transport: Seaways, railways, airways.
Chief towns: Libreville, Brazzaville, Bangui, Loango, Port Gentil, Pointe-Noire.

FRENCH WEST AFRICA

Senegal

Total area: 77,814 square miles.
Population: Europeans, 11,598; Natives, 1,608,-346; total, 1,619,944.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.
Transport: Railway, 615 miles; sea; river.
Chief ports and towns: Dakar, St. Louis.

Guinea

Total area: 99,865 square miles.
Population: Europeans, 3,500; Natives 2,236,-500; total, 2,240,000.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.
Transport: Railway, 412 miles.
Chief ports and towns: Conakry.

Ivory Coast

Total area: 189.000 square miles.
Population: Europeans, 2,900; Natives, 3,897,-100; total, 3,900,000.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.
Transport: Motor roads, 7,986 miles; railways, 501 miles.
Chief towns: Bingerville, Abidjan.

Dahomey

Total area: 47,144 square miles.
Population: European, 1,000; Natives, 1,133,-000; total, 1, 134,000.
Principal exports: Groundnuts; castor beans; palm oil; hides.
Principal imports: Cotton piece goods: tobacco; wines; machinery.
Transport: Carriage and motor roads, 2,700 miles; railways, 365 miles.
Chief ports and towns: Portonovo, Kotonu.

French Sudan

Total area: 582,437 square miles.
Population: 3,570,000.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.
Transport: Railway, 760 miles; river.
Chief towns: Bamako, Djeune, Timbuktu, Gao.

Mauritania

Total area: 347,400 square miles.
Population: Europeans, 283; Natives, 351,625; total, 351,908.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.

Niger

Total area: 483,526 square miles.
Population: Europeans, 428; Natives, 1,819,-572; total, 1,820,000.
Principal exports: Groundnuts, castor beans, palm oil, hides.
Principal imports: Cotton piece goods, tobacco, wines, machinery.
Transport: River.
Chief towns: Niamey.

Former German Colonies

CAMEROON (BRITISH MANDATE)

Total area: 34,559 square miles.
Population: 781,115
Principal exports: Bananas, palm kernels, palm oil, cocoa, rubber.
Principal imports: Textiles, salt, ironware, kerosene, fish, rice, motor spirits, tobacco.
Transport: Ordinary roads.
Chief ports and towns: Victoria, Tiko, Bueca.

CAMEROON (FRENCH MANDATE)

Total area: 166,489 square miles.
Population: Europeans, 2,038; Natives, 2,296,-457; total, 2,298,495.
Principal exports: Groundnuts, palm oil, almonds, hides, timber, cocoa, ivory.
Transport: Seaways; roads, 2,795 miles; railways, 314 miles.
Chief ports and towns: Yaounde, Douala, Kribi, Campo, Garoua.

TOGOLAND (BRITISH MANDATE)

Total area: 13,041 square miles.
Population: Non-Africans, 50; Natives, 293,-671; total, 293,721
Principal exports: Palm oil, palm kernels, cocoa, kola nuts, cotton.
Principal imports: Cotton goods, salt, tobacco.

TOGOLAND (FRENCH MANDATE)

Total area: 21,893 square miles.
Population: Europeans, 512; Natives, 753,300; total, 753,812.
Principal exports: Cocoa, palm oil, palm kernels, cotton, copra, dried fish.
Transport: Railways, 286 miles; roads, seaways.
Chief ports and towns: Lome, Anecho.

GERMAN SOUTHWEST AFRICA (UNION OF SOUTH AFRICA MANDATE)

Total area: 322,400 square miles.
Population: Europeans, 32,840; Natives, 240,-493; total, 273,333.
Principal exports: Cotton, butter, hides, diamonds, copper, tin.
Transport: Railways, 1,579 miles; seaways, ordinary roads.
Chief ports and towns: Walvis Bay.

GERMAN EAST AFRICA

TANGANYIKA (BRITISH MANDATE)

Total area: 340,000 square miles.
Population: Europeans, 8,304; Natives, 5,000,-160; Asiatics, 32,687; total, 5,041,151.
Principal exports: Sisal, cotton, coffee, gold, groundnuts.
Principal imports: Cotton goods; machinery, foodstuffs, iron and steel manufactures.
Transport: Railway, 1,378 miles; roads, 13,485 miles; lake marine.
Chief ports and towns: Dar-es-Salaam, Tanga, Lindi, Mwanza, Tabora.

RUANDI-URUNDI (BELGIAN MANDATE)

Total area: 20,535 square miles.
Population: Europeans, 803; Natives, 3,448-533; Asiatics, 664; total, 3,450,000.
Transport: Roads, 131 miles; railway.

Italy

ERITREA

Total area: 45,754 square miles.
Population: Europeans, 4,800; Natives, 616,521; Asiatics, 300; total, 621,621.
Principal exports: Gold, pearls.
Transport: Seaways; railways, 258 miles; roads.
Chief ports and towns: Asmara, Massawah.

SOMALILAND

Total area: 194,000 square miles.
Population: Europeans, 2,000 Natives, 1,200,-000; Asiatics, 5,000; total, 1,207,000.
Principal exports: Sesame oil, gum, hides, butter, cotton and cotton seed oil, resin, kopok, ivory.
Principal imports: Cotton, sugar, rice, tea, coffee, iron, machinery, timber.
Transport: Railway, 71 miles; roads, 6,200 miles; seaways.
Chief port and town: Mogadiscio.

ABYSSINIA (Ethiopia)*

Total area: 350,000 square miles.
Population: Estimated at 10,000,000.
Principal exports: Hides, skins (cattle, goat, sheep, leopard, and monkey) coffee, grain, wax, civet, and native butter.
Principal imports: Salt, grey sheeting and other cotton piece goods, cotton yarns, building materials, petrol and kerosene, sugar, glass, soap.
Transport: Railway, 487 miles (from Djibuti, French Somaliland to Addis Ababa, Abyssinia) caravan routes.
Chief towns: Addis Ababa, Dire Dawa, Harrar.

*(May 9, 1936, Italy announced the annexation of Ethiopia.)

Portugal

WEST AFRICA

Guinea

Total area: 13,944 square miles.
Population: Europeans, 2,500; Natives, 850,-000; total, 852,500.
Principal exports: Rice, wax, oil, seeds, hides.
Transport: Seaway.
Chief port and town: Bissau.

Angola

Total area: 447,788 square miles.
Population: Europeans, 45,000; Natives, 3,053,281; total, 3,098,281.
Principal exports: Palm oil, groundnuts, copal, diamonds.
Principal imports: Plantation equipment, wearing apparel, provisions.
Transport: Roads, 37,928 miles; railway, 1,425 miles; seaways and rivers.
Chief ports and towns: Loanda, Lobito, Benguela, Mossamedes, Huambo, Sa da Bandeira, Malange.

Principe and San Thome Islands

Total area: 372 square miles.
Population: Europeans, 1,600; Natives, 79,183; Asiatics, 817; total, 81,600.
Principal exports: Cocoa, coffee, coconuts, copra, palm oil, cinchona.
Transport: Roads, 124 miles; railway, 38 miles; seaways.

EAST AFRICA

Mozambique

Total area: 302,700 square miles.
Population: Europeans, 36,000; Asiatics, 5,000; Natives, 3,987,746; total, 4,028,746.
Principal exports: Sugar, gold, copra, sisal, groundnuts, maize.
Principal imports: Cotton piece goods, agricultural and industrial machinery, building materials, provisions.
Transport: River; railway, 860 miles; roads, 2,500 miles.
Chief towns: Beira, Lourenco, Marques, Chinde, Tete.

Spain

Spanish Guinea

Total area: 10,036 square miles.
Population: 140,000.
Chief town: Bata.

Fernando Po and Other Islands

Total area: 795 square miles.
Population: Europeans, 300; Natives, 23,546; total, 23,846.
Principal exports: Cocoa.
Chief port: Santa Isabelle.

TOTAL AREA AND POPULATION OF EUROPEAN POWERS IN NEGRO AFRICA

Powers	Area	Population				
		European	Native	Asiatic	Coloured and Other Mixed	Total
Great Britain	3,117,571	2,055,503	49,663,684	343,247	617,497	52,679,931
Belgium	918,000	20,800	10,000,000	——	——	10,020,800
France	3,059,999	51,488	21,310,957	14,459	——	21,376,904
Former German Colonies	918,917	45,347	12,812,929	33,351	——	12,891,627
Italy	589,754	6,800	11,816,521	5,300	——	11,828,621
Portugal	764,804	85,100	7,970,210	5,817	——	8,061,129
Spain	10,831	700	163,146	——	——	163,846
Grand Total	9,379,876	2,265,738	113,737,447	402,174	617,497	117,022,856

GERMANY'S CLAIM FOR RETURN TO HER OF MANDATED COLONIES

Before the World War, Germany's colonial possessions in Africa were: The Cameroons, Togoland, German South West Africa and German East Africa (Tanganyika and Ruanda-Urundi). The Treaty of Versailles arbitrarily placed these colonies under the enforced control of the League of Nations which in turn handed them over to the present mandatory powers. Beginning with 1936 and continuing into 1937, there has been extended discussion, pro and con, particularly in Germany, England, and Belgium, concerning the return of the lost colonies of Germany to her.

On the economic side the chief arguments advanced for the return of the colonies are the alleged difficulty of obtaining raw materials needed for industry and foodstuffs to augment the home supply. There is the need of access to new markets for her manufactures and of colonizable lands for surplus population. Statistics, however, have been produced to prove that the raw materials essential for commercial industries and the principal foodstuffs, are not produced, for export, in Africa. There are economists who maintain that Germany's difficulties are caused not by a lack of colonies, but by post-war barriers to international trade, by means of differential tarriffs and the artificial control of national currencies. The foreign exchange available has been chiefly used for the manufacture of armaments.

A supplement of the Journal of the Royal African Society for January, 1937, ably presents the governmental points of view of Germany, Great Britain and Belgium.

"The Question of Colonies. The German Standpoint," by General Ritter von Epp, Imperial Governor of Bavaria, and Head of the National Colonial League.
"General von Epps' Case Examined," by the Rt. Hon. L. S. Amery, M. P., Secretary of State for the Colonies, 1924-1929.
"The Claim for Colonies. A Belgian View," by Monsieur Pierre Orts, Hon. Minister Plenipotentiary; Vice-Chairman, Permanent Mandates Commission, League of Nations.

The substance of "The Question of Colonies. The German Standpoint" is that "The Treaty of Versailles deprived Germany of her entire colonial possessions, as well as of the possibility of acquiring the necessary raw materials with her own currency.

"The fact that Germany was cut off from the possibility of importing necessary raw materials from colonies which she could call her own, has had particularly tragic results, the more tragic indeed because the density of Germany's population (Germany being numerically the biggest European nation after Russia) has made an intensive industrialization of the country essential in order to feed her people.

"Any government which is conscious of its responsibility, must regard it as one of its chief duties to provide its people with food and work. The carrying out of this duty has been made even more difficult than the other countries which possess

colonies by the Treaty of Versailles, which imposed an enforced administration on the former German possessions. It should also not be forgotten that the rising standard of living which began to be prevalent in Germany before the War, is to be attributed to the possession and exploiting of colonies.

"In order to restore her economic life, Germany is essentially in need of territories which shall, at the same time, produce raw materials and in which her own money shall be legal tender. We are neither willing nor able to accept a position of inferiority compared to other countries. We must be able to make the necessary purchases of raw materials with our own money. For, in consequence of the policy of reparations, we have been subjected to a constantly increasing drain on our reserves of foreign currencies, which makes it difficult for us to buy anything that must be paid for in foreign money. This trend has become even more marked through the attempts of the rest of the world to become self-sufficing, attempts which made it increasingly difficult for Germany to export her wares.

"If the colonial injustice were righted, Germany would be able to absorb in time the rest of her unemployed. Her economic life would receive a stimulus which would ultimately make itself felt internationally. Frozen credits could more easily be made liquid again owing to the renewed flexibility of the German financial market. Economic improvement in its turn would help to ease political tension. It will thus be realized that the solving of the German colonial question would mean a real contribution towards the recovery of Europe, both commercially and politically. Even in the territories at present under mandate, their restoration would mean the stable conditions essential to ordered progress. More than that, it should appeal to the white race in its entirety to strengthen its position in dealing with world-wide political problems by the inclusion of Germany."

Mr. Amery, in the course of his article, says: "General von Epp puts Germany's economic case in the forefront. According to him 'the rising standard of living, which began to be prevalent in Germany before the War, is to be attributed to the possession and exploitation of colonies.' The 'cutting off' of Germany from importing necessary raw materials from colonies of her own has had 'particularly tragic results' upon her densely industrialized population. He contrasts Germany's 'colony starved' situation with that of England 'in possession of' an Empire 105 times her own size, of Belgium or Holland with empires 80 and 60 times the size of their respective homelands. He goes on to suggest that 'if the colonial injustice were righted, Germany would be able in time to absorb the rest of her unemployed.'

"Let us examine the actual facts past and present. Before the War, the whole of the German colonies together took 0.6 per cent, or 1-180th part of Germany's exports, and supplied her with 0.5 per cent, or 1-200th part of her imports. In other words, in so far as she depended upon external trade, she depended upon her colonies for at most two days in the year. The smallest fluctuation in her trade with this country or with Russia or Brazil was of far more importance to her than her whole colonial empire. Nor had that empire played any part in relieving the pressure upon her population, so far as there was any in a country which, before the War, imported both Polish and Italian labour. The average annual emigration from Germany to German colonies, in the ten years before the War, was about forty, say 1-600th of her total emigration, and one in 20,000 of the annual increment of her population. By 1914, the total German population of those colonies, including 3,000 military and police, was barely 20,000.

"The problem, indeed, so far as there is one, is not primarily a colonial one, if by colonies are meant territories directly dependent on and controlled by the governing power. All the world's colonies, in that sense added together are only responsible for a very small fraction, not more than 10 per cent, of the world's production of essential raw materials. It is quite true that they produce nearly all the world's rubber and palm oil; slightly more than half of the world's tin and phosphates, and about a quarter of the world's supply of copper, groundnuts and sisal. Apart from these materials I have mentioned, the overwhelming bulk of the world's supply of raw materials comes from the U. S. A., from Russia, from the British Dominions, from British India, from Central and South America, in other words, from self-governing states.

"Many speakers and writers have suggested that it lies in the direction of extending the area of universal free trade and getting rid of economic nationalism in all its forms. I believe that to be an idle hope. The forces in favor of economic organization on national lines, of securing the maximum development of the resources of any particular state, of maintaining certain standards of living for its workers, is far too strong to be reversed today. We cannot restore the nineteenth century in the middle of the twentieth century. No self-governing state is going to adopt the policy of free trade today, or even to favor a policy of equal treatment of all nations as against a policy of specific advantages secured from specific nations by definite trade agreements.

"I see no reason myself why the industrial nations of Western Europe should not follow our Ottawa example and establish a system of mutual preference between those that have colonies capable of producing far more than their mother countries can absorb, and those which have large markets and no colonies. Belgium and Holland could well come to an arrangement with their great hinterland in Germany and Central Europe. And such a scheme could also bring in those less developed countries of Eastern and Southeastern Europe which in economic structure correspond to some of our dominions just as the countries in the West and Northwest of Europe correspond to ourselves. We would thus get a system, corresponding to the system established in Ottawa, with opportunities for almost unlimited development."

M. Pierre Orts, in his discussion of "The Claim for Colonies. A Belgian View," among other things states that: "the number of colonial territories today is relatively limited.

"1. They are all situated in the tropical zone, and, in spite of the progress of medicine and tropical hygiene, it would be a misrepresentation of the present state of things to suggest that these countries could accommodate a large number of Europeans. They contain, moreover, indigenous populations which are increasing in number in every area that is able to provide human nourishment, and the rights of those indigenous peoples must be respected.

"Furthermore, the seriousness of the problem of over-population should not be exaggerated. It appears that Europe will not in the future have to provide for an excess of inhabitants comparable with that which she has up till now poured forth upon the rest of the world. Everywhere west of the Vistula, a regular decrease in the birth rate is observable. No country is immune from this phenomenon, not even Italy, to judge by an article which has recently appeared in an authoritative periodical dealing with international affairs.

"2. The trade of Great Britain and France with each of their colonies in the part of the world particularly under consideration, namely, Tropical Africa, taken individually, amounts to very little. The mother countries only find genuine commercial support in their overseas colonies in relative proportion to the population, extent and number of those colonies. There must be several colonies before the mother country can be seriously affected by colonial trade. This consideration is an important one, for it shows that if one is going to take the second argument into account, it would not be a case of giving back one or other colony, or even all her former colonies, to Germany. It would be a case of constructing for her piece by piece a colonial empire that she has never possessed.

"3. The third argument is more important. It is obvious that the fact of controlling the sources of raw materials necessary to its industry, in a territory under its authority, where the local currency bears its national device, constitutes an advantage for an industrial country, especially in these times when the rate of exchange of the various currencies is unstable.

"Fear of a deficiency in raw materials has become a sort of obsession with certain states. It is visible in

their tendency to constitute themselves into a 'closed' economic system in which each state should live self sufficiently behind insuperable customs barriers, satisfying all its needs by means of its own resources.

"A redistribution of colonies would only realize this condition very imperfectly. If the spoils of the colonial powers were to be divided among all the countries where this tendency is making itself felt, not one of them would find in its share more than an infinitesimal part of the food products that it needs. It would be necessary for every industrial country to have allotted to it the equivalent of a third of the British Empire in order that it might draw from its colonial domain the only raw materials essential to a varied industry, namely, those metals not usually to be found in Europe, cotton, wool, and oil.

"The industrial development of a country does not imply as an essential condition that that country should have control of sources of raw materials. Belgium became an industrial power, although as far as raw materials were concerned her little country could only provide coal. In her metal trade, every ton of iron worked must be bought abroad, and the same applies in her textile industry in respect of nearly all the flax, all the wool, and, despite the increasing production of the Congo, three-quarters of the cotton needed for her manufactures. German industry was born and saw its first impetus on the morrow of 1871, and when Germany acquired her colonies they gave her very little assistance in the matter of raw materials.

"The truth is that, contrary to what is too readily affirmed, colonies are in no way necessary to a country. By this I mean that they do not present a necessity such as to justify that from a feeling of altruism the powers provided with colonies should part with them in favor of those countries that do not possess them. Colonies are merely useful. To judge by the experience of my country, colonies are sometimes a benefit, but this benefit makes itself felt much more in the spiritual and political domain than in the economic sphere."

DIVISION XXVIII

PROBLEMS OF COLONIAL RULE IN AFRICA

INDIRECT RULE

It is being pointed out that there is at present a spirit and demand for change which is creating new colonial problems, external and internal. The external problem arises mainly from the demand of Germany for the return of her lost colonies. The internal problem arises from the change in conditions of African life and thought resulting from contact with Europe and America and the demand by the subject races for some share in government. The mere contact with the western world has brought inevitable changes into social organization and the outlook of the people.

Lord Lugard discussing this subject before the Royal Empire Society at London in November, 1936, pointed out that the

"Disintegration of tribal life may be attributed to three principal causes: (a) the introduction of a money economy and its collary an export market; (b) the effect of education both indirectly by contact with Europeans and directly by instruction in the classroom; and (c) the spread of Christianity. The foreign government, the trader, and the missionary are the chief agencies by which these disruptive factors have been introduced. The first of these causes, viz., the conception of a currency with which any article could be bought and the realisation that this currency could be obtained by any able bodied peasant, have revolutionised native life. Youth becomes independent of the allotment of land to cultivate, for a young man can leave the village and earn elsewhere the wherewithal to pay dowry or to buy cattle.

"The evangelist exerts an influence no less disruptive, for the Christian is taught to disbelieve in the power of ancestral spirits, on whose sanctions the code of tribal morality so largely depends, to the extent to which he has imbibed the new religion he discounts the powers of witchcraft, magic and sorcery, but so deep are his fears of these occult agencies that Christianity itself is often powerless to eradicate them in the adult convert.

"Here the third agency—secular education—reinforces the teaching of the missionary and tries to explain the sequence of cause and effect, and to teach the rudiments of biology by simple nature study. But though a better understanding of the laws of nature may help to dissipate the belief in witchcraft, it is only by the teaching of a new religion that the beliefs of the animist pagan can be changed. In the method of this teaching we find two schools of thought. One considers that many beliefs and practices can be converted to new uses, as was done by the founders of the Christian faith, the other that Christianity cannot harmonize in any way with heathen practices.

"Education cannot be confined to the classroom. It is implicit in the attitude of the European to the events of everyday life. All his thousand-and-one traits of behavior, some of them by no means worthy of imitation, are quickly noted and have their influence. This brings up perhaps the greatest problem of present-day administration, the education of the people, which is handled in such different ways in Africa. There is first the general educational policy to be adopted and the product of that policy, and in particular the educated and, generally speaking, Europeanized African, and his place in the Africa of the future.

"The discussion of education leads inevitably to the larger subject of the attitude of the suzerain power towards the population. The traditional aim of the French has been not the adaptation of African life to new conceptions, but assimilation to French culture, which has since been replaced by the policy of association. The Frenchman boasts that he knows no-color-bar.

"True to the motto of the republic, complete social 'Egalite' is accorded to the 'assimile,' who has the status of a 'citoyen' and is regarded as a Frenchman. He is eligible for posts of responsibility under government; though it is said that the majority,

if not all, of those in French West Africa who hold such posts come from the West Indies. The illiterate or semi-illiterate 'sujet' is, however, in a different category and has no political rights. The French mind may be expressed thus: 'French culture must some day supersede African culture, why delay that desirable eventuality by unreal subterfuges? We need not interfere with tribal customs and institutions, but we should not attempt to adapt them, and meanwhile every child in the schools must be taught the French language and culture.' Thus, 'Egalite' in practice is limited to the elite.

"The Belgians in the Congo have adopted a liberal policy. It was formulated in 1908, but the problem of government is beset with special difficulties owing to the primitive condition of the people, the prevalence of sleeping-sickness, and, as some think, a tendency to push economic development a little too fast.

"Portugal is the third great territorial power in Africa. It is difficult to obtain any precise data regarding her policy, and doubt has been expressed whether her resources are adequate in men and money for the administration and the development of such vast regions.

"It is difficult to describe British policy. The East African Joint Committee of both Houses of Parliament recorded their opinion that the main line of development should be to promote the growth . . . of native councils with increasing financial, judicial and executive functions . . . However elementary, they should have an assigned portion of the direct tax as their own revenues and a defined share of responsibility . . . . Out of these provincial councils may well grow in the future a central native council representative of native political opinions and ambitions for the whole territory concerned.

"Here you have a clear statement of policy towards the people on the high authority of both Houses of Parliament.

"The duty of trusteeship is the guiding principle of colonial administration . . . On the political side we are laboring to establish a regime which seeks to preserve what is best in the traditional culture rather than to provide a cleared ground for the establishment of a ready-made alien policy.

"These words describe the policy which has been called 'Indirect Rule.' The principle of utilizing local rulers as agents of a suzerain is as old as history, and in the empire was applied over 60 years ago in Sarawak by Rajah Brooke, but the term is inadequate and misleading when applied to a policy which permeates every branch of administration, and is not confined merely to the delegation of executive powers to rulers.

"The policy would be better described as the adaptation in an era of inevitable change of indigenous institutions which are understood and have the sanction of custom and tradition, as opposed to the imposition of foreign systems. Even in religion, as he had endeavored to show, or in the administration of justice, it is better to begin with what Africans understand than what we think they ought to understand.

"The social systems of Africa are ultra-democratic, but the Western parliamentary type is unsuited to the mentality of the African and incompatible with some of his most cherished loyalties. The idea of replacing the Chief and his counselors by a single representative elected by secret ballot to a debating chamber in which a majority vote would prevail is foreign to African ideas.

"In Africa the imperial government has wisely decided on forms of local self-government understood by the people. Constitutions will, of course, become modified as conditions change and new difficulties arise. African communities may gradually adopt the form which we have evolved for ourselves. In that case it will be a natural growth. Meanwhile, the stereotyped form of Crown Colony Legislative Council can remain for the European population, and Africans can seek representation upon it if they desire and will represent the literate and illiterate urban community which has lost touch with tribal institutions.

"This brings us to the second problem of education, viz., the place which educated Africans will occupy in the Africa of the future. Some of this class will, it is hoped, no longer look down on Native Councils because the

counselors, are devoid of classroom education, and will take an important part in their evolution. The experience acquired by participation in a Native Administration would be a useful qualification for service under Government or a municipality. Since it is education which separates Europeanized Africans from the masses, it is to education that we must look to bridge the hiatus by raising up trustworthy leaders among the illiterates and inculcating among the educated true ideals of citizenship and service."

George Padmore, in his book "How Britain Rules Africa," pages 322-323, points out how abuses arise.

"Indirect rule as obtains in Nigeria and other possessions lends itself to all kinds of abuses because it is difficult to fix responsibility upon those who operate the system. For example, the Central Government fixes the amount of taxes the people must pay, and then orders the chiefs and their sub-chiefs to go round and collect. If a peasant fails to pay his tax when it is due he can be dragged before the court and a Native judge has the right to impose an additional fine upon the debtor. The fine goes into the pocket of the chiefs or Emirs, while the tax money is divided as a fifty-fifty proposition between the Native administration and the British Government. Failure to pay the fine and the original debt might even result in flogging. This frequently happens. What, however, does not frequently happen, is to find an English parliamentarian courageous enough to denounce the colonial government and officials at Whitehall for permitting these outrages to subject defenseless races in the colonies.

"Indirect rule serves as a convenient smoke-screen behind which they can collect taxes and exploit the blacks without openly making themselves offensive to the Africans. It is a wicked and cowardly way of shirking responsibilities, while at the same time reaping the lion's share of the spoils. The Native chiefs and functionaries are nothing else but the cats-paws of the Central Government which throws all the blame on their black minions whenever things go wrong."

Mr. W. R. Crocker, late of the Nigerian Administrative Service, is publishing a book, "Nigeria, a Critique of Our Colonial Administration," in which he says:

"Nigeria, more particularly Northern Nigeria, enjoys considerable fame in connection with what is called Indirect Rule, or, as the latest refinement has it, Indirect Administration. A large and somewhat intricate exegesis has grown up around what in origin and in content is quite a simple matter.

"Lord Lugard's fame and the success of his book put Nigeria on the map, and the men who had been officers in the service there from the early days, now saw themselves as the makers of history. They were then in the saddle and were not slow to appreciate their old merits or their new opportunities. The simple and healthy linking-on of an ideal to an expedient was elaborated into an occult science. Indirect Rule became a formula as hieratic and as dead of creative development as an outworn theology. In fact, a theocratic oligarchy closed the canon, refusing any addition to their scriptures, 'the interpretation of which was their own monopoly'; and Indirect Rule degenerated firstly into a systematic glorification of a number of able careerists, secondly into the practice of preserving at all costs the status and power of the families of the hereditary Emirs and Chiefs, and thirdly into an undue preoccupation with Islam and Emirates to the neglect of the Pagan peoples. From time to time a Lieutenant-Governor (until 1931 the Lieutenant-Governors of the Northern Provinces were little interfered with by Lagos, being de facto Governors of Northern Nigeria) would speak ex cathedra, his utterance being transmitted within sealed confidential envelopes to the administrative personnel, thus giving birth to a corpus of hadiths. The principle of Indirect Rule, indeed, was saved from being openly discredited only because most of the simple elementary government required there, notably away from the various headquarters, went on without overdue attention to the externals of the principle and because the land policy (dating from Lugard's time), and the impossibility of Euro-

pean settlement being undertaken in such climate, had preserved the economic independence of the people.

"It is not possible to put one's finger on a single contribution or new development or new idea in the administration of the policy of Indirect Rule in Nigeria since Lugard's time (although some would claim the establishment of the Native Treasuries to be a contribution). Numerous innovations there have been; but they either were loudly advertised trifles or sheer perversions. Lord Lugard's own sense of loyalty would probably force him to deny this strongly, but the verdict of the future historian, no doubt will be that Lugard was not well served by his successors (most of whom were his promoted subordinates).

"It is not easy to make clear to men outside the Service to what a size and to what a pitch of absurdity this bubble had been blown. Indirect Rule and its originators (then construed to be the same as the men at the top in Northern Nigeria at that day) were praised with ecstatic fervor. It was also made clear that the mystery was so profound that it was practically beyond the understanding of junior officers, not to mention persons outside the Service, and excepting an odd man here and there of quite unusual ability and of at least twelve years' seniority, it could never really be understood by those who had not been in the Service in the pre-war years when the principle was being worked out. It was freely admitted that this was a disturbing situation, but if only junior officers would appreciate their advantage and follow unswervingly the directions of their seniors, the worst might yet be avoided. Very awkward cases sometimes arose. For example, cadets and quite junior A. D. O.s asked how are you going to develop these Emirates, which you have turned into medieval monarchies, into modern states, or communities? Or how can most tribal societies by developing along their own lines grow into a society equal to modern life? Such men were quickly marked down as temperamentally unsuited for life in Nigeria. No more damning remark could be made in the annual secret report on an officer than that he was 'direct' or not sufficiently imbued with the spirit of Indirect Rule."

Indirect Rule from a Native's Point of View

In August, 1936, at the world conference of the New Education Fellowship, in London, P. D. Quartey of Achimota College, Gold Coast, in a symposium on "African Thought on Education" presented a paper dealing with "Education and African Political Thought" in which he adversely criticized the operations of indirect rule. Mr. Quartey began by asserting that the African was essentially peaceful and peaceloving. Before European contact began he had no schools of political thought; all his life, including his political organisation, was bound with his religion. All this was changed by the impact of Western culture. The first result of this impact was that the superficial aspects of European life—many of them undesirable—were first imitated. This stage of the process of contact was passing. The world was now being trained much more closely together, and African life was now beginning to absorb better elements of European culture. It was not yet possible to say what would be the nature of Africa's ultimate contribution to world culture. There was no doubt that the British Government desired to help the African, and that the African was ready to welcome that help, but often the two parties could make no progress because they misunderstood each other.

"One obvious result of the increasing westernization of African life had been a differentiation between the educated or westernized African and the uneducated; the European political officer going to Africa came into contact, therefore, with these two types of African. He found it much easier to get on with the older people, who remained comparatively unaffected by the new life. The younger generation, with its increasing knowledge of European life, was often more turbulent, and gave the political officer more trouble. Naturally therefore, he came to regard them with distaste, and found it difficult to consider them as possible helpers in his task of governing Africa. In places, therefore, there were two groups, first the conservative Africans who on the whole were satisfied with the present state of affairs, and whom the government tended to support, and secondly the more progressive Africans, who were becoming more acquainted with European ideas.

"To meet this situation, the British Government evolved the theory of Indirect Rule, and imposed this policy upon Africa, though not with the good will of the African people. The mistake the Government made was in not picking to run the system men who were prepared to learn the way of the Africans, and who were prepared also to cooperate with Africans in forming a system of government more in accord with African feeling, though based on the principles of British rule.

"Most Africans considered Indirect Rule as a policy of trying to control Africa through a so called representative of the people, who was in reality merely a puppet in the hands of the Government; and as no serious attempt was being made by the Government to secure cooperation between the educated and the uneducated Africans, they felt that the result of the system must be to hinder African progress and destroy African solidarity.

"The phrase Indirect Rule should mean rule through African institutions. In practice the Government made no attempt to consult educated Africans, and therefore Africans found it difficult to reconcile the fact of Indirect Rule with the Government's declared policy of encouraging African development. They felt that the Government was afraid that the Africans might become rivals, politically or economically, of the Europeans. The European always claimed to know what was good for the African; but he did not consult the educated African, who might be supposed to have ideas on what was good for himself.

"It was often asked why Africa had not developed a higher civilisation of its own. This question was indicative of an unfortunate way of looking at the problem of Africa. Europeans should think less of what Africa had or had not done in the past and more of what Africa might do in the future. The result was that Africa regarded Indirect Rule as a system which, however sincere, might have been the original motive of its introduction in order to help Africa, was in practice used as a system of hindering the development of African aspirations.

"There could be no question, of course, of Africa's withdrawing from contact with the rest of the world, as Africa and Europe were henceforth to be in intimate contact. The European should make up his mind to admit the African into his confidence. Increasing knowledge of European ways was not helping the African to feel an increasing respect for them. He had been taught to regard an Englishman's word as his bond, and undoubtedly there were many noble instances to prove the truth of this saying, but the African's trust in the word of a British Governor could not be increased when he found, for example, that one Governor announced a policy of admitting more Africans to higher appointments in Government service, but that that policy was not carried out. There was a serious danger that the African might come to distrust the European. But important steps which might be taken to prevent the development of that mistrust were to admit Africans in larger numbers to higher official positions, and help forward the spread of education as much as possible. The Government should invite Africans, especially educated Africans, to form committees to present for Government consideration their views on various aspects. The policy and the plans of the Government should as far as possible be based on the wishes expressed by these committees.

"The three chief evils in the existing political system in Africa were, first, that British justice had acquired various meanings, and did not stand in the minds of the African for one clear notion; second, that race prejudice had been allowed to grow because European officials had been chosen on consideration of their ability only, without sufficient regard being paid to their sympathy with Africans; and thirdly, that the Government and Europeans in general had been too willing to stigmatize the African as backward and not sufficiently eager to take steps to cooperate with him in overcoming his backwardness."

DIVISION XXIX

NATIVE LABOUR IN VARIOUS PARTS OF AFRICA

PROBLEMS OF CRAFTS AND INDUSTRIES IN NATIVE LIFE

The Reverend A. J. Haile, principal of Tiger Kloof Institution, in an article in the South African Outlook for July 1, 1936, on "The Problem of Crafts and Industries in Native Life in South Africa" points out among other things that, "There is no outstanding Native crafts or industries in South Africa. There is no Native craft of industry whereby any appreciable number of people earn a living or for which the country is famous.

"I would suggest the following as fairly obvious 'first causes' of this lack amongst the Native people of South Africa of skilled craftsmanship and, with it, commercial instinct or enterprise:

"(1) The nomadic nature of their life, as they moved down through Africa, was all against settled industries and crafts. It is only settled communities that have settled crafts.

"(2) The needs of the Bantu have always been very simple.

"(3) There has been no call for exchange between group and group. Each group raised in stock or grain just what the other group did. There was no such thing as interdependence through trade. There always was, in fact, a general 'low-level of subsistence.'

"(4) The countries occupied by the people after their migrations and eventual settlement in Southern Africa were not rich in natural resources; at any rate, these resources were not obvious. it required the greater skill and initiative of Northern Europeans to uncover the hidden mineral wealth of the land.

"When taxation was imposed by a conquering power the subject Native race, having nothing else to sell to raise money, sold itself, its labour. There was no other ready means of payment, no valuable indigenous handicraft, no rich natural resources. And today, the labour of our Native people is very largely used to pay Government taxes and to make other people rich.

"In view of what has been said it may well be asked whether at this late date it is possible to begin to build up a tradition, in which crafts and industries will have a recognised place. And even if it can be done is it worth while? We might suggest the following answers:

"(1) Most of those interested in the well-being and progress of the Native people would agree that it is worth trying, if only on the ground that it better befits a man to sell the product of his labour than his labour only, especially when that labour is almost universally styled 'unskilled' and 'uncivilised.' 'Native labour' today is too much like serfdom for it to afford any incentive towards improved conditions of living. It would be good for the soul of the nation to be able to express itself anew in a more varied type of life.

"(2) It is a matter to give one to 'think furiously' that we have in the main two classes of Natives in South Africa today, the 'educated' class comprising teachers and ministers and clerks (a few) and a proletariat, working as more or less 'unskilled' wage-earners in the towns and cities and on the land. The value of these latter to the individual employer and to the community at large is far greater than the cash wages earned would seem to indicate, but the point is that they are labourers and not producers in their own right. Between this class and the 'educated' class there is an unfilled gap, a gap that in every other community is filled by a 'middle class' of shopkeepers, tradesmen, craftsmen and craftswomen of varying degrees of skill and proficiency."

THE FUTURE OF THE NATIVE IN INDUSTRY

"What is the future of the Native in industry" is ably discussed by Selby Ngcobo in the South African Outlook for January 1, 1937. He states that, 'South African labour is organised on the basis of a few highly skilled and well paid European artisans and a large number of unskilled

and inadequately paid Bantu workers. Wages, rent, and the cost of living have adjusted themselves to this organisation of labour. Legislation and trade union action have also strengthened a situation which had already become encrusted through custom and tradition. The Bantu were thus finding room in the industries of South Africa, even if only as unskilled workers. Quite a few have become semiskilled and really skilled workers.

"Within the last ten to fifteen years there has been a great change in the Union Labour market. Many Europeans and Bantu from the country are flocking to the towns, there to swell the ranks of the unskilled labourers. At present there is no prospect of more Europeans being absorbed into the upper grades of industry. It is said that our industries cannot afford to pay for more European labour. There is also a limit to the number of people who can be absorbed into industry. Thus, the European and the Native have to compete with one another in a labour market that is glutted and at rates of pay which satisfy neither the Bantu nor the European.

"Public policy is in favour not only of giving first preference to the European in the developing secondary industries, but also of displacing the Bantu from existing industries in favour of the European. Thus the future of the Native in industry is uncertain; his position has been weakened. It is being suggested that the only future for the Native lies in the development of his own industries in the Native areas.

"Hitherto, the greatest opposition to Natives in industry came from the European working classes. But now this is what the South African Labour Council said at its conference in Cape Town on April 17, 1936—they made a demand for the withdrawal of all restrictive legislation aimed at preventing non-Europeans from organising into trade unions. The Industrial Legislation Commission in theory recommended Bantu trade union bodies. Bantu trade unions are only a matter of time, and with them will come increased bargaining power by Natives for their labour, possibly by presenting a united front with white labour unions.

"The Native is the worker in South Africa, and in the future his position is going to be stronger; it is the European acting with his eyes open that will improve the position of the Native.

"Professor Clay, after discussing the necessity for South Africa to increase her national wealth, comes to two conclusions: (1) That efforts be made to increase the skill, intelligence and enterprise of Natives engaged in industries; (2) That the employment of skilled and semiskilled Natives in greater numbers does not mean the displacement of the Europeans, but it means that the European would be pushed higher and higher in industry. It would mean that there would be more efficient and enterprising well-paid labour and more intelligence for the development of South Africa's untouched resources of wealth."

REGULATIONS GOVERNING NATIVE LABOUR

Belgian Congo

"Recruiting is governed primarily by the Decree of March 16, 1922, but this has been reinforced and extended by provincial legislation. While conditions are not identical in all provinces, they are similar as regards the main features, the Katanga Ordinance of March 26, 1927, being perhaps the most detailed. Regulations apply not only to professional recruiters, but to all employers of more than ten servants, recruited from a distance of more than twenty-five kilos. from the place of employment.

"The Decree regulates relations between a Native, and an employer who is either a non-Native, or a Native paying a personal tax other than the usual Native tax.

"Recruiting is free, but a certain standard is required from those engaging in it; Article 42 authorizes the Governor to require a guarantee of from 400 to 40,000 francs.

"The recruiter must provide the workman with a written statement showing the place and date of recruitment, place of employment, pay and duration of contract; this must be signed by the recruiter and left in the possession of the workman."

British Colonies, Protectorates, and Mandated Territories

BASUTOLAND

"The law relating to labour consists principally of Proclamation No. 27 of 1907, amended by No. 48 of 1912. Basutoland being a labour-exporting country, the control and welfare of workers depends mainly on regulations in force outside Basutoland; this accounts for the absence of rules and organisation which might otherwise be expected.

"Contract: Six to nine months. Every recruit must be recorded on a written contract attested before an official. Advances are limited to two pounds, exclusive of rail fare or tax. Contracts executed with the help of a chief or headman are invalid."

BECHUANALAND

"The law relating to labour is based generally on the Cape Masters and Servants Law, amended by proclamation. The latter consists of: No. 45 of 1907, containing the principal legislation, detailing the licensing of labour agents, and regulating recruiting; a guarantee of 100 pounds is required from the recruiter, who is liable to a fine of twenty-five pounds or three months' imprisonment for infringing regulations.

Bechuanaland being a labour exporting country, from which men go to work mainly in the Union of South Africa, the control and welfare of workers depends principally on the regulations in force outside the Protectorate; this accounts for the absence of rules and organisation which might otherwise be expected.

"A proclamation of 20th March, 1936, for the British Protectorate of Bechuanaland makes special provision for the regulation of the employment of Natives by Natives, which is increasing in Africa and in many cases is excluded in law or practice from the scope of labour protection.

"The Bechuanaland Proclamation lays down the principle of freedom of labour by providing that every Native labourer shall be at liberty to dispose of his or her services to whom or where he or she desires. The rights of dependants are defined by the provision that no employment of a Native labourer shall give the employer the right to the wife's services without the consent of both husband and wife or to the services of any child without the consent of the father or guardian if the child is under sixteen years or without the child's consent if more than sixteen. Every Native labourer is required to receive payment in cash or kind for his services. Employment may be terminated by one month's notice on either side.

"The Proclamation applies only to the employment of Natives by Natives, and employment is defined as not including labour services exacted by a chief under the Native Administrative Proclamation 1934."

GAMBIA

"The principal legislation consists of Cap. 67 of the Laws of (Ordinance 38 of 1916) Manual Labour. This applies to 'servants, labourers, and mechanics' excluding Europeans. Contract may be by task, or weekly in the case of mechanics and labourers, or monthly in the case of servants.

"Foreign Contracts: The authorities permitting and approving a foreign contract include in the case of the Gambia, a travelling commissioner; the permit to recruit is issued by the Colonial Secretary; particulars of recruiting for foreign contract are to be posted at certain principal places, and notified to chiefs, a capitation fee fixed at one pound per labourer is levied, to be credited to general revenue.

Domestic Servants. Cap. 66 of the Laws (Ordinance 21 of 1922, and one of 1925, modified by the Ordinance of September 15, 1931). By this all domestic servants are to be licensed by the Commissioner of Police, for a fee of two shillings; the latter is to maintain a register of domestic servants, fee for search of particulars of servants record one shilling. Employing an unlicensed servant is punishable with a fine of twenty pounds. The employer must give correct particulars of character under penalty of a fine of ten pounds.

"Forced Labour. Cap. 69 of the Laws (Protectorate Ordinance of 1913). It authorises the Governor in Council to make regulations for the maintenance and construction of roads and bridges; for this purpose chiefs may call upon all able-bodied males in their jurisdiction."

GOLD COAST AND THE MANDATED TERRITORY OF TOGOLAND

"The law in the Gold Coast relating to labour is based mainly on Cap. 101 of the Laws (Ordinance 11 of 1921 and 1 of 1924). By this, the definition of 'servant' includes any domestic not under the age of ten years.

"The Home Contract: (i. e. in the Gold Coast) must be in writing if for longer than six months, and its validity is limited to three years. Written contracts must be attested by the District Commissioner, and must specify the usual particulars of employer and employee, and in addition the nature and place of work and the wages to be paid. These may be in money or kind, but the nature must be specified in the contract. The law covers cases of contract for 'the use of land for tillage' where payment of money for services need not be included. One copy of the contract is retained by the District Officer attesting it, and attested copies may be given to any one desiring them.

"Foreign Contracts: Are limited to thirteen months. They may only be authorised for countries approved by the Secretary of State; recruiters for foreign contracts must be specially authorised by the Governor, and work must be recommended by the government of the country of employment.

All foreign contracts are liable to a charge of one shilling per head, and must be witnessed by the District Commissioner, who shall notify the police at the port of embarkation, and also the Secretary for Native Affairs, who shall notify the government of the place of employment. The police must check the rolls on embarkation. The Secretary for Native Affairs may require a bond from the labour agent, to cover wages, repatriation costs and any other expenses.

"Forced Labour: The Roads Ordinance, Cap. 107 of the Laws amended by Ordinance 9 of 1924, authorises Provincial Commissioners to require Native authorities to maintain roads passing through their districts, all able-bodied males being liable up to twenty-four days in one year. Penalty for non-compliance, a fine of one pound or imprisonment for one month. Payment for such work is made by the District Commissioner, after inspection, to the chief, at the rate of five shillings to one pound for non-motorable roads, and two pounds to ten pounds for motorable roads, per mile completed."

KENYA

"The principal legislation relating to labour in Kenya is contained in the Employment of Natives Law (Cap. 139 of the Laws of Kenya) embodying seven ordinances dating from 1910 to 1920 reaffirmed by Ordinance 21 of 1927. The following is a summary of the provisions.

"Foreign Contracts: These must be in writing and must receive the approval of the Governor; a bond may be required. Penalty for decoying servants abroad, 100 pounds fine, or one year's imprisonment.

"Local Contracts: These must be written, if the engagement is for more than one month, and attested by magistrate or Justice of the Peace; they must specify the name and particulars of the servant, with the place, nature, and duration of the work, and the rate of wage, which must be paid not less often than monthly. Three copies are made, one for the employer, one for the headman, and an original for deposition in the administrative office of the district of recruitment.

"Validity of Contract: A limit of two years.

"Crimping: It is prohibited under penalty of a fine of five pounds or six months' imprisonment.

"Apprenticeship: It is sanctioned in the case of boys between the ages of nine and fourteen, at the desire of the father, and with the consent of the child.

"Native Registration: (Ordinance 56 of 1921, Cap. 127 of the Laws. Every adult male native is to carry a registration certificate of specified form (the application of the Ordinance is by rule, as requisite; the effect appears to be to apply the provisions generally to natives outside the reserves); any employer must endorse the certificate within twenty-four hours of engagement and on discharge, and he must keep a register of employees. Penalty for omission, thirty pounds fine or three months' imprisonment.

"The form of the registration certificate is prescribed by rule.

"Native Exemption: (Cap. 128 of the Laws). Educated Natives may be granted letters of exemption on application to the Chief Native Commissioner, which relieve them of registration requirements. The letter must be carried and produced when required by any magistrate, police officer, or any employer when on his property. Deposit on application, four pounds, repayable; fee, two shillings; valid for one year. Penalty for any infringement, thirty shillings fine or in default, seven days' simple imprisonment. Schedule consists of ordained priests or ministers, barristers, qualified doctors, dentists, chemists, or engineers.

"Native Authority: (Cap. 129 of the Laws, covering five Ordinances from 1912 to 1922). This authorised headmen to require six days' work a quarter from all able bodied males, on watercourses or other work for the benefit of the community to which the workers belong. There is no mention of payment for this work. Headmen are also authorised to require paid labour for urgent repairs to roads, railways, or government works or to deal with fire, flood, or other emergency. Headmen may requisition paid porters for transport of officers' baggage and stores urgently required.

"Labour: It may also be requisitioned at local rates of pay, for work on roads, railways, and other government undertakings, certified in each case as being of public benefit by the Governor, after previous approval by the Secretary of State.

"Roads Ordinance: (Cap. 114, Ordinance 12 of 1912). Under this Ordinance, chiefs may call upon able bodied males for six days labour per quarter on roads or bridges within their jurisdiction. Payment not mentioned. Penalty for non-compliance, fine of thirty shillings or one months' imprisonment.

"The Vagrancy Ordinance. Cap 63 of the Laws. (Ordinances 9 of 1920, 32 of 1921, and 21 of 1930). This applies to any person without visible means of support. Police may arrest without warrant. A magistrate may order a vagrant to find work, to return to his tribal reserve, or to be detained in a house of detention. The Superintendent of the House of Detention shall seek suitable work for the vagrant, who must accept it under penalty of six months' imprisonment for failing to do so. Vagrants under sixteen years of age may be handed over to their guardians, or punished with six strokes of the cane. The Governor is authorised to establish houses of detention, with Superintendents and Medical Officers to take charge of them."

NIGERIA AND MANDATED TERRITORY, THE CAMEROONS

"Contracts: These must be in writing for periods over six months. They are valid for a limit of two years. They must specify nature and place of work, pay, and date of payment, in addition to the usual particulars of master and servant, and must be attested by a magistrate. Three copies are made, one for record in the magistrate's office, and one each for the employer, and the employee. Wages must be paid in money, though part payment in food is sanctioned. Tillage contracts involving no money payments, are recognised.

"Agents for Foreign Contracts: They must be licensed by the Governor, for periods not exceeding three months, and for a specified number of recruits, and only on recommendation from the government of the country of employment. All such permits are to be notified to other British West African colonies. Except for government service, the Governor shall require security for wages and expenses of recruits.

"Duration of Foreign Contracts: Thirteen months. On expiry, a return passage must be arranged, if possible, within a fortnight; penalty for non-compilance, a fine of twenty pounds or in default one months' imprisonment. Half wages must be paid in Nigeria.

"Forced Labour: The Native Authority Law, Cap. 73 of the Laws, empowers native authorities to issue orders to natives 'for any other purpose approved by the Governor.' In the Mandated Territory of the Cameroons 'the only form in which forced labour is exacted for the government is for the transport of loads for government officials on tour and of essential stores.' This labour is paid at the current rate. In the native administrations, maintenance of roads other than main roads is carried on without payment, new construction being paid for.

NYASALAND

"The Contract: It may be oral up to one month, but must be in writing for longer periods. Ordinance 26 of 1929 introduced a twenty-six working days' contract, to be completed in forty-two days.

"Wages: They must be in cash; penalty for withholding wages, first offense, fine of five pounds or one months' imprisonment; up to a third offense, for which the penalty is a fine of fifty pounds or six months' imprisonment. Ordinance 13 of 1926 made wages a prior claim on employers' property.

"A Pass Law: It applies to Natives leaving the Protectorate.

"Recruiting: For employment outside the Protectorate, Governor's license is necessary, and powers to regulate this are conferred.

"Native on Private Estates: (Ordinance 15 of 1928). This is a squatter law. Payment may be in cash or in work; compensation must be given for disturbance; six months' notice to quit must be given; registration of residence is compulsory; an offending tenant may be ejected by order of the District Commissioner; measures for regulating the growth of economic crops are authorised.

"Forced Labour: Ordinance 11 of 1924, District Administration, sanctioned compulsory work for able bodied adult males, at the current rate of wages, on gazetted public works (on Governor's previous recommendation, approved by the Secretary of State); this is limited to sixty days per annum, and two months' previous work on contract confers exemption. District residents may give orders for compulsory employment as porters, or for work for the benefit of the village, or in emergencies. Headmen failing to perform their duties under this section are liable to a fine of five pounds or three months' imprisonment; natives refusing to carry out such orders are liable to a fine of one pound or one months' imprisonment."

NORTHERN RHODESIA

"Contract: Oral, up to thirty days; written, up to two years. Three copies of the written contract are required, for the employer, the servant, and for filing in the administrative office where the contract has been confirmed by a magistrate.

"Housing, Feeding, and Medical Attention: They must be provided by the employer, unless other arrangements are made for food. Servants are entitled to one months' full pay as a maximum when sick.

"Recruiters: They are licensed by the Secretary for Native Affairs. Bond (amount fixed by Governor) at present 100 pounds for Rhodesia, or 250 pounds for foreign contracts. License must specify district of recruitment, and employers served; runners must be licensed and must wear badges. Recruiting must be on contract, and is prohibited on private property. 'Labour Districts' in which recruiting is prohibited, may be gazetted under Ordinance 41 of 1930.

"Foreign Contracts: They must be specially prepared, for work outside Rhodesia; penalty for enticing a native without contract, 100 pounds fine or one year's imprisonment.

"Recruiting through chiefs, or crimping is punishable with a fine of fifty pounds or six months' imprisonment.

"Children and married women can only be contracted with the consent of their guardian. Juveniles under fourteen must have a certificate from the Secretary for Native Affairs (Ordinance 10 of 1926).

"Apprenticeship for five years is sanctioned, the District Officer being the guardian.

"Forced Labour: Ordinance No. 32 of 1929 authorises the calling out of able bodied males for work on essential public services on certificate by a Provincial Commissioner, for sixty days per annum as a maximum, wages being paid at the current local rate. This is applicable to maintenance of village roads, or when dealing with disease, fire, or other emergencies, or for the planting of food if famine threatens. Penalty for failing to obey such an order, fine of five pounds, and/or three months' imprisonment."

SOUTHERN RHODESIA

"Contract: May be oral (one year) or written (three years). In the latter case it must show particulars of master and servant, and also the

date, the length of contract, and the wage. Sickness entitles the servant to one months' wages while incapacitated. Women require the consent of their husbands to any contract, and children under sixteen must obtain the consent of their guardians.

"Apprenticeship: This is legalized, and must be carried out before a magistrate; it applies to natives under sixteen, who must have the approval of their guardians. Destitute juveniles may be apprenticed by a magistrate, if no guardian can be found, in which case the wages must be paid to the credit of the apprentice, and into an account kept by the magistrate. If the master should move more than four miles from his original habitation, the deed becomes invalid automatically unless re-approved.

"Native Labour Regulations: Ordinance No. 16 of 1911 (slightly amended by Ordinances of 1924 and 1927). This establishes licenses for labour agents, compound managers, and conductors; recruiting by special companies is authorised; employers must have a license, but not for recruiting at their place of business.

"Inspectors of Native Labourers: They may be appointed by the administrator; their duties are to inquire into grievances, breaches of discipline or disputes between Natives, and to arrest offenders against the law. They can issue summons, administer oaths, and fine labourers up to five pounds from their wages; records of such fines must be sent to a magistrate, to whom an appeal lies.

"Forced Labour: The Native Affairs Ordinance, No. 14 of 1927, requires all natives, in addition to giving service in emergencies, to obey 'any lawful or reasonable order' by headman, chief, or Native Commissioner; this must be 'in conformity with native law or custom' or for the 'general advancement of welfare' of natives. Penalty for non-compliance, fine of ten pounds or three months' imprisonment.

"A Curfew Rule: This rule requires all natives in townships to be within doors between the hours of 9 p. m. and 5 a. m. unless with special sanction."

SIERRA LEONE

"The Contract: It may be by the job, or weekly for mechanics and labourers, or monthly for servants and boatmen.

"Penal Sanctions: Failure to complete contract, a fine of two pounds or in default one months' imprisonment; the courts may adjust and set off claims. Dismissal before expiry of contract entitles the employee to wages for the duration of the contract unless the court varies this. Crimping is punishable with a fine of five pounds or in default imprisonment for one month.

"Foreign Contracts: Cap. 133 (Ordinance 25 of 1931, 1 of 1914, 2 and 12 of 1924). The provisions of the Sierra Leone Law on these will be found to be substantially the same as those of the Nigerian Code. The principal differences are as follows: the approving magistrate is not required to satisfy himself that the recruit is not avoiding tribal obligations; there is a capitation fee of two shillings and sixpence per head.

"Apprenticeship: Cap. 9 of the Laws (Ordinance of 1924) establishes a board for the control of apprenticeship. Any 'minor' may, with his own consent and that of his guardian, be apprenticed, the duration not to exceed five years. The bond is cancelled if the master removes further than five miles from the place originally stipulated.

"Forced Labour: Cap. 170 of the Laws, sections 10 to 18, authorises the Governor to regulate the rights of chiefs and headmen to a supply of labour for purposes of public utility, or for the benefit of the native authorities. Chiefs have a right to a supply of labour for the upkeep of their farms and compounds, so long as the people are left sufficient leisure for the cultivation of their own crops. Chiefs may, with the approval of the District Commissioner, commute the right to labour for a payment in produce.

"Pass Law: Cap. 170 of the Laws, Part VII, regulates the movement of natives. None may leave his chiefdom without the permission of the tribal authorities, under a penalty of a fine of ten pounds. Chiefs may insist upon return to the chiefdom. An appeal lies to the District Commissioner, who may grant permit to leave if refusal 'tends to interfere with trade, the labour market, or the welfare and prospects of the Natives.

SWAZILAND

"Swaziland being a labor exporting country, from which men go to work mainly in the Union of South Africa, except for some required in the local tin works, the control and welfare of workers depend on the regulations in force outside Swaziland; this accounts for the absence of rules and organization which might otherwise be expected.

Contract: Labour agents must enter into a written contract with every recruit, to be attested before a government official; length of time is limited to 360 working days. All recruits must be over the apparent age of eighteen years. Advances are limited to five pounds, exclusive of rail fares and taxes. A voluntary deferred wage system is reported to be working satisfactorily. Any contract may be cancelled by the Resident Commissioner for the following reasons: That the native is infirm; that the employer is unable to pay the wages due; that the employer has failed to provide regular employment; that the employer has brought a frivolous charge against the employee. Natives employed in the Swaziland mines are as a rule non-contract.

"Forced Labour: Limited to certain tribal obligations.

"Pass Law: Not in force in Swaziland."

TANGANYIKA TERRITORY

"Foreign Contracts: They must be in writing and must receive the Governor's approval; penalty for decoying Natives out of the territory without contract, fine of 100 pounds and or, one year's imprisonment; this does not apply in the case of domestic servants.

"Contracts: For thirty days or less may be oral; contracts for more than thirty days must be in writing, though the making of a contract is not compulsory. Duration may be for two years, though this is restricted by Governor's proclamation to one year. Written contracts must be signed by a magistrate, certifying that he has read over and explained the conditions, and warned the servant that he is liable to criminal prosecution for breach. Wages must be paid in currency, at intervals of not more than one month. The contract must show, in addition to particulars of names, & c., the nature and duration of the work, the place of employment, and the rate of pay."

UGANDA

"Foreign Contract of Service: Must be in writing and must receive the Governor's consent; a fee of two shillings is chargeable; penalty for decoying away without contract, a fine of 100 pounds or one year's imprisonment.

"The Contract: May be oral up to thirty working days, (introduced by Ordinance 15 of 1923). For longer periods it must be written. It must specify nature, duration, and place of work, wages (which must be paid at intervals of not more than one month) and the usual particulars of employer and servant. Limit, two years. The Masters and Native Servants Amendment Ordinance, No. 1 of 1929, introduces a year's written contract, for a number of working days not less than five-sevenths of the total duration of the contract. In the case of such contracts it is further stipulated that the employer must provide food.

"Apprenticeship: Is authorised for youths between the ages of nine and sixteen, with the approval of the guardian, or in the case of destitutes a magistrate. Agreements must be in writing, and must be approved by a magistrate.

"Recruiting: Labour agents must have a permit from that Provincial Commissioner. A bond may be required for an amount to be fixed by the Provincial Commissioner. Permits are valid for twelve months. Assistants must be registered, and a list of employers served must be produced. All recruits must be placed on contract. The definition of a labour agent excludes the private employer recruiting for his own business.

"Forced Labour: The Native Authority Law empowers chiefs to require work from able bodied adult males, for the benefit of the community; the duration must not exceed thirty days in the year. Compulsion may also be resorted to for porterage or labour for public works; this must not exceed sixty days, while three months previous employment in the year exempts; payment at the local ruling rate must be made. District Commissioners, with the Governor's

sanction, may issue orders to chiefs relating to compulsory cultivated or relief work in the case of famine. The provisions of the Masters and Servants Ordinances apply to this labour. The Governor may commute this obligation in any manner that may seem to him desirable."

UNION OF SOUTH AFRICA

"The Native Labour Regulation Act of 1911 conferred powers on the Director of Native Labour to deal with the following matters: (1) Control of recruiting and issue of licenses; (2) issue of licenses to compound managers; (3) right of prosecution of license holders; (4) supervision of payment of native wages; (5) assessment of payment of compensation for native labourers; (6) power to cancel contracts; (7) control of repatriation; (8) right to inspect employers' record of wages paid; (9) right to require employers and labor agents to furnish returns of labourers (10) control of housing, feeding, medical attention, and hospital accommodation for labourers.

"Trade unions generally maintain a definite colour bar, and the Industrial and Commercial Workers' Union, established in 1919, for natives, is not affiliated to others, Indian workers having separate organisations. (Note: In 1929, Indians were admitted to membership of the Typographical Union). In July, 1924, the Prime Minister issued a circular to all departments with instructions to the effect that, wherever possible, civilised labour should be utilised in the government services in place of that which may be classed as uncivilised. 'Civilised Labour' is defined as labour rendered by persons whose standard of living generally conforms to and is recognised as tolerable from a European standpoint.

"Contracts (See also, Recruiting, infra.): Cape Province: Oral up to one year; written, up to five years Natal: contracts limited to three years; Transvaal: similar to the Cape. Orange Free State: oral, up to one year, written up to two years. Contracts are permissive, as is attestation before a magistrate, but the Native Labour Regulation Act 15 of 1911, section 12, requires labour agents to enter into a contract with every Native recruited by them and enforces attestation before a magistrate. 'Attestation' takes place on engagement, 'registration of contract' takes place on the Native beginning work, and is effected by a registering officer authorised by the Director of Labour, the employer being liable to fine for omission. Contracts are in triplicate, one for the attesting officer, one for the agent, and one for the conductor of the labourers for surrender to the registering office.

"Pass Laws: These are in force in all provinces except the Cape; diversity of the provisions renders consolidating legislation difficult.

"Letters of Exemption. Regulations framed under sub-section (5) of section, thirty-one of the Native Administration Act, No. 38 of 1927, as amended by section eight of Act No. 9 of 1929.

"1. A Native desiring to be granted a letter of exemption shall attend at the office of a Native Commissioner and shall complete an application, substantially in the form prescribed in Schedule 'A' to these regulations, under oath before such Native Commissioner, who, after making any inquiries in regard to the applicant which he may deem to be necessary, shall submit the application, together with his report thereon, to the Secretary for Native Affairs.

"2. The applicant shall subsequently, if called upon by the Native Commissioner so to do, furnish two prints of a clear unmounted photograph of himself, two by one and a half inches in size portraying his head or his head and shoulders and pay to the said Native Commissioner the sum of one pound.

"3. Each original letter of exemption shall be substantially in the form prescribed in Schedule 'B' to these regulations, shall be embossed with a stamp to the value of one pound and shall be numbered and recorded in a register to be kept in the office of the Secretary for Native Affairs for the purpose.

"4. (1) Any Native who produces clear satisfactory proof that a letter of exemption issued to him has been lost or destroyed or has become so defaced as to be unserviceable, may obtain a duplicate thereof on furnishing two further and on payment of a fee of five shillings, which shall be denoted by means of an embossed stamp upon such duplicate.

(2) Upon the issue of a duplicate letter of exemption in substitution for one which has become defaced, the defaced document shall be surrendered by the holder.

"5. The holder of a letter of exemption shall carry it with him and shall produce it on demand to any member of the police force, or to any officer authorised to issue passes, and, should he fail without reasonable cause to do so, he shall be guilty of an offense and liable on conviction to a fine not exceeding ten shillings, or in default of payment, to imprisonment for a period not exceeding fourteen days.

"6. In these regulations 'Native Commissioner' in respect of any district for which no Native Commissioner has been appointed means the magistrate of that district.

"Form of application for a letter of exemption under section thirty-one of Native Administration Act, 1927, as amended by section eight of Act No. 9, of 1929.

"To the Native Commissioner Magistrate .....

I hereby make application for a letter of exemption in terms of section thirty-one of the Native Administration Act, No. 38, of 1927, as amended by section eight of Act No. 9, of 1929 and submit the following particulars in connection therewith:

1. Name in full .....
2. Tax identity number .....
3. Father's name in full .....
4. Name of chief and tribe .....
5. Age and place of birth .....
6. Home district .....
7. Present residence .....
8. Conjugal status .....
   (State whether married or associated with any person in a customary union.)
9. Vocation or Trade .....
10. Educational qualifications .....
11. I have never been convicted of any offense. (Particulars of the offenses of which I have been convicted are as follows:)

Offense for which convicted	Date	Sentence	Court by which convicted

ZANZIBAR

"Foreign Contracts: These must be approved by the Resident, who may exact a bond for Rs. 200 for performance of obligations. Return passage for labourers is secured.

"Contracts: In Zanzibar these may be oral for one month, but must be written for a longer period; they must be concluded before a magistrate, who is to explain the conditions to the labourer. Limit, two years. They must specify the nature and duration of the employment, the place and the rate of wage, and an undertaking to pay wages at intervals of not less than one month. Certain details refer to the peculiarities of the clove picking industry.

"Apprenticeship Decree No. 15, 1926: It authorised the apprenticeship of any Arab or African young person between the ages of nine and sixteen, by his guardian, with his consent.

French Colonies

The administration of the French Colonies being to a large extent centralized, regulations regarding labour are generally common to all, appropriate decrees applying the law to each individual country, with such local modifications as may be necessary. The following is a summary of the existing position.

"Forced Labour Abolished: There is, however, still the 'native contingent' (contingent indigene) in Madagascar and West Africa, which is a species of military service, justified on the same grounds, as is general conscription. There is also the 'regime des prestations' which is a form of tax payable in labour. This

is limited to fifteen days a year, which must not fall in the seasons for planting and harvesting; it is limited to works of public utility near the homes of the workers; a daily food ration is provided, and special exemptions exclude certain classes on account of age, sex, military or official occupation, & c. Substitution of a cash payment in lieu of work is permitted.

"Emigration: Recruitment and transport of workers outside the colony is prohibited without the authorization of the Governor.

"Immigration: In Madagascar, this is regulated and encouraged by an immigration service, established by the Decree of May 6, 1903.

"Recruiting: In West Africa the recruitment of workers intended for employment in the colony does not require any administrative sanction. In Equatorial Africa, recruiters must be authorised by the local administration; recruiting may only be carried on in areas where it is permitted, and it is limited to a certain proportion of adult males.

"Contract: Entire freedom in contracting is assured. Engagements for a period exceeding three months in West and Equatorial Africa or one month in Madagascar, must be the subject of a contract. Duration is limited to two years.

"Details of Contract: Full name, nationality, profession, and residence of the employer; full name, age, and sex of the employee, and the names of his village, chief, and district, also any identification marks; the exact nature of the work, and the place where it is to be performed; duration of contract, wages, with the periods and mode of payment, including, in the case of piecework, a minimum wage; detailed scale of food ration; provision for clothing and housing; medical certificate of fitness; a declaration by the employee that he is free from other obligations; an undertaking by the employer to facilitate payment of taxes by his employee; and any special provisions.

"Child Labour: An age limit for employment is fixed by the administrative authority in each colony; it varies between fifteen and twenty years, according to the nature of the work.

"Female Labour: In West Africa, A. G. G. of March 29, 1926, entitles native women workers to eight weeks' maternity leave, during which they are entitled to a food ration and half wages. In Madagascar, Decree of September 22, 1925 prohibited the employment of women between nine o'clock at night and five o'clock in the morning.

"Hours of Work: Generally, the working day consists of ten hours which must include the time spent between the place of employment and the living quarters; this rule applies to employees in agriculture as well as to those in industry. In Equatorial Africa, the hours of work for employees on first engagement must not exceed six per diem for the first month and eight per diem for the second month of the engagement.

"Rest Periods: Two hours' rest must be permitted at midday; a weekly day of rest must be allowed, and public holidays must be observed.

"Minimum Rate of Wage: The rate of pay must not be below a minimum fixed by an order of the Governor for each colony; payment must be in cash, and not in kind or in goods; it must be made at stated periods, at least once a month."

Italian Somililand and Eritrea

"Recruitment: Labour must be recruited from volunteers only. In Somaliland, Decree No. 8220 of July 31, 1930, established a Labour Bureau for each Commissioner's District. This decree requires all employers to engage their workmen through the Bureau, and to furnish a list of these in their employment.

"Contracts: They are governed by Italian law generally; a difference is made between casual labour, and contract labour, which latter must be for at least three months. Details required: the employer must furnish a return showing the personnel in his employment; dates of payment (which must be weekly); fines inflicted; and medical assistance available."

Portuguese Colonies

"The Decree of May 27, 1911, limited the duration of contracts to two years, made corporal punishment of workers punishable by law, introduced finger prints for contract agreements, and penalized the withholding by employers of food or wages.

"The Decree of October 14, 1914, withdrew the obligation on officials to assist in recruiting, and further regulated the conditions of transport, treatment, food, and lodging of recruits. It also drew attention to the danger of over recruiting, and provided for the prohibition of this where necessary. The administration is, however, instructed to encourage recruiting by all legitimate means for agricultural or commercial enterprises; officials are also entitled to recruit directly all Natives who show themselves refractory to the moral and legal obligation to work. Any Native who is physically fit to work, and who has not adequate visible means of support, may be recruited compulsory by the authorities and ordered to work for three months to one year for government or for a private employer. From this regulation are exempt state employees, wage-earners, professional or commercial workers, men over sixty or under fourteen, chiefs and headmen, and women. Officials are also permitted to resort to compulsion for labour for public purposes.

"Recruiting by Chiefs: Is to be encouraged in connection with Natives who are refractory towards the obligation to work; payment per capita may be made to them.

"Contracts: Not compulsory within the colony, except for professional recruiters; recruits, however, must be taken before an official who should satisfy himself that they have engaged voluntarily, and that they know the conditions of employment and rate of wages. Contracts not made before an official must be communicated to the authorities. Children under fourteen may not be recruited; those aged between fourteen and eighteen require the sanction of their parent or guardian.

"Contracts Are Individual: As each recruit, after engagement, is given an identity card on which the principal points of the contract are stated; should he be accompanied by his family, their names are included on this card.

"In Angola, Decrees No. 40 and 41 of August 3, 1921, finally abolished forced labour for private persons, and provided that wages for forced labour for public purposes must be at the current rate for private employment.

"In San Thome and Principe Islands, the Native Labour Code was put into force by the Order of April 11, 1930. All unpaid labour is prohibited; detail regulations are given regarding health, housing, food, wages, hours of work, transport, and repatriation. The statistical department of the Protector of Natives is strengthened; compensation for sickness is elaborated.

"In Portuguese Guinea, the regulations for Native Labour of 1923 guarantee the Natives against abuses, fix wages, provide for medical attention, and prohibit recruiting by the authorities. In 1927, contracts were required for all Natives employed in agriculture or industry."

Spanish Colonies

"The limited development of these countries has apparently so far rendered labour questions of no great importance; details of arrangements are not easily obtainable.

"Forced labour is resorted to by Governor's proclamation, in exceptional circumstances, for purposes of public benefit only; all inhabitants, both European and African, are liable for work, but substitutes in labour or money are accepted.

"Contracts: These extend up to two years; they are compulsory, and are completed before the Protector of Natives (Curador).

"Recruiting: Private labour agents are prohibited; the Curador may undertake recruiting in agreement with Native chiefs."

MIGRATIONS OF NATIVE LABOUR

The African World of November 14, 1936, discussed this problem:

"The migration of Native labour from agricultural to mining areas in Africa constitutes a problem which within recent years has begun to assume serious dimensions. The rapid development and expansion of the gold mining industry contrasted with the comparative lag in the recovery of agriculture from the effects of the depression has aggravated a tendency already apparent previously in the drift townwards of educated or semi-educated Natives seeking more remunerative employment and a higher standard of living. In Nyasaland, essentially an agricultural territory, the emigration of able bodied Natives to

seek work on the gold fields in neighboring territories has reached a stage where it is causing considerable anxiety, as was evidenced by the suggestions for drastic restriction and detailed control made recently by the committee appointed to examine the question. From the very nature of the problem, however, it must be obvious that isolated action in Nyasaland could be of little avail in checking the excessive emigration, and, in fact, as was pointed out by the Colonial Secretary in his dispatch last month, efforts at controlling the movements of Nysaland Natives in the past do not suggest that similar measures would effectively meet the present case. The situation is clearly one which calls for the application of those principles of cooperation and collaboration of which several examples have been afforded in Southern Africa this year, a fact recognised in the provisional agreement between the Governments of Southern Rhodesia, Northern Rhodesia, and Nyasaland, the text of which was published this week. Under this agreement the three governments propose to ascertain the amount of labour available in each of their respective territories for wage earning employment and to make reciprocal arrangements whereby male Natives leaving their home in search of employment in neighboring territories will be armed with an identity certificate bearing an endorsement to that effect and showing that they are physically fitted for work. Other clauses cover such matters as repatriation, family remittances, and tax collection, as well as housing and feeding of emigrant labourers. The terms of the agreement indicate that, while recognizing that immediate steps for the regulation of emigrant Native labour are essential, the contracting parties have been actuated by the desire to keep restrictions down to the minimum and to safeguard, in so far as possible, the economic development of their respective territories without unduly infringing the liberty of the native populations."

The Native paper, "Umteleli wa Bantu," published at Johannesburg, in its issue of January 16, 1937, presented an interesting sidelight on the subject of Native labour. It was stated that, "The gold and coal mines made a new Native labour record in December when they employed no less than 317,745 Africans as compared with 310,920 in November last.

"This huge figure indicated to what extent the gold and coal mines are affording opportunity to Africans to earn good money and good food, and to help their families liberally when bad times come on them.

"The days when wide areas, through poor crops and drought, failed to support considerable sections of the African population, with the result that many thousands of Africans were living near the bread line, are fast receding.

"The mines are offering well paid work, to ever increasing numbers of the African population."

In the same issue of the "Umteleli wa Bantu" was an observation from the mayor of Dundee, Natal, "Of the possible effect on local wages if Natives from this area are offered more liberally for work on the Rand mines is naturally a matter for serious consideration, but it is all part of the larger issue as to how much longer Natives will be content to work for the sometimes low wages which rule on the platteland and in the small country towns."

RACIAL ASPECTS OF THE UNION OF SOUTH AFRICA'S INDUSTRIAL POLICY

The Report of the Industrial Legislation Commission, appointed in July, 1934, was published in October, 1935, and it presents the unusual spectacle of a unanimous report on subjects which, for the past twenty years, have given rise to violent controversy. The investigation covered the operation of industrial policy legislation, more particularly since 1924. Racial implications of industrial policy were words extracted from the report by representatives of the South African Institute of Race Relations.

The Industrial Situation

The commission described the industrial situation in the following terms:

"European labour, once a great scarcity, is now available in increased numbers in urban areas. Moreover, these increased numbers do not consist of artisans and capable managers or supervisor only, but of every grade of labour. The labour situation has accordingly undergone a radical change. In every race the existence of grades of labour and of differences in ability must be admitted. The same applies to the Europeans in South Africa. While some are 'born' craftsmen and men capable of leading others, many are only capable of being led and of doing manual labour which, until comparatively recently, was a monopoly of the non-European and, indeed, was commonly referred to as "Kaffir work." Europeans in increasing numbers are, therefore, entering the ranks of unskilled labour in the towns where they have to compete with growing numbers of non-Europeans. The labour supply thus no longer consists of a small skilled European labour force superimposed upon a mass of non-European unskilled labour with a low standard of living. Economic forces have now drawn Europeans into the unskilled labour group, while some of the non-Europeans have elevated themselves into the semi-skilled and skilled groups. But notwithstanding this radical change in the structure of the labour supply, the South African wage structure has in the meantime remained essentially unaltered."

The Commission laid down the following principles:

"It is in the best interests of a community that every member thereof be not only usefully employed, but also, as far as possible, employed in those occupations best suited to his or her capabilities.

"Social aspirations and policies should be in harmony with economic realities, and should not be in conflict with the economic policy of encouraging the expansion of industry and employment and thereby of the national income, the source of all wage payments. That policy requires that everybody be employed in that capacity where he or she is as productive as possible. The full application of such a policy, therefore, runs counter to the idea of 'colour bars' and 'colour bar legislation' as well as uneconomic 'white labour' policies."

The Commission discussed the various methods which have been tried, and which may still be tried, to carry out a Civilised Labour Policy.

No Colour Bars

"The full application of such a policy, therefore, runs counter to the idea of 'colour bars' and 'colour bar legislation' as well as uneconomic 'white labour' policies."

"The greater the restrictions placed upon the free movement of Indians from one labour market to another; the greater the lack of educational facilities to enable them to qualify for skilled occupations; the greater the restrictions upon their employment, upon their trading rights and property owning rights, the more serious must their competition become in those spheres which are still open to them and in which they compete with Europeans. The imposition of any further restrictions, therefore, instead of leading to a solution of the problem would only lead to intensification of the competition in the further narrowed spheres of activities which are left open to them."

No Ratios

"One of the recommendations of the National Conference on the Poor White Problem which was presented to the Commission reads:

'That the Wage Board be empowered to determine a minimum proportion between the number of civilised and uncivilised labourers in industries where wage determination takes place.'

"It would, in our opinion, be unfair to restrict such a requirement to industries subject to determinations under the Wage Act which on the whole apply to the least organised and less favored industries of the country. Moreover, certain industries are in some areas subject to industrial council agreements, whereas, in others they are subject to determinations, so that the same industry in all the areas would not be subject to the same treatment.

"No differentiation is made between European and non-European employers, and we are unable to support a proposal which would force non-Europeans to employ Europeans, and if enforceable, would compel European workers to offer their services to non-Europeans since this would be in conflict with the accepted social policy of the country. If, however, to meet this difficulty, non-European employ-

ers were to be exempted from the proposed requirement, they would be given an unfair advantage over European employers, whereas, the whole object of the proposal is, presumably, to help the European.

"The implication is, too, that Europeans shall be paid more than non-Europeans, for there would be no object in making such a proposal if equal pay be contemplated or if only a rate proportionate to the higher European efficiency were implied. The proposal if carried into effect would, therefore, not only be most unfair to the restricted industries to which it is intended to apply, but would also be definitely undesirable since it would be equivalent to colour bar legislation. In course of time as the number of European labourers available becomes smaller, and by a process of selection less and less efficient, the extra cost to the affected industries is likely to increase progressively as, in order to comply with the ratio, they would be forced to employ larger proportions of decreasingly efficient Europeans.

"Nor can the proposal be defended as being in the best interests of the European. We would, in this relation, refer to the following quotations from the Reports of the Transvaal Indigency Commission of 1906-08 and of the Relief and Grants-in-Aid Commission of 1916. The former declared:

'We are opposed to these proposals because they would have the effect of ensuring to the white man higher wages than would be economically justified. The relations between white and black in South Africa in the past have been the aristocratic relations inherited from the early days. These relations are now changing to suit the new conditions which industrial expansion has brought about. To protect the white man from native competition at this stage is simply to bolster up the aristocratic tradition for a few years longer, without doing anything to qualify the white man for the ultimate but inevitable struggle for economic superiority with the native. The cost of production with white labour in South Africa should not be artificially maintained above that which obtains in other new countries. South Africa cannot really progress until her standards are assimilated to those of the leading peoples of the world.

'We think, therefore, that Government action should be designed rather to assist the white man to increase his efficiency and reduce his cost than to check the progress of the native, or diminish the pressure put upon the white man by coloured competition to work harder and at less cost. We are confident that the white man can, if he likes, get all the employment which he requires without being forced to work harder or adopt lower standards of living than he does in other countries. The radical alterations in the labour system of the country, which we have shown to be necessary to the future prosperity of the whole population cannot be affected rapidly or by means of direct or drastic Government action. Changes of this nature can only be successful if they are carried out by the people themselves as the result of a full appreciation of the issues involved and of a determination to undertake the burdens and hardships which they entail.'

'The 1916 Commission in turn reported:

'We also agree with the Indigency Commission in rejecting the proposals that Government should assist to improve the white man's position by:

(a) the establishment of a minimum wage for all workers, white or black;
(b) fixing the ratio between the number of white and coloured labourers in all employments;

and we agree with the reasons given by that Commission for rejecting these proposals. Such artificial methods will do more harm than good. So far from remedying the evil they aggravate it; they encourage the white man to rely upon artificial aids rather than upon his own resources. They also interfere with the operation of the economic principles on which alone a true and lasting solution of the problem must depend.

'We fear that this is not a matter in which the State can give much help. It owes a duty both to the white and to the black races. Repressive laws, aimed against the Natives would be wrong morally and politically, and would only serve artificially to protect the white races, and would therefore, in our opinion, do more harm than good in actual practice.'

"This sound advice given as far back as 1908 and 1916 respectively, still holds good, and it is only to be regretted that it has not received the attention it deserves. The European in South Africa must prove his superiority. Competition with the other races will be a stimulant, but artificial protection may ultimately lead to self destruction. While race consciousness, racial social segregation and the restriction of the political rights of non-Europeans may be desirable and economically harmless, the same cannot be said of race prejudice, colour bars, and racial discrimination in the economic realm. Restrictions of the opportunities of the non-European must inevitably have a depressing influence upon their remuneration in the spheres in which they predominate. Unfortunately for the European, however, the remuneration of the non-European sets the standard for the reward of European labour, particularly in non-skilled occupations. Disabilities suffered by the non-Europeans will, therefore, ultimately affect the European as well. We accordingly find ourselves unable to support the recommendation of the Poor White Conference that the Wage Board should be empowered to fix ratios between civilised and uncivilised labourers.'

No Higher Wages for Europeans

"There is, however, the danger that ambitions and ideals may clash with economic realities. High rates, which are beyond a particular industry's capacity to pay, may, for example, be prescribed with the object of forcing employers to give preference to Europeans. Such a policy may have most serious repercussions upon the industry concerned and upon the volume of employment and, incidentally, also upon the national income.

"The payment of higher wages to Europeans by the Government is equivalent to a concealed subsidy, which is paid by the general tax-payer.

"The fixing of higher wage rates payable by private employers to European labourers, however, is different. Unless coupled with adequate safeguards to ensure the actual employment of Europeans, such a policy would simply lead to the increased employment of non-Europeans. This danger is a real one, and is being recognised by European workers themselves.

"But assuming that such a differential policy is enforceable, and that the employment of some Europeans is safeguarded, then such a policy would be equivalent to a special tax, in the first instance, upon the employers concerned. This may have the effect of ruining employers; of retarding the expansion of industries and accordingly also of employment; of causing the unemployment of some workers; of depressing other wage rates; or of increasing the prices of commodities sold to consumers, the large bulk of whom are wage earners themselves.

"Not only would such a policy, therefore, have a dislocating effect upon industry, but its incidence also would be most inequitable. The subsidy would be paid for largely by the labouring class in the form of under-employment, unemployment, lower wage rates or of higher prices for commodities. But since this ideal of keeping up the 'civilized' standard of living is State, social, and public policy, the whole community, and not only a part thereof, should contribute towards its achievement, and such contribution should accordingly be on equitable lines, i. e. as nearly as possible in accordance with the tax-payer's respective abilities to pay."

No Subsidies to Employers of European Labour

"A more equitable but by no means a desirable plan would, therefore, be the payment of direct subsidies to the employers of white labour. But such a policy has many drawbacks. It is distasteful as it definitely smacks of charity. To many self-respecting individuals, it would be objectionable, and others it may lead to undesirable contentment with their lot, and a total lack of interest in the possibilities of improving their position and their personal efficiency. A similar policy of subsidising all labourers in England whose wages fell below a certain level, under the Speenhamland system of 1795, led to the complete demoralization of both employers and employed, and had to be abandoned.

"Any such policy of subsidizing industry, if deemed necessary, should accordingly be of a temporary nature, and should be correlated with a definite scheme of raising the general level of unskilled wages so that a more normal and less artificial economic system may come into being.

"But here we are confronted with the serious disadvantages common to

most ameliorative government financial schemes, viz., that political pressure will be exerted, and that the scheme of systematically reducing the subsidy will not be carried out. Moreover, the determination of the amount of the subsidy would be most complicated if the scheme is to be scientific and fair—that is to say, if the payment to the employer is to be equivalent to any additional expenditure in which he may be involved or based on any loss he may incur through the employment of an individual at a rate higher than the economic rate. Any other basis would alter the plan from a subsidy to a bonus scheme. Since all individuals are not of equal ability and the capacity of industries to pay differs, the proper application of a true subsidy scheme, the safeguarding of the interests of the general tax-payer, and the ensuring that some employers do not obtain an unfair advantage over their competitors at his expense, becomes impracticable. The danger also exists that such a policy will distract attention from the urgency of the problem of raising the general level of unskilled wages, the importance of which we have tried to point out. In addition the subsidisation of the employment of European labour may disturb the whole economic structure of an industry. We accordingly look upon a policy of subsidising the employment of European labour, even as a temporary measure, with disfavour."

Minimum Wage Regulation

"A drastic alteration in the wage policy of the country is demanded if for no other reason than the fact that the grounds on which the unusual disparity was tolerated in the past, have changed and the labour situation has altered.

"We would stress that the amelioration of the pressing problem of decreasing the gap between skilled and unskilled rates is to be found not in the imposition of further barriers and restrictions, in creating a more artificial state, in providing for further rigidity, but rather in elasticity and a greater equalization of opportunities and positive efforts to raise the lower wage levels.

"Since the non-Europeans and more specially the natives, constitute the largest portion of the unskilled labour class, attention should in the first instance be directed towards the raising of native wage rates which form the foundation upon which the rates for other non-Europeans and for Europeans in that class will have to be based.

"Fair treatment should be meted out to all, and above all, in the interest of the community as a whole and of the wage earning class in particular, no artificial rates, which would inevitably lead to wholesale displacement of Natives by Europeans, should be stipulated. In expansion of industry and production, increase in the national income and increase in total earning, as distinct from increased wage rates, lies the solution of the country's problem, and not in curtailment which is likely to follow from fixing artificial rates. Equal pay for truly equal work should be the fundamental wage policy—the European workers, in view of their established higher standards of living, being assisted, but in other ways than by increasing their wages above a scale compatible with this fundamental policy. While, as we have already indicated, we are strongly of opinion that there is need for immediate action in regard to the lower wage levels, we do not consider that the peculiar circumstances obtaining in this country permit of the fixing of a uniform national minimum wage. Rather do we consider that wages should continue to be fixed in relation to specific industries and trades by utilizing the existing wage regulating systems to the maximum possible extent."

Social Measures

"There, therefore, remains the third alternative, viz., of subsidising European labour by means of extended social services which were set out by several witnesses and some of which, like State medical services and national health insurance, were raised in Parliament during last session. We propose limiting our observation to those services which we consider to be most urgent."

Housing

"We are of opinion that for Europeans too (i. e. as well as Natives) large-scale building schemes as well as schemes for granting loans to individuals should be vigorously pursued. More direct action on the part of the Central Government would seem imperative."

"We recommend that necessary machinery be provided whereby labourers can secure loans of moderate amounts at the lowest possible rate of interest without being dependent on the willingness of local authorities to act in the matter. The conditions attaching to the loans would be strictly enforced as it is most important that the advances should not be regarded as being in the natures of doles.

"We accordingly urge that every financial facility be given to representative and responsible social welfare organizations to provide further accommodations of such a character (i. e. hostels) not only for females, but also for males.

"Schemes of this nature (e. g. Good Hope Model Village, Cape Town) fully merit the whole hearted support of the Government. Provided that the principal welfare organizations are represented and are active, such schemes should lend themselves to most vital social welfare work.

"We would urge that, in financing any municipal or other housing schemes, the Government should insist upon adequate provision being made and maintained for constructive social welfare work."

Transportation

"With the object of encouraging workers to live in healthier surroundings which may be some distance from their work, the cheapest possible rates should be provided, for example, through the institution of a reserved third-class for Europeans, as was suggested at the Poor White Conference.

"Moreover, since a healthy working population and nation is an asset worth paying for, consideration might be given to the desirability of subsidizing all forms of workmen's transport."

Training for Work

"In addition to being able to live better, European labour should in its own interest be taught to work better, so as to be freely, voluntarily, and preferably employed. To this end qualities such as dependability and amenability to discipline should be inculcated and improvement in physical fitness should be encouraged.

"In the interest of European industrial labour, it should be classified into 'won't works,' semi-fit workers, and fit workers, and special provision made for the first two categories. The third group—the physically fit—should be organised and trained to improve its efficiency so as to entitle it to natural preferential employment at a maximum, earned, differential wage. In addition, every opportunity should be afforded to European labourers to lift themselves into higher grades of employment."

Cooperative Credit

"We endorse the recommendations of the Board of Trade and Industries in its Report on Ons Eerste Volksbank that special legislation be enacted for the incorporation of cooperative credit institutions of the people's bank type and for the regulation of their operations; and further that such legislation should also provide adequate control over all types of small loan and deposit operations, whether carried on by cooperative undertakings or not, with a view to safeguarding the interests of depositors and borrowers.

"To summarise, the solution of the white labour problem should accordingly be sought in:

(1) Improving the living conditions of the lower grades of labour through education and constructive social welfare work;

(2) Improving the general level of wages for workers in the lower paid occupations;

(3) State aid in connection with social services including housing and transportation;

(4) Schemes for improving the mental outlook and physical fitness of individuals and in this way helping them to fend for themselves;

(5) The provision of consumptive credit facilities on reasonable terms under general Government supervision."

Industrial Organisations

"The first requirement would, therefore, seem to be to remove all uncertainty on this point, (i. e. as to the power of Industrial Councils to act on behalf of workers not represented on the Councils) if necessary by amending legislation, and to require all industrial councils to provide rates of pay for every class of labour in the industry concerned. To this end the formation of industrial unions, rather than craft unions, should be encouraged.

"The position in connection with the representation on councils of workers who are not employees in terms of the Act, but for whom the

most ameliorative government financial schemes, viz., that political pressure will be exerted, and that the scheme of systematically reducing the subsidy will not be carried out. Moreover, the determination of the amount of the subsidy would be most complicated if the scheme is to be scientific and fair—that is to say, if the payment to the employer is to be equivalent to any additional expenditure in which he may be involved or based on any loss he may incur through the employment of an individual at a rate higher than the economic rate. Any other basis would alter the plan from a subsidy to a bonus scheme. Since all individuals are not of equal ability and the capacity of industries to pay differs, the proper application of a true subsidy scheme, the safeguarding of the interests of the general tax-payer, and the ensuring that some employers do not obtain an unfair advantage over their competitors at his expense, becomes impracticable. The danger also exists that such a policy will distract attention from the urgency of the problem of raising the general level of unskilled wages, the importance of which we have tried to point out. In addition the subsidisation of the employment of European labour may disturb the whole economic structure of an industry. We accordingly look upon a policy of subsidising the employment of European labour, even as a temporary measure, with disfavour."

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"Since the non-Europeans and more specially the natives, constitute the largest portion of the unskilled labour class, attention should in the first instance be directed towards the raising of native wage rates which form the foundation upon which the rates for other non-Europeans and for Europeans in that class will have to be based.

"Fair treatment should be meted out to all, and above all, in the interest of the community as a whole and of the wage earning class in particular, no artificial rates, which would inevitably lead to wholesale displacement of Natives by Europeans, should be stipulated. In expansion of industry and production, increase in the national income and increase in total earning, as distinct from increased wage rates, lies the solution of the country's problem, and not in curtailment which is likely to follow from fixing artificial rates. Equal pay for truly equal work should be the fundamental wage policy—the European workers, in view of their established higher standards of living, being assisted, but in other ways than by increasing their wages above a scale compatible with this fundamental policy. While, as we have already indicated, we are strongly of opinion that there is need for immediate action in regard to the lower wage levels, we do not consider that the peculiar circumstances obtaining in this country permit of the fixing of a uniform national minimum wage. Rather do we consider that wages should continue to be fixed in relation to specific industries and trades by utilizing the existing wage regulating systems to the maximum possible extent."

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"We accordingly urge that every financial facility be given to representative and responsible social welfare organizations to provide further accommodations of such a character (i. e. hostels) not only for females, but also for males.

"Schemes of this nature (e. g. Good Hope Model Village, Cape Town) fully merit the whole hearted support of the Government. Provided that the principal welfare organizations are represented and are active, such schemes should lend themselves to most vital social welfare work.

"We would urge that, in financing any municipal or other housing schemes, the Government should in sist upon adequate provision being made and maintained for constructive social welfare work."

Transportation

"With the object of encouraging workers to live in healthier surroundings which may be some distance from their work, the cheapest possible rates should be provided, for example, through the institution of a reserved third-class for Europeans, as was suggested at the Poor White Conference.

"Moreover, since a healthy working population and nation is an asset worth paying for, consideration might be given to the desirability of subsidizing all forms of workmen's transport."

Training for Work

"In addition to being able to live better, European labour should in its own interest be taught to work better, so as to be freely, voluntarily, and preferably employed. To this end qualities such as dependability and amenability to discipline should be inculcated and improvement in physical fitness should be encouraged.

"In the interest of European industrial labour, it should be classified into 'won't works,' semi-fit workers, and fit workers, and special provision made for the first two categories. The third group—the physically fit—should be organised and trained to improve its efficiency so as to entitle it to natural preferential employment at a maximum, earned, differential wage. In addition, every opportunity should be afforded to European labourers to lift themselves into higher grades of employment."

Cooperative Credit

"We endorse the recommendations of the Board of Trade and Industries in its Report on Ons Eerste Volksbank that special legislation be enacted for the incorporation of cooperative credit institutions of the people's bank type and for the regulation of their operations; and further that such legislation should also provide adequate control over all types of small loan and deposit operations, whether carried on by cooperative undertakings or not, with a view to safeguarding the interests of depositors and borrowers.

"To summarise, the solution of the white labour problem should accordingly be sought in:

(1) Improving the living conditions of the lower grades of labour through education and constructive social welfare work;

(2) Improving the general level of wages for workers in the lower paid occupations;

(3) State aid in connection with social services including housing and transportation;

(4) Schemes for improving the mental outlook and physical fitness of individuals and in this way helping them to fend for themselves;

(5) The provision of consumptive credit facilities on reasonable terms under general Government supervision."

Industrial Organisations

"The first requirement would, therefore, seem to be to remove all uncertainty on this point, (i. e. as to the power of Industrial Councils to act on behalf of workers not represented on the Councils) if necessary by amending legislation, and to require all industrial councils to provide rates of pay for every class of labour in the industry concerned. To this end the formation of industrial unions, rather than craft unions, should be encouraged.

"The position in connection with the representation on councils of workers who are not employees in terms of the Act, but for whom the

council can recommend minimum wages and maximum hours of work is by no means satisfactory. The Act does not permit of the recognition of organizations of workers who are excluded from the definition of 'employee' and even if it did, there would at present be difficulty in some industries in arranging for Europeans and non-Europeans to sit on the same council. In fairness to the classes of workers who are not employees, some form of representation is very desirable. This could be attained by the appointment of two Government officials to those councils on which such representation is regarded as necessary. One of these officials could be a representative of the Department of Labor who would concern himself with the position of all workers not represented by the unions, and the other an officer of the Department of Native Affairs who would interest himself more particularly with the position of native workers. These officials should not have a vote but be free to participate in discussions. Their reports should be available to the Minister when he is considering the publication of agreements and notices under Section 9 (4) of the Act, and copies should be handed to the council.

"We appreciate that industrial councils should be as free as possible of governmental control or interference in the conduct of their own affairs, but, nevertheless, after the fullest consideration recommend that in the interests of the industrial council system a scheme along the lines set out should be adopted in order that the interests of workers who are not organized or do not fall within the definition of 'employee' in the Act should be represented on councils.

"Improvements in industrial processes everywhere demand the more general recognition of semiskilled work, especially in view of our peculiar social problem which demands that as many Europeans as possible be enabled to find employment in grades higher than the unskilled.

It is the duty of the State to ensure that the protection afforded by existing legislation is not abused, before there is an outcry from those who are less privileged, who, although fully competent for semi-skilled work, are being forced to be satisfied with unskilled work. The time has, in our opinion, arrived for a full investigation to be made of the different industries with a view to ascertaining to what extent the failure to make reasonable provision for semi-skilled labour is retarding further industrial development."

Rural Development

Native Reserves

"We would particularly commend the following conclusion of the Native Economic Commission to the serious consideration of the Government: 'The broad fact is that the population of the country can become better off only if more wealth is produced, and the most promising source for this at present is the Native Reserves. Your Commission would, therefore, urge that the main attack on the urban wage problem be launched in the Reserves, where it can at the same time help to solve the much larger problem of the augmentation of the National Income.'"

European Land

"Just as an undesirable drift of Natives to the town should be combatted at the Reserves, so too with Europeans the drift from the land should be checked not by the imposition of artificial barriers in urban centres, but the improving general conditions on the land through research and education so that opportunities to make a living on the land may be improved and better terms offered to agricultural labour. Room should be made on the land for those who, though they have drifted to the towns, have their hearts in agriculture, but have neither the means to start on their own nor the necessary ability to farm on their own. In other words, the scope for European labour to earn a livelihood under fair conditions should be increased in agriculture as has already been done in a number of industries. In this connection, the Government's 'byowner' scheme commends itself as a step in the right direction. Its success will, however, largely depend on the existence of definite and fair contractual relationships between farmer and byowner, and on the ability of the latter to adapt himself to the new conditions where he himself is no longer master but servant.

"Education as to the advantages and disadvantages of farm life and town life would also appear to be highly desirable. The glitter of urban wage rates and of town life indubitably acts as a magnet to many on the land. But it is doubtful whether the 'liabilities' of town life are adequately appreciated and weighed up before a decision is taken to join in the 'drift'. A true presentation of the facts, that wage rates do not signify earnings and do not signify employment for anybody at those rates; that in town nothing is got for nothing that the freedom and atmosphere of the land cannot be purchased in town; and above all, that money and money value do not mean everything, and that other factors also contribute towards happiness and satisfaction, should have a very wholesome influence."

SOUTH AFRICA'S CIVILISED LABOUR POLICY AND THE DISPLACEMENT OF NON-EUROPEAN LABOUR

At the request of the Durban Consultative Committee of Joint Councils (which is representative of the three local joint councils, i. e., European-Bantu, Indo-European, and European-Coloured) the South African Institute of Race Relations asked the Honourable the Minister of Labour and Social Welfare (Honourable A. P. J. Fourie) to allow a deputation from the Institute to discuss with him in person:

(1) The Government's Civilised Labour policy and its effects upon urban non-European workers (i. e., Indian, Coloured and Bantu);
(2) The various and conflicting interpretation of the term "civilised labour" and
(3) The possibility of applying the Civilised Labour Policy in such a way as to secure the cooperation between the Government and those bodies which are concerned with the welfare of the depressed groups, both Europeans and Non-European, without resort to measures based upon racial discrimination, and in the light of the recommendations of the Industrial Legislations Commission.

The Honourable the Minister of Labour and Social Welfare accompanied by the Secretary for Labour and Social Welfare (Mr. Ivan Walker) received the deputation in the Union Buildings, Pretoria, on Tuesday, October 8th, 1935. The deputation consisted of Colonel C. N. Hoy, Mr. H. W. Boardman, and Mr. J. D. Rheinallt Jones.

The following statement was submitted later to the Honourable the Minister of Labour by the deputation:

18th October, 1935

To the Honourable
the Minister of Labour and Social Welfare,
Union Buildings,
Pretoria

Sir,

The Civilised Labour Policy and the Displacement of Non-European Labour.

The deputation which you so kindly received on the 8th instant are grateful to you for the courteous and patient hearing you gave them, and in response to your suggestion, they beg to submit the following statement, which follows generally the lines of representations made orally.

Apparent Conflict of Interests

In approaching the Honourable the Minister on this subject, the deputation wish to make it clear that, while they came at the specific request of the Durban organisation, what they had to say referred also to the plight of Non-Europeans in various parts of the country. But whilst undoubtedly Non-Europeans have suffered severely from certain aspects of the Civilised Labour Policy, the deputation approached the Minister in the spirit of consultation, not to demand a reversal of the policy, but rather to seek means of ensuring that all the racial groups may benefit from a sound policy aiming at the raising of depressed groups to civilised standards of life. The rehabilitation of depressed groups in the white section of the population is not only the task of the Minister or the Government as a whole, but is the responsibility of the whole country. Special measures to help them should, therefore, be welcomed by all public spirited bodies and individuals and it is gratifying that a national effort is being made to deal with the poor white question.

It is, however, very regrettable that many of the measures which have been taken have also had unhappy effects upon the non-white sections of the population. It is not suggested that these sections have designedly aimed at doing justice through injustice, but they have in many directions caused injustice to men who have given many years of devoted service to their employers, and, in general,

have seemed to those affected to indicate a lack of gratitude for the share the non-European workers have borne in the building up of our economic organisation, and a lack of appreciation of the effects of displacement from employment upon town workers who have no material resources to fall back upon.

It is because they seek a way out of our present social and economic conflict between the white and non-white groups that the deputation, and those for whom it speaks, urges you, Sir, and the Government through you, to examine the mould into which the Civilised Labour Policy has fallen, and to consider again whether it is not possible to re-shape the Civilised Labour Policy in such a way as to ensure that measures, which are designed to raise up on the ladder of civilisation any particular section of the community, shall not prove a cause of racial bitterness, and shall not hinder other sections from advancing also.

They believe that there must be a way out of our social and economic troubles without discriminating unjustly between the workers in industry. They believe, too, that these problems can be dealt with intelligently and effectively only if all our economic and human resources are taken into full account, and our labour problems are regarded as parts of a whole.

Industrial Chaos

When we do this, we see that there is "chaos in our labour market" due to three immediate causes, viz.:

(a) The townward migration in all our racial groups—European, Bantu, Coloured and (in Natal) Indian, increased in the case of whites, by the national policy of placing the impoverished white rural workers in industrial occupations;

(b) The inflow and outflow in urban employment (outside the mines) of temporary workers whose homes are in rural areas and even outside the Union;

(c) The great difference in living standards between permanent town workers—Coloured, Indian and Native— and those temporary workers from rural areas;

(d) The excessively low level of the wages of unskilled and semi-skilled, having little relation to the economic value of the labour, and the social needs of the town-dwelling workers, and based upon social factors.

The effects of this chaos are seen in the depressed condition of town-dwelling workers of all races who are entirely dependent upon what they can earn through employment in urban occupations, and the underlying economic condition is one which must be remedied.

The Remedies Tried

The Government has in recent years sought to relieve the plight of the poorest sections of the white communities, both rural and urban, by special measures some of which are believed to have still further depressed the non-European town workers. The introduction of an employment policy which is popularly believed to be based upon racial discrimination has also induced bitterness and resentment in the minds of the non-European peoples against the Government and the white people generally.

It was perhaps inevitable that these problems of social and economic maladjustment which have faced the Government in recent years should have given rise to misunderstanding and racial bitterness, but it is now perhaps possible to re-consider the whole situation with a view to eliminating as many as possible of the causes of friction.

With the economic effects of the measures which the Government has taken, the recently published report of the Industrial Legislation Commission deals in detail, and the findings of the Commission are referred to below.

Official Pronouncements

Here we wish, first of all, to refer to the effects of the belief in the minds of Non-Europeans that the Government is discriminating against them on racial grounds. We hope the Government will issue a clear statement on this aspect which will put an end to the fears, uncertainties and resentments in the minds of the Non-European peoples.

There are certain official pronouncements which, taken together, have served to increase these fears. The definition of "civilised labour" issued by the Prime Minister in 1924 viz.: "labour rendered by persons whose standard of living conforms to the standard generally recognised as

tolerable from the usual European standpoint," while in itself free from racial discrimination (since, on the face of it, any one of any race who conforms to the standard is included) has, nevertheless, been generally regarded as a convenient formula for discriminating against the Non-Europeans.

Since then, the tariff has been used as a means of inducing industry to conform to this definition, and those who benefit from the tariff have understood that the definition was intended to exclude the Non-Europeans.

This impression was strengthened in 1933 when you, Sir, as Minister of Labour, visited Natal, where, in public utterances and at private interviews with representatives of the sugar industry, you expressed the hope that a fair complement of civilised labour would be employed by the industry. In response to your appeal, the sugar industry appointed a committee to investigate the matter. We are told that the industry believes it has been asked, in fact, if not to discharge its Indian and other Non-European employees, to make room for Europeans, at any rate, not to employ any more Non-Europeans.

On the other hand, there is the reply made by the Department of Labour, on May 2, 1934, to an enquiry addressed to it by the South African Federated Chamber of Industries, and it is as follows:

"The expression 'civilised labour' is not regarded as including native workers. In so far as other workers are concerned, no differentiation is made on the basis of race; whether any such worker does or does not fall within the category of civilised worker is dependent on whether his standard of living conforms to the standard generally recognised as tolerable from the usual European standpoint.

"This pronouncement includes Indian and Coloured workers, but excludes Natives. The Prime Minister's definition, then, is to be taken as aimed at the exclusion of Natives. This view was confirmed by the District Inspector of Labour at Durban, who replied to an enquiry on this matter addressed to him by the editor of the Natal Advertiser, and published in that journal on May 25, 1934. The reply showed:

"1. That the policy is a 'civilized labour' policy and not merely a white labour policy.

"2. That Mauritians, St. Helenas, members of the Cape Coloured community and Indians are regarded as 'civilised labour,' provided that they conform to European standards of living. In other words, race and colour do not disqualify members of these communities from being considered 'civilised labour.'

"3. That with regard to Natives, however, the exclusion is absolute. 'Natives are excluded' was the phrase used by the department. In reply to specific questions as to whether their length of service, skill or rate of pay would be taken into account in discussing whether Natives were 'civilised or uncivilised' for purposes of policy, a categorical reply was given that in no circumstances would Natives be regarded as 'civilised labourers'; and that Natives would be regarded as 'uncivilised labourers' irrespective of length of service, rate of pay, or skill."

"This exclusion of Natives caused the Johannesburg Joint Council of Europeans and Africans to write to the Secretary of Labour to ask whether or not the District Inspector's reply correctly interpreted the Government's policy. The Secretary for Labour replied on the 20th of September, 1934:

"In connection with the term 'Civilised Labour,' the Department of Labour is entirely guided by the following definition which is contained in a circular addressed to all Government Departments in 1924 by the Prime Minister office, viz.:

'Civilised Labour is to be considered as the labour rendered by persons whose standard of living conforms to the standard generally recognised as tolerable from the usual European standpoint.'

"It is the Government's policy to extend and encourage as much as possible the use of cilivised labour in both public and private avenues of employment, and it is one of the functions of this Department to advance this policy. Generally Native labourers do not come within the definition of civilised labour, but it is certain that there are Natives whose standards of living do conform to the standard generally recognised as tolerable from the usual European stand-

point, and such persons would be regarded by this Department as civilised.'"

The last sentence of this reply indicates a recognition that it is necessary to discriminate between Native and Native, and that Natives cannot, merely because they are Natives, be automatically excluded from the benefits of a civilised labour policy.

This reply encouraged the bodies concerned in this matter to hope that some way could be found of correlating the interests of all the racial groups, and of protecting civilised standards wherever attained.

Uncertainty was again introduced into the discussion of this question by an address which you, Sir, delivered before the annual meeting of the South African Federated Chambers of Industry at Durban on October 8th, 1934, when you said:

"I have on several occasions stressed the association between the development of our industries, and its effect on the solution of the very real problem of unemployment among our white population. It is futile to glory in our progress in industrial enterprise if that progress is not accompanied by a substantial increase in the employment of civilised labour. What we must strive for is to secure a more satisfactory relationship in the numbers of skilled, semi-skilled and unskilled white workers employed in all branches of trade and industry. I must emphasise that the problem is not merely an economic one—it is one which affects the very foundation of white civilisation in this country. One thing is clear, and that is that the large number of civilized persons ready and able to work cannot be kept on relief works indefinitely."

Interpretation of Government Policy

With these actual terms all must agree, except in respect of what might be regarded as a reference to a specific remedy, the idea of fixing ratios of Europeans and Non-Europeans in industry. We believe with you, Sir, that it is a grave matter when there are large numbers of whites unemployed or inadequately employed, and we are most anxious to see every poor white re-habilitated. But we are also concerned to see that this is done on lines which are socially and economically sound, and on lines which will ensure that Non-Europeans are not thrust aside and forgotten.

It has been stated that it is necessary for those interested in Non-European welfare to realise that the Government's policy is more ethic than economic, and "that the policy of Europeans or civilised labours embodies much more than the principle, of say, a minimum wage for civilised labour; the ethnic segregation tendency of the term is not sufficiently recognised."

This view suggests that the policy of the Government is not merely to deal with a temporary problem of the maladjustment of the impoverished whites to modern economic conditions, but is rather an expression of a policy of complete, economic segregation of the races.

This point needs to be cleared up. Is the "civilised labour" policy based upon the view that industry is to be regarded as a field for the exclusive use of white labour—where non-white workers are to be excluded under a policy of "ethnic segregation"—and that all such measures as the fixing of minimum wages are to be regarded as means for the closing of the gates of industry to non-white workers? Or, failing the total exclusion of non-whites, are whites to be given such preferential treatment in industry as will ensure that they are all employed before any Non-Europeans are engaged?

These questions are put forward here so that uncertainty on the matter may be ended by an official pronouncement.

Findings of Industrial Legislation Commission

The economic aspect has been dealt with in the report of the Industrial Legislation Commission in its report just published. It is a unanimous report and the Commission consisted of employers and trade unionists, an economist as well as individuals experienced in other fields. If the government views this problem of social and economic adjustment as a social and economic problem and not solely as a question of racial segregation, of keeping the European and Non-European groups socially separate and distinct, then the findings of the Commission can be used in working out an industrial policy, for they are the results of a study of all the efforts which have been made by Government to carry out its Civilised Labour Policy.

Lines of Cooperation

Those organisations which are more especially concerned with the social and economic disabilities of the Non-European communities will, of course, find little difficulty in cooperating with the Government in carrying out a policy on the lines advocated by the Industrial Legislation Commission. This may be realised by comparing the recommendations of such conferences as the Fourth and Fifth European-Bantu Conferences of 1929 and 1933, the First Coloured-European Conference of 1933, the resolutions passed by such bodies as the Durban Indo-European Council and other Joint Councils, and the memorandum on "Economic Maladjustments and on the Civilised Labour Policy" published by the South African Institute of Race Relations in its journal, "Race Relations," in February, 1935.

New Definition of Civilised Labour

The first step in cooperative endeavour might well be a reconsideration of the definition of "civilised labour policy" to bring it more into harmony with the aim of social and economic policy designed to bring up the whole population to a civilised standard of social living and economic efficiency. Taken literally, the Prime Minister's definition differentiates between those who are, by reason of their wages able to maintain the desirable standard of living from those who, by reason of their low wages, or lack of them, cannot do so. Its effect would be to protect those who do not need the protection. If it is intended to assist workers to rise to the desired standard of living, then the definition should be altered. It is worth considering whether the definition should not be linked more closely to the kind of labour as well as to the type of labourer to ensure that its economic significance is also appreciated. The memorandum of the Institute of Race Relations, already mentioned, has suggested that the definition of "Civilised Labour" would be more easily applicable if the sociological concept of "standard of living were made precise and definite by the addition of the economic concept of wage," and it has suggested that "Civilised Labour" be defined as "any kind of labour which should earn a wage enabling the worker to secure the essentials of a civilised life in an urban area."

If some such definition were adopted, it would help to clear away much misunderstanding and a great deal of the bitterness and resentment already referred to; and at the same time provide a more helpful formula for a sound civilised labour policy.

The next step in securing a truly national effort in support of this policy might well be a declaration by the Government of its acceptance of the findings of the Industrial Legislation Commission, and its intention to take such legislative and administrative measures as may be found necessary to translate them into effective action.

The carrying out of the recommendations of the Commission will necessitate:

(a) Close organisation of minimum wage regulation on the principles enunciated by the Commission;

(b) Energetic development of the social welfare measures recommended by it among all the racial groups;

(c) Recognition by the Department of Labour and Social Welfare of the importance of ensuring that the depressed workers of all races are helped to reach a social and economic level at which they will cease to be a burden on the community and a danger to other workers.

The third step might consist of special consideration being given to the effects of the foregoing measures upon temporary or seasonal labour (mostly Native) from the rural areas, with a view to the prevention of the exploitation of this labour to depress urban wages, and also with a view to improving these rural conditions which at present drive a large number into urban areas. In this connection, the following quotation from the previously quoted memorandum of the Institute of Race Relations on "Economic Maladjustments and the Civilised Labour Policy" may be helpful:

Temporary Labour

"There remains for consideration that large group of Native workers which could not be classified as "Civilised Labour" as defined. This is the group which today is a heavy burden on the municipalities, as it cannot pay anything like the rent which any housing scheme demands. It is also the group which pulls down the civi-

lised, unskilled and semiskilled workers. The vast majority in this group are seasonal or temporary industrial workers. They come from the Reserves or the farms for periods to earn tax or rent money and generally to supplement subsistence in rural areas. They are, therefore, able to work at a much lower wage than the town dweller. In certain occupations, such as mining, sugar estates, and mills, their labour is essential at the present time. The fact that this form of labour is employable prevents large numbers from leaving rural areas altogether. To cut off its sole means of maintaining its hold on the land would be disastrous, and we should witness an enormous influx into the towns.

"The remedy would seem to lie in close control. It is, therefore, suggested that labour which is seasonal or temporary and does not obtain, and cannot earn, the 'urban minimum' should be subject to close control, such as is provided for under the Native Labour Recruiting Act of 1911 and the Regulations under it, and also under the Natives (Urban Areas) Acts of 1923 and 1930. This would mean that the labour would be housed by the employer or at his cost under approved conditions, and would be returned to its point of origin at the termination of employment and at the charge of the employer. It is important that industries to which this form of labour is at present essential should be scheduled. In this way would municipalities be relieved of the burden of housing a large group of workers who are not an integral part of the town population, while the workers would themselves be much better off at the end of their period of employment and thus be able to remain at home in rural areas for longer periods. No new principle is involved, for the suggestion is only an extension of the principle of control embodied in the two Acts mentioned above."

In the furtherance of policy on the foregoing lines, and in the carrying out of the programme, it should be possible to secure the hearty cooperation of those public bodies and public spirited individuals who have hitherto been unable to subscribe to the civilised labour policy, but who nevertheless desire only the safeguarding of that civilisation, upon the free development of which, among all the races of Africa, the destiny of our nation depends.

Common Disabilities

We should like to stress once again that Coloured, Indian, and Native town dwellers of the unskilled and semiskilled classes suffer from the same economic disabilities as white workers of these classes, and that they have suffered very severely from the measures which have been taken to provide employment for whites. Their distressful condition must not be ignored any longer, and we plead with the Government and all concerned, to take them into account in any measures which may be taken to reorganise industrial and social conditions for the uplift of unskilled and semiskilled workers.

Four Questions

Finally, in order to clear up an obscure situation, and in response to your own suggestion, we respectfully ask you, Sir, to consider the following points when preparing the reply you have so kindly promised:

1. To what extent, if any, is the Government's civilised labour policy intended to carry into effect a policy of "ethnic segregation" in industry, that is to say, to reserve industry for the exclusive, or at least completely preferential, employment of white workers? If so, what steps are to be taken to provide employment for the urban Indian, Coloured and Native worker?

2. If the Civilised Labour Policy is not intended to operate in the way indicated, to what extent do the findings of the Industrial Legislative Commission commend themselves to the Government as offering the basis of a sound employment policy?

3. Will the Government re-consider the Prime Minister's definition of "Civilised Labour" with a view to its expressing more clearly the Government's policy so that the present uncertainty as to its precise meaning may be ended?

4. In what ways does the Honourable the Minister think the various bodies interested in social welfare, including the bodies whom the deputation represented, can cooperate with the Government for the stabilisation of industrial and living conditions so as to provide the unskilled and semiskilled workers of all races with wage rates and social measures through which they can maintain a civilised standard of living?

I have the honour to be, etc.

J. D. Rheinallt Jones
Adviser

To the foregoing statement, the following reply was received from the Secretary for Labour and Social Welfare:

14th November, 1935

The Adviser,
S. A. Institute of Race Relations
P. O. Box 1176,
Johannesburg.
Sir,

Civilised Labour Policy

I have the honour to acknowledge receipt of your letter of the 18th ultimo, forwarding a memorandum on the above subject, submitted as the result of an interview with the Honourable the Minister of Labour and Social Welfare. The Minister has read the memorandum with great interest, and has given careful consideration to the views expressed therein.

The points which your Institute wishes to place before the Government are crystallized in the four questions set out on the final page thereof and I am directed by the Honourable the Minister to reply to those questions as follows:

1. The object of the Government's civilised labour policy is to ensure that sufficient openings are created to absorb into the industrial fabric of the country those workers who are accustomed to a civilised standard of living but who, being principally unskilled workers are unable to obtain regular employment owing to the competition of other persons accustomed to lower standards. The class which this policy is designed to assist consists largely of European unskilled workers, numbering approximately 25,000 to 30,000, for whom the Government has in the past been expected to provide relief measures. It has become clear that permanent provision must be made for the employment of these persons, and that temporary relief is no longer an adequate means of dealing with the matter. The necessity for absorbing workers of this class into permanent avenues of employment, at equitable rates of pay, is generally recognised by those concerned in the industrial and commercial development of the country, and the Government is assured of their cooperation.

The principal object of the civilised labour policy is to ensure that the class of workers described above is not denied entry into unskilled occupations by reason of the fact that the lower standard of living to which the Native is accustomed has hitherto kept the rates of pay and other conditions of employment for work of this nature at a level which will not enable such workers to live in accordance with the standard generally observed by civilised persons. The policy is in no way associated with any question of racial segregation.

2. It will be plain from what has been said above that amendments to the existing laws on the subject of wage regulation will be necessary. In this connection the Honourable the Minister has expressed his intention of giving effect, as far as possible, to the recommendations of the Industrial Legislation Commission. Amending legislation is now in the course of preparation.

3. Having regard to the remarks made in reply to the first question it is considered that no good purpose would be served by endeavouring to re-cast any particular definition or concept of "civilised labour." It has been made clear, in the interpretations quoted in the memorandum, that the definition contained in Prime Minister's Circular No. 5 of 1924 does not exclude any person by reason of his race or colour.

4. The Honourable the Minister feels that all bodies interested in social welfare can be expected to cooperate with the Government by assisting to create a sound body of public opinion in regard to the necessity for taking steps to overcome the difficulties which unskilled workers, who are accustomed to civilised standards of living, experience in obtaining suitable employment. In his endeavours to raise the standard of the lower paid workers the Minister has need of the cooperation of your Institute and of all bodies interested in the welfare of the people of this country. The public generally do not sufficiently appreciate the consequences of the social and economic changes of recent years which have made it necessary to absorb into commercial and

industrial avenues of employment a large number of European workers who in the past would have engaged in pursuits which are no longer available to them. Developments in industrial organisation have increased the number of occupations of a semi-skilled and unskilled nature, suitable for this type of worker, and it has become a matter of urgency to effect the necessary changes in connection with the fixing of minimum wages and conditions of employment to meet these developments. The whole subject has been dealt with very fully in the Industrial Legislation Commission's report, which will no doubt be studied by all organisations interested in the problems under consideration.

In response to your request, the Honourable the Minister directs me to inform you that he is agreeable to this letter being printed in your journal.

I have the honour to be, etc.

Ivan L. Walker
Secretary for Labour and Social Welfare.

DIVISION XXX

EDUCATION, HEALTH AND THE NATIVE

EDUCATION

African Thought on African Education

In August, 1936, at the world conference of the New Education Fellowship in London, a special commission sat to consider special papers on African education submitted by Africans who had been studying in England during the past year.

The commission as a whole was organised partly by the Colonial Department of the University of London Institute of Education, and partly by the New Education Fellowship. The African delegates were selected by leading African organisations in England, Aggrey House, W. A. S. U., the League of Coloured Peoples and the Gold Coast Student's Association. The number of English people on the commission was kept as low as possible so as not to overwhelm and embarrass the African group and was entirely composed of people actively engaged in work in Africa.

Two characteristics describe the deliberations of the commission—the unanimity of the Africans on certain fundamental questions, and the moderation of their demands.

V. E. King, vice-principal of Fourah Bay College, Free Town, Sierra Leone, presented a paper on "The Spiritual Needs of the African," in which among other things he pointed out that "the condition of African society before it came into contact with the West. In those days, the spiritual life of African society was the basis of the entire social structure. The unit of society was the family—the extended family of Africa, not the limited family of modern Europe—and the family was held together by spiritual ties. The government of the tribe was in the hands of the Chief; but his was a limited authority. Moreover, the Chief was also in his private capacity a family head. There was also no defined system of taxation or codified law; the loyalty felt towards the Chief as representative of the spiritual life of the tribe was expressed in voluntary contributions, and the strong feeling of spiritual unity among all tribesmen provided strong spiritual sanctions against any infringement of customary law. Each member of the tribe was dependent on the land and passionately attached to it; but there was no private ownership of land. The strength of the tribesman's attachment to the land lay in the intense feeling of affinity he felt for the spirits of those who had held the land before him. There was little inter-tribal trade; barter was the system employed for what trade there was. The whole social and economic system was held together by spiritual ties.

DISINTEGRATING FORCES

"What were the disintegrating forces set up by contact with the West? They were (a) money, which introduced the conception of personal wealth, and so led to an ever-increasing individualism, (b) rapid communication, which broke down the tribal isolation and which was already leading to the fusion of tribes through inter-marriage, a thing impossible in the old order, in which the tribes were endogamous. (c) Western systems and ideas of government. The Chief, from being the head of a tribe, became one of the lowest members of an official hierachy, European Commissioners, Governors, and finally the King, rising above him. New and very artificial loyalties were demanded of the African; not merely did the British Empire demand his allegiance, but even the commercial magnate, with his economic power, came to compete against the traditional prestige of the Chief. (d) Codified Western law. This, being an alien institution imposed by an alien government, had no spiritual sanctions whatever, and so an attitude developed towards the law which permitted it to be evaded wherever possible. (e) Christianity, which, though not a Western religion, did by historical accident accompany the introduction of white rule, and had often been a powerful ally of the white governments. The result was that Christianity was too often regarded by Africans as merely part of the superficial veneer of Western culture, and often was assumed, in

the same way as Western dress was assumed, merely as a fashion. (f) Education, which was usually too abstract and literary, evolved in Europe to suit European needs, and imposed on Africa with too little consideration of African needs and circumstances.

"The first requisite of an African educational system was that it should enable Africa to achieve economic independence. Political independence would be useless unless economic independence were first achieved. In every school the aim must be to give the African the mastery over his environment which the European possessed. The whole of European culture should be placed at the African's disposal, without reserve, and the African should be given the chance to make what he wished of it.

AFRICANS AND THE EMPIRE

"Political membership of a foreign empire would never satisfy Africa's spiritual needs. It was doubtful whether it were possible for a European ruling power such as Britain or France to be sincere and thorough in training Africans for self-government; but no other type of education would finally satisfy Africa.

"The third requisite of African education was that it should give such a training in citizenship or the social sciences as would develop in Africa a true civic consciousness, and lead the African towards nationhood.

"Fourthly, African education must include means of helping the development of the African's religious sense. The conventional 'Scripture' lesson was inadequate for this purpose. Christianity and the Bible should be used. But Christianity would make a stronger appeal to Africans if the human element in Christ were stressed rather than the divine.

"Education must not consider the individual in isolation; it must deal with him as part of a community. The African community was fast losing its traditional spiritual sanctions; some new force must be found to replace them. That force was to be found in Christianity."

Education and African Tradition
W. E. A. Ofori Atta (Gold Coast)

There were three ways in which African tradition was regarded by educationists. Some wished to destroy it altogether, some to preserve it all intact as a sort of museum exhibit; others (among them all the best African opinion) to preserve those elements in it which were of permanent value in the modern world, but to abandon those which had outlived their usefulness. He instanced ancestor-worship (so-called) as a part of African tradition which could profitably be preserved and made part of the living African culture of tomorrow, and witchcraft and its accompanying beliefs as a part which should be abandoned. Witchcraft was being opposed by missions and educationalists, but the right methods were not always being employed. The belief in witchcraft must be undermined by education.

African traditional agriculture, and methods of marketing, must be revolutionised in the light of Western agricultural knowledge. But however true it might be that African culture was dependent on the land, no good would come of an attempt to make every African a farmer.

In the teaching of African history, facts which emphasised past feuds and evils should be slurred over as much as possible, and anything in the past which helped forward the consciousness of unity or nationhood should be stressed. Nationhood developed out of a consciousness of a common past, and especially of common sufferings and glories; and the development of nationhood should be the aim of the history teacher.

To sum up, most European educationists who were impressed with the value of African tradition tried to preserve the traditional order of things in a static condition, whereas, Africans insisted that the life of the people and the needs of the future generations must be the first consideration, and tradition must be abandoned if it hindered free development.

Education and the Economic Needs of Africa
N. C. Lawrence (Gold Coast)

He discussed the economic resources of the Gold Coast—tin, coal, gold, manganese, diamonds and beauxite, all were being worked, and other minerals, such as platinum, arsenic, molybdenum, oil bitumen, limestone and marble were known to exist, but had not yet been developed. Agricultural products included palm oil and palm kernels, cocoa, cotton, coanuts, shea nuts, kola, and kopra. West Africa was also rich in fruit and other crops used more for the feeding of its own people than for export. Livestock, though unsuitable to large areas of the country, also formed an industry of considerable proportions.

What, then, was the task of education in relation to all these natural resources? In the first place, Africans must be trained to enable them to run the mining industries, and on the other hand a race of African business men must be created by education, who were capable of controlling the technological skill of the miners.

African agriculture was primitive; the plough was unknown, and all cultivation was carried on by the hoe. Large tracts of forest, which could either be used as agricultural land or as the seat of a timber industry, were still quite undeveloped. Cocoa, the true agricultural export of the Gold Coast, was exported in an almost completely raw state. In some parts of West Africa there was a flourishing cotton industry, but it was all carried on by hand. The palm oil and palm kernel industry was also carried on in traditional ways at a low grade of efficiency. Scientific agricultural education, therefore, was a prime necessity, and education which should enable the African to improve his marketing organisation was necessary if African resources were ever to be fully utilised for the good of the African people. He referred to the system of agricultural education given in French West Africa, where agricultural training was given in all schools, and reached its culmination in the few specialised agricultural training centers.

In the village schools the villagers were able to visit the school freely and learn improved methods of agriculture from seeing the work done under supervision on the school farm.

There was room for the development of a considerable industry in canning and preserving in other ways agricultural produce. A similar work could be undertaken in connection with the fishery and livestock industry.

African boats were primitive, and the fishing and river transport industries would be greatly helped if improved boats were made available, and instruction would be valuable in the art of building small ships mechanically propelled.

Generally, education could help all forms of industrial development by helping to remove superstitions which at present hindered them. He instanced the cases of rivers which could not be fished, and a ferry which could not be crossed on a certain day by married people, for religious reasons.

Native Education—Recommendations of the Inter-Departmental Committee of the Union of South Africa

In July, 1935, the Minister of Education, after consultation with the Provincial Administrations, appointed an inter-departmental committee to inquire into the various aspects of Native Education with the following terms of reference:

1. To examine and report upon the systems of Native Education of the provinces;
2. To examine and make recommendations as to
   (a) whether, in view of the extent to which the Union Government has assumed financial responsibility for Native education, it should take over the administration from the provinces, and, if so, in what way Native Education should be administered;
   (b) what should be the relationship between the State and the missionary bodies in the matter of Native Education;
3. To consider and make recommendations on the following educational matters:
   (a) The aims of Native Education;
   (b) The aims having been defined, the methods and scope of Native Education;
   (c) The part to be played by the remainder and by the two official languages in Native Education.

The committee's report was published in July 1936.

CONTROL AND FINANCING OF NATIVE EDUCATION

The Existing System

The Committee sets out the arguments which have been adduced for and against the retention of Provincial control, and arrives at the following conclusions

No more compelling fact has emerged from the evidence than the

general conviction that the status quo is untenable.

After careful consideration and examination of the question in all its bearings, including the pros and cons listed, the Committee is satisfied that, with the assumption of Union control on the lines and in accordance with the plans and principles set forth in detail in the Report, no Province will be at a disadvantage, while the gain to the Native people of this land will be great and progressive.

RELATIONSHIP OF THE STATE AND MISSIONARY BODIES

Missionary Influence

"The present situation cannot be understood without recollecting that the education of the Native was begun by missionaries."

There are weighty considerations in favor of retaining the direct influence of the missionaries in a South African system of Native Education.

Wherever possible, local school committees should be established, their constitutions being left to the Provincial Advisory Boards.

No bar should be placed in the way of the acceptance in any part of the Union of suitably qualified and competent Native ministers of recognised churches as Managers of Schools.

The nomination of a missionary minister of religion as a Manager of Schools should be made on an approved form on which:

1. The full particulars of the proposed manager's educational and other qualifications should be given;

2. A recommendation of the Church's nominee should be made by the responsible authority of the Church; and

3. An undertaking should be given on behalf of the Church to accept responsibility, if called upon to do so, for any financial liability to the Department which may be incurred by its representative in his capacity as a Manager of Schools.

The Place of the Government School

Alongside the aided system, facilities should also be provided by means of which a system of Government schools might grow up.

Where necessary, the Provincial Advisory Board should be consulted, but in the circumstances detailed below sympathetic consideration should be given to applications for the establishment of Government schools;

(a) Where a mission desires to hand over its schools;

(b) Where denominational rivalry makes it desirable for the administration to intervene;

(c) Where the Native people desire a Government school and mission provision is inadequate.

Steps should be taken by the Government to provide for capital expenditure on Government school buildings either to replace unsuitable mission buildings, or to establish new schools in localities where missions are no longer able to bear the financial burden involved.

Licensing of Schools

(a) No private Native school should be allowed to be established without the written authority of the Union Director of Native Education in a rural area inside the radius within which State-aid for a second school would not ordinarily be authorized.

(b) Whenever there are reasonable grounds for believing that teaching which is against the interests of the State, or otherwise harmful or mischievous is being given in any unaided Native school, the Director of Native Education shall have the right to order such school to be closed down.

(c) Before withholding his authority for the opening of school under (a) or ordering the closing down of a school under (b) the Director shall consult the Magistrate of the District and, where such exists, also the local District Council.

School Fees

Primary education, i. e. up to and including Standard VI, be free in all Native schools.

The Government should pay the full salaries of approved teachers in secondary schools, and that the students should be charged tuition fees at a rate to be determined by the Union Director of Native Education, such fees to be credited to the Native Education Fund.

Buildings

(a) The Government should set aside a sum of money from which capital for the erection of school buildings might be advanced to approved Missions, corporate bodies and individuals at a reasonably low rate of interest, the buildings to be erected according to approved plans on sites selected in consultation with the Government.

(b) A rent grant, at a rate equivalent to five per cent of the capital value, should be paid for all Native school buildings erected after a date to be determined, and to be used solely for school purposes, provided that the site and plan for the buildings have been approved beforehand.

Furniture and Equipment

The State should accept responsibility for the furnishing and equipping of all Native schools on the following plan:

1. For approved church buildings used for school purposes, the Government to pay half the cost of approved seating and desk accommodation and the full cost of all other school furniture and equipment;

2. For approved buildings used solely for school purposes, the Government to provide all necessary furniture and equipment.

Books and School Requisites

The Government should pay half the cost of all books for Native pupils in all Standards, up to and including Standard VI.

The Government should supply all Native schools with the necessary requisites and all books required for the use of teachers.

Conditions of Service of Teachers in State-Aided Mission Schools

(a) Vacancies for teachers in Native schools and institutions should, wherever practical, be advertised in an official publication.

(b) All nominations of teachers for appointment to posts in aided Native schools should be made by the managers, such appointments being subject to the approval of the Education Department.

(c) Fully trained teachers should be placed on the permanent staff after at least one year's satisfactory service in an approved school.

(d) The services of a teacher on the permanent staff should not be terminated except with the consent of the Education Department, in accordance with the uniform regulations to be issued.

(e) Teachers without full training should be subjected to the same conditions of service as trained teachers, except that they should not be placed on the permanent staff, provided, however, that increments, according to the salary scales in force, should be paid subject to efficient service.

Capitation and Maintenance Grants in Respect of Students at Native Training Schools and Industrial Institutions

The system of special grant to primary schools or in respect of higher primary pupils should be discontinued.

An annual capitation grant should be paid to mission institutions on the basis of average enrollment at the rate of two pounds per student in respect of all students enrolled in approved teacher training or industrial classes; and that for the information of the Education Departments a report should be furnished annually by each institution on the objects to which the capitation grants have been devoted.

Compulsory Education

Though the Committee is not prepared to recommend the adoption of the principle of compulsory education on any general scale, it does recommend:

(a) That the Government accept the principle of compulsory education for Native children in areas where circumstances are favorable; but that the application of the principle be regarded as experimental, and that its extension be dependent on the success of these experiments.

(b) That the Minister should have the power to declare any locality an area where education is compulsory for Native children, if and when he is satisfied that adequate school facilities are available.

(c) That the lower and upper limits of the ages for which education shall be compulsory in these areas be determined by the National Board of Native Education.

(d) That, as Native education would benefit greatly by close cooperation between the Government and municipalities, the Government encourage such cooperation by amending the Act under which funds for housing schemes for Natives are provided, in order to allow the capital for educational undertakings, if required, to be included in the funds applied for by municipalities.

That municipal authorities be requested to take steps towards providing shelters and creches where

Native children below school age can be cared for while both parents are at work, so that the elder children are free to attend school.

That the National Board of Native Education assist local authorities in this scheme by providing grants-in-aid towards maintenance and for salary of the staff employed.

THE PLACE OF THE VERNACULAR AND OF THE OFFICIAL LANGUAGES IN NATIVE EDUCATION

Languages as School Subjects

The question of determining which official language shall be taught as a subject in any Native school (s) (where instruction in only one such language is provided) should be left to the decision of the Provincial Superintendent of Native Education in consultation with the Provincial Advisory Board.

The determination of the question as to whether both official languages should be taught in any area or in any particular Native school should be left to the decision of the Provincial Superintendent of Native Education in consultation with the Provincial Advisory Board, it being understood that, where there is a strong local desire for school instruction in the other language and a competent teacher is available, provision should be made for such instruction in the school concerned.

The Education Departments should include both official languages in Native teacher-training course, one of which, however, may be an optional subject; and further that, wherever students desire to take this option, the Department concerned should give every assistance and offer every encouragement to the training institutions to enable them to provide the instruction desired.

The Medium of Instruction in Native Schools

For the present, the mother-tongue of the pupils should be, as a general rule, the medium of instruction in all Native schools, except in the teaching of an official language, during at least the first four years of the child's school life.

From the fifth year of instruction the chief medium used will generally have to be an official language introduced according to the pupil's ability to benefit by instruction through that medium.

Any future general extension of mother-tongue medium beyond the stage suggested above, must be very largely dependent on development in the literature available in each language, and on the provision of suitable text-books and of fixed terminologies in each language, as required for the teaching of school subjects.

1. In order to encourage the development of the literature of the various Bantu languages of the Union and particularly the production of books (both text-books and general literature) suitable for school use, a sum of money be set aside annually from the Native Education Fund, to be awarded as prizes for the best works produced in various fields, and written preferably by Native authors in a Bantu language of the Union.

2. Committees of suitably qualified persons should be set up by the Union Department of Native Education, in consultation with the Provincial Superintendents, for each Bantu language or language-group of the Union, such committees to be required to formulate tentative terminologies as required in the subjects of school instruction, for the different Bantu languages.

A training institution should not be permitted to accept any student for training unless facilities can be provided locally for his practice-teaching through the medium of a Bantu language in which he is thoroughly at home.

Language as Medium and as Subject in Multi-Vernacular Areas

1. In multi-vernacular areas, Native schools should, wherever possible, be organised on a language basis;

2. Where the provision of separate schools for pupils speaking each of the main Bantu language is impracticable, experiments should be made in re-organising Native schools on a language-group basis, the schools to be classified as either Zulu-Xhosa, or Sotho-Tsoana schools;

3. Where neither of the above solutions is found practicable, schools in multi-vernacular areas might, subject to the approval of the Provincial Superintendent of Native Education, be allowed to introduce an official language as the medium of instruction at an earlier stage than is ordinarily permissible; and, if no satisfactory arrangements can be made for the teaching of a Native language or languages as subjects, the teaching of the other official language as a subject in lieu of a Native language should also be permitted.

The collection of full data as to the language position in schools situated in multi-vernacular areas, should be undertaken by the Provincial Native Education Department; that such data as well as proposals for the re-organisation of such schools on one or other of the lines indicated above should be submitted to each Province for the consideration of the Provincial Advisory Board, and that, where necessary, the establishment of Government, as distinct from mission, schools should be considered where denominational rivalries cannot be overcome, or the missions find it impossible to provide the school accommodation required under any scheme of re-organisation.

AIMS, SCOPE AND METHODS OF NATIVE EDUCATION

Part I—General Aspects

Socio-Economic Implications

Should an education for the Natives be recommended on the assumption that the social, political and economic barriers against Natives will have disappeared when they grow up and simply take no account of them; or should we accept these circumstances as facts and frame our educational aims accordingly, so as at least to enable them to fit into the existing social order where barriers constitute an integral part—quite apart from considerations whether these barriers are morally justifiable or not? It is not of much practical use to frame an aim of education as if all the Natives will in the near future be segregated in Reserves more or less isolated from contact with the European's economic life.

It is much better to take the situations as it is and regulate our education accordingly.

The Committee thinks that this is the only practical and honest alternative to follow, even though from a purely educational point of view, it may lead to the objection that the education possible under these circumstances will not be real education in the true or philosophical sense of the word, because it negates practically the essence of education contained in the idea of "Eine freie Bahn dem Tuchtigen," i. e. giving scope to talent wheresoever it may lead.

Should Education Lead or Follow?

A nation's educational system is the reflex of her history, her social forces and the political and economic situations that make up her existence. The same applies to the system of Native education, which is the product of many factors not easily changed over night. It does not, therefore, help much to envisage Native education as operating in vacuo and striving after transcendental ideals.

A full liberal philosophy is not at present applicable to Native education. At the same time education in the broad sense (including the school as one of the chief agencies) should not merely follow the social order blindly. It should give some lead.

By being just a little ahead of the present day needs and possibilities, education may bring about just that 'fruitful tension' which is conducive to progress, without breeding discontent and raising false hopes. All social systems change, and they change by a process of re-education, more subtle it may be, and less evident than that which goes on in a routine way in the schools. And, while this process of re-education of the public mind is going on by the hard and inescapable teaching of experience, it is felt that this avowedly interim synthesis is all that can be offered.

Education and Social Change

The Native should be allowed to decide for himself which elements in his indigenous culture should be preserved.

The educated Native (i. e., not the half educated) is the best judge in this matter, and it would be presumptuous on our part to tell him what elements are valuable in his own culture. This conclusion is reached in spite of the view often expressed that the educated Native looks down on everything Native. The evidence shows that those who have gone furthest in the study of the white man's history, science, and culture in general, are much stronger advocates than is generally believed amongst their own people of the preservation and development of worthwhile elements in Bantu society.

It is difficult to predict at this state the pattern which Bantu society and culture will finally tend to assume. All that can be said is that it will be a blend of Bantu and European elements. In religion, education and certain aspects of economic life, the Natives are apparently tending fairly definitely to assimilate Western civilisation. In their social and political life they seem to be developing along lines which are some what different from both the old and the new.

In order to emphasise the essential continuity of the educative process, whether under the old tribal or under the new European regime, the Committee wishes to suggest the following as a general definition of the aim of education—it is:

"The effective organisations of the Native's experiences, so that his tendencies and powers may develop in a manner satisfactory to himself and to the community in which he lives, by the growth of socially desirable knowledge, attitudes and skills."

Content

Religion

This is placed first not only because it came first historically in Native education, but also because we regard it as of paramount importance.

By religion is not meant merely the learning of the catechism and Bible history, which largely remains on the knowledge level, but also those emotional and spiritual experiences which determine a person's ideals and his attitudes towards life. Under this category are included also character building, morality and manners, which are g e n e r a l l y better taught by example than by precept.

Health and Sanitation

The place to begin in health teaching is the school. Through health teaching the teacher not only connects up school and home, but can thereby give a sense of reality to school work which it too often lacks.

The Tool-Subjects

The invention of symbols such as numbers and the written word is one of man's greatest triumphs, by means of which tools or instruments he not only facilitates his thought processes but also more effectively controls his material and social environment, and, if we deny the Native these tools, he is deprived of the means by which primitive races have most easily achieved civilisation. These tools involve for the South African Native: literacy in the vernacular and in the European language, an expurgated arithmetic, and some skill in graphical representation, e. g. drawing.

Language

The language problem has already fully been dealt with.

Arithmetic

Too much time is spent on this subject in the primary school.

If an arithmetic syllabus could be constructed on the actual figuring needs of the community rather than with a view to the requirements of secondary school examinations, not more than three years would be needed to teach children all the arithmetic which ninety-nine per cent of them will ever need.

Above all, speed and accuracy in the four arithmetical processes should be aimed at.

Music

A Choir of Music should be established at Fort Hare where advanced training should be given in music, particularly vocal music.

The Interpretation of the Environment in Space (Nature Study and Geography) and in Time (History).

History

There is at present a real difficulty in the lack of suitable books dealing with the history of the Native peoples, and the Committee would like to point to this as one of the most fruitful yet most neglected fields of historical research in South Africa. It is one in which, moreover, the active cooperation of the Native himself should be enlisted.

By stressing the history of their own country, the Committee does not wish to detract from the value to the Natives of a study of the history of other countries.

Skills, e. g., Manual Work, Industrial Training, Agriculture

The primary object of manual and handicraft work for children at the elementary stage should be to give the child an opportunity to do some creative work with his hands.

This has an emotional value and trains in appreciation. If a pupil shows particular aptitude in a certain form of handwork he should be encouraged to concentrate on that until he reaches a stage of perfection which elicits pride in workmanship. This is much better than insisting on a mediocre performance in different types of handwork. H e r d b o y s often make models of animals of rare beauty and artistic value. These should be brought into the school and given a place of honour, higher even than that of a 75 per cent mark in arithmetic, for example. Competitions in design weaving, for example, as hut decorations should be held in the school. This recognition in the school of worthwhile activities outside the school will do much to remove the dualism in the child's learning process and to integrate school activities with those of the environment. Many crafts are allowed to perish for lack of appreciation rather than for lack of utility.

As far as possible indigenous materials and motifs should be used. These are often in abundance if one were only to look for them. A recent investigation into grass plaiting revealed that fact that there were no less than fifteen designs known to the Natives in one area.

In the hands of the skillful teacher much of what is today regarded as a very dull subject under the name of "manual work" on the time-table can be clothed with interest when used in connection with projects around which a number of subjects on the curriculum are centered.

Scope and Methods

When dealing with the content and methods of education, there is one fundamental principle which should be kept in mind, and that is that education must be made worthwhile for the children as far as it goes.

Too often children are taught content material merely as a preparation for a more advanced stage of education which only one or two per cent will in actual fact ever reach. Experience shows that this one or two per cent are usually selected pupils above average ability, who could easily make up afterwards these small deficiencies in their fund of knowledge when they get to the advanced stages where such knowledge may be required.

The work should, therefore, be so organised that the interests of the majority are considered first, and due account should be taken of the fact that the school life of most Native children is very short, hardly three years.

There should at the same time be facilities by which future leaders of the Native people can be trained.

It should be taken for granted "that a child, that anybody (whether white or black) must know something of the world of things, the world of people and the world of ideals that he must have tools to use and that he must develop his aesthetic and creative sense." These five essentials of education are aspects of life, they do not correspond to any hard and fast division of subjects in the curriculum. They are just as much concerned in how we teach as in what we teach.

The Educational "Aims" of the Native Economic Commission

Emancipation from the bonds of superstition, animism and witchcraft is an incidental outcome or result of sound school education, and does not precede it. Whatever may be said of the educational methods of the missionaries in the past, they at any rate based their efforts at evangelisation on this fundamental truth. To make the Native literates, i. e., to give him an elementary education, was found to be the most direct means of making him a Christian, i. e., of "transforming his outlook on life."

It is the really educated Native, i. e. the one who has gone furthest in the study of the European's culture and science, who today is the most ardent missionary to his own people and also the most effective in assisting his people in selecting and conserving what is valuable in their own culture as well as in helping them on to achieve material as well as cultural progress.

An a n a l y s i s of the objections against school education for the Native shows that they have their roots in the simple fact that Natives do not receive enough education. It is the half educated Native who is the menace. In fact, the word "educated" is a misnomer in this connection.

The logical solution seems to be to provide the opportunity (a) for every Native to receive at least an elementary education, and (b) for those who can benefit by it to proceed to secondary and higher education.

While this ideal will not be realised for many years to come, on account of practical difficulties mentioned elsewhere, its progressive reali-

sation should be the primary objective of the national education system outlined.

Then and then only will there be a sound foundation on which to build the scheme of "social" education outlined by the Native Economic Commission. The Committee feels, moreover, that, in recommending such a progressive policy of lifting the general educational level of the Native people, it is advocating something which is not incompatible with the frank recognition of certain barriers which operate in the social, political and economic system of this country. At the same time, it must be pointed out that these barriers are a definite limitation to the realisation of Native's ambitions in certain fields of applied and vocational education.

What must be avoided at all costs in the educative process is, firstly, the treatment of the three R's, which are merely instruments, as ends in themselves and, secondly, that dualism in the child's learning process, which is due to the dissociation of the work of the school room from the great and insistent life problems of the Native outside the school. These pitfalls can, however, be avoided only if the right teachers are available.

The Educability of the Native

The Committee feels that much of the native pupil's scholastic deficiency is due to environmental factors, and it is only when all these external handicaps are removed that one can fairly compare the intellectual capacity of Natives with that of Europeans. It is, therefore, unscientific to conclude at this stage that this intellectual backwardness is attributable to lack of innate mental ability. The facts are not all in.

Conclusion

In planning the internal organisation of the Native school, particularly as regards the content and methods of instruction, it would be folly to disregard the facts brought to light in the foregoing sections, viz.:

1. The relatively short school life of the Native—estimated liberally at an average of less than three years;
2. The necessarily small progress made during this short period—the majority of pupils not getting beyond Standard I;
3. The high degree of "over-ageness" of Native pupils in comparison with European pupils in the same Standards—they are from two to three years older on an average;
4. The marked disparity between the designation of Native and European school standards (a difference in some cases as much as two standards)—owing probably to the lesser effectiveness per unit of time of instruction given in Native schools than that in European schools. (It is assumed for the time being that Natives are innately no less educable than Europeans—until the contrary has been proved);
5. The heavy elimination of Native pupils in the later primary and post-primary standards.

If these facts are disregarded, one cannot expect the Native school to succeed fully in equipping the vast majority of Natives for life—a life which for them is being rapidly disintegrated by economic and cultural contacts.

The Native school must be so planned as to make it worthwhile for Native children as far as they go.

Summary of Principles

(1) In the first place, education should aim at enabling the Native to interpret his environment. This concept includes the cultivation of an appreciation of his own indigenuous environment and culture, as well as an understanding of the white man's civilisation which includes not only the white man's ideals, e. g. Christianity, but also his methods of government, administration and commerce.

(2) In the second place, education should enable the Native to control his environment more effectively. The Native too often, owing to ineffective control of his immediate environment, particularly as an agriculturist, finds that his aim in life is to escape from that environment, and his schooling has often been rather an education to escape than for control.

For such effective control the Native needs tools; tools not only in the sense of occupational skills, but also the three R's. This principle, therefore would justify vocational and industrial training as well as a general education. Literacy for example not only enables the Native to interpret his environment, but it also is the most effective single set of instruments by means of which he can today gain control over his material and social environment. Without these tools he is reduced to inferiority and powerlessness in the face of the complexities of European civilisation.

Part II—Some Specific Aspects

The School and the Community

The Committee endorses the view that teachers in Native schools should be keenly alive to every opportunity of serving, in the directions indicated, the communities amongst whom they are employed; and further considers that, in the courses of teacher-training emphasis should be laid on the ideal of community service, and that experience should be afforded student teachers in carrying out specific schemes of such service in the neighborhood of the training school. To assist Native teachers already in service, the Committee also considers that vacation courses for such teachers should be planned, at which should be provided instruction and guidance in the social implications of education and in practical methods of furnishing community service in Native areas.

With these considerations in mind, and mindful also of the clear fact that the teacher's first duty—and one which he often finds no light task—is to conduct his school work with efficiency and with the greatest possible profit to his pupils, the Committee feels it necessary to say that the teachers cannot in reason be expected to effect, alone and unaided early and substantial reforms in Native ways of life. To attack with any hope of success the problems of Native superstition, ignorance, and fecklessness, there are required, in addition, the services of a corps of specially trained and whole time workers—agricultural demonstrators, home demonstrators, health workers, medical and nurse aids. Where such workers are functioning, the teachers should be expected and required to cooperate actively with them and to make the schools centers for many of their activities and for the organisations they may establish. Where no such special workers are available, the teachers should still be expected to endeavour by every means to aid and stimulate the adult community to improve their conditions and ways of life.

In this connection, the Committee has carefully considered the possibilities of the so-called "Jeanes teacher" system of school supervision and extension work, in the working of which in the United States of America three of its members have had first-hand experiences; and it has had before it the findings of the Inter-Territorial "Jeanes" Conference held at Salisbury, Southern Rhodesia, in June 1935, which five of its members attended. The "Jeanes teachers" who serve in American Negro and also in several Central and East African Native school systems, are itinerant Negro or Native teachers, whose main function apart from promoting improvement in class room instruction, is to link up school and community in various forms of community service of the types referred to above. The number of schools served by a "Jeanes teacher" is limited to a maximum of about twenty so as to make it possible for him or her to keep in close and frequent contact with them all; if a man, he may largely concern himself with schemes centered on the school for the improvement of agriculture and stock-raising, for the provision of better roads, water supplies and sanitation, and for the prevention of disease; if a woman, the "Jeanes teacher" may devote much of her time in the same way to influencing and instructing the women of a community in matters of food selection and preparation, the nursing of the sick, child welfare and general home activities.

The Committee is of opinion that the rapid expansion of the system of employing agricultural demonstrators in Native Reserves in the Union, and of further promoting improved field and animal husbandry in these areas by means of agricultural schools which carry on considerable, though by no means sufficient, extension work amongst adults, may be expected to meet the need for expert guidance, help and advice for Native peasant farmers in these branches of activity. It is, therefore, felt that the employment under the education departments of male "Jeanes teachers" in Native areas to exercise such functions as those described above would involve unnecessary duplication of service to the Native communities.

There appears to be greater scope for the employment of specially

trained Native females as "Jeanes teachers" who might devote their efforts to improving the class instruction of younger pupils, to schemes for the betterment of the health of pupils and to such outside community activities as would be helpful to the people in matters of health, child welfare and general home activities. A beginning has been made in the Cape with the special training of selected teachers for work on the lines indicated, each of the teachers, on completion of her training, to serve a group of some ten or twelve schools.

The Committee accordingly recommends that experiments on a small scale in the employment of specially trained Native females as itinerant teachers, with functions as indicated above, should be made in each Province, the extension of the system to depend upon the measure of success which may be attained in the various areas where these teachers operate.

Agricultural Training

The Committee is of opinion that Native agriculture should remain under the Department of Native Affairs.

There is scope for a great deal of cooperation between the Departments of Native Education and Agriculture, and it is desirable that they should work in the closest harmony; but the surest way of securing such coordination is to agree upon the fields in which each will operate.

Education Departments should confine themselves to agricultural work in the primary and teacher training schools, and that all post-primary training and adult education in agriculture should be the function of the Departments of Native Agriculture under the Department of Native Affairs. The advantage of their association with the Native Affairs Department would be apparent should the Directors of Native Agriculture wish to take any steps concerning the adult Native population involving administrative action.

The points at which cooperation might take place are (a) in the use of the demonstrator to advise and help the teacher in his agricultural work in the primary school; (b) in giving to the teacher-training courses a more definitely agricultural bias than they have at present; and (c) in the conduct of agricultural shows in which schools participate.

The Committee recommends:

1. That the conduct of the agricultural education of adults and of the schools of agriculture of which demonstrators are trained should remain in the hands of the Department of Native Agriculture;

2. That the extent and nature of the cooperation between the Department of Native Agriculture and Education should be a matter for consultation and adjustment between the respective heads of the Departments.

3. That the Education Departments should continue to be responsible for instruction in elementary agriculture in primary schools and in teacher-training schools.

Primary Schools

The Committee recommends:

(a) That gardening should be taught wherever possible in the Native primary schools of the Union;

(b) That the syllabus in gardening should be correlated closely with nature study;

(c) That adequate tools should be supplied by the Education Departments;

(d) That the local Native communities should be required to do their part by securely fencing in the garden;

(e) That a specialist teacher of agriculture should be added to the staff of every training school, and that the Directors of Native Agriculture should be consulted in the drafting of agricultural syllabusses for student teachers designed to emphasise the importance of the subject;

(f) That in higher primary classes (i. e. Stds. V and VI) experiments should be made in the teaching of agriculture on a field scale or alternatively in the introduction of the "home acre" or "home project" plans in certain selected areas;

(g) That the teaching of vegetable gardening to girls in the primary schools should be encouraged.

Industrial Training

The training of Native girls in post-primary industrial courses should be continued, and, as the demand increases, extension should be provided for.

A survey, in which the interested institutions might be invited to assist, should be carried out, with a view to ascertaining the prospects of Native tradesmen (carpenters, bricklayers, masons, shoe-makers, blacksmiths, motor-mechanics, tailors, tanners, etc.) making a living in Native reserves and urban locations, and further that, where it is found that the prospects are encouraging, ways and means of starting them in business should be explored.

Vocational Guidance and Employment Bureaux for Native Juveniles

Some agency similar in its objects to the Juvenile Affairs Boards for Europeans should be established wherever there are large congregations of Native populations.

Further, special research should be conducted into the possible avenues of employment for Natives, both within and without the Native territories; at the present moment there is hardly any information of this nature on which any scheme of vocational guidance can be based.

Adult Education

The institution of night schools is desirable and should be encouraged.

Libraries

In teacher training institutions, secondary schools and higher primary schools, State grants toward the purchase of library books be made on the pound for pound system.

The Native section of the Natal Education Department has built up a teachers' library at its head office of which good use is being made by teachers. Teacher's libraries should be established in the other provinces on the same lines as in Natal.

There also exists a system of travelling libraries for non-European initiated with the help of the Carnegie Corporation. In the absence generally of public library facilities for non-Europeans, the scheme of travelling libraries should be further extended.

The Cinema

In view of the fact that the cinema is a powerful means of assisting the Native in making as safely as possible the difficult transition from his own tribal life to the complex life of civilisation, something more than a negative policy of film censorship should be adopted; and that the missions and education departments should evolve a constructive programme of providing for Native films of an instructive and elevating character, depicting scenes from their own life and interpreting phases of European life.

Education of Native Chiefs

The Committee recommends:

(a) That, in order to facilitate the elementary education of sons of chiefs, provision should be made, wherever such does not exist, for a good primary school at or near every chief's village, and that every effort should be made to induce chiefs to send their sons, especially those who are likely to succeed to positions of authority in the tribe, to this school, in order to complete the full primary course;

(b) That provision be made at selected schools or institutions of post primary grade, for suitable courses for the training of chiefs.

Medical Inspection

Attention to this very important service in Native education should not be deferred any longer, and action should be taken as soon as possible by the appointment of medical inspectors and trained nurses. In this field the employment of Native medical officers and Native nurses would be advantageous.

The question of following up the medical inspection with the necessary treatment of the defects found, will cause serious difficulties, for medical service in many parts of the reserves is not easily obtainable and even when such service is available, Natives, both in reserves and in urban areas, are seldom able to pay for treatment. It is felt, however, that much could be achieved if a system of close cooperation could be evolved between the Education Departments and the authorities in charge of the hospitals and clinics that have been established for Natives.

The Selection and Training of Teachers

There is need of co-ordination of the teacher-training courses for Natives in the four provinces, and of a uniform policy in regard to the standard of general education required of candidates for admission to such courses. This task, it is felt, should be a function of the Union Department of Native Education, and that Department should in due course also take over the examination and certification of all Native teachers throughout the Union.

Staffing Quotas for Native Schools

Uniform staffing regulations for various types of Native schools in

the Union should be laid down by the Union Department of Native Education, and the adequate staffing of the Government and Government aided Native schools already in operation should be a first concern of that Department.

Teachers' Salaries and Allowances: Pensions

Full particulars of the scales of salary at present in force for teachers in Native schools are given in the report. The evidence presented to the Committee on this question—apart from that of one or two Native teachers organisations "which showed more optimism than judgment in their proposals"—went to show that the salary scales for Native teachers (primary and post-primary) are regarded as on the whole—with minor exceptions on points of detail, fair and reasonably adequate, if only they were fully applied, that is, if the teachers were placed each on his appropriate notch of the scale warranted by his years of service, and were assured of annual increments subject to efficient service.

Coloured Pupils in Native Schools

The Committee is of opinion that, generally speaking, the presence of Coloured pupils in Native schools and of Native pupils in Coloured schools is neither desirable nor in the best interests of the pupils themselves; but in particular areas, where only one non-European school is in operation, and no school for a minority group (Coloured or Native) can be made available within three miles, it would be unduly harsh to insist on the exclusion of Coloured children from a Native school or of Native children from a Coloured school.

The Committee is, therefore, of opinion that a census of colored pupils enrolled in Native schools, and of Native pupils enrolled in Coloured schools should be taken by the Education Departments concerned; that the question of policy in regard to the admission of such pupils to schools not intended for them should be discussed, and uniform regulations on the matter be laid down by agreement between the educational authorities concerned; and that if necessary, a basis of financial adjustment as between the Provincial Administrations on the one hand and the Union Department of Native Education on the other, should be arrived at by agreement between these departments.

The administration, inspection and supervision of the Coloured schools of the Orange Free State is at present undertaken by the Native Education staff of the Provincial Education Department. It will be necessary under the Committee's proposed system of administration for Native education that other arrangements be made by the Provincial education authorities for the administration and inspection of these schools.

Jeanes Conference on Village Education

In May, 1935, a Jeanes Conference on Village Education was held at Salisbury, Southern Rhodesia. The Conference was under the aegis of the Carnegie Corporation of New York and was supported by the Governments of the British territories of East, Central, and Southern Africa. Dr. C. T. Loram, formerly of the Natal Department of Education, and now a professor of education at Yale University in the United States of America presided. The findings of the Conference included the following:

"That the sciences of pedagogy require that the education of a people must be based on its traditions, its present and its future position, but that there was a pattern of African civilisation whose characteristic features included a rural life economy, a communal as opposed to an individual outlook on life, a culture which was changing through contact with western civilisation, unity, and a deep sense of religion.

"The main object of African education should be to produce a good African, and not an imitation or marginal European. The ultimate responsibility for education lay with the Government, but the missions must for a long time to come play an important part in the actual school education of the African, and that there was need for constant cooperation between Government and Missions.

"The education of African females was essential, and that the essentials, of all education should include instruction in health and hygiene, home and family life, the use of material and human environment, the fine arts, recreation and religion. Instruction in village craft work in clay, grass, cloth, wood and metal, and in village industries and trades."

Carnegie Non-European Library

(Extracts from the report of the Second Conference held at Johannesburg on September 28, 1936.)

The reports received from thirteen centres emphasised the importance and need for this kind of library work. During the discussion which followed the receipt of the reports, other points were raised:

(a) There is an urgent demand being made for books written in the various Native languages; it was suggested that as very few vernacular books are procurable, the Committee of the Carnegie Non-European Library make some attempt to have more books published.

(b) Another guide for future book selection for centres was the demand for simple books on useful arts, and for reading books which would interest European children of Standards V and VI.

(c) There are numerous requests for periodical literature—newspapers in vernacular, English and Afrikaans, and pictorial magazines.

(d) In locations such as Alexandra, Germiston, Benoni, etc., where readers find it difficult to read at home on account of noise and bad lighting, it is suggested that permission be secured for readers to make use of a special library room, well lit, in each location. At Germiston, readers were refused the use of local hall on account of the amount of electricity consumed.

(e) Representatives from the Bantu Men's Social Center and Germiston found that borrowers read books to which they had been introduced in some way or other. The Bantu Men's Social Center found that reading was greatly stimulated by talks to borrowers, and at Germiston readers recommended books to each other, but few were adventurous enough to try out new books of their own accord. The Germiston representative found that if he read a short passage from a book and roused a reader's interest the book would be taken out.

(f) Mr. Rathebe suggested that there should be a good central Library for Johannesburg, rather than have a number of centres as various parts of the town.

(g) In Johannesburg, the majority of adult readers do not use books for pleasure; they want informative literature.

Natives Object to European Principals in African Schools

A report in Umteteli wa Bantu of January 30, 1937 said: "A European principal has been appointed to the Native high school in Newcastle. A similar appointment has also been made at Bloemfontein higher primary, and, possibly, others will follow in the near future.

"Educational circles are perturbed over these changes, which are calculated to create discontent among Africans. Today there are African graduates capable of occupying—indeed, are occupying—the principalship of African high schools with credit. The position now being created is unfair to those African men who have seen these schools grow from infancy to their present positions of importance within the fabric of African life. It is admitted that these schools have now grown to such an extent that they require men of specialised training to run them; but these men are not lacking among Africans, and it would be only right on the part of the educational authorities to encourage the sense of civic and educational responsibility among our graduates rather than seek to thwart their ambition and aspirations as is now apparently being done by saddling African location schools with European principals.

"The question has already created difficulties in Bloemfontein, where parents in the location refused to elect a school committee till the appointment of the European headmaster to the location higher primary had been explained by the Education Department; and there is no telling where a thing like that will end. Suffice it to say Kroonstad residents are watching the situation. They, too, have a high school with an African graduate as principal and one other on the teaching staff. Recent reports from that area have credibly informed us that the development such as that at Bloemfontein is viewed with misapprehension, as it is felt no good can come of it.

"The only Government Native school in the Transvaal, at Pimville, in Johannesburg, where the principle of having a European principal was tested some years ago, was not a

success. It is doubtful if the educational authorities in the other provinces were not aware of that piece of history; so that it could not now be claimed with any justice that an entirely new and untried experiment was being made. It failed then, it will fail again. African parents can hardly be expected to concur in the appointment of European principals when there are ever so many African teachers, with master's and bachelor's degrees, quite able to fill the posts."

II

HEALTH

Health education is now definitely a part of the program for the improvement of the welfare of Natives throughout Africa.

In November, 1935, a Pan African Health Conference was held at Johannesburg. Twenty African administrations were represented as well as the League of Nations, the Rockefeller Foundation, and the Government of India. The Conference dealt with the following: yellow fever, plague, malaria, typhus, typhoid, dangers of locust poisoning, animal diseases communicable to men, hygiene and medical service in rural areas, and the co-ordination of health work in Africa.

An illuminating account of efforts to prevent the spread of malaria was reported in Ilanga Lase Natal for April 4, 1936, and concerned the work of Dr. Park Ross who "has succeeded wonderfully in his plans by obtaining the services of educated Natives and have them trained so as to be able to treat their people in the kraals and villages. He had Mr. Rodseth, who was well known to the Natives in Natal and especially in Zululand to go around with a Native assistant to address meetings of chiefs and people and also to visit Mission Stations. The Native malaria assistants were sent all over the country to visit the locations and Native reserves. The work was very hard in the beginning. This was about 1929 up to the end of 1931. The witch doctor, and others who were preaching against the use of European medicine died and those who were attended by European doctors and Native malaria assistants were cured. Since that time most Natives have come up readily to be treated, and more than that, they are prepared to travel miles in order to get quinine and salt from government depots. It was also difficult to convince them to allow the N. M. A's to use insecticide in their huts, now, nearly all the kraals welcome sprayers to enter their kraals and do this work. A good number have bought their own spray pumps and use them regularly. In some places the work of organising Native Malaria Health Boards has been started.

"It can be said that Natives all over malaria affected districts are now prepared to accept and use preventative measures and cures when affected by malaria."

A Bantu Trained Nurses' Association has been organized.

"The chief aims of the B. T. N. A. are as follows:

First, to provide opportunities for spiritual, social, and professional growth and cooperation amongst Bantu nurses. Second, to raise and maintain professional and moral standards. Third, to elevate the standards of nursing education for Bantu girls. And, fourth, to cooperate for mutual protection professionally.

"As the standards of Bantu nurses and nursing are raised, there should be a steady increase in the confidence of Bantu people in the nurses of their own race. It is towards this end that the Bantu Trained Nurses' Association is working. It hopes not only to strengthen the position of it's own members, but to be of greater value to Bantu people as a whole."

Health Week observance modeled after National Negro Health Week in the United States is being observed in Africa, particularly in West Africa.

From the West Coast Native papers come such headings as "Lagas Health and Baby Week," "Health Campaign Ibadan," "Health Week Observance in Freetown, Sierra Leone," "Child Welfare in Abeokuta the Recent Baby Show."

DIVISION XXXI

THE NATIVE AND TAXATION

TAXATION RIOTS IN NORTHERN RHODESIA

In May, 1935, there was a riot of Natives in the copperbelt of Northern Rhodesia. The primary cause of the disturbance at Mufulira, where the trouble began, is found in the abrupt and incomplete manner in which the announcement was made of changes in taxation. The ineptitude of the Government in this matter is emphasised in the Report. It provides a most excellent example of how not to do things. The mere increase in the tax to be paid by the mine workers is not to be censured. It was only the mine workers who were called upon to pay more. The aim of the Government was to grade taxation according to the capacity to pay. Almost throughout the territory, the tax was actually lowered—in some areas form 12s. 6d., to 7s. 6d. No doubt many of the mine workers from whom 15s. was now demanded actually gained an advantage, for if they had to pay more for themselves they had to pay much less for their friends and dependents at home. Moreover, if a man had already paid at the lower rate at home, he was not to be asked for the balance. It could be reasonable argued that since the mine workers earned higher wages than others they ought to pay more tax than other labourers. But if the motive of Government was fair, the manner of announcing the change was inconceivably stupid. Moreover, the Commission established the fact that at the time the troubles broke out the demand for the higher rate of tax was actually illegal. The Ordinance was signed on May 20th, and published in the Gazette, on June 1st; the notice under that Ordinance imposing the taxes was signed on May 9th and published on June 5th. "It seems clear," the Commission say, "that neither the Ordinance nor the notice was in effect at the time of the disturbances, the 22nd to the 30th May." It was on May 20th that the announcement was made to the mine workers at Mulfulira; and three days before that the District staff was collecting the tax at the new rate on the Nkana mine. We may presume that the taxpayers did not know the position.

NATIVE TAXATION IN THE UNION OF SOUTH AFRICA

The report of the Commissioner for Inland Revenue, for the fiscal year 1934-35, published early in 1936 was widely commented upon. An examination of the report indicated that "In indirect taxation the poor yield more than most are aware of and more than State balance sheets reveal. When we buy an orange or a pound of sugar or a bag of mealies we somehow or other contribute to a Government subsidy fund, and when we buy a sheet or a blanket or a piece of cloth we pay taxation to the Government. These, however, are not very obvious forms of taxation and, therefore, we worry little about it. If we get a good trade in price for an old car we don't ask what part of the price of the new car is going to the Government.

"The afore mentioned principle does not apply to the Natives. With the Natives a much simpler principle applies, for every man between the ages of eighteen and sixty-five pays one pound or one pound ten s. tax per annum. In this field no attempt is made at differentiation between wealth and poverty, between town dweller and farmer. Any attempt at differentiation would land the tax officers into a morass of difficulties, so the line of least resistance is taken. The Natives pay their taxes, every man his tax.

"It goes without saying that the poll tax is unpopular, but taxation never is popular, it is in human nature to grumble at any form of taxation. Also with Native taxation Governments have not had much need to take into consideration the question of popularity.

"The uniform tax is a legacy to the exchequer from the partly dead hand of the past. When the Imperialists were first dividing up Africa, the economists of Europe insisted that the newly acquired territories should pay their way and not become a drain on the exchequers of Europe. Missionaries who first went into Native African territories received their

salaries from overseas, but when dealing with peoples without a money economy they did their business in the currency of the people. They accepted chickens and things. The traders did likewise. But the Governments taking over Africa had no intentions of going into the chicken trading business, and as the few rich chiefs had no thought of themselves paying all the taxes necessary to support the new administrations, the poll tax or hut tax was introduced. Every man paid his quota. Money was introduced and the new system was made to work."

Changed Conditions

"In South Africa the conditions which once may have justified the poll tax have changed out of knowledge. Our financial system is now wholly that of a modern European state. Today almost a quarter of the Native population live on European owned farms and it is the common knowledge that they do not receive wages sufficient to justify the imposition of taxation. This great body of farm servants most of whose masters, do not pay income tax, are known to be extremely poor, yet they are an integral and indispensable support of South Africa's civilisation and it does not appear to be simple justice to tax them."

Urban Dwellers

"Almost another quarter of the Natives of South Africa live in urban areas. Alongside European towns large and small, are Native townships housing about as many Natives as there are white in the towns proper. The Native township is complimentary and essential to the European township for this is the way we have grown up together in South Africa and the way we are likely to go on growing. Many of these Natives are townsfolk having lost all connection with tribal lands in the countryside. It should be quite unnecessary to explain here the many reasons why these urban Natives are mostly poverty stricken. Every enquiry into their circumstances proves that they are so, and most people know the reasons why. As most Europeans and Coloured in the same towns are getting much higher wages, yet are not taxed, it would seem to be wrong to tax the town Natives."

The Mine Workers

"Another large group of Natives continue to live in the Native Reserves and rural areas, but they earn their living almost entirely by going out to work, mostly on the mines. About 160,000 Union Natives are today employed by the mines, and it is safe to say that about a million Native people are dependent on their small earnings. The period of service is from six to nine months per year and the cost to the mines is less than 3 /- per worker per day. After making the necessary deductions for train fares to the mines, food, etc., the cash wage received is much less than 2 /- per day and the margin for sending home to dependents is a very small one.

"Mining for small wages is not such attractive work that men anywhere in this world gravitate naturally to it; force of economic pressure is behind the movement towards the mines. In view of the great prosperity of the gold mines, the many millions which accrue to the national exchequer from the mines, and of the poverty of the Native mine workers and their dependents, a very strong claim can be made out for the remission of all taxation for this group.

The Unfits

"The Chamber of Mines states that about fifty per cent of male adults in the territories are unfit for mining. Yet many of these men are clamoring for employment and few are so unfit that their magistrates can let them off paying tax on this account. Only a change in the system of taxation can do this. Indigency is not accepted as an excuse for not paying the tax.

The Truly Rurals

"Other groups of Natives living in the rural areas are a little more securely rural than their mine-going brothers. They have so far resisted the economic pressure which forces men to leave the territories to look for work. They have small plots of land and perhaps a few cattle and sheep on the veld. They can hold their homes together. The great droughts are their worst enemies, with cattle and crop diseases next. These people are the backbone of Native African life—they stay at home and 'develop along their own lines.' They are the people whom South Africans of almost every shade of opinion wish to see remain where they are. Of hard cash, most of them have little or none, and thus each year the collection of the poll tax causes gaps in their ranks. The poll tax has to be paid or the ox needed for ploughing may have to be sold. If money cannot be found the alternative is for someone to leave home and go to the labour markets of the urban areas. In view of the congestion in our labour markets, of the increasing desire to Europeanize our industries it would be wise to release this class from the necessity of leaving home to find money for taxes.

"There are well to do Natives who could afford to pay taxes but they are so few that they are known. It would be worthwhile for Revenue officials to put these through the nets they use to catch European taxpayers. The farming class of Natives would probably escape as easily as does the white farmer. Professional men and the big chiefs would be more easily caught.

One Taxation Principle for All

"The foregoing are only a few of the arguments which could be put forward in favor of applying to the whole country, regardless of race, the one principle of taxation according to ability to pay. In indirect taxation the Natives would still continue to pay heavily.

"There are two main reasons why such a course would be strenuously opposed. Many people even at this day have not learned to look on the Natives as an integral part of our economic system. The Natives are at once a part of it, a support of it, and in some phases a drag on it. We have but one State financial system and discrimination on the lines of the long past is unsound, unethical. In economics the Natives cannot be divorced from the rest of the nation, yet we continue to tax them as a people apart.

"The second great obstacle is the loss of revenue. If Native direct taxation, other than that of the well to do, were abolished the national exchequer would lose almost a million pounds per annum. It seems a lot, yet we ask—what is a short million to South Africa in these days? It is about one-third of the surplus for the past year, while the Minister of Finance also had a big surplus the previous year. Because he can afford it the Minister makes great concessions even to the richest of taxpayers. The rebate allowance to all taxpayers for life insurances alone is greater than the total income of most Native taxpayers. The fifty pound insurance rebate seems right, but the tax on that small Native income seems altogether wrong."

DIVISION XXXII

PROBLEMS OF RACE IN THE UNION OF SOUTH AFRICA

WHITE SUPREMACY IN SOUTH AFRICA

White Supremacy Must Be Maintained at any Cost

The tablelands and mountainous regions of South and Southeastern Africa are favorable to the colonisation of white people. More than 400 years ago the first white settlement was established at the Cape of Good Hope. Since that time the white population increased and pushed steadily North and grew in importance until the territory occupied by this white population was, in 1910, organised into the Union of South Africa. This white population does not occupy all of the territory within the boundaries of the Union but is in the midst of a Native and Coloured population which, in 1911 and in 1935, outnumbered the white population four to one; that is, the rate of increase within the Union of the non-European population is about equal to the increase of the European population.

The table which follows shows the distribution according to race in 1911 and in 1935.

POPULATION, UNION OF SOUTH AFRICA IN 1911 AND IN 1935

Province	Year	Total	European	Bantu	Colored and Other Mixed	Asiatic
Cape of Good Hope	1911	2,570,172	583,502	1,523,243	455,731	7,696
	1935	3,261,100	781,900	1,920,900	550,200	8,100
Natal	1911	1,198,233	98,761	956,734	9,127	133,611
	1935	1,797,700	191,700	1,423,300	14,000	168,700
Transvaal	1911	1,693,530	422,741	1,224,931	34,695	11,163
	1935	2,747,000	763,200	1,928,100	31,800	23,900
Orange Free State	1911	529,964	175,377	327,568	26,906	113
	1935	794,500	207,400	570,400	16,000	700
Total in	1911	5,991,899	1,280,381	4,032,476	526,459	152,583
	1935	8,600,300	1,944,200	5,842,700	612,000	201,400
Number Increase	1911 to 1935	2,608,401	663,819	1,810,224	85,541	48,817
Per cent Increase	1911 to 1935		51.8	45.9	16.2	32.0
Percentage Distribution in	1911		21.4	67.3	8.8	2.5
and	1935		22.6	67.9	7.1	2.4

The problem of the European population is to maintain its supremacy in the midst of the non-European population which by reason of its contact through education, industry and missionary effort is increasing its economic efficiency, its intelligence and is making more demands for recognition economically, socially, and politically. It does not appear that there is any hope that through immigration the white population will be so increased that the fear of dominance by the black population will be removed.

In addressing the Empire Press Conference at Capetown in February, 1935, Mr. Oswald Pirow, Minister of Defense, stated that the ideal of white civilisation is the conception that however far the non-Europeans may develop, and in whatever direction, the interests of white civilisation must be put first. The white population in South Africa is here permanently, and however great the development of the non-Europeans, and however great the white sections obligations are towards them, the demands of white civilisation must come first.

"We are a portion of a great continent very sparsely inhabited by Europeans," said the Minister. "South of the Sahara we are the only white territory of any consequence, an enviable position, perhaps, but not without considerations of danger. There is a great disparity in numbers. Whites are outnumbered 30 or 50 times, and we must bear in mind that a large portion of Africa is today being turned into a parade ground for militarised Natives and that they are being encouraged to develop to the equal of Europeans. One-half of Africa has adopted the policy of assimilation, political, social and other equality with the white man; the other half are definitely opposed to that policy and pin their faith to the policy of differentiation, of encouraging the Natives to develop to the fullest extent along their own lines and reach the higher standard of civilisation available to the Native, at the same time insisting that the demands of white civilisation shall remain paramount.

No Compromise

"I do not think that any compromise is possible between these two views. The intensity of feeling on both sides is slowly increasing. It must lead to a struggle to the finish, not necessarily a struggle which takes the form of fighting. There is no earthly reason why any struggle should lead to bloodshed, but there are those two opposing forces, and as time goes on the differences will become more and more accentuated.

"As regards any trouble in any other part of British Africa in that, in its very nature, it would probably involve an attack of black on white and, if there was any appeal for aid to the Union from other portions of British Africa, I am convinced there would be a unanimous response from the whole of the Union.

In Case of War

"This feeling in the colour question, which is by no means a stupid colour prejudice but has many sides to it, is also the reason why only Europeans receive military training in South Africa. The Cape Corps served with great distinction in East Africa and elsewhere, and our Zulus, Swazis, and Basutos have fighting traditions of the highest order. In the case of war we might use the Cape Coloured in connection with transport battalions to deal with either animal or mechanical transport and the Natives might be available possibly as bearers or ammunition carriers, but fighting would be done by the white man.

"Our friends in the North, in British Africa, do not share this feeling of ours so far as the military training of Natives is concerned. We can quite understand their position, at the same time I would like to express the hope that they will find it possible to confine the training of the Native to training in the use of the rifle and bayonet, and that it will not be extended to the use of automatic weapons, aeroplanes, and possibly gas.

"But I hope that our contact with our Northern neighbours will not be delayed until some war breaks out. Fortunately, there are already signs that now, in times of peace, we are making contact with these neighbours in British Africa. In fact some of us feel that, within a reasonable time, we could expect to see British Africa to the North of us crystallising into a number of great federations linked to the Union by a common Native policy, a common Native policy which would be just to the white and the black, and, directly flowing from the common Native policy, a common defence policy."

Dutch Reformed Church Defines Its Native Policy

At the 1935 meeting of the Federal Council of the Dutch Reformed Church at Durban, its Native policy was defined. "The traditional fear of the Afrikander for social equality between black and white has its origin in his aversion to the idea of racial fusion. The church declares itself emphatically against this mixture of the races and against everything which will advance it, but on the other hand it has no objection to the Native or Coloured man attaining to as honourable a status as he can achieve. Every nation has the right to be itself and to try to raise and develop as far as possible.

"Whereas, the church is against social equality of the races in daily life, it wishes to encourage social differentiation and mental and cultural segregation to the advantage of both races.

"The Native and Coloured people must be helped to develop into self re-

presenting Christian nation by helping themselves, and especially by self control, initiative and perseverance. They must build up their own economic interests as far as possible. Where the European is placed in the position of guardian over the black man, the stranger must help and encourage the weaker by giving opportunity for work and development and reasonable wages for service rendered."

The Element of Fear Said to Cause Passage of Representation of Natives Bill

The South African Outlook in its issue of May 1, 1936, commented as follows on the passage of the Franchise Bill.

"The Bill has now passed into law. Consistently the Native people and their supporters have opposed any tampering with the franchise and have refused to contenance either the original Bill or the merely less harsh and less unjust Compromise Bill. The Bill has now passed. It has passed by an overwhelming majority based on fear, fear of a cleavage in the ranks of the white races, fear of the swamping of South Africa by Native hordes, fear of the submergence of Western civilisation. And those fears and phobias are based, in turn, on one simple fact—ignorance. Ignorance on the part of the vast majority of the white people of this country of just what religion and education have done for a small majority, and will do for the whole mass, of the Bantu people of this country in raising and ennobling them."

Mixed Marriages and the Immorality Act

Bill to Prohibit

Major Roberts, M. P., introduced a Bill into Parliament during the 1936 session containing the following provision:

1. As from the commencement of this Act, no European person shall be capable of contracting a valid marriage in the Union with a non-European, and no non-European shall be capable of contracting a valid marriage in the Union with a European.

2. (1) Whenever a male and a female appear before a marriage officer for the purpose of contracting a marriage with one another and such officer is satisfied that they are by the provisions of section *one* debarred from contracting a valid marriage with each other, he shall refuse to solemonize a marriage between them.

(2) A marriage officer who in contravention of this section solemnizes any marriage shall be guilty of an offence and liable to a fine of not exceeding fifty pounds.

3. Any marriage solemnized in contravention of the provisions of this Act shall for all purposes be invalid and void and shall not serve as a valid defence to any charge brought under the provisions of the Immorality Act, 1927, (Act No. 5 of 1927), save that the liability of either party or both to support and maintain any child born of such marriage shall not be affected.

4. (1) Any person who is obviously Coloured shall be deemed by a marriage officer to be non-European, unless such person satisfies the marriage officer that both his parents are or were Europeans. For this purpose it shall be sufficient if such person proves that at least three of his grandparents are or were Europeans and are or were generally so regarded.

(2) Any person who knowingly gives any incorrect or false information or evidence relating to any matter on which a marriage officer must make a decision in terms of this Act, shall be deemed to be guilty of perjury and liable to the penalties which may be imposed for that crime.

5. This Act shall be called the Prohibition of Mixed Marriages Act, 1936.

The Bill has not become a law. (1)

The present position in regard to mixed marriages is as follows:

Legal Positions

1. Mixed marriages are solemnized in the Cape Province and Natal under the ordinary marriage laws. (Law No. 46 of 1887 of Natal provides for marriages of Natives only by Christian rites).

2. In the Transvaal there is no legal machinery for the contracting of marriages between Europeans and non-Europeans. There are two distinct marriage laws, one in respect of Europeans only and the other for non-Europeans only. (Law No. 3 of 1897).

(1) This Bill was introduced in the Union Parliament by a private member, but made no progress.

Statistics

MARRIAGES BETWEEN EUROPEANS AND NON-EUROPEANS, UNION OF SOUTH AFRICA

Year	Bride European			Groom European		
	Bride Native	Bride Asiatic	Bride Other Non-European	Groom Native	Groom Asiatic	Groom Other Non-European
1929	15	—	64	1	3	16
1930	16	—	60	1	5	15
1931	7	1	59	1	3	14
1932	6	—	63	—	6	7
1933	9	—	57	—	7	10
1934	7	2	47	—	3	13

In this connection, the following statistics may be of interest:

IMMORALITY ACT NO. 5 OF 1927 — CONVICTIONS - UNION

Year	Illicit Carnal Intercourse		
	European	Native	Total Convictions
1929 White men with Native women	45	53	98
Native men with white women	4	5	9
1930 White men with Native women	51	54	105
Native men with white women	3	6	9
1931 White men with Native women	46	58	104
Native men with white women	12	11	23
1932 White men with Native women	50	53	103
Native men with white women	12	11	23
1933 White men with Native women	45	42	87
Native men with white women	9	11	20
1934 White men with Native women	47	46	93
Native men with white women	8	13	21

Grateful acknowledgement is made to the Officer of Census and Statistics for information supplied.

3. In the Orange Free State mixed marriages are not illegal, and can take place under the ordinary marriage law.

Some Expressions of the Native Point of View Relative to White Supremacy

Under the title, "What Does a Native Want and Expect?" the Sun of Natal, the Native paper "Ilanga Lase Natal" of February 8, 1936, said:

"Ask a white man in the street the above question. His answer will be evasive and unintelligible, but still he will inform you that what 'Jim' wants is to be kept in his own place.

"In the first instance, the Native feels that he is not regarded as a constituent part of South African democracy. As long as the black man is excluded from participation in the Government of the nation, so long will he be the victim of cruelty and outrage on the part of his white fellow citizens who assume lordship over him. The Native, therefore, wants the right of a voice in the affairs of the country in which he lives, pays taxes, and has to obey the laws.

"The Native wants educational facilities because he recognises education as the lever by which people are lifted up. He meets every requirement in the way of taxation for the establishment and maintenance of all classes of institutions. He says advantage is taken of his ignorance,

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and hardships are imposed to the point of suffering.

"The Native does not condone crime, nor does he ask that it be winked at or excused, but he does expect a fair and impartial administration of the law. In too many cases the fact that the culprit is a Native seems to outweigh the outstanding feature—the perpetration of the crime. He further complains that the only time the white press (there are, of course, some exception) cares to gather news concerning the Native is when some kind of a crime has been committed, or at least when the Native is suspected of a crime. He asserts that rape, termed in South Africa 'The Black Peril,' commands ten times more space than news about scholastic or business achievement of a Native. His weakness is emphasised, his virtues minimised.

"The Native wants Liquor Laws amended and revised for they tend to make him a criminal.

"The Native wants land, and recognises that his salvation lies in the soil. He is not wanted in urban areas, and has no sufficient place in rural districts. His reserves are congested and he is denied the right of acquiring land anywhere he pleases."

In this same journal for May 16, 1936, under the caption: "Was the World Made for Only White People?" said "This question widely suggests itself to many people in many lands especially since the collapse of Abyssinia during the last few days. Civilisation as illustrated by the way the war was conducted by Italy in Abyssinia is nothing but a devil's weapon. The full story will be told in a future time, but enough has been given to the world to prove that civilisation is not an unmixed blessing. Is it the will of God that the world shall be owned and ruled by the white nations and all others to live or be suffered to live as vassels and tribute payers as well as the modern children of Gideon? The great continent of Africa which was capable of supporting millions of its people has been taken possession of by various European nations so that as the last one has recently been wrested by Italy, there remains nothing of the former kingdoms of Africa. The millions of Native Africans now live as subjects of one or other of the European powers."

"God Is Color Blind" states an editorial in the Bantu World, of August 15, 1936.

"Christendom faces an historic hour. The clash of the titanic forces of Facsism, Communism, and materialism has created a situation that has no parallel in human history. Into this crisis all of us, no matter to what race or nation we belong, or in what continent or island we live, are irresistibly drawn. From the consequences of this clash, whether disastrous or glorious, none of us will escape. What is happening in Spain, if the reports are correct, clearly shows that Christianity is no longer a guiding star in Europe.

"White South Africa, has no time for Christian principles where white and black are concerned. Self-preservation is the only principle that appeals to it. As we have pointed out again and again in these columns, White South Africa is sowing the seeds of racial hatred which will eventually spread to other parts of Africa and thus create on this peaceful continent a state of affairs such as we find in Europe today. It is a great pity that this country, on account of the deep-seated racialism of the majority of Europeans, should be deprived of the opportunity to create in Africa a civilisation and culture that will be a bulwark of interracial peace and a pillar of Christian strength.

"There are Africans who, on account of the unchristian attitude of the majority of Europeans, are beginning to question whether or not it pays to follow the white man in his journey along Christian line. Some go as far as to say Christianity is an instrument of oppression; it is an institution which has been exploited by Europeans for their own ends; for it tames warlike tribes and thus enables the white man to impose his will upon them. This belief is not general but that it is gaining ground no sane man can deny. Christianity is now being weighed in the balance all over Africa where the white man has come into contact with the black man. Here and there the new African is questioning the sincerity of the white man insofar as Christianity is concerned."

The method for maintaining supremacy has been to adopt restrictive

laws, rules and regulations with respect to the Non-European population. The first of these laws was the "Native Land Act of 1913" segregating Natives into certain prescribed areas outside of which they were not to be allowed to purchase or hire interest in lands. In 1923, a Native "Urban Areas Act" was enacted regulating where Natives could live in urban areas. The most recent laws proposed to govern the Natives are: (1) The Native Trust and Land Bill; (2) Representation of Natives Bill; (3) Natives (Urban Areas) Act Amendment Bill.

Are Africans Physically Inferior?

The Native papers of South Africa along with the press throughout the world, gave space to the achievements of the Negro athletes in the 1936 Olympic Games at Berlin. Their achievements raised two questions: the one, "Are Africans Physically Inferior to Whites?" This was answered in the negative. The other, "Why should not the Natives of South Africa have a greater opportunity to participate in athletic games?" This was a question for the future to answer. The comments of the London Observer "Just as certainly as Owens is the individual who has stolen the thunder in this Olympiad, the Negroes are the race which has triumphed above all other races. The only Negroes on the British Empire team which competed in London against the United States Olympic team, came from Canada. The great Empire territories in Africa were represented by three fine athletes—all white South Africans." Commenting further on the American Negroes' performances the London Observer stated:

"As citizens of an Empire containing most of the Negroes in the world, we may well be delighted with their performances, but it cannot be denied that their successes here are likely to have repercussions.

"Prominent South Africans state that the Negroes' successes have already called forth consideration of raising the status of Native sport throughout the Union. At present, apparently, Native meetings are rather a farce, and nothing much is done by white people to improve them. Now it is felt in many quarters that the American Negroes' athletic ascendency will not be lost on their South African brothers, and that more will, sooner or later, have to be done to help them. It is admitted that the indigenous South African population has magnificent physique, worthy of being harnessed to world sport and that economic considerations and apathy rather than prejudice have been holding developments back."

NATIVE NEWSPAPERS

Native newspapers published in West and South Africa are assuming a more and more important role in the affairs of Africa as they relate first to Native social life and second the relation of the Native to the white population. The majority of those published in West Africa are printed in English. The majority of the ones in South Africa have pages or columns printed in the vernacular and pages or columns printed in English. These newspapers printed in the vernacular are more widely read than one would suppose. They keep the Natives informed concerning what is going on, not only in Africa, but throughout the world. In many instances where Natives cannot read the information is passed on by word of mouth. Thus these newspapers are strong factors in promoting racial consciousness and Native solidarity. These newspapers are being used more and more to disseminate information, proclamations, official announcements and other matters concerning governmental affairs.

"The Bantu Mirror," published at Bulowayo, Southern Rhodesia, is being used by the government of Northern and Southern Rhodesia for the transmission of official matters relating to the Natives.

The 1934-35 Year Book of the Union of South Africa reports fifteen Natives newspapers registered in 1935. Two of the largest of these papers, more or less national in their scope, deserve special mention:

"Umteteli wa Bantu, the Mouthpiece of the African People," a twenty page publication, is published in four languages: English, Xosa, Sesuto, and Zulu. Its masthead states that it 'is the Union's leading African newspaper. Widest circulation. Politically independent. All the best educational, sporting, district and country news; also women's section. Authorised to publish government notices affecting Africans.'"

"The Bantu World," a twenty page publication, boasts that it is South Africa's only national Bantu newspaper. It is published in six languages: Zulu, Xosa, Sesuto, and Sechuana, as well as the two official languages of the Union, English and Dutch (Afrikaans). Its masthead states that it "circulates throughout the Union of South Africa and the adjoining high commission territories. Authorized to Publish Government Proclamations and Notices of the Native Affairs Department."

PROPOSED NATIVE BILLS

In the early part of 1935, three "Native Bills" were proposed to the Parliament of the Union of South Africa as follows:

I.

Native Trust and Land Bill

"To provide for the establishment of a South African Native Trust, to make further provision as to the acquisition and occupation of land by Natives outside the areas defined by the Schedule to Act No. 27 of 1913; to amend that Act in certain respects; to determine the conditions on which Natives may reside in areas in which they are prohibited from acquiring land; and for other purposes incidental to all such provisions."

The purpose of the Bill is to put into effect the principle of the territorial segregation of Europeans and Natives (initiated by the Natives Land Act, No. 27 of 1913) by

(a) Releasing certain areas from the restriction imposed by the Natives Land Act of 1913 against the acquisition by, or for, Natives of land outside the Native Areas scheduled in the Act;

(b) Establishing a South African Native Trust to facilitate the acquiring of land in these released areas for Native occupation, the development of Native held land in the schedule and release areas and the promotion of Native welfare in them;

(c) Controlling still further the conditions under which Natives may remain on land outside the scheduled and released areas, and to restrict their number to the actual labour needs of European farmers.

II

Representation of Natives Bill

"To prohibit the further registration of Natives as parliamentary voters; to make additional provision for the representation of Natives in the Senate; to provide for the establishment of a Native Representative Council for the Union; to define the functions, powers and duties of said Council; to provide for the representation of Natives in the Provincial Council of the Province of the Cape of Good Hope; to prescribe what courts shall have jurisdiction to hear election petitions; and to provide for the declaration of certain persons to be non-Natives; and for other incidental matters."

The purpose of the Bill is to establish the principle of the political segregation of Europeans and Natives by

(a) Excluding Natives completely from voting for members of the House of Assembly; and

(b) Providing alternative machinery by which their views, upon matters affecting themselves, can be brought to the notice of Parliament.

III

Natives (Urban Areas) Act Amendment Bill

(Bill "for the control of the influx of Natives into and the removal of surplus Natives from urban areas" considered by Joint Select Committee of Parliament, but not proceeded with, as the Government intends to introduce a Bill on the subject during the 1936 session of Parliament.)

After considering the Bill during the 1936 session, it was moved in the House of Assembly of the Parliament of South Africa on January 19, 1937, that the Urban Areas Bill be withdrawn and referred to a select Committee to act with a similar Committee to be appointed to consider amendment of the laws relating to Native labour in urban areas, the regulation of the recruitment and employing Native labourers and the acquisition of land by Natives.

OPPOSITION OF NATIVES TO THE PROPOSED BILLS

Resolutions of 1935 Executive Committee of the African National Congress

The African National Congress was organised some twenty-five years ago to give collective expression to Native opinion. The National Executive Committees of the Congress held a joint session at Bloemfontein from August 3 to 5, 1935, under the chairmanship of Dr. P. ka I. Seme, the president-general, and passed the following resolutions in connection with the proposed Native Bills:

Re Native Areas: This Conference, although it does not accept the principle of segregation which the proposed Native Bills intend to enforce in the Union of South Africa, nevertheless desires to protest against the inadequacy of the Native Areas which are set aside for Native occupation under the said Bills. This Conference hereby begs to ask the Union Government to consider that the setting aside of at least one-third of the land in the Union, as Native Areas, would more reasonably meet the present requirements of Native occupation, with the view of allowing the Africans scope to develop along their own lines.

Representation of Natives in Parliament: This Conference considers the disenfranchisement of the Africans in any Province of the Union, as most unreasonable, retrogressive, and unjust. The Congress desire to urge the Government to reconsider the question of representation of Africans in the House of Assembly, as proposed previously in the former Bills of the Right Honourable General Hertzog, the Prime Minister of the Union, to be a more reasonable measure for doing justice to the present aspirations of the Africans in the Union.

The Congress considers the proposal to establish a Native Council for the whole Union, as being fair and reasonable, but Congress respectfully suggests that the system laid down for the election of the members of the said Council should be revised so as to conform to the principles of democrate government, the government of the people by the people for the people. Moreover, the African National Congress desires to point out that provision should be made therein for His Excellency, the Governor General, to take his place in the said Council, in his capacity as the Paramount Chief, in and over the Native population of South Africa; moreover, that it shall be the duty of said Council to advise the Minister of Native Affairs in connection with any matter which may affect the interest of the Africans, in the Union of South Africa.

This meeting of the National Executive Committee of the African National Congress sitting in joint session with the Provincial Executive Committees of the Union of South Africa, desires to express its highest appreciation of the noble part taken by the British Government to defend the League Covenant of the League of Nations; to maintain the peace among the members of the League of Nations. The Congress hereby begs to urge the Union Government as member of the League of Nations, to give its full support to Great Britain, France, Russia, and the other powers who are doing their best to avert the repetition of the horrors of war on this Continent.

This Conference hereby resolves to reserve the publication of its further observations on the Native Bills for the consideration of the General Annual Conference of the Congress which has been summoned to meet at Bloemfontein immediately after the Great African Convention, which shall take place on December 16, 1935, for the special purpose of considering the said Native Bills.

Government Calls Meeting at Pretoria of Native Chiefs and Leaders to Discuss the Bills

On September 6, 1935, a meeting of representatives of the Union of South Africa and Native chiefs and leaders was held at Pretoria.

"As you all know you have been summoned here," said the Acting Minister of Native Affairs, Mr. R. S. Stuttaford, in opening the conference of chiefs and African leaders of the Transvaal and Orange Free State, "in order that the Government may hear your views in regard to the two Native Bills which a joint committee of both Houses of Parliament has put forward after a long period of deliberation. One Bill deals with the system under which it is proposed that Native opinion should be represented in Parliament and by which an opportunity will be afforded to the Natives themselves, in a Representative Council, to make their views known in regard to any legislation affecting them. The second Bill deals with the land question and provides for the establishment of a trust to administer the land reserved for Native occupation and for the extension of the areas where land may be acquired for and by Natives.

"The Government recognises the great importance of these proposed Bills to the Native population, and has, therefore, called together conferences of the Native people throughout the Union for the purpose of ascertaining the views of as large a number of representatives of the different sections of the Native people, as possible. Five of such conferences have been arranged, one in Natal which has already been held, one in Mafeking, one in Kingwilliamstown, one in Umtata and this one in Pretoria which is representative of the Transvaal and Orange Free State Provinces.

"It is, therefore, for this purpose that you are here today. I am very pleased to see such a large and representative gathering which I am sure must be able to place before the Commission the views of every section of Native opinion in the two provinces. I know that what you say in this conference will receive every consideration by the Government and I would impress upon you the responsibility which attaches to your deliberations. You will listen carefully to the explanations which are given to you, for the words used in legal documents, such as these Bills are not easily understood in all their significance and you will express your views with restraint and moderation and with a due sense of the importance attaching to the occasion."

Mr. D. L. Smit, Secretary for Native Affairs, then explained the Bills to the conference, and after the chiefs and delegates had asked questions particularly with regard to the land problem, the conference went into committee and discussed the principles underlying the Bills in the evening session, Mr. T. M. Mapikela, presiding. Finally, a committee, consisting of Chiefs, Sekhukhune, Mohlaba, Lucas Mangope and Charles Mopedi, Drs. A. B. Xuma, James Moroka, P. ka I. Seme, and Messrs. H. Selby Msimang, R. V. Selope-Thema, J. R. Rathebe, Keable Mote and H. B. Nyarthe was appointed to draft resolutions to be submitted to the Government on the Bills, and the following are the resolutions which were unanimously adopted by the conference and presented to the Secretary for Native Affairs by Paramount Chief Sekhukhune, supported by Chiefs Charles Mopedi and Lucas Mangope.

"As the chiefs and delegates to this conference were only given two weeks notice of the conference and were not supplied with copies of the Bills in advance, and as the policy underlying the Bills is one of political, territorial, and economic segregation, and it is the intention of the Government to amend further the Natives Urban Areas Act to complete its general policy, and in view of the importance and gravity of the situation and the very limited time at the disposal of the conference, and the fact that this policy affects posterity, this conference is unable at the moment to give a matured and considered decision on the fundamental principles and details involved for the following reasons:

(a) The chiefs and delegates were not conversant with the principles involved;

(b) They had not time to obtain the mandate of the people they represented;

(c) The Bills are not available in the vernacular and are, therefore, beyond the comprehension of the majority of the chiefs and delegates;

(d) The chiefs and delegates are not at the moment in a position to visualize or locate the proposed released areas, nor do they know to what extent the released areas are occupied or owned by missionaries, Africans, or private bodies;

(e) It is the intention of the Government to take a Native census next year and in the opinion of this Conference the Native Bills should be held over until the Native population in the scheduled and released areas and on private farms has been ascertained through the census.

This Conference, therefore, respectfully asks the Government:

(1) To translate the Bills into the various Native languages;

(2) To appoint a mixed commission to investigate the scheduled and released areas with a view to assuring the chiefs and the public as to what areas are really and actually granted to them under the Native Trust and Land Bill;

(3) To convene an Union conference of African chiefs and leaders during the next year to consider the whole Native policy."

Government Calls Meeting at Kingwilliamstown of Native Chiefs and Leaders to Discuss Native Franchise

At the fourth Government conference on Native franchise held at Kingwilliamstown, Cape Province, in September, 1935, African chiefs and leaders replied to the statement that the Cape Native Franchise is of no value to the African people. The reply was laid before the commission by Paramount Chief Velile Sandile, supported by Messrs. R. H. Godlo and J. M. Dippa:

"In reply to the statement that our vote is useless, we wish to point out that (1) In the first instance it caused the first advance by the whites to the blacks, and this contact, unattained elsewhere in South Africa, produced masses of friendly Europeans acquainted with our interests by reason of this contact and common bond. (2) It has given us an effective right and power to secure protection against much unjust projected legislation. (3) It is directly responsible for the framing of the Native Affairs Act of 1920 with its Native Conference. Local councils, and commissions. (4) It is the influence of this vote that secured the ear-marking of one-fifth of the poll tax for direct allocation to Native development. (5) It has saved the Cape from the Lands Act and its harsh operation so lucidly depicted in Sol. T. Plaatje's book, 'Native Life in South Africa.' (6) It killed the 1917 Native Administration Bill and thus saved all the Bantu of South Africa from the second ill-digested Act. (7) It has hung up the present Native Bills since 1926, thus keeping the door open for a future genuine franchise for the Northern Bantu. (8) It successfully prevented the Maori system of separate representation in the Cape election of 1904 from being applied in this country with its inferior franchise based on colour discrimination. (9) It has saved many Native farms situated in so-called neutral areas. (10) It has kept out the Pass Laws when it was sought to have them introduced in 1887. (11) It has effectively protected its possessors from the pin pricks of the Curfew Bell Laws. (12) It has saved us from evictions from towns and enabled us to own property therein."

Findings of the All-African Convention Held at Bloemfontein, Orange Free State in December, 1935

"In the opinion of this National Convention of African chiefs and other leaders the policy of political segregation of white and black races embodied in the Representation of Natives in Parliament Bill is not calculated to promote harmony and peace between the two races, for the logical outcome of its operation will be the creation of two nations in South Africa whose interests and aspirations must inevitably clash in the end and thus cause unnecessary bitterness and political strife. The political segregation of the two races can only be justly carried out by means of the creation of separate states, and this, besides being undesirable and impracticable, is not contemplated under the Land and Trust Bill.

"The denial to African people of participation in the Government of the country of which they are an integral part on the basis of common citizenship is not only immoral and unjust, but will inflame passions and fertilize the soil in which propagandists will sow the seeds of discontent and unrest. The danger of denying to a people the right to work through constitutional channels for the improvement of its conditions is supported by the history of European countries and particularly in the first half of the nineteenth century.

"Another principle of these Native Bills is to set up the white man as the Trustee of the Native people and to permanently relegate the Native people to the position of a child race. This ought to mean that the Europeans are exercising in the interests of the Africans a disinterested tutelage for as long as this population is itself unable to take care of its welfare. This principle further implies that the trustee himself has no interest in the affairs he is administering beyond the welfare of the ward. But where the white man forms part of the permanent population as is the case in South Africa, the conflict of interests militates against the utmost good faith which a trustee ought to show in the discharge of his duties and responsibilities. Under such circumstances this convention is convinced that the only policy which will

adequately safeguard the vital interests of both sections is one based on the principle partnership. This principle of partnership should find expression in all the Councils of the State.

"The common assumption that the South African conception of Trusteeship is identical with that evolved and pursued in her Colonies by Great Britain we believe to be erroneous and misleading. The policy followed by Great Britain in her possessions and Protectorates is that of trusteeship to be eventually superceded by full partnership, namely, Responsible Government and Dominion Status as is instanced by the development of the relations between Great Britain and India. This is the direction in which British Administration in Nigeria, Gold Coast, Uganda, and Tanganyika has moved and is moving. In these territories where Native interests are paramount in theory and very largely in practice, there are no rights, duties, and obligations which are closed to Africans merely on grounds of race colour. The hope that the paramountcy of Native interests will be achieved in segregated areas dotted all over the country is diametrically opposed to the facts of the South African situation. In a country like South Africa where the interests of the racial groups are so inextricably interwoven, the attempt to deal with them separately is bound to defeat its own objects, and the placing of the destinies of the underprivileged groups in the hands of the one dominant group, however, well intentioned, is fundamentally wrong and unjust.

Political Equality

"In the light of the above considerations the convention is convinced that the only way in which the interests of the various races which constitute the South African nation can be safeguarded is by the adoption of a policy of political identity. Such a policy will ensure the ultimate creation of a South African nation in which while the various racial groups may develop on their own lines socially and culturally, they will be bound together by the pursuit of common political objectives.

"'The Convention contends that this object can only be achieved by the extension of the rights of citizenship to all the groups. The idea that the granting of full political rights to the African people would constitute a menace to the peaceful development of the Union of South Africa is disproved by the history of the Cape Colony prior to Union. In that colony the wars and racial friction which prevailed between white and black prior to the enfranchisement of the non-European may be contrasted with the harmonious and peaceful relations which have characterised the contact of racial groups during the last seventy-five years.

Democratic State

"We recognise that the exercise of the political rights in a democratic state demands the possession on the part of those who enjoy them of a reasonable measure of education and material contribution to the economic welfare of the country. The Convention is, therefore, not opposed to the imposition of an educational, wage or property qualification as a condition for the acquirement of political privileges, and believes that such measures would adequately protect the interest of the White population in whose favour the dice is heavily loaded in view of the extension of adult suffrage to White men and women. In short, we believe a civilisation test such as was contemplated at the National Convention in 1909-10 is equitable but that the criterion of race or colour which is implied in these Bills is contrary to democratic Government and is calculated to engender and promote feelings of hostilities and ill-will between White and Black.

Day of Humiliation

"This Convention is, therefore, opposed to the abolition of the Cape Franchise and reiterates its firm conviction that the Cape Native Franchise is a matter of such vital importance to all the Native people of South Africa that it cannot bargain or compromise with the political citizenship of the African people by sacrificing the Franchise as it is proposed in the Representation Bill. On the contrary, the Convention believes that the time has arrived for the immediate granting of the individual Franchise to Africans in the Northern Provinces.

"The Convention enjoins all African inhabitants of the Union to observe Sunday, 19th January, 1936, as a day of universal humiliation and intercession in their places of worship, public gatherings and private abodes. Prayers must be offered for the Almighty's guidance and intervention in the dark cloud of the pending disenfranchisement of Cape Natives by the Parliament of South Africa.

A Direct Appeal

"This Convention makes a direct appeal to the honourable members of the Senate of the Union Legislature, nominated by the Government for their special knowledge of the reasonable wants and wishes of the Native population, to make strenuous efforts in opposing the passage of the cloud that disenfranchises Cape Natives in the Representation of Natives in Parliament Bill, and otherwise to use their vote to defeat other objectionable features in the Native Bills. Furthermore, that the Governor-General as Supreme Chief of the Natives, be requested to refrain from assenting to the passage of this clause if passed by the Joint Session of Parliament.

"This Convention feels that it is imperative to appeal to His Majesty, King George V and the Parliament of Great Britain, as the present representatives of the original beneficient donors of the Cape Native Franchise for an expression of their opinion in the event of such treasured gift being abrogated by His Majesty's Government in the Union of South Africa, without reason.

"This Convention commends the policy adumbrated in the present Native Bills to the close study of African inhabitants in the Protectorates of Basutoland, Bechuanaland, and Swaziland, particularly in regard to the proposed future incorporation of the Protectorates in the Union."

(Signed) A. B. Xuma,
Chairman of Executive Committee.
(Signed) A. M. Jabavu,
Convenor of Sub-Committee

Resolutions of the All-African National Convention Meeting at Bloemfontein, Orange Free State, in December, 1935

"Dr. A. B. Xuma, of Johannesburg, pointed out that there had been manhood suffrage limited to Europeans for years, whereas, in the Cape, manhood suffrage existed without colour demarcation. In 1930-31, the franchise had been extended to European women only. He desired to show that there were non-European women quite fit to have the vote, and called upon Mrs. Charlotte Maxeke, B. Sc., "the mother of African Freedom in this country" to speak.

Mrs. Maxeke drew the attention of the house to the fact that that was not only a representative gathering from all parts, but also that both sexes were represented. The cause of that great response to the call of the leaders was due to the fact that something was threatening to overwhelm the African if he was not up and doing. But there was hope. There were Africans willing to lead their people. They deserved all support. They must not be content to be spoonfed by other people, but must give their all to make the European realise that they were here and would always be here. She further reminded the convention that Unity was Strength.

THE RESOLUTIONS

The following resolutions were also passed:

This National Convention of Chiefs and other representative leaders of Bantu people regards the proper adjustment of the Land Problem as fundamental to the solution of the so-called "Native Question" and therefore welcomes the attempt of the Government to deal with this matter.

At the same time the Convention wishes to point out that the efforts of the Government in this direction are vitiated by the gross inadequacy of the morgenage of 7¼ millions which it is proposed to set out as a maximum amount of and to be acquired by the Natives Land Trust to be established under the Bill.

When it is further borne in mind that even if this morgenage were to be made available under the Bill, that would only secure to the Native population about seventeen million morgen of the total morgenage of 143,000,000 morgen in the Union, the failure to take into account the future needs of an increasing Native population will be realised. The true aim of land adjustment, we maintain, should be to provide the bulk of the Native population, which is predominantly rural, with sufficient land to allow their making a livelihood.

The fact that this aim is ignored by the Native Land and Trust Bill can only be interpreted by the African people as a vague attempt to force them out of their reserves into a position of economic dependency. In connection with Chapter IV of the Native Land and Trust Bill, this Convention desires to point out that the problems of labour, tenancy, and squatting are a direct result of the inadequacy of the amount of land set aside for Native occupation.

Further, this Convention is convinced that the restrictive provisions of this chapter are not only unnecessary but negative in effect and the Convention urges the Government to drop this whole chapter in the Bill and to take as a first step:

(a) A Union census of the Native population in order to ascertain the distribution and number of the Native people in these areas:

1. Native Reserves and privately owned Native lands.

2. Squatters, labour tenants or servants in European farms.

3. The proposed released areas.

(b) The Convention urges the Government to appoint a mixed Commission to find and investigate the proposed released areas.

This Convention welcomes a suggestion for the establishment of a South African Native Trust, but recommends that the powers of such Trust be definitely defined, and further urges the Government that in the event of the Bill becoming law, definite financial provision be made to enable the Trust to secure sufficient land for the needs of the African people, within five (5) years from the date of the commencement of the Act and also adequate additional funds to enable the proposed South African Land Trust to carry out its functions.

WOMEN VOICE THEIR VIEWS

We, the African women delegates to this Convention, on behalf of the African women-folk, wish to express our appreciation of the able and tactful manner with which they have risen to the occasion when called upon to do so by the Government at short notice, to give their opinion on the proposed Native Bills. We admire the unanimous determination to make a stand against injustice. We feel that the time has come for the establishment of an African National Council for African women on the lines similar to those of the National Councils of other races in order that we may be able to do our share for the advancement of our race.

UNION REPRESENTATIVE COUNCIL NOT ACCEPTABLE

The proposals for the establishment of the Union Representative Council are not acceptable to the Convention for they are a substitute for the Cape franchise.

The Convention holds that the Government has the machinery provided for by the Natives Affairs Act 23 of 1920, which is capable of improvement through which the Government has power to consult the African people on matters and legislation affecting their interests.

The Convention is strongly opposed to the creation of another Colour Bar in the Provincial Council under the guise of Provincial Representatives of Africans as contemplated under the proposed Representation of Africans in the Parliament Bill. The system of representation in vogue in the Cape Provincial Councils where there are no restrictions on participation of non-Europeans in Provincial matters, is in the opinion of this Convention a model which might well be adopted in the system of other Provinces as well as in the Union Parliament itself.

STIGMA ON AFRICAN RACE

The Convention agreed that as a direct result of repeated and unfair declarations by members of the Government and others to the effect that Africans are a menace in this country, a stigma has been cast, and gullibly received in South Africa to the detriment of the aborigines;

That since then and until today, the trend of legislation has been inclined to oppression and repression. Laws like the Riotous Assemblies Act, the Native Service Contract, the Poll Tax and the Pass Laws are oppressive.

The Convention feels that the Union Government has not regarded the Union Africans as part and parcel of the community of South Africa;

That the continual discrimination, politically and economically, has tended to emasculate the Africans and relegate them to a position bordering on slavery;

That whereas, compensation and consideration have been extended towards the White community by way of pensions, a White labour policy, the remission and alleviation of taxation, Land Bank assistance to farmers, the supply of milk to White children out of public revenue, the minimum wage determinations, compensation for South African War losses, and facilities for White education, very little of the legislation in this country has been devoted to assure Union Africans of their citizenship in a democratic country like South Africa;

That this attitude of the Government has violated our susceptibilities, and we now pray, as His Majesty's loyal subjects who have been patient as asses and loyal despite all these disabilities, that His Majesty's Government should consider the redress of these grievances and alleviate the black man's lot;

That this Convention fully and firmly believes that the prosperity and progress of South Africa lies solely in the contentment of each and every one of its population irrespective of colour or creed."

National European Bantu Conference

On January 29, 1936, a National European-Bantu Conference was held at Cape Town and was attended by representatives of over forty organisations both European and Native. This Conference was held late enough to allow all pure Bantu organisations to reach their own conclusions on the Bill unaffected by European advisors or helpers. Again it was early enough to precede the Bills into Parliament. The most important effect of the Conference, apart from the enormous publicity and propagandist value of the meeting, was the formation of a Committee to press the views of the Conference at every stage of both Native Bills, and, if possible, to present through Sir James Rose-Innes the Native interest at the Bar of the House.

Statement, February 14, 1936, Executive Committee All-African Convention

On February 14, 1936, the following final statement was passed at Cape Town by the Executive Committee of the All-African Convention:

"Whereas, the All-African Convention, held at Bloemfontein on December 16, 1935, had resolved that it was opposed to the abolition of the Cape Native franchise, and had reiterated its firm conviction that the Cape Native franchise was a matter of such vital importance to all the African people of South Africa that it could not bargain nor compromise with the political citizenship of the African people by sacrificing the franchise as is proposed in Clause I of the Representation of Natives Bill.

"And, whereas, the said Convention had appointed a fully representative executive committee, inclusive of Africans from the four Provinces of the Union, and had empowered this body to investigate and to use all possible methods of persuading the Government and the Hon. Prime Minister and the House of Assembly to refrain from passing this clause of the Bill;

"And, whereas, the members of the executive committee of the Convention had assembled in Cape Town since the opening of Parliament in January to initiate and negotiate with the Hon. the Prime Minister, the members of the Senate and the parliamentary representatives most concerned with the Native vote;

"And, whereas, the result of the interview of the All-African Convention executive with the Hon. the Prime Minister on February 13, 1936, was the absolute refusal of the Prime Minister to withdraw Clause I of the Bill and the substitution of an offer by him to retain the Cape Franchise in an atrophied form of separate rolls for Native voters and the right to elect three members for the Assembly, two European members for the Cape Provincial Council, and an additional two European senators;

"Whereas, the Honourable the Prime Minister has refused our pressing request to refer the Prime Minister's new proposals to our people in convention;

"Now, therefore, we have had no alternative but to assume the responsibility and adhere to our mandate, to oppose any alteration of the present Cape Native franchise.

"The All-African convention committee feels that the blame for the deadlock thus created must not be placed on them for any national repercussions that may result from the indiscretions of ill-conceived and one-sided legislation.

The executive committee is convinced that the fundamental principle of full political equality hitherto en-

trenched in the Cape Native franchise will be wilfully and unjustly violated by the passage in Parliament of Clause I of the Bill, a violation that would perpetuate the discrimination against Natives of South Africa by reason of their colour throughout all future legislation by Parliament.

"Further, the executive committee is convinced that this differentiation in electing the lawmakers of the country, of which Natives form an integral and inseparable part, cannot in any circumstances whatsoever receive their support, sanction, or ratification.

"The Committee is firmly convinced that the policy of common citizenship as expressed in the Cape Native franchise is the only one that would ensure harmony between the races and make South Africa the palladium of racial peace in Africa.

"The Committee further considers that the proposal embodied in Clause I of the Bill constitutes a departure from the spirit of the Treaty of Vereeniging, in which provision was made for the consideration of the granting of the franchise to Natives in the North after the introduction of self-government to the Orange Free State and the Transvaal.

"The Committee is convinced that the only safe form of franchise would be one which, regardless of race or colour, was based upon a common form of qualification."

Natal Congress on the Franchise and the Land Bill

The Natal Native Congress, at its meeting in April, 1936, passed the following resolutions:

On the Representation Act it was unanimously resolved as follows:

1. That the Representation Act does not satisfy the reasonable desires of the Natives of the province, namely, that of a representation adequately covering all sections of the Bantu people in Natal and Zululand. Congress is strongly of the opinion that the representatives of Natal should at least consist of six members.

2. Congress is of the opinion that the machinery of the Electoral College is too cumbersome and may be open to grave abuses or sharp practices such as existed in the English Electoral system before the Reform Act of 1832. Congress endorses the suggestion of the chiefs and leaders at Maritzburg last year, namely that the Senators and Native councillors should be elected at a meeting of chiefs and leaders.

3. Congress regards as very desirable that the four Senators to represent specifically Native opinion should be members of the Native Council so that they should be in touch with responsible and constitutionally recognised Native opinion.

The discussion on the Land Bill ended in the following resolutions.

1. Congress is strongly of the opinion that the Land Bill should be worked with and through the Representative Native Council and that such an Act would not only allay Native nervousness and fears as to their existing lands, but also result in a measure carrying the confidence and good will of the Government and the Natives as well.

2. In the event of the Land Bill being proceeded with this coming session, Congress prays that provision be made in the Bill for increasing the land under Native occupation as the Native population increases. Congress is also of the opinion that the maximum amount of land provided for under the Land Bill should be regarded as the minimum amount of land required for Native needs in view of the already over-crowded position of scheduled Native Areas and the fact that several of the realised areas are in point of fact under Native occupation.

3. Congress is strongly of the opinion that the provisions of Chapter IV of the Land Bill dealing with Squatters and Tenants are likely to cause social and economic hardships on a very great scale as they cover thousands of Natives at present living and working in European farms and Congress humbly asks the Government to proceed very gradually with this section.

4. Congress would be glad if a more specific provision could be made in the Bill as to the precise manner in which the Native Affairs Department will deal with Natives expected from the European farms and urban areas.

5. In view of the land hunger of the Bantu people of the Province, Congress welcomes the Land and Trust Bill and notes with appreciation:

(a) The removal of restrictions on the part of a Native citizen to acquire land in freehold title deed.

(b) The inclusion of our Native in the three members of the Local Committees to advise and assist the South African Native Trust.

(c) The promise by the Government to allocate monies to the S. A. N. Trust from the Consolidated Fund.

The following were general resolutions:

Congress humbly prays the Government not to proceed with the amended Urban Areas Act until (1) It has sought the views of the Native Council thereon. (2) The Land Bill has been satisfactorily disposed of.

Congress notes with great regret the fact that in the 1935-36 Prosperity Budget there was no provision whatever in the surplus disposal for Native.

Supreme Court of Cape Town Declares Native Representation Bill Valid

The Native Representation Bill Act was passed by the Parliament of the Union of South Africa, April 7, 1936. On April 17, 1936, John Geoffrey Masiu, a Cape registered voter, applied in the Supreme Court of Cape Town "for an order restraining the Speaker of the House of Assembly from presenting the Registration of Natives Bill, which he contended deprived him of valued rights, to the Governor-General for signature.

"Mr. Molteno appeared for the applicant and Mr. H. A. Fagan, K. C. for the Speaker.

"The gallery was filled with Africans, and the body of the Court with members of Parliament.

"Mr. Justice Watermeyer presided, and Mr. Justice Centilevres was with him on the Bench.

"Mr. Molteno submitted that the Bill was ultra vires. The right of the Court (he said) lies in this: That if it acceded to the proposition that the Bill was ultra vires, then the presentation of the Bill to the Governor General for certification was an unlawful act. Parliament is bound by the provision of the South Africa Act, and if Parliament goes outside them, it is acting in an irregular manner.

"Mr. Justice Watermeyer, in giving judgment, dealt first with the application for a declaration of rights. He said it was apparently based on Section 702 of the General Law Amendment Act, which gave the Court discretion to inquire into and determine any existing future or contingent rights or obligations. He was not prepared to lay down now, without a great deal of consideration, what conditions the Court would insist upon before it made use of the power. But he was quite prepared to say that in the present application, in which the rights claimed or disputed, future or contingent, were not stated in full detail, the Court would not make use of that power.

"He dismissed the application with costs."

On August 18, 1936, the Native Representation Act was again challenged in the Cape Town Supreme Court. Mr. Justice Watermeyer in chambers, ordered that a temporary interdict should be given restraining anyone from including the applicant's name, Mr. Albert Ndlwana, in the Cape Voters' Roll, or from removing his name from the list on which it now appears of persons qualified to vote at election for members of the House of Assembly, or Provincial Council pending an application by the applicant against the proper parties for an interdict.

The application on behalf of Mr. Ndlwana was made by Mr. D. M. Buchanan, with whom was Mr. Molteno and attached to the petition was the applicant's certificate of the registration, dated April 18, 1936, and the notice by the registering officer that if the petitioner's name is to be included in the Cape Native Voter's Roll, it will simultaneously or thereafter be removed from the Voters' list, on which it now appears, under the Act as passed by the joint session of both Houses of Parliament by the necessary two-thirds majority.

The petitioner submitted that the Act, No. 12 of 1936, was ultra vires the provisions of the South Africa Act of 1909, and did not justify the removal of petitioner's name from the Voters' list on which it now appears.

On October 14, 1936, the case of Albert Ndlwana came formally before the Cape Town Supreme Court where a full Bench heard Ndlwana's application for an interdict restraining the officers concerned from removing his name from the present Voter's Roll, and placing it on the Cape Native Voters' Roll.

The respondents were the Minister of the Interior, the Minister of Native

Affairs, the chief magistrate at Cape Town in his capacity of revising officer for the district of the Cape, and the registering officer for the magisterial of the Cape.

The Judge—President Mr. Justice Van Zyl, Mr. Justice Sutton and Mr. Justice Centliveres heard the application.

Mr. D. M. Buchanan, K. C., with him Mr. D. B. Molteno, appeared for applicant; and Mr. H. A. Fagan, K. C., with him Mr. A. B. Bevers, for the Minister of the Interior and his co-respondents.

Ndlwana declared in an affidavit that he was a Native and now lived at Langa. He was a registered voter in the Maitland constituency, his registration being valid according to the Electoral Act of 1918. If his name was included in the Cape Native Voters' Roll it would simultaneously be removed from the Voters' list in which it now appeared.

Opening his case, Mr. Buchanan said he had four main contentions to make. The first was that the Representation of Natives Act No. 12 of 1936, was ultra vires the South Africa Act, because a joint sitting could only validly pass an Act that disqualified a person from being registered as a voter by reason of his race and colour only. The Act in question did not disqualify anybody.

His second contention was that if certain sections of the Act, did so disqualify persons a large portion of the Act had nothing to do with the disqualification of voters, and therefore, the whole Act was invalid.

His third contention was that in any event, if the Act disqualified certain persons it was invalid in so far as it affected persons already registered as voters. Such persons could not lawfully be removed from the roll.

His fourth contention was that the joint sitting was not duly convened under the South Africa Act inasmuch as it was not convened to consider this Act but an original draft Bill which was never proceeded with nor withdrawn.

Mr. Buchanan argued that under the South Africa Act, a joint sitting was not Parliament. All the Act laid down was that for certain specific matters a joint sitting could be convened and Bills it passed on these matters would have the same effect as if they had been passed by both Houses of Parliament. They were taken to have been passed by both Houses of Parliament.

The Court ruled that the effect of the application if granted, would have been to challenge the validity of the Representation of Natives Act.

The Judge-President, with whom Mr. Justice Centliveres concurred, said the Court had come to the conclusion that the application must be refused with costs. An appeal from the decision was taken.

Representation of Africans in Parliament

On the eve of nomination of white Senators and Members of Council by Africans, the Bantu World of January 30, 1937 printed a short summary of the essentials that would be of use to prospective voters. "The Representation of Natives Bill Act provides for the election of:

(1) Three European members to the House of Assembly, and two European members to the Cape Provincial Council.

These members are elected by those Africans who appear on the present voters rolls for the Cape Province who have been transferred to a special roll framed for the purpose. To this special roll will be added any African who would have been eligible for the old voters roll.

The elections will be conducted in a manner very similar to that prescribed for the House of Assembly elections.

(2) Four European senators: one for each of the Electoral Areas, namely, (a) Province of Natal, (b) the Provinces of the Transvaal and the Orange Free State, (c) the Transkeian Territories, and (d) the Cape Province, excluding the Transkeian Territories.

(3) Twelve members of the Native Representative Council for the Union. This Council consist of the twelve elected members and four Native members appointed by the Governor-General—one for each Electoral Area.

House of Assembly

It will be observed that the election of members for the House of Assembly and of the Cape Provincial Council does not concern the Africans residing in the other provinces. The privilege of electing these members replaces the right of the Cape African voter to take part in the ordinary elections.

The provisions made for the election of senators and members of the Native Representative Council are novel to Africans, and are not well understood.

Briefly, an Electoral College is formed for each of the Electoral Areas previously mentioned.

This college is composed of a number of voting units each of which represents a certain number of taxpayers, the number of taxpayers in each unit being determined by an officer of the public service deputed by Minister of Native Affairs. The figures for each unit are published in the Gazette and the voting unit concerned may bring such determination in review before the Minister whose decision is final.

Voting Units

The voting units in each electoral Area, excepting the Transkeian Territories, are:

(1) The Chiefs of such tribes as do not fall under the jurisdiction of a local council.

(2) The local councils.

(3) The Native Reserve Boards of Management. (These exist only in the Free State.)

(4) The Native Advisory Boards.

(5) The Electoral Committees.

(6) Headmen of locations in the Cape Province which do not fall within the jurisdiction of a local council or under the jurisdiction of a Chief.

The voting strength of these units is the number of registered taxpayers domiciled within its jurisdiction. For instance, the Chief may have 5,000 taxpayers and the nomination of a candidate by him carries with it 5,000 votes. On the other hand, a Native Advisory Board may have, say one hundred taxpayers, and its voting strength will, therefore, be only that number.

Electoral Committee

The Electoral Committee mentioned above is constituted by the division of each district into not more than five and not less than three Wards, each containing approximately the same number of taxpayers, by the Magistrate of the District. The Magistrate then calls a meeting of the taxpayers domiciled in each Ward to elect a taxpayer domiciled therein who will be a member of the Electoral Committee for the district. If there are three Wards then there will be three members on this Committee. The selected members are then called upon to meet at the Magistrate's office within a week of the first meeting, and the Magistrate is required to explain the provisions of the Act and the Regulations and then call upon the Committee to appoint one of its members to act as chairman and to fix a date on or before nomination day on which to hold a special meeting at the office of the Native Commissioner for the purpose of nominating and electing a senator and two members of the Council.

Chairman of Advisory Boards, Reserve Boards of Management and local councils have to call the preliminary meeting of their bodies and proceed similarly.

Chiefs and headmen who are voting units are called together by the Native Commissioner who explains the provisions of the Act and the Regulations, and at any time after the lapse of thirty days from the issue of the proclamation providing for the elections up to and including nomination day they may attend at the office of the Magistrate to nominate candidates for the elections.

Anyone of the voting units referred to is entitled to make nominations, but it should be carefully noted that a nomination which has not two thousand votes behind it cannot be accepted by the Returning Officer for the elections.

It is a waste of time therefore for a voting unit of small strength to nominate a candidate unless other units act in cooperation so as to bring the number of votes for their candidate up to 2,000 or more.

It should be noted that Native Advisory Boards can nominate one senator and ONE member of the Council. All other units mentioned have the right to nominate one senator and TWO members of the Council, and it has been provided in connection with the election of two members of the Council that the Native Advisory Boards shall be excluded from the Electoral College for the Electoral Area.

Don't overlook the fact that the senator and the three members of the Council to be elected by Africans hold their seats for FIVE years.

Voting Qualifications of Native Taxpayers

Only those Union Natives who are registered as taxpayers of the district, or exempted from the payment of tax on the grounds that they have reached the age of sixty-five or more or are paying income tax at the rate of one pound or more per anum can exercise the vote.

Africans who have resided in Johannesburg for a number of years but continue to pay their taxes in their home districts, or being Africans who came from outside the Union and pay Union taxes only while working and residing here are excluded. The votes for the first mentioned are included in the voting power of the voting unit for their home districts.

For this reason the voting power of the local Advisory Boards and the Electoral Committee is very low.

Qualifications of an Elected Member of the Council

An elected member must:

(a) Be a taxpayer or a person qualified to be registered on the Cape Native Voters roll;

(b) Have been born in the Union and domiciled therein for five years preceding the elections and for two years domiciled in the Electoral Area for which he is elected.

The Governor-General may, in his discretion, permit a Native not born in the Union to be elected.

(c) Be a Unional national.

The disqualifications are:

(1) Six months imprisonment or more without the option of a fine;

(2) Having had an order served on him within five years under the Riotous Assemblies Act, or under the Urban Areas Act as an idle or disorderly Native;

(3) If he is an unrehabilitated, or

(4) If he has been detained in a mental institution or has been declared by a Court to be incapable of managing his affairs.

Qualifications of Senators

The qualifications are similar to those required of Senators elected in the usual way, but in addition candidates must have resided for two years in the Electoral Area.

Nomination and Polling Days

Proclamations were issued on the 31st December, last, in respect of the holding of the first elections under the Act. In each case, Wednesday, the 24th March, 1937, is prescribed for Nomination Day, and Monday the 21st of June, 1937, for Polling Day.

Attention is drawn to the Magistrate's notice in this issue calling the preliminary meetings for the nomination of members of the Electoral Committee for the district of Johannesburg. This notice should appear on the notice board of every Post Office, Police and Railway Station in the district.

Taxpayers should check up the tax identity number shown on their tax receipts with the numbers shown against the places mentioned in each Ward. They will then ascertain the number of the Ward to which they have the right to vote, and the time, date and place of the meeting in that Ward.

The Native Laws Amendment Bill

On May 17, 1937, the Parliament of the Union of South Africa enacted, "The Native Laws Amendment Bill." "Despite impassioned protests from many church and other public bodies, from responsible newspapers, from individuals in every quarter of the land and from some of the Government's own supporters, the Native Laws Amendment Bill was forced through Parliament in the closing days of the session. The Government contended that the Bill was the necessary complement to the Native Representation Act and the Native Trust and Land Act passed some months ago and that without the passing of the third measure the former Acts would be largely ineffective. The plea that the Bill should be delayed and sent to the new Native Representative Council for the Council's views went unheeded.

"This Bill is intended to amend or repeal in various directions a number of laws specially affecting Natives such as the Native Urban Areas Act of 1923 as amended by Act 25 of 1930, the Native Labour Recruiting Act of 1911, the Agricultural Holdings (Transvaal) Registration Act of 1919, the Native Land Act of 1913 and the Native Land and Trust Act of 1936. It is thus a comprehensive measure with far-reaching implications, one calculated to affect vitally both Black and White interests and to make obligatory radical changes in the lives of the Native people for whom it is primarily intended.

"The main objects of the Bill as far as urban areas are concerned are:

"(a) To make provision for the more effective segregation of Natives living in those areas.

"(b) To restrict the urban Native population to the reasonable labour requirements of the areas concerned by (i) tightening up the regulations governing the entry of Natives into urban areas 'for the purpose of seeking or taking up employment or residing or remaining therein' and (ii) the forcible removal of redundant Natives from the urban areas."

The newspaper South Africa Native opinion in its issue May 22, 1937, said, "One of the most callous injustices perpetrated on the Blacks of South Africa by the Union Parliament was enacted last Monday, when the Native Laws Amendment Bill became the law of the land. The iniquity of the law lies in its trampling underfoot all peaceful development of urban Natives for the last hundred years under the Christian and civilising influence of missionaries and philanthropists."

TRANSFER OF THE PROTECTORATES PROPOSED

Premier Hertzog for some time has been pressing for the transference of the High Commission territories to the Union; that is, Basutoland, Bechuanaland, and Swaziland. The Journal of Race Relations devoted its entire issue of April 1935 to the protectorate question. The articles presented in this issue are:

"The Constitutional Position of the Protectorates," by Sir Clarkson Tredgold, K. C.

"Native Standpoints, (I. In Favor of Transfer)" by Chief Isang Pilane.

"Native Standpoints, (II. Against Transfer)," by Chief Tshekedi Khama.

"Enquiry and Consultation," by L. Marquard.

"Die Protektoraat-Kwessie en die Naturel," deur Professor R. F. Alfred Hoernle.

"The Union and the Protectorates. Some Economic Aspects," by Mrs. Margaret Ballinger.

Umteleli wa Bantu in its issue of May 18, 1935, gave five major reasons why African opinion opposed the transfer:

"(1) African opinion is greatly opposed to the territories being brought into the Union, that opinion having been strengthened by resentment against the Native Franchise Bill and the terms generally of the Native Bills.

"(2) An important body of European sympathisers with Native interests feels that while economic forces are undoubtedly driving the Protectorates to enter the Union, transfer would be inadvisable just now.

"(3) Belief exists (which of course may be quite unfounded) that the Union may be tempted to place certain Union tribes in Bechuanaland, and poor whites of the Union in the white areas of Swaziland. This belief has been repudiated, however, as ill founded in certain well informed circles.

"(4) The belief exists among Natives that the Union's desire for the incorporation of the Protectorates may be based on the determination to get rid of all British influence in South Africa.

"(5) Dwellers in the Protectorates are greatly afraid of the Union's Native policy."

It appears that in spite of opposition the Protectorates will eventually be compelled to enter the Union. In discussing this matter in the House of Assembly in June, 1936, Premier Hertzog warned that the Union Government might apply sanctions against Basutoland, Bechuanaland, and Swaziland if the inhabitants refused to enter the Union. It was stated that the longer the inhabitants of the Protectorates remained out of the Union the more they would have to pay. It was also stated that the feeling against the Protectorates were shared by English speaking as well as Dutch speaking South Africans, and if the Protectorate Natives desired to remain under the care of Great Britain on the grounds that the Union did not know how to handle Natives they could hardly expect the facilities which the South African provinces enjoyed. It was expected that not more than two or three years would elapse before Swaziland at least would be ready to come over to the Union. Bechuanaland would probably be taken over after Swaziland, and Basutoland would follow.

It was reported that the British Government had instructed its representatives in the Protectorate to make the Natives feel that eventually they should come into the Union, and also to work with the Union to place the Natives in a better position to appreciate South Africa's intention toward them.

ASIATIC AND SOUTH AFRICAN COLOURED LAND TENURE IN THE TRANSVAAL

Ownership

The Act of 1936 concedes to Asiatics and Coloured the right to own property in various areas. These areas are of three kinds. First, there are those areas which in pursuance of the Commission's recommendations will be withdrawn from the operation of the Gold Law prohibitions because they are in predominantly Coloured occupation. Secondly, there are those Asiatic bazaars, not only on the Witwatersrand but in the Transvaal generally, which have been set up under the Municipal Ordinance of 1905. Thirdly, there are certain areas in Johannesburg which are not subject to the Gold Law prohibitions, for example, Sophiatown. In all cases, however, before Asiatics can actually acquire property in any of these areas it will be necessary for the Minister to obtain Parliamentary approval. This is no doubt intended as a safeguard from the European point of view; while the Act concedes to Asiatics the right to own property in principle, it is evidently considered that this right should not be applied to any particular area without giving Parliament an opportunity to consider the matter.

It will also be necessary, as regards Asiatic bazaars in the Transvaal, for the municipal council concerned to agree to ownership by Asiatics before Parliament is approached.

Exemption from Gold Law

As regards the policy of exempting land from the Gold Law prohibitions, a policy first introduced by the Act of 1932, the Act of 1936 provides for two methods of exemption. The first method applies to areas. In this case the exemption will be absolute and permanent, but, because in these areas Asiatics will be able to own property, the approval of Parliament to their exemption will be necessary, as explained above. The second method of exemption is intended to apply to those individuals who trade or reside outside the exempted areas. In these cases any individual site which has been recommended for exemption by the Feetham Commission may be exempted by the Minister without the necessity of Parliamentary approval. The exemption of these individual sites will be cancelled if and when they cease to be occupied by Asiatics.

Cancellation of Title-Deed Restrictions

Another all important provision of the Act is that which cancels the operation on exempted land of title-deed restrictions against Coloured occupation. The Select Committee was of opinion that it would be pointless to exempt land from the Gold Law prohibitions if it remained subject to similar restrictions contained in title-deeds. They, therefore, decided that exempted land shall be freed from all restrictions against Coloured occupation, whether contained in the Gold Law or in title-deeds.

Health Control Measures

Another advantageous provision of the Act from the Indian and Coloured point of view is that which will enable the Minister, through the agency of the Administrator of the Transvaal, to ensure that municipal services are maintained at a proper standard in exempted areas and Asiatic bazaars. If, for example, roads are neglected, or street lighting is deficient, it will be possible for the Minister to initiate suitable corrective action.

Company Ownership

Another important provision affect the ownership of land by Asiatic companies and shareholders. Most of the land so owned is situated in exempted areas, and, with the grant of proprietary rights in those areas as provided by the Act, the earlier restrictions against ownership by Asiatic companies and shareholders will no longer apply. As regards land owned by private companies which is situated outside exempted areas, shares or debentures in such companies were protected by the Act of 1932 only when held by Asiatics. They are now protected under the present Act when held by Asiatic companies and by European trustees on behalf of Asiatics, provided that they were acquired before May 1932.

Protected Individuals

A further favourable provision affects the rights of those individuals who were established in areas such as Springs, when they were brought under the Gold Law prohibitions for the first time in 1932. Those individuals have been given a right similar to that accorded to those persons who are protected under the Act of 1919, that is to say, they may move from their present site to another site, though they must obtain the approval of the Minister before doing so.

Registers

There is another important provision of the Act which is designed by the Government to check illegal occupation of proclaimed land in the future. This consists of the compilation and maintenance of elaborate registers. In these registers will be kept a detailed and up-to-date record of every area in which Asiatics may acquire the ownership of land, including exempted areas and Asiatic bazaars; of every individual site which has been exempted from the Gold Law prohibitions and of every person who is protected under the provisions of the 1919 Act. In order that these registers shall be kept up-to-date, persons who have the right to move under the 1919 Act must inform the Minister whenever they move from one site to another.

Administrative Action

The Act of 1936 completes the legislative work necessary to the policy laid down in 1932. But a good deal of administrative work remains to be done. It is now necessary for the Minister of the Interior to examine the recommendations of the Commission both as regards the exemption of areas and the exemption of individual sites. When the Minister's examination of these recommendations is complete he will publish the individual exemptions, and, as regards areas, will prepare a resolution which will be submitted to Parliament in the session of 1937. This resolution should also include places like Sophiatown and the Malay location in Johannesburg, which are not subject to the Gold Law prohibitions but in which it is hoped that Asiatics will be allowed to own property.

HOUSING OF NATIVES

The February, 1937, issue of The Journal of the South African Institute of Race Relations contains an article on, "The Housing of Natives by Public Bodies," by F. Walton Jameson. Among the interesting facts presented in the report were the following:

"It has been customary in South Africa to select the least valuable land and site within or without the municipal area and allocate this area for a Native location.

"The location thereafter springs into being, either ordered or disordered and usually consists of single or two-room types of dwellings, and, in a great many instances, of the barrack type, i. e. low rows of single or double rooms attached. The barrack type of location also lacks separate fenced frontages to each apartment. In the Karoo, the siting of the location is usually on barren ground fully exposed to the force of the cold southern winter winds. Wind buffers are never considered. In more favourable climatic and soil conditions, the Native people are more favourably situated in their housing conditions. Trees can be planted to buffer the cold winds, or in very hot climates, trees afford shade and also break the full force of gales. Generally, however, it may be said that few towns in South Africa have emerged beyond a system of close grouping of one or two room types of dwellings of barrack-like appearance.

"Notable examples of a desire to progress along the lines of providing for the health and welfare of the Natives in the form of ordered housing schemes will be found at 'Orlando'—eight miles approximately from Johannesburg; 'Langa'—eight miles from the commercial center of Cape Town; 'Batho'—two and one-half miles from the commercial center of Bloemfontein; 'Lamont'—eight miles from the commercial center of Durban; 'Native Village'—three miles from the commercial center of Pietermaritzburg.

"Johannesburg and Cape Town are notable examples of the large scale, sound planning and development of municipal schemes to provide well built burnt-brick dwellings in a Native township.

"In Durban and Pietermaritzburg, the planning is on a smaller scale, but it is no less important in conception and development.

"Bloemfontein follows different lines; the buildings there have been built by the Natives themselves, under the direction of skilled white supervisors. In the other four towns referred to, building construction has been carried out by skilled artisans working for contractors. In the five schemes, the barrack type of layout and construction of dwelling has been entirely departed from. The schemes in every way breathe an atmosphere of home life which is almost universally absent from other municipal Native housing schemes.

"In Bloemfontein, the dwellings are not complete in all that is desirable, particularly with regard to flooring material and, of course, the standard of construction generally. There the dwellings are of two types. Type one consists of dwellings built by the Natives themselves from their own sketches, as approved by the Native Administration Department, affording more commodious dwellings than the type built from the designs of the public authority. Type two consists of dwellings of two rooms, each 12' by 12', built in burnt-brick by Natives to the order of stand-holders from the public authority's design.

"The cost of the latter type is approximately one hundred pounds. The land in all cases is leasehold. The value of material supplied by the Municipality to builders to be refunded by the stand-holder, is approximately fifteen pounds to twenty-five pounds per dwelling costing one hundred pounds each. The size of the land allowed for each dwelling is 75' x 50', with an additional 75' x 50' as an allotment garden free of cost, for the purpose of growing mealies, pumpkins, and vegetables in summer.

"The areas set aside for allotment gardens are distributed at convenient sites in and around the township, and are from ten to twenty acres each. These areas are fenced and subdivided into plots of 75' x 50', which are demarcated by ploughed furrows and then allocated to approved stand-holders on their request, and in the discretion of the Municipal Native Affairs Administration.

"Apart from the cost of the dwelling, which is paid for by the stand-holder, he has only to pay 7/- per month to the public authority for administration services—water, street lighting, rubbish removal, and the maintenance and general upkeep of public roadways.

"The Bloemfontein scheme is not perfect. The two-room dwelling type, attached to another dwelling at right angles, and with earth floors, cannot be acclaimed as solving the sociological requirements of Native family life. The size of ground alloted to each house, together with the low rental charges, however, form a weighty set-off against other disabilities; and in criticising the Bloemfontein model, let it always be borne in mind that an important consideration in all sub-economic housing schemes is that the rentals should be within reach of the bread winner's incomes.

"A three-roomed dwelling is sociologically essential to a family consisting of father, mother, and four children, where two children are over twelve years old, one male and the other female. A factor, however, which, in the mind of the worker, outweighs the sociological index is his low-economic condition. If the wage earner cannot rent three rooms because he cannot pay for three rooms, all the pleading in the world on sociological grounds leaves him cold. We are trying to square the circle when we endeavour to provide a dwelling to meet the sociological requirements of a family of six at a rental beyond the economic reach of the bread winner.

"Public authorities in South Africa are also being driven by economic considerations to depart from sound sociological safeguards when considering housing schemes for Natives, because the Native is a sub-economic wage earner. By common, yet unpremeditated consent, public authorities are attempting to solve the urban Native housing problem by curtailing essential sociological requirements and subordinating these requirements to the economic needs of the occupier.

"Where is this going to land us? It is certainly not without justification under the stringency of municipal finance, and it is an expression of a wholesome desire to provide improved conditions of living for Natives within their economic reach.

"I think the public impulse to better the housing conditions of Natives is excellent, but at best the effort is only a part solution of the problem of adequate housing accommodation. If the accommodation afforded by the public authority is within the means of the occupier, well and good, but if the accommodation fails to meet family sociological and economic requirements, then the dwelling will become further over-crowded and slum conditions will emerge.

"Now it may appear the height of folly to build only two-roomed dwellings for a family of six, but, if a dwelling of three rooms is insisted upon, then economic pressure will force the tenant to let the third room to lodgers—a practice which is even encouraged by the public authority in Bloemfontein.

"As long as dwellings are let at rentals beyond the economic reach of the tenant, so long will these evils of over-crowding have to be faced. There are many other ways of illicitly meeting unduly high rentals which need no specific reference here. What is of more importance, however, is to face the facts as we know them and endeavour to find a solution.

"The peak of slum conditions, where these adverse conditions obtain, is found in congested areas where the barrack type of dwelling is in vogue. The lesser evils associated with insufficient accommodation is found in separate dwellings built on separate plots in the township or village type of layout as opposed to the barrack type."

RACE RELATIONS IN UNION OF SOUTH AFRICA

The South African Institute of Race Relations

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VI. Social welfare activities—planning and initiation of schemes, and co-ordination of agencies.

VII. Conferences, regional and national, on problems of race relations.

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Aspects of Race Relations in South Africa

(Addresses delivered at a public meeting held in the Cathedral Hall, Queen Victoria Street, Cape Town, on January 22, 1934, under the auspices of the South African Institute of Race Relations.)

BOOKER WASHINGTON'S PHILOSOPHY OF RACE RELATIONS AND ITS APPLICATION TO SOUTH AFRICA

BY DR. J. E. HOLLOWAY

UNTIL RECENTLY, DIRECTOR OF CENSUS AND IS NOW ECONOMIC ADVISOR TO THE TREASURY

"I have chosen as the subject of my address, Booker Washington's Philosophy of Race Relations, because the views of this great Negro leader seem to me to be pertinent to one important aspect of the problem of race relations in South Africa. The subject moreover seems peculiarly appropriate at this meeting of the Institute of Race Relations, one of whose objects is to work for peace, good will, and practical cooperation between the various sections of the population of South Africa, terms which aptly describe Booker Washington's general approach to the subject of race relations.

"Let me commence by saying a few words about Booker Washington. It would be a mistake to consider him as distinguished merely because he was a Negro, just because he was the most outstanding man of a race which has hitherto (whether for lack of ability or opportunity need not detain us here) produced but few outstanding men. It is clear from a consideration of his life and speeches, from the accounts of men who knew him, and from the abiding results of his work, that he has the right to rank among the distinguished men, irrespective of race or colour, whom America has produced.

"In general, therefore, we may describe his interracial philosophy as follows: Seek points of cooperation and avoid points of conflict. If you will exploit all the fields in which cooperation is possible, you will find sufficient to engage your attention and occupy your energies for the time being. When these fields have been properly tilled, they will open the road to others which may be similarly dealt with. If on the other hand you engage in conflict you will dissipate your energies without securing positive results. Begin at the bottom, not at the top. 'Cast down your buckets where you are.'

Application to South Africa

"This line of action, to which he adhered throughout his life, is, to my mind, also applicable to South African race problems, and it is for this reason that I have chosen this subject for tonight's address. I was immensely impressed with it coming as I did from a recent investigation of the economic conditions of Native in South Africa. This investigation had impressed me with the large amount of urgent work there is to be done, work of an economic developmental nature, most of which is neither the subject of controversy nor controversial by nature. The thought occurred to me that if only all the people who interest themselves in the Native question in South Africa could concentrate their energies on the things on which they agree how much fine constructive work could not be done, work which would benefit immensely not only the Natives but also the country as a whole.

Constructive Programme

"As an immediate agreed programme I suggest therefore the following: Get busy on agricultural and health problems and problems of urban amelioration. As soon as you are properly launched on these the need for demonstrators, nurses, and other types of trained Natives will obtrude itself. Proceed to train them. This will give direction and purpose to your Native education, much of which is lacking in it at present.

"I have sketched here an initial programme built on the foundation of concentration on points of agreement. Such a programme must necessarily grow as the work develops. Problems solved will simplify problems now considered insoluble. My main plea is that it sets us on a line along which constructive effort is possible, instead of dissipating our energies on fruitless controversy."

SOME FACTORS IN THE SOUTH AFRICAN RACIAL SITUATION

BY PROFESSOR H. A. REYBURN, CAPE TOWN UNIVERSITY

What Is Race?

"The first point I want to make is in reference to the word 'races'. We are dealing with race relations, and we should try to clear up, even in an academic way, what we are talking about when we speak about races. We all know what races are. In South Africa they are: English, Dutch, Jewish, Bantu (which have several races), Coloured, and so on. The point I would like to make is that not one of these is a pure race; they are all mixed. There is no pure race in South Africa, and there has not been in historic times. The European race is a complete mixture. Anthropologists have tried to decide what they mean by separate races, and if you follow their guidance you find a list of rules consisting of averages—average size of head, average length of face, and so on.

"What you call a race is not a single clear cut thing but the grouping of a number of different averages. When we speak about race, we very often confuse what we are talking about with something which is different, namely, people. If you take things on a large scale the differences between races are nothing like so important as we think they are. The chief differences between races are physical, not mental. What we know about the mental difference is, practically, nothing at all. We have no assured knowledge giving us a line of difference betwen the different races. If you took the mental products of any one race and handed them to an expert to determine what race a member of it came from, the expert could not tell you.

Race and Nationality

"Race is the foundation very often of something else, namely, of nationality. Nationality is entirely a mental or spiritual product. A nation or a people that holds together by some mental bond. If any group ever gets a bond of that kind then, to all intents and purposes, it becomes a people; if it is a large group, you call it a nation. That means several things. It means, for one thing, that people held together by spiritual bonds constitute a nation. It means that people are not made once and for all, but that they can alter. In South Africa races have gone under, and different people have come to the front. Take as an instance the French Huguenots. When they arrived at the Cape, they spoke their mother tongue only, and had their own religion, customs and ideals, but they are all good Dutchmen now. Race is less important than many persons imagine; it is less important than spiritual bonds, ideals and feelings.

Racial Attitudes

"One of the things we ought to do is to examine what are the bonds of feeling that hold us together and also hold us apart; what ideals lump us together on one side as Europeans which distinguish us from the Bantu. I will take only the major features of the case I have never yet seen a clear, comprehensive, scientific statement of the ideas the Europeans have of themselves as Europeans, or what they hold the Bantu or Natives to be. Nor have I seen a statement by the Bantu describing themselves and their ideas of the Europeans. I have, however, seen some statements tending in that direction. I was startled and shocked by them, for I did not think that I, as a European, was as bad as all that. I have found that the ideas and attitudes of the ordinary European to the Natives are things of which he is not really conscious. He has never worked out the assumptions on which his own mind proceeds, and when these assumptions are stated definitely and clearly to him, he regards them as a slander.

"One feature that is largely overlooked is this: one of the main factors in the racial situation is fear. The attitude of the average European towards the Native is, very largely, based on fear, but, when you tell the European that, he says it is a slander. I was even more startled to find what the Natives' view of us was. The Native has a great deal of respect for the white man, for the white man's ability and power. Alongside with that, nevertheless, goes a great deal of disrespect for the white man's unfairness and for the things the white man does. What I feel sorry for is that, in some respects, there is an increasing disrespect.

"Another point I would like to suggest is this. We speak about the Bantu, and we at this moment use the term to cover people speaking four different languages. To begin with, they were more than four different people. One of the notable characteristics of the Bantu is their tendency to divide. In the old days, the Cape Colony was in contact with Natives who kept on sub-dividing. What stopped that sub-division was the presence of the Europeans. If there is now one Bantu people, the reason for that is that European pressure has produced a certain solidarity on the part of the Natives. The actions of all South African governments, the actions of the farmers, the action of the newspapers, the action of public opinion are all tending —and have been tending for a long time—in one direction: in consolidating the Bantu people, and giving them a class or a national feeling. The difference between the Mosotho and the Zulu means little or nothing to the European, and it is beginning to mean nothing to the Natives themselves. We are bringing these people together socially. Again, we have in the back of our minds the idea that we can keep the Bantu people in a certain fixed place in the social and political structure. We have not made a very good job of it, but our efforts have consolidated the Bantu. With the best wish in the world, we have passed a number of laws, some times for the protection and some times for the taxation of the Bantu. Our actions have been bringing into existence a thing which formerly did not exist—a Bantu nation."

HOW NON-EUROPEANS CAN CONTRIBUTE TOWARDS A BETTER SOUTH AFRICA

BY MR. D. D. T. JABAVU, FORT HARE NATIVE COLLEGE

"My subject is: 'How Non-Europeans can cooperate in order to bring about a better South Africa,' a rather wide subject. I thought perhaps I would take the negative side of this first, namely, how in the first instance we came to be divided, though now we are trying to get together. By the phrase 'non-European,' we mean the Coloured, the Indians and the Bantu.

Effects of Act of Union

"In my opinion the division which took place was due to the Act of Union, which for the first time divided the population of this country into those of European descent and others. The mere division is not necessarily harmful, as we live divided and have always done so, but when a division is used in order to give advantage to one section at the expense of another section then there is something sinister about it, and that is what the Union Act of 1909 carries with it. The implications which have flowed from that division have been numerous. That Act puts a premium upon the white colour, or upon the colour amongst us that comes nearest white. I am divulging no secret when I say that the Coloured races in Cape Town are strictly divided according to their gradations, whether they are nearly white or nearly black. I know that one friend of mine had to leave Cape Town because his hair did not conform to Cape Town requirements. Such a flow of evil has resulted from that initial clause in the constitution affecting those of us who are not white.

Need for Good Will

"Now the idea is to talk about these things in our Native Congress, and to ask why we are divided like this, in order that, after getting our own house in order we may be able to go to the Europeans and ask them to follow suit. Some people are inclined to regard that Congress as something rebellious or wrong. It is our aim to produce a white South Africa, not in the sense we often see that phrase used in the press, but in the sense of blending the several colours, as the colours of the rainbow are blended. Let all the colours be happy and harmonious and then you will have a white South Africa. This diversity of colour we wish to use, nor for sinister purposes, but to create good will. I have noted a phrase from a speech by Booker Washington, to the effect that we can be separate in matters social, separate as the five fingers of the hand, and yet as solid as the five fingers of the hand in things essential. I had the pleasure of living with Booker Washington, in his house, and in his addresses to the school he often used to reach the level he attained in the speech he delivered at Atlanta. We can keep as separate as the fingers, and yet be one. Good will is the thing that will join us together. I suggest in all humility that that is the thing this country needs, good will amongst all the races or peoples, as you choose to call them.

Racial Contributions

"This country is full of talent. At a meeting in a Native area one old man got up and said: 'Look here, gentlemen, we have much to thank the Dutch people for; they taught us how to work.' Then he explained that before the white people came to this country we did not bother much about hard work, whereas, today we know how to work. I may say that in my district those who come from the Boer farms of the middle west are the only people who know how to work energetically. Among many other things we owe the knowledge of how to work to the Dutch race. The British have shown us business. The British people are people of business, and we learn that from them. The Indians teach us frugality, how to make something out of almost nothing. The Coloured people are full of ambition to be better and better and better. We Bantu are full of physical strength.

Racial Characteristics

"Someone said: 'We do not understand a few things about the average person of the other race.'

"I will tell you a few things we blacks fail to understand about the white man. The white man is very sensitive, and he gets angry very quickly at our faults. Then he has not the same sense of humour that we have—otherwise he would be able to understand us, and be patient with us in many things. Our people understand that the average white man is constantly worrying about his superior status. I speak from experience, for I have travelled very often in steamers where I was the only black object. At first I was looked upon as a suspicious person; people seemed to be chary upon coming too near me, lest they should lose their superiority. But if I kept my place of inferiority, and did not become too tiresome, then I was gradually approached, and we soon became friends.

"The average white man seems constantly to be thinking of his position of supremacy, fearing lest we should deprive him of it. I can tell him that there is no black man who is anxious to govern the white man. No black man wants supremacy over the white man. The black man is simple-minded and is satisfied with a little happiness. I do not know what the word 'equality' means. No black man is pining to eat in the white man's house, or aspiring to marry a white lady. A white man does not like competition with us non-whites; then why the white man has thought fit to match himself against the supposedly inferior races is difficult to understand.

"One thing we blacks do understand, however, is that the white man regards us as his perpetual heritage on which to exist. The white men claim that we should not aspire to their position, until we have finished our apprenticeship, which I gather extends to a period of two thousand years. In Johannesburg we blacks are not allowed to ride on the trams. On one occasion I was allowed to do so with a white man, because I passed as his servant, but when I was alone and tried to ride on the tram, I was turned away, presumably lest I claimed equality or supremacy.

"On the other side, we blacks are optimists; we blacks know how to smile, even when we are hungry. Poverty does not alter our expression, as it does that of a white man. We know how to sing at our work. We blacks are not lazy, but we do not want to work more than is necessary. Our heads, on the average are bigger than those of white people; at any rate they are tougher. The grey matter inside those black heads is far back. We need to improve that grey matter, for the country is being held back, because it regards most black heads as hat racks. The black people are very fond of church edifices; I was almost going to say that the black people are very fond of religion, but I will say church edifices. A few years ago I was told that there were 115 churches registered in Pretoria; today, I understand that there are nearly 250.

"We are said to be unintelligent servants. I can understand that, for as a race we are not servants, but masters. That is why you find us so unintelligent sometimes. We are non-aggressive, if we are left alone. Our natural wants are few, but when we see motorcars and motorcycles we take everything the world can offer. We are very fond of imitating the white man, but he does not like that.

Native Needs

"Strangely enough, we Natives do not want to develop along our own lines. We see better things in other lines. Our life is a hard struggle, but we have to smile, because our difficulties are so numerous. One of our difficulties is: how to lead a civilised life in our slums. Other difficulties are how to build a good house on small wages and how to educate our children on our limited means. Take, for instance, a Native living in the Transvaal and earning only L2 10s a month. How is he going to raise a family and pay rent out of that wage? I have heard of a case in Johannesburg where a man employed by the Town Council receives only L2 10s a month, half of which goes back to the municipality in the shape of rent. He has to support a wife and children. These are some of the difficulties which make our life a hard one.

"In our villages our life is just as hard. Although Dr. Holloway says that the first solution of the problem will be found in the country districts, the difficulties there are just as bad as they are in the urban areas. The country Native may have enough food, but he has not money enough with which to buy clothes or to pay hut tax and dog tax. Natives, like the Europeans, have to buy their soap and coffee. The Natives have been taught to eat civilised food, which costs money and the lack of money makes Native life a hard struggle. I wish I could picture to you the hard life it is for the Natives in the Reserves.

Native Leadership

"My next point is: what can Native leadership do under these circumstances? The Native Leader knows, or should know, where the shoe pinches. He has the advantage of white experience, and can draw on the wisdom of his white leaders. It is just as dangerous to lead a people out too quickly as it is to do so too slowly. This is where a black leader is needed. We have three kinds of leadership: leadership purely by Europeans, leadership in joint councils, as here, and, thirdly, leadership of the Bantu by themselves. All these three types of leaderships are required, I think. It will be long before we Natives shall be able to dispense altogether with white leadership. Nevertheless, there is plenty of scope for us to work amongst our people. We have plenty of Native and Coloured organisations. I will not enumerate them all, but we have forty organisations. We have political associations, the I. C. U., the voters' association, child welfare societies, the A. P. O., the Native Councils, and meetings of chiefs in the Transvaal and the Transkei. Even the witch doctors have an association, although by nature they should work in the dark. Then we have Native social and civic clubs, which imitate European social functions. We have sports clubs, athletic associations, and musical and literary societies. We have a high school which was begun by a black man. That is an achievement for a man of the Bantu race. We have newspapers. We have many teachers, and we have about six different associations in connection with which teachers meet and study and think over their conditions. Then there are traders in all our towns. Even in Cape Town there are black people with some good stores. Then we have women's weaving clubs, and in the Transkei, a weaving school for black people. We also have people's banks and farmers' associations, and so forth. An essential thing for Native leaders is that they need to study. They forget the importance of study respecting their own people. They should study books even when written by people other than their own. They can learn a great deal in that way.

"The Natives you see in the towns are only about 10 per cent of the Native population: 90 per cent are on the land. I disagree with Dr. Holloway when he says that we should begin the solving of the problem in the rural areas, at the expense of the towns perhaps. No, we should push on I think with both, because in the towns we have the most direct contact between black and white. The impression we blacks make upon the Europeans in the town counts a good deal, and legislation in the country starts on the impressions left by the town Natives. Compulsory education is possible, and should I think, be applied in the town areas. That is where our leaders are found. Publicity, the whole Native press is in the towns. Therefore, the town Natives, although small in population, are in a way just as important as the rural Natives.

Achievements

"I think I might give you a sketch of something which has actually been done under Native leadership. In 1918, we began a movement for the formation of Native farmers' associations. Today we have over forty of those. In 1918, we had only one school of agriculture which had very few students, whereas, today, we have four schools and many pupils. We have seventeen Native agricultural shows every year, and we have wool depots where Natives are taught to sort their wool, and to send it direct to the harbours, so as to eliminate the swindling of the middleman. We have over 100 demonstrators. We have people's banks and cooperative societies with 25,000 pounds saved, and one branch has over 3,000 pounds saved. And now I am thankful here to be able to put in a good word for the Government. We have had much encouragement from the Government in the formation of these associations. They said that as we were busy helping our own people, they were prepared to help us, and to my surprise, the Government were able to help us with actual cash. We seemed to be able to get anything we wanted from the Department so long as they were assured that we were carrying on improvement among our people.

The Non-European Home Market

"The non-Europeans are in a position to help South Africa by developing ideas of frugality and endeavour among their own people. If we can get black people to produce more mealies, and to sell and export them, I think the white man is going to benefit from that. This country is full of people who think that European success is going to be built upon Native repression. There is nothing more true than that European health cannot be built upon Native disease. When the Natives have more cash, more whites will be needed to look after that cash, in the stores and in the banks. The more money there is the better for the whites. We need help in the direction of improvement, and we shall need help for a long time from Europeans in the way of more markets for our produce, profitable markets. You have a huge untapped market in the Reserves. It is strange that the Government spends money on overseas markets, and neglects this market in the country. If you develop this local market it can never be taken away by the people overseas. We black people are bound to live in South Africa, and you may be thankful that the Native is very prodigal. He spends his money as fast as he gets it, and this benefits the country.

A Solution

"Lastly, I believe there is a solution: the improvement of the non-Europeans economically. If this country can help us to improve the non-European races economically, then we are going a long ways towards solving the problem."

Race Relations in 1936

A South African Survey

The following report on Race Relations in 1936 was made January 25, 1937, at the meeting of the Council of the South African Institute of Race Relations in the University of Witwatersrand, Johannesburg.

LEGISLATION

The Native Bills

"Last year's survey closed with an account of the division of opinion on the Native Bills and with the statement that 'among Europeans the conflict of principles in racial policy had become sharper, the issues more distinct.' The 1936 survey may well open with a short account of the controversy over the Representation of Natives Bill which flared up with the opening of Parliament in January 1936.

"The Bill, it will be remembered, proposed to limit the Native franchise in the Cape Province to those on the voters' roll at the passing of

the Bill, to provide for the election of four European Senators by Native electoral colleges to be set up throughout the Union, and to establish a Native Representative Council of twenty-two, to which the electoral colleges would elect twelve Natives and the Government would nominate four Natives, the remaining six members being European Government officials.

"Conferences of chiefs and other representative Natives convened by the Minister of Native Affairs and the all African Convention, consisting of 400 delegates of Native organisations, had shown quite unmistakably that Native opinion was opposed to the Bill, and a number of religious and other bodies interested in Native welfare had also expressed themselves in opposition to the Bill. Many members of Parliament also felt that the Bill went too far in depriving the Cape Natives of the right to personal vote. There was very great doubt, too, of the course which the main opposition—the Nationalist party—would take on the Bill, since most, if not all, in this party would have preferred to abolish all forms of Native representation in Parliament, a view also held by a considerable number of the Prime Minister's followers. Since it had been understood that members of the Government party would be free to vote as they chose on the Bill, it was thus by no means certain that the Bill would be carried by the necessary majority of two-thirds of the membership of both Houses of Parliament sitting together. The effects of the defeat of the Bill upon the political situation were likely to be very considerable, so that the Bill was introduced into Parliament in a tense atmosphere. The excitement was increased by rumours of the possibility of the Native leaders accepting a compromise. For some weeks several members of Parliament with Native constituents had been engaged in an effort to secure a compromise that would maintain the right of the Cape Natives to exercise the personal vote, but in the election of special parliamentary representatives, as had been proposed in the Bill, which had been rejected by Parliament in 1929, they sought to persuade the Native leaders to put this forward as a request to the Prime Minister, and the Prime Minister himself made the same suggestion in an interview with the leaders, but, after a long and anxious discussion, they refused to do so, on the ground that their mandate from the Convention did not permit them to propose the compromise. It was found, however, that the compromise would secure the almost unanimous support of the Government party and the Prime Minister thereupon withdrew the Bill and introduced another ('Bill No. 2') which embodied the terms of the compromise and maintained the right of Cape Natives to a personal parliamentary vote, but on a separate register and for separate representation. 'Bill No. 1,' had endeavoured to reconcile three different opinions. (1) By the abolition of the Cape Natives franchise it had tried to satisfy those who held that Natives should be excluded from any form of political representation; (2) By the establishment of the Native Representative Council it had tried to satisfy those who thought that Natives were entitled to be heard in all matters affecting themselves; (3) By the special representation in the Senate and the establishment of the Native Representative Council it had met the views of those who, while agreeing that the Cape Native franchise should go, were prepared to give Natives a definitely limited share in political power and were concerned to find another form of Native representation. A fourth viewpoint was not satisfied: that which considers the Native population as an integral part of the state and entitled to qualify for citizen rights, although not necessarily on the basis of adulthood, as in the case of Europeans. 'Bill No. 2' represented a gain to the third view. It did not satisfy the first and the fourth. The new Bill was passed after long and stormy joint sittings of both Houses of Parliament, but with an ample margin for the requisite two-thirds majority. Among the many notable features of the debates was the declaration of the leader of the Nationalist party—the Hon. Dr. D. F. Malan—that his party favoured the separate representation of the Coloured people. Outstanding also was the speech by the Hon. J. H. Hofmeyr,

the Minister of Education, Interior and Health, opposing the Bill in the third reading.

"An effort to persuade the Supreme Court that the new measure had not been passed in accordance with the technical requirements of the South Africa Act proved unsuccessful.

"Later in the session the Native Trust and Land Bill was passed with very few amendments. This was the second of the measures which Select Committee of Parliament had been considering since 1927. While carrying further the principle of the territorial separation of Native land rights from those of non-Natives, as laid down in the Natives Land Act of 1913, it made provision for the release of seven and a quarter million morgen of land from the restrictions of that law, and established a Trust with extensive powers to purchase and administer land for Natives. The Prime Minister announced, at an early stage in the discussions, that the Cabinet had decided to set aside ten millions pounds, or as much more as might be necessary to enable the Trust to acquire the additional land. Fearing that discussion on the actual land to be released as scheduled in the Bill might cause the Bill to suffer the fate of the efforts made nearly twenty years earlier to release land for Native occupation, the Government decided not to accept any amendments to the schedule and strongly discouraged any discussion of it.

"The Bill as passed also makes it clear, in Chapter IV, that outside the Native Areas of the Natives Land Act of 1913, and those acquired under the new Act, Natives have no permanent rights of occupation, and may reside on farms belonging to Europeans only so long as they are in the service of Europeans, either as full time servants or as duly authorised labour tenants, wives and minors, however, being permitted to remain with their men-folk.

"The Act came into force on August 14, 1936, but the application of Chapter IV was suspended, since a great deal will have to be done to enable the Natives to move into the new areas before the stringent provisions of Chapter IV can be applied. No time has been lost by the Native Affairs Department in acquiring land. Under the Act, Crown land in the released areas was vested in the Trust and other land has been purchased. Active steps have been taken, under a newly appointed Director of Native Settlement, to place Native families on the land thus acquired, and extensive plans for the agricultural development of the new areas are being put into operation.

"Thus in one session of Parliament two measures have been passed which aim at carrying political and territorial segregation several stages further. How far they will take the country along this road time only will tell. And what their ultimate effects will be on race relations in the Union it is not possible to judge now. At the moment, among the vast majority of Europeans there is a sense of relief that measures which have been before the country for many years have been placed on the Statute Book, and there is also the quaint hope that the 'Native problem' has been solved—for the time of this generation at any rate. Among thinking Africans there is a great deal of resentment against the use of political power by the white man to abolish that franchise which was to them a symbol of their political manhood. They have, however, withstood the temptation to boycott the Representation of Natives Act, and are turning their attention to the selection of their representatives. They are also alive to the vital importance of the provisions of the Land Act to their people.

"A third measure designed to complete the turn of the segregation screw—the Urban Areas Act Amenment Bill—was not brought forward into Parliament; but a departmental committee appointed by the Minister of Native Affairs surveyed the situation in the urban areas of the Union, and a new Bill—the Native Law Amendment Bill—has been drafted on the results of their entries. The Bill was published on December 31, and its purpose is to amend the law relating to Natives in urban areas, to the regulation of the recruiting and employment of Native labourers and to the acquisition of land by Natives. The Bill has since been withdrawn and the subject matter re-

ferred to a joint Select Committee of Parliament.

Aliens Bill

"There were numerous references in the press during the year to the likelihood of the Minister of the Interior and the Nationalist leader each bringing measures before Parliament for the control of immigration, and since the close of the year the Minister has gazetted an Aliens Bill, which is likely to provoke considerable controversy.

"The immigrants during 1936, numbered 5942 as against 2425 in 1935. In the light of the anti-Semitic agitation, which will be referred to later in this review, it is interesting to note that the S. A. Jewish Board of Deputies in a pamphlet 'The Jews of South Africa,' claim that for the five years 1930-1935 the immigration of Jews averaged 907 per year, or about 40 per cent of the total immigrants. The figures for 1936 are not available to me at the time of writing, but the publication mentioned states that an unusually large number of Jewish immigrants from Germany arrived in the latter part of 1936 because they knew that changes in the law were imminent.

"In the circumstances, consideration of the wider question of the control of immigrants tends to be restricted by concentration upon the Jewish aspect. This is unfortunate, as such aspects as the effect of restricted immigration upon the demographic tendencies of the country are entirely overlooked.

Land Tenure by Asiatics and South African Coloured People in the Transvaal

"The recommendations made by the Transvaal Asiatic Land Tenure Act Commission in 1935 in regard to this subject were considered in 1936 by a Select Committee of Parliament, and as a result, a Bill was presented to Parliament which was practically an agreed measure and became law as the Transvaal Asiatic Land Tenure Amendment Act of 1936. The Act provides that:

"(1) Asiatics and Coloured may own property in three types of areas in the Transvaal (a) those withdrawn from the operation of the Gold Law prohibitions because they are in predominantly Asiatic and Coloured occupation; (b) Asiatic bazaars set up under the Municipal Ordinance of 1905; (c) areas not subject to Gold Law prohibitions, such as Sophiatown, Johannesburg. In all cases, however, the Minister must obtain the approval of Parliament to Asiatics and Coloured acquiring property in these areas and, in the case of the bazaars, the consent of the Municipality concerned must first be obtained;

"(2) Restrictions in title deeds against Asiatic and Coloured occupation in the exempted areas are cancelled on the exemption of the areas;

"(3) Restrictions against the ownership of land by Asiatic companies will be removed in the exempted areas. Land outside these areas may be held by Asiatic companies and European trustees on behalf of Asiatics, provided they were acquired before May, 1932.

"(4) Asiatics and Coloured persons established in areas brought under the Gold Law for the first time in 1932 may move from one site to another, with the Minister's consent;

"(5) A register of exempted areas, individual sites exempted from the Gold Law, and persons protected under the Act of 1919 is to be set up to check illegal occupation;

"(6) The Minister has power to insist upon Municipalities maintaining efficient municipal services in exempted areas and bazaars.

"Thus the Act of 1936 completes the legislative work consequent upon the policy laid down by Parliament in 1932. There now remain the difficulties facing the Minister in securing agreement of Municipalities and the European public to the exemption of specific areas. The position on the Witwatersrand has been made more difficult by the recent remarkable industrial and commercial expansion. Whole areas formerly occupied by Coloured and Indians have been taken up for the accommodation of works and other buildings.

ADMINISTRATION OF JUSTICE

Police Commission

"A public outcry for an investigation into the conditions in the police force followed notable trials of senior police officers.

"In the case of Rex vs. Opperman, a detective sergeant was convicted of defeating the ends of justice by falsely securing the conviction of a bottle-store licensee under the liquor laws. Astonishing disclosures made by several witnesses, who alleged corruption amongst senior members of the police in Johannesburg, led to the arrest of the Head of the C. I. D of the S. A. Railways and of other senior officers on charges of defeating the ends of justice. The trial was followed with the keenest interest throughout the country. It resulted in the conviction of the police officer and an accomplice.

"An earlier trial resulted in the conviction of a Major in the railway police and an accomplice for inciting a person arrested for the theft of gold bullion to dispose of the gold to them.

"As a result of these disclosures, and in response to the public outcry, the Minister of Justice arranged for the appointment by the Governor-General of a Commission consisting of a Judge of the Supreme Court and two well-known Advocates each with considerable experience as an attorney-general. The terms of reference appear to be wide enough to cover not only the many kinds of complaints made against the police in recent years, both in the courts and in the press, but also to permit of investigation of the conditions of service and methods of training in the police force.

Relations of Police and Non-Europeans

"In the survey of 1935, typical cases were quoted of (1) assaults by Police on non-Europeans and (2) assaults by non-Europeans on Police; references were also made to complaints by non-Europeans of the use made by the Police of the 'pick-up van.' Several convictions of policemen for the assaults on Natives were reported during the last year also, and in one instance, the sentence was a fine of 100 pounds or twelve months imprisonment. Convictions of policemen for theft from Natives were also reported, the sentence in one case being ten days imprisonment with hard labour in each of seven counts. There were, however, several cases reported in which Native or Coloured complainants were held by the courts to have made false charges against policemen. The view was taken by more than one magistrate that no general outcry against the police had led complainants to make unfounded allegations, especially where they themselves were accused of offences.

"The pass and taxation laws are held responsible for much of the unpleasantness between the police and Natives. An incident was mentioned in the leading article of The Star of May 6, 1936, in which a Native going out to call a doctor to his dying wife was arrested for being out after the curfew hour. He spent the night in a cell while his wife breathed her last. A case which attracted general attention came before the magistrate at Durban in September, when a Native welfare official of the Durban Corporation and his wife, both well-known as social workers, were arrested. In discharging the accused, the magistrate said: 'This is a most unfortunate case. I do not want to suggest to the police department what discretion they should use in these matters, but I certainly do think that with Natives of this calibre, educated and enlightened as they are, discretion should have been exercised and the constable should have refrained from arresting them.'

Durban Riot

"On April 1, a disturbance broke out among Natives in Durban when twenty Natives attacked a non-European police at a municipal beer hall. Fortunately no lives were lost. The riot led to the appointment of a Commissioner to enquire into the causes of it. The Commissioner in his report found that the disturbance had been anticipated if not formented by European elements in the town unfriendly to the Union police force which on that day assumed the duty of the borough police force. While exonerating the police force from charges of brutality on the occasion, the Commissioner said: 'It is unlikely that the seed sown by the rumour would have yielded such a crop if there had not been the fertile soil of uneasiness and apprehension in which to plant it. It is improbable that this uneasiness and apprehension has been entirely allayed and that the stories of police brutality and abuse of the pick-up-vans are completely discredited, and it is consequently of the greatest importance that, if the South African police are to gain the confidence of the better elements of the Native population, the force must use the utmost

circumspection in its dealings with them and see that its methods are characterised by scrupulous fairness and a nice consideration of their feelings.'

"In view of the agitation in the press and elsewhere, the Minister of Justice was approached by the Institute of Race Relations and other bodies to include in the terms of reference of the Police Commission the subject of the relations between the police and non-Europeans, and this has been done. Considerable evidence on the subject has already been taken by the commission, which is endeavouring to follow up every specific allegation of police ill-treatment of non-Europeans. It would be inadvisable to comment here upon the press reports of the evidence given before the Commission. The hope may, however, be expressed that, whatever truth may be found in the allegations against the non-European public, the Commission will be able to suggest ways in which the relations between the police and non-Europeans can be made such that the non-European communities can increasingly regard the police as their friends and protectors, and that the police can count upon the moral and practical support of these communities in dealing with wrong doers. It is pleasant to refer to the cases where the lives of non-Europeans have been saved by policemen. Constable Thomas Zanie saved a non-European woman and child from drowning at the Hoonap River. Sergeant Vlok saved the lives of two Native prisoners when a pick-up van caught fire. Sergeant Loots saved two Natives trapped in a blazing car.

Treatment of Prisoners

"Numerous protests in the press against the practice of the police of driving handcuffed gangs of Native accused and convicted offenders through the streets between the gaol and the courts led the Johannesburg Municipal Native Affairs Administration to urge the use of vans for this purpose. This is now being done. It had long been a complaint of Natives that the practice was not only unnecessarily humiliating to those who found themselves in the gangs—often for comparatively trivial offences, but that it also derogated from their respect for the forces of law and order.

"A strong attack on the condition of the prisons of the Union was made by the Honourable Mr. Justice Krause in an address to the National Conference on Social Work held in Johannesburg in October. After paying a well deserved tribute to the Director of Prisons (Colonel Beyers) for his efforts at prison reform, Judge Krause said that it could not be too strongly emphasised that the general rule in dealing with the law breaker is to send him to prison. He advocated (1) the examination of delinquents by alienists; (2) that prisons should be altered constructionally to permit of redemptive work; (3) separation of mentally defective and sexually degenerate from other prisoners; (4) compulsory segregation in work-colonies of the won't works; (5) establishment of special institutions for the habitual criminals. Judge Krause drew special attention to the part played by the pass system and other special laws relating to Natives in sending large numbers of Natives to prison. 'The sooner the Pass Laws are scrapped, the better it will be for the community and the fewer Natives will crowd our prisons.'

Sentences on Natives

"Complaints continue to be made of inequality in the sentences imposed upon Natives in the Court. As indicated last year, the complaints are mainly (1) that no consideration is given to the capacity of an accused to pay where a fine is imposed; (2) that the sentences are out of proportion to those imposed on Europeans.

Legal Aid

"It is regretted that the scheme of legal aid for the indigent, more particularly Natives, referred to in last year's survey, has not so far been set in motion in the Johannesburg magistrates' courts. There are grounds for hoping that the remaining difficulties will soon be resolved and that, early in 1937, the scheme will be in operation. As approved by the Minister of Justice, the scheme is as follows:

"1. The Transvaal Incorporated Law Society and the Johannesburg Society of Advocates will form panels of Attorneys and Advocates who will be prepared to give their services and will appoint someone to act as Secretary of the combined panels.

"2. The Senior Public Prosecutor and his staff to select from the day's roll of undefended cases those cases (if any) that they consider call for defence arrangements.

"N. B. If, during the course of the trial of any undefended person, the presiding judicial officer considers that the case should be defended, he should stop the trial and request the Senior Prosecutor to make the necessary arrangements in accordance with the general scheme.

"3. The Senior Public Prosecutor to arrange for the Secretary of the Panels to be notified of cases for defence and for the accused to be informed of the facilities available to him.

"4. The Secretary of the Panels to arrange for the defending Counsel and/or Attorney, to be detailed for the service and to get into touch with the accused.'

"As a result of the discussions, the Department of Justice has directed magistrates on the Witwatersrand area that undefended persons committed for trial should, after committal at the preparatory examination, be informed of the facilities available to them in the Witwatersrand Local Division of the Supreme Court for their defence, should they not already have made arrangements. The facilities are as follows:

"Accused persons on informing the Crown Prosecutor's Office, in the course of the preliminary interview, that no arrangements have been made for their defence are all advised of the facilities for Dock Defences.

"If they desire to avail themselves of the facilities, they can do so upon payment to the Registrar of the Court of a small fee—3 pounds and 3 shillings being the minimum required.

"Upon proof of payment, Counsel is appointed through the Bar Council on advice from the Crown Prosecutor's Office.

"Upon completion of the case, Counsel collects his fee from the Registrar.

"In these cases, as in Pro Deo Defences, which is a different system, Counsel is appointed by the Secretary to the Bar Council strictly in rotation, but it is open to any member of the Bar to refuse a Dock Defence.

"The system of Dock Defences does not appear to be very well known and it has accordingly been agreed that Magistrates committing accused persons for trial before the Witwatersrand Local Division shall inform them of the system in vogue.

"It is, of course, to be clearly understood that the system is only meant to apply to those persons who are unable to pay any more than the nominal fee demanded by the Bar Council, and Magistrates should advise persons of this fact.'

Assaults

"It was reported in the press (26-9-36) that the Minister of Justice had addressed a circular to all public prosecutors in which he had stated that he had considered the question of the prosecution of Europeans for assaults on Natives and had arrived at the opinion that the disposal of such cases by way of the admission of guilt is undesirable. Consequently, instructions were given that, in all such cases, the accused should be brought to trial in the ordinary way.

"While there were many cases reported of assaults by Europeans on Natives and by Natives on Europeans, and several were fatal, they did not present themselves unusual racial features. Throughout the country Europeans use fire-arms freely and these frequently figure in cases of assaults upon Natives. In at least one case, in which a Native was alleged to have murdered a European, the farmers formed a commando to seek out the culprit. Fortunately, the forces of law and order in South Africa have so far proved adequate to prevent such instances developing into racial conflicts.

Juvenile Delinquency

"The Committee appointed to investigate the growing problem of juvenile delinquency, mentioned in last year's survey, has not yet reported. Meanwhile, efforts have been made to deal with the large numbers of delinquent Native children to be found in Durban and Johannesburg. In Durban and Pietermaritzburg, three methods are being tried: (1) An experiment in the commitment of Native juvenile offenders to selected Native chiefs, headmen, and kraal heads has not so far proved successful; (2) Adoption by Natives which has also not been successful; (3) Transfer of delinquents to the care of institutions already established

certified under the Children's Protection Act for this purpose; (4) Establishment of a probation hostel. In Durban and Johannesburg, probation hostels have been established for Native juvenile offenders, and the warden and board of the Diepkloof Reformatory are trying out experiments in the training and placement in suitable homes of the juvenile inmates of that institution. A similar hostel for Indians is to be established near Durban.

"It is expected that during the coming session of Parliament, legislation on this subject will be introduced to assist preventive and remedial efforts.

Natives and Statutory Offences

"The extent to which statutory offences are responsible for the conviction of Natives in the Courts is hardly realised by the public. The statistics given below, and kindly supplied by the Director of Census and Statistics, need little explanation. The figures for 1936 are not available so early in the year, so that the latest figures are those for 1935:

PREDOMINANT OFFENCES COMMITTED BY NATIVES

	1930	1935
Native Taxation Act	49,772	68,727
Possession of Native Liquor	35,777	63,038
Urban Areas Act	20,877	32,620
Municipal Regulations	25,912	37,860
Pass Laws	42,262	41,645
Native Labour Regulations	23,293	20,583
Drunkenness	15,995	19,203
Master and Servant Laws	15,861	14,404
Theft—Common (Under 50 Pounds)	13,388	16,415
Assault—Common	18,166	17,314
Trespass		11,255
Location (Reserves) Rules and Regulations		13,567

In 1935, the total of serious crime was 18,055, while other offences totalled 447,257.

"The extent—about 88 per cent, to which statutory and revenue offences are responsible for the large total of 465,312 Native convictions is a matter which should receive careful consideration.

ECONOMIC CONDITIONS

Employment

"The employment position showed improvement during the year, as the following monthly indexes of employment in industry show. They are calculated on the base of July 1935—1000.

Month	European		Non-European	
	1935	1936	1935	1936
January		1,015		1,067
April		1,053		1,112
July	1,000	1,056	1,000	1,112
October	1,018	1,069	1,042	1,132
November	1,026	1,070	1,056	1,136

"In the Mining Industry, the following figures (according to the monthly bulletin of the Department of Mines) show the expansion in employment in the Industry.

Month	Year	Eur.	Non-Eur.
December	1935	43,176	367,894
November	1936	46,029	387,363

(N. B. The above statistics were kindly supplied by the Department of Census and Statistics.)

"Detailed statistics regarding other industries are not available.

"It is interesting to note that in the Gold Mining Industry, the opening up of further opportunities for Europeans and non-Europeans are in about the same ratio, so that their inter-dependence is well demonstrated. The following figures kindly supplied by the Transvaal Chamber of Mines show how the expansion in employment in the coal and gold mines of the Transvaal has affected the different classes of non-Europeans:

Natives	1935	1936	
Union	158,268	173,599	+ 15,331
Protectorates	49,435	55,191	+ 5,756
East Coast	70,733	76,115	+ 5,382
Tropical Areas	1,245	1,621	+ 376
Coloured	1,115	1,149	+ 25
Indians	171	168	+ 3

"It should be noted that the figures relating to Native labour do not show the number of individual Natives who worked on the mines. The President of the Chamber of Mines was reported in October as saying that the number of Native labour engagements from all sources during the previous twelve months was 276,271.

"Late in the year it was announced that, as a result of an inter-change of Notes between the Union and Portugueses Governments, and as a temporary measure, the maximum number of Natives which may be recruited from Mozambique has been raised from 80,000 to 90,000.

"It was also reported that further facilities are to be provided for the recruitment of Natives from north of latitude 22 south. Meanwhile, the forcible repatriation of Natives from the Rhodesias and Nyasaland has been suspended.

"It is hoped, so it is stated in the press, to relieve the famine of Native farm labour, both by direct recruitment of extra-Union Natives for the farms and by the expulsion of unemployed Natives from the towns.

"There are so far no indications that shortage of labour has had any appreciable influence upon Native wage rates. Towards the end of the year, the Middelburg Town Council decided to increase the wages of Native employees because of the shortage of labour. This is the only instance noted.

"Certain areas of the Union are closed to recruitment for the mines, but efforts made by the Kokstad Municipality, Chamber of Commerce, and Joint Council of Europeans and Natives to persuade the Government to open East Griqualand to recruitment for the mines was successfully opposed by the farmer's associations of the area.

"On the other hand, a committee appointed by the Governor of Nyasaland reported in April urging that the emigration of males from Nyasaland is having deplorable results.

"An important discussion on the conditions of the recruitment of Native labour took place in the International Labour Conference at Geneva in June when a convention was adopted. This was strongly opposed by the Union Government and employer delegates because it provided, among others, for the payment by the recruiter or the employer, of all expenses incurred by the worker in travelling to the place of employment. The proviso was strongly supported by worker delegates. It is unlikely that it will be ratified by the Union. An account of the convention and of the discussion on it was published in Race Relations, November 1936.

Employment Policy

"In announcing a new road policy for the Transvaal, the Administrator informed the Provincial Council in April that a permanent force of skilled and semiskilled Europeans would be employed on the extensive road works about to be inaugurated. They would be accommodated in suitable houses on provincial property, their rates of pay would be increased and unskilled work would be allotted to Natives, but no indication was given of the wages to be paid.

"In June, the Johannesburg City Council approved of a motion that its European labourers be trained for semiskilled and skilled work.

"As indicated earlier, there has been considerable expansion both in European and non-European employment, and it is not possible at this date to ascertain to what extent European labour has been substituted for non-European. In the Railways and Harbors Administration this policy was pursued, Indian and Native employees of long standing being replaced by Europeans. In response to an appeal ad misericordiam, the Minister agreed to retain these non-European workers in the services of the Administration at the same wages—but on the other work. Speaking in Parliament on March 19, 1936, the Minister said, 'We do not take on any non-European labour except in very exceptional circumstances. I do not think we took on a dozen during the year, except casuals . . . Except for a few casuals, the white labourers usually get on the permanent or temporary staff. Usually they are permanent, non-European labourers are, however, taken on the basis of casual labourers.'

"In a letter to the United Party Congress held at Pretoria in March 1936, the Secretary of Labour wrote: 'The Government does not propose to introduce legislation designed to prevent the employment of any particular race in specified occupations.' He pointed out that the Industrial Legislation Commission had reported against measures designed to the wholesale displacement of Natives by Europeans, and went on to say that 'the department feels that direct legislation based on racial distinctions is impracticable. It proposed to pursue the policy, which has already had some success, of including in wage-regulating measures provisions which will ensure the employment in industry of a reasonable proportion of civilised labour.' Amendments to the existing legislation are to come before Parliament in 1937 to facilitate this method.

"The President of the Durban Chamber of Commerce in April, expressed disagreement with a policy which aims at the exclusion of Natives from employment or which uses wage regulation measures for the purpose of sub-

stituting European labour for non-Europeans.

"A resolution was adopted by the Orange Free State United Party Congress in October urging the prohibition of Natives from driving motor cars belonging to Europeans. The resolution received particular attention in the press because the Prime Minister spoke in support on the ground that he considered Natives 'lacked the necessary instinctive ability.' A statement issued by the Johannesburg Joint Council of Europeans and Africans thereafter quoted a report of the Safety First Association, which held that 'European male drivers are responsible for a much larger percentage of street accidents than is commonly supposed . . . .' and that 'non-Europeans do not figure so frequently in the accident records as is generally believed, and, for the period over which it was possible to make a careful analysis (i. e. nine months) it will be observed that the non-Europeans show, on the aggregate, a much higher standard of careful driving than do Europeans.' The Prime Minister has since stated that he does not propose to pursue the matter further.

"The frequency with which this subject recurs in public discussions suggests that it deserves fuller investigation on scientific lines.

Wages

"A number of organisations interested in Native welfare passed resolutions in favour of improvements in the wages of Natives and other unskilled workers. The Department of Labour intimated that the wage board would in 1937, institute enquiries into wages in unskilled occupations in certain towns. As indicated earlier, the Government policy is to press for such minimum rates as will encourage the greater employment of 'civilised labour.'

Famine Relief

"Early in the year famine conditions were reported from Native areas in the Northern Transvaal, Zululand, Natal, and the Transkei. There were widespread complaints that, owing to existing legislation, farmers were able to obtain mealies for their cattle at 8/6 a bag, while Natives were starving because mealies could not be sold to them below the regulated price. In some instances 22/6 a bag was quoted. The Native Administration reported that it was actively engaged in relief measures. It supplied maize to Natives at the rate of 10/- free on rail, and arranged with the Railways for a special railage charge of 6d. per bag instead of the regular charge of 2/-. The local trader was permitted to put on an extra 1/- as his own charge for supplying. In addition, public works were put into operation in Native areas, on which employment was offered to unemployed Natives. The Administration complained that in some areas, Natives refused to cultivate land, or to work on relief works because they had heard that the Government was supplying mealies free. Farmers' Associations passed resolutions protesting against the measures taken. In at least one instance the Association complained that the Natives wouldn't work because Government rations were supplied, whereas in fact no relief had been given.

"The new harvest and increased employment relieved the situation; but the discussion in Parliament and outside emphasised the fact that agrarian conditions in Native areas differ so greatly at any one time that confusion often results from attempts to generalise from specific situation. During the year an illuminating example of differing conditions was found in the Transvaal, where in one Native area the crop was so plentiful that the people refused to harvest the whole crop, while the Natives of a nearby area trekked there to sell clay pots in exchange for grain to feed their starving families.

"A laudable effort was made by the Zoutpansberg Joint Council of Europeans and Natives, by means of printed and oral propaganda, to encourage the Native people of that area to conserve their grain.

Native Taxation

"The figures given earlier of Native convictions show that the convictions under the Native Taxation Act have increased in recent years. In 1935, the total was 68,727, showing a decrease of 864. It is possible that the total for 1936 will be even less. Some of the earlier increase can be attributed to much greater success in tracing tax defaulters, while the recent decrease may be due to more employment. The number of convictions is still appallingly high.

"Throughout the press of the country, numerous letters from Europeans appeared during the year appealing for a reduction of the Native General Tax, and during the Albany parliamentary election, many questions were asked on the subject. The agitation has led to the presentation of a petition to Parliament signed by over 20,000 Europeans over twenty-one years of age asking for either the abolition of the General Tax or the devising of a more equitable basis.

"At present, Native services such as education and agricultural development are dependent upon the proceeds of Native taxation, and this fact must of course, be borne in mind when the petition is considered. Opinion is also divided as to the extent to which Natives should be taxed and the basis of that taxation. Several suggestions have been made, and these will be found in a carefully prepared statement on the subject which appeared in the Institute's Journal Race Relations for May and August, 1936. It is hoped that the Government will cause a fresh enquiry to be made into the effects of the present system of Native taxation upon Native life and into the most equitable method under which Natives can contribute their fair share to the national exchequer.

RACE RELATIONS

Anti-Semitism

"Propaganda against the Jews in South Africa was carried on by the organisation known as the 'Grey Shirts'. Numerous meetings were held in various parts of the country and literature distributed. At a few centres there were clashes in the streets and at meetings between 'Grey Shirts' and Jewish young men. In several centres 'Grey Shirt' candidates were put forward at municipal elections and at provincial elections, but without much success. The discussion in Parliament on the Aliens Bill during the coming session will no doubt reflect the increased attention given to this subject by the public. Efforts have been made from time to time to persuade the Government to introduce special legislation to deal with the Movement; but the Minister of Justice holds that the existing powers of the Government are adequate. General Smuts, speaking at Roodebank, near Standerton, on December 1st, appealed to Afrikaners for toleration, and condemned 'this war on the Jews'. Dr. Malan, at Riversdale on November 21st is reported as saying that he intended to introduce a Bill into Parliament to provide 'that only persons who could assimilate with other people' should be admitted into the Union. He is said to have declared that 'Jews never assimilate with any other race.'

"Meetings to protest against the influx of immigrants from Germany, more particularly the Jewish immigrants were held, and a great many letters appeared in the press on the subject, which is dealt with further in the Aliens Bill.

South West Africa

"The Commission appointed by the Governor-General in 1935 to report on the existing form of government in the Mandated Territory of South West Africa reported in June 1936. The report reviews the system under which the Territory is governed and also the causes of dissatisfaction and dissension, and contains joint and independent recommendations by the three commissioners.

"The main causes of conflict between the European sections of the population are held to be (a) The demand for the recognition of German, with English and Afrikaans, as an official language; (b) The increase from two years to five of the period of naturalisation; (c) Dual nationality claimed by the German section, more especially in view of automatic naturalisation under the existing law; (d) The Union's land settlement policy, which is held by the German section to be designed to swamp it; (e) The activities of Nazi movements in the Territory.

"Considerable dissatisfaction among all sections with the financial and other aspects of administration is found to exist, and important recommendations are made.

"Each of the three commissioners makes his own recommendation regarding the form of government. Mr. Justice van Zyl proposes complete absorbtion in the Union's political structure. Mr. Justice van den Heever recommends that the provisions of section 151 of the South Africa Act and the Schedule to the Act be applied to the Territory, which would thus be administered by the Prime

Minister of the Union, with the advice of a commission appointed by the Governor-General, legislation being by proclamation, subject to ratification by the Union Parliament. Dr. Holloway agrees with Judge van Zyl that the proper functioning of representative institutions should be the aim, but does not agree that the Territory should be administered as a fifth province of the Union, as some of the present provincial functions could not, under existing conditions, be peacably and effectively carried out in the Territory. He recommends that the Territory be for the present administered by the Administrator with the advice of a nominated advisory council and under the control of the Union Government, but that Native Affairs, Land Settlement, Education, Mining, Justice, and the Police be dealt with by the Union Government. An announcement in the Press states that the Government does not propose to alter the administrative system of the Territory; but no doubt there will be full discussion in this session of Parliament on the whole situation in South West Africa.

"The position of the non-European population receives consideration and the more important recommendations are:

"(1) That more active steps be taken for the development of the non-European races in the direction enjoined by Article 222 of the Covenant of the League of Nations; and that the Union Government as mandatory make financial appropriations for this purpose;

"(2) That reserves for Bushmen be demarcated;

"(3) That the system of indirect rule in Ovamboland be continued and developed.

"In view of the responsibilities devolving upon the Union as a mandatory, the recommendations of the Commission deserve more active interest on the part of Union citizens than has been manifested so far.

Mixed Marriages and Social Intercourse

"Major F. J. Roberts introduced into Parliament in 1936, a Bill intended to prohibit marriages between Europeans and non-Europeans, but it was rejected. It gave rise to considerable discussion both in and out of Parliament. The Minister of the Interior (the Honourable Jan. H. Hofmeyr) declared that the Government was not prepared to consider legislation for the general prohibition of marriages between Europeans and non-Europeans and would not accept the measure. He based his objection largely upon the 'difficulty of drawing a dividing line between European and Coloured.'

"In this connection it is interesting to note that, in 1934, there were seventy-two marriages legally contracted between Europeans and non-Europeans, of whom five were Asiatics and seven Natives, the remaining sixty being 'other non-Europeans.'

"The Executive of the Transvaal United Party decided in December, 1936 to ask the Government to introduce legislation to prohibit marriages between Europeans and Indians. And at a meeting of the United Party Congress of the Cape held at Worcester at the end of November, it was announced that the Minister of Health (the Honourable R. Stuttaford) was prepared to consider the appointment of a commission to investigate the causes of miscegenation.

"Mr. J. H. Grobler, M. P., introduced a motion into Parliament in May calling for a Select Committee to be appointed to investigate allegations that Asiatics in the Transvaal are marrying European women to evade the land tenure laws, and the extent to which European girls are employed by Asiatics with a view to its prohibition. The motion was rejected.

"It is noteworthy that the Indian journals in South Africa consistently advocate racial purity and deprecate mixed marriages.

"An interesting pamphlet on this subject by Advocate G. Findlay was published earlier in the year, in which the incidence and factors of racial mixture in the Union are examined.

Political Combination

"An important development in the political field was the decision of the United Party in the Cape Province in December, 1936, to form a separate organisation for its non-European supporters and in future no Coloured person will be admitted to the European section of the party, nor will Europeans be allowed to join the non-European section. The non-European section will have its own machinery on the same lines as that of the European section. Apparently 'non-European' in this connection does not include Natives. In arriving at its decision on a vexed question, the Congress, in a preamble to the resolution, cited the example provided by the Dutch Reformed Church in setting up a mission church with separate congregations, church councils and synod for non-Europeans.

SOCIAL WELFARE

Native Education

"The most outstanding event of the year in Native Education was the publication of the report of a committee appointed by the Minister of Education to enquire into the state of Native Education in the four provinces. The report is a comprehensive study of the subject. The main recommendations have found almost unanimous support from those concerned with Native Education, and they involve the transfer of Native Education to the control of the Union Department of Education, and the financing of Native Education on a per capita basis from the Union exchequer.

"The services rendered by an African to the educational and other welfare of his people have been recognised by the decision of the University of South Africa to confer an honourary doctor's degree upon the Reverend J. L. Dube, principal and founder of Ohlange Institute, Natal. Another African, Mr. Z. K. Matthews, of the South African Native College, Fort Hare, has been appointed by the Imperial Government to serve as a member of a Royal Commission on the development of Higher Education in the East African territories. During the year, too, the South African Native College celebrated the twenty-first year of its history.

Social Work

"A national conference on social work held in Johannesburg in September-October, was very largely attended by social workers of all races, but predominantly European. The discussions covered practically all forms of social work carried on in the Union, and revealed the remarkable extent to which the non-European communities have benefited from the development of social welfare activities. A striking plea by General Smuts on behalf of the non-European peoples found a ready response in the discussions at the Conference.

"It it impossible in this review to deal in detail with the social welfare aspects of race relations. It is only possible to say that the attention which has, during the past few years, been given to the housing of the poor, the combating of tuberculosis and other prevalent diseases, and the development of governmental and municipal health services and other forms of social service was more than maintained during the year.

"The Youth movements—The Boy Scouts and Girl Guides—extended their interest in the welfare of non-European boys and girls by the setting up of special forms of organisation to allow for their admission into these movements.

Bantu Welfare Trust

"At the close of the year, it was announced in the Press that a Johannesburg financier had established a fund to be called 'The Bantu Welfare Trust' with an endowment of 50,000 pounds for the general welfare of the Native population of the Union and the Protectorates. The Donor expressed the hope that others will add to the endowment.

CENSUS

"The Census of 1936 for the first time since 1921, included the non-European population. The total Union population is recorded as 9,588,665 made up as follows:

Europeans	2,003,512
Natives	6,597,241
Asiatics	219,928
Coloured	767,984
	9,588,665

"According to the Census results, the increases in the population since 1921 are:

Europeans 31.85% or 2.123% average annual increase.
Natives 40.43% or 2.695% average annual increase.
Asiatics 32.7 % or 2.18 % average annual increase.
Coloured 40.77% or 2.77% average annual increase.
Total 38.36% or 2.4 % average annual increase.

"The annual average rates of increase according to the Census of 1921 were:

Europeans	1.76
Bantu	1.57
Asiatic	.86
Mixed and Other	.37
Total	1.49

"It would thus appear that there has been an acceleration in the rates of increase in each section of the population.

"These figures, however, need to be accepted with considerable reserve. Despite the efforts of the Department of Census and Statistics to overcome the difficulties faced in the enumeration of the Native population, it is more than likely that the figures of 1936 are not accurate, while those of 1921 were certainly far less so. Considerable investigation needs to be undertaken in regard to our population statistics and scientifically conducted local sample investigations would prove most valuable in checking the figures.

POLICY

The Union

"The Union Minister of Native Affairs (the Honourable P. G. W. Grobler) in a graduation address at the University of Pretoria in December 1936, is reported to have said: 'There can be no middle course in Native policy. You must either have equality and assimilation on the one hand, or on the other the golden rule of Calvinism and the old Republics—no equality in church or state.' He appealed to the University to show in no uncertain manner that it supports a 'determined policy that agrees with the traditions of our nation from the days of the Voortrekkers.

" 'The two practical aspects of the Native question were the rights of citizenship of the Native in the political structure of the Union and the territorial divisions granted to the Natives in the legislation passed by Parliament at the beginning of the year. The people of South Africa honoured the principle that the Natives were a separate national unity, and that the Natives possessed their own national values which they alone could live up to, as they were rooted in the best of their past and emanating from the traditions and national characteristic of their own nation.

" 'The principle of the separate development of the Native had necessarily led to political and territorial segregation, while the idea that supported assimilation had been directed, and still was, towards the assimilation of the Native in the social structure of the white man—an attitude which necessarily meant the denationalisation and dislocation of the whole social structure of both the white and the Native nations of South Africa.

" 'The people of South Africa had shown by the legislation passed this year in Parliament that they did not want to be guilty of denationalisation and unsettlement. Both the Native Representation Act and the Native Land and Trust Act stood as milestones in the history of the people of South Africa, as proof of the fact that they still honoured the principle of separate development.

" 'With the acceptance of this legislation South Africa had confirmed the principle of political and territorial segregation.'

"His colleague, the Minister of Education, Interior and Health (the Honourable Jan H. Hofmeyr) addressing the Bantu Studies Society of the University of the Witwatersrand, Johannesburg, in August, rejected both 'identity and repression as lines of approach to the Native problem' and chose instead 'the category of difference, starting out with the necessity for a frank acceptance by both sides of existing differences as facts.'

"He suggested two ways in which progress could be attained. The first is distinctive Native development in the Native reserves as a means of constructive segregation in so far as the nature and extent of the available land permits. The second is the recognition of the detribalised urban Natives as a permanent factor who must be accepted as co-workers in the building up of South Africa's economic life and whose conditions of life must be advanced.

"As regards the first—constructive segregation—land is the test. The new Native Trust and Land Act will go a long way to satisfy the test, but let no one think it is going to satisfy the minimum condition precedent to the solution of the Native problem by a policy of segregation which would logically merit that name. For such a policy, the white man has given no indication of preparedness to pay the price . . . It is possible and likely that it is now too late to pay. The policy of constructive segregation may have been a practicable one for the last generation. In our own we can only apply it in bits and fragments: the chance of using it as a solution of the problem is lost.

"As regards the urban situation, their development and advance would be no less necessary than those of the tribal Natives, and it would be necessary to envisage their training in methods of greater efficiency—and, inevitably, the payment of higher wages.

"Mr. Hofmeyr held that 'there is no clear cut approach to the Native problem, leading to a definite and determinable solution. And that being so, we must be content with a partial vision of the goal, following in faith and patience such gleams of light as are at present vouchsafed to us, hoping that fuller enlightenment will in time reward our faith.'

"These two statements probably set out the two main streams of opinion in Native policy in the Union today.

"As regards the relation of the Coloured and Indian peoples to the State as a whole, and to the European population, very much the same sort of divisions of opinion exists.

South-West Africa

"The claim made by Germany to colonial territory has resulted in a great deal of discussion on the question whether or not one or more of the mandated territories in Africa should be returned to Germany. The British Government has stated that it has not and is not considering the transfer to Germany of any of her mandated territories. The Prime Minister of Southern Rhodesia has declared that the transfer of Tanganyika would be a menace to Southern Rhodesia and Portuguese East Africa. A declaration by the Union Minister of Railways, Harbours, and Defence (the Honourable Oswald Pirow) is in favour of territory in Africa being ceded to Germany, but adds that the return of South West Africa and of Tanganyika no longer seems feasible.

"Meanwhile, the Union Government has encountered difficulties in the administration of the Mandated Territory through the strife between the German section and the remainder of the White population, but the Union Government has declined to administer the territory as a fifth province of the Union. The Commission appointed to consider the situation drew special attention to the position of the non-European population and called for active measures on their behalf.

Protectorates

"The position in regard to the proposed incorporation of the Protectorates in the Union has undergone no visible change, except that the offer of the Union Government to contribute 35,000 pounds towards the cost of soil conservation and other development measures in the territories had to be withdrawn because of the strong opposition expressed by the Chiefs who thus showed that Native opinion in the Protectorates is far from ready to entertain the idea of incorporation.

"On the other hand, General Hertzog announced in June that negotiations with the British Government had proceeded to the point that the expected transfer would be effected within the next five or six years.

"The judgment in the case of Tschekedi Khama and Bathoen Gascitsiwe vs. the High Commissioner was delivered by Mr. Justice Watermeyer at Gaberones on November 28th. The judgment held that the case of the Chiefs to upset two proclamations issued by the High Commissioner for the governing of their peoples had failed and it was dismissed. The judgment gives effect to the official view 'that the Crown has unlimited powers to do just as it likes in Bechuanaland in respect of internal affairs; and that none of the 'treaties' and other agreements between the Crown and the Chiefs are to be taken as in any way limiting those powers.'

"It is thought that, the legal aspects of this dispute having been disposed of, there are grounds for hoping that the Administration and the Chiefs can unite in the working out of an agreed method of cooperation between the Administration, Chiefs and people.

Southern Rhodesia

"In many directions the relations between Europeans and Bantu in Southern Rhodesia are governed by the same social and economic factors as they are in the Union, and it is, therefore, not surprising to find that legislation and administration in Southern Rhodesia are similar in most respects to those in the Union. The legislative measures mentioned in a separate review in this issue bear strong resemblance to Union legislation on the same subjects. Fortunately, the land question is not at the moment

as acute in Southern Rhodesia as in the Union, and the Native Administration is taking time by the forelock for the development of Native areas.

"An address by the Governor (Sir Herbert Stanley) delivered in London towards the end of the year indicated that Southern Rhodesia also favours the Union's experiments in regard to Native local government and the separate representation of Natives in Parliament.

Northern Rhodesia and Nyasaland

In these territories the two main considerations at the present time are: (1) The development of Native authority, and (2) The development of internal economic resources, more particularly to enable the territories to retain their Native male population, a considerable proportion of which migrates to Southern Rhodesia and the Union, in many cases never to return. A draft agreement between Nyasaland and the two Rhodesias on this subject is at present under discussion.

"It is becoming increasingly clear that economically at any rate, Nyasaland, the Rhodesias, the Protectorates and the Union are economically interdependent and economic policy at least in these territories might be coordinated with mutual advantage."

The Christian Council of South Africa

This Council was inaugurated at Bloemfontein in June, 1936. There was present at the gathering over sixty persons from all parts of South Africa, and representatives of many churches and missionary societies. The functions of the Councils, according to its constitution, are:

"(a) To bring together for periodical conferences and counsel representatives of the churches, mission societies and other Christian agencies of South Africa, particularly for consultation upon matters bearing upon the spiritual and general welfare of the non-European races.

"(b) To promote, through committees, commissions or otherwise, study and investigation of the problem of evangelizing and Christianizing the people of South Africa.

"(c) To take joint action on any matters within the scope of the authority that may be given to the Council by its constituent bodies.

"(d) To promote cooperation in missionary work, especially in evangelistic, educational, medical, and social work, and in the production of vernacular literature.

"(e) To promote such fellowship among the churches as will create an atmosphere of respect and confidence and will lead to united thinking, interceding, planning, and action on the part of the Christian forces of the country.

"(f) To represent the Christian forces to South Africa in their relations with the International Missionary Council and with national Christian organisations in other lands.

"According to the constitution also representation shall be open to the following bodies and on the following basis:

African Methodist Episcopal Church	1	Member
The American Board of Missions	2	"
The American Lutheran Mission	1	"
Bantu Presbyterian Church	1	"
The Berlin Mission	1	"
The Church of the Province of South Africa	6	"
The Church of the Nazarene	1	"
The Church of Scotland	2	"
The Church of Sweden Mission	2	"
The Congregational Union of South Africa	3	"
The Dutch Reformed Churches	7	"
The Dutch Reformed Mission Churches	3	"
The Hermannsburg Evang. Lutheran Mission	2	"
The London Missionary Society	2	"
The Methodist Church of South Africa	6	"
The Methodist Episcopal Church	2	"
The Moravian Mission	2	"
The Norwegian Missionary Society	2	"
The Paris Evangelical Mission	2	"
The Presbyterian Church of South Africa	2	"
The Rhenish Mission	2	"
The Salvation Army	1	"
South African Baptist Church	2	"
South Africa General Mission	1	"
Swiss Mission in South Africa	1	"

"Associate membership with two representatives to each was accorded to various regional missionary Conferences and Councils. Representation also shall be open to such other bodies as may from time to time be admitted by the vote of a majority of two-thirds of the Council members present.

"It was agreed that the official organs of the Council shall be 'The South African Outlook' and 'Die Koningsbode.'"

The officers of the Council are:

President, Rev. W. Nicol, 3e Street, Houghton, Johannesburg.

Vice-Presidents, the Bishop of Pretoria, 264 Celliers Street, Pretoria; Rev. H. W. Goodwin, 217 Montpellier Road, Durban.

Treasurer, Rev. J. Dexter Taylor, D. D., 19 Eleanor Street, Fairview, Johannesburg.

General Secretary, Rev. J. M. du Toit, 45 Villa Street, Arcadia, Pretoria.

Literary Secretary, Rev. R. H. W. Shepherd, Lovedale, C. P.

A Native View of Race Relations

Ilanga Lase Natal, in its issue of January 23, 1937, spoke editorially concerning the effect of organised efforts for the improvement of race relations in the following words: "Of all the organisations which have been built up in South Africa, we believe that next to Missions among the heathen, there has been nothing equal to, or as good as the Joint Councils of Europeans and Natives or Europeans and Indians, and the Race Relations Council. These two and similar organisations have been real lights in darkness and destined to better the lot of the underdog. Before these Councils were brought into existence, the Europeans had no means to know and ascertain Native thought, and to the same extent the Native African could not gauge the Europeans' thoughts about him. The only way he could know what Europeans wanted of him was the multiplicity of laws, whose object was to make this country safe for European occupation and governance. Very little is reflected in the legislation besides this fell purpose.

"The Joint Councils and Race Relations organisations have shed a light into this chaos so that now a few Europeans can tell what are Native aspirations, and the Natives have been convinced that not all Europeans are out for their exploitation whilst a growing number of them are now giving their time and money to see that the Native state is improved and bettered. Evidence of this is gradually forthcoming. There are a good number of Native Africans whose intelligence and integrity have justified steps being seriously taken to rate and place them as Europeans. We understand a Council of the Race Relations is soon to take place in Johannesburg where matters, which pertain to the good of the Natives, will be openly discussed, and resolutions passed with the object of giving these to the public for its future action.

"We have already concrete evidence of a welcome change in the hearts of many Europeans and the press to view matters of race relations with the broad view. The old resolution of no equality of Europeans and Natives had nearly become obsolete when it was strangely resurrected by none other than the genial Minister for Native Affairs, Mr. P. G. W. Grobler, for what purpose even now we are still mystified. The Dutch speaking young men have an open mind on this question and show nothing but eagerness at the truth and will not merely sit on the Natives unreasonably and deny them all human rights indefinitely without rhyme or reason. This attitude gives us hope that the future of South Africa will be a bright and generally prosperous one, and that Christianity will flourish and rule over this country and not mere racial superiority to be the gospel of this fair land."

PART FIVE

THE NEGRO IN POETRY AND FINE ARTS

DIVISION XXXIII

THE NEGRO IN MUSIC

ACHIEVEMENTS IN MUSIC

Musical organizations, vocal and instrumental, are now heard daily over the radio. Prominent among these are the Mills Brothers quartet, and the orchestras of Cab Calloway, Duke Ellington, and Noble Sissle.

Yvonne Plummer, sixteen year old musical sensation, plays twenty different instruments among which are the guitar, mandolin, violin, bag-pipe, saxophone, trombone, kettle drum, and piano. In the winter of 1936 she appeared on one of Major Bowes Radio Amateur Hours, and created what was called a super-sensation by playing on twenty different instruments.

Edith Player, of Akron, Ohio, won the city and state medal in a music memory contest, and a scholarship to Ohio Wesleyan University, Delaware, Ohio. An outstanding achievement of a young girl in the field of music was that of Antell Marshall who won the first prize, a $2,700 scholarship in the California Eisteddfod, a state-wide music contest in 1927. The Marshall girl, who was not twelve years of age, played from memory and scored 100 in phrasing, tone quality, rhythm, tempo and pedaling. In the final contest for 1925 Music Week awards held at Carnegie Hall, New York City, the most unusual feature was the ovation accorded Doris Trotman, a colored girl. Miss Trotman's ability was judged by a group of distinguished musicians, Alma Gluck, Yeatman Griffiths and Joseph Regneas. Her singing created a furore, the audience giving her an ovation not accorded any other number on the program. She was given the exceptionally high rating of 92½ per cent, and won the gold medal. Four Negroes, in 1925, were granted Juillard Musical Foundation Fellowships of $1,000 each. These fellowships provided for study under eminent masters in the United States and Europe. The individuals were: Ernestine J. Covington, Houston, Texas; Alexander E. Gatewood, Kansas City, Missouri; Cornelia Lampton, Chicago; Lydia E. Mason, New York City. Miss Covington, in 1926, for the third consecutive year, was awarded this fellowship.

Oberlin College, in 1926, conferred upon R. Nathaniel Dett, the degree of doctor of music. This marks the first instance of an institution with the standing of Oberlin conferring such a degree upon a Negro. Charles L. Cooke received his doctor's degree from the Chicago College of Music in 1926. His overture, "Pro Arte," was played at the graduating exercises. Mrs. Alice Davis Crawford, of Hartford, Connecticut, graduated from the Boston Conservatory of Music as a vocal soloist. She excelled in her work in opera and dramatics. Charlotte Thomas, of New York City, in 1928, distinguished herself by the high ranking she attained in tests admitting her as an associate in the American Guild of Organists. At the 1929 examinations of the American Guild of Organists, Mrs. L. H. LeBon was made a Fellow. She is a graduate of the Detroit Conservatory of Music. Marian Anderson, contralto singer of Philadelphia, was chosen from among 300 contestants by a jury of musical experts to appear as soloist with the New York Philharmonic Orchestra under Willem van Hoogastraten's direction at the Lewishon Stadium in New York City. Her appearance before about 7,500 hearers was well received. Miss Anderson has studied abroad. Her appearance in recital in England and on the continent elicited very favorable comment. She also broadcast a varied program over the radio in London.

Ruby Mae Green was awarded three medals, bronze, silver, and gold—for contralto singing in an open contest conducted by the New York Music Week Association at Carnegie Hall. Miss Green received the highest rating in the contest over all the interborough contestants. George R. Garner, tenor, appeared as soloist with the Chicago Symphony Orchestra, Frederick Stock directing. This honor was won through a competition before a committee of Chicago's foremost teachers and critics. Mr. Garner was given $1,000 by Mr. and Mrs. Max Adler, of Chicago, in 1926, as a token of the esteem in which they held the singer's voice. He left at

once for Europe where he spent two years in study and recital.

In the California Maid Exposition, 6,000 songs were sent in to the contest which the California manufacturers instituted. Three colored boys, Leon and Otis Rene of New Orleans, and Benny Ellison, of Pittsburgh, wrote the winning song and received the $500 prize.

Edmund T. Jenkins, of Charleston, South Carolina, has made an enviable record in the musical field in Europe. In 1914, he entered the Royal Academy of Music in London as a paying student. The following year he was awarded the Orchestral Scholarship for two years. Before the termination of this award, he received the Ross Scholarship for three years. During the period of his study at the academy, he received the Oliveria Prescott Prize and, in open competition, won the Charles Lucas and Battison Haines Prizes for composition. Upon leaving the academy, he was elected an associate by the board of directors. While a student, he was organist at one of the churches in London. He also did a great deal of work in theatrical orchestras in London and the provinces of Great Britain. Chief among these periods with theatres was the season spent as first clarinetist at the Savoy Theater, as well as the holding of the same chair in Llandudno, Wales at the Grant Theater. For three years he did orchestral work in Paris, finally conducting a thirteen-man dance orchestra made up entirely of Frenchmen. One of his greatest triumphs was the rendition of his symphony, "Charlestonia," rapsodie populaire negre, at its first execution, by one of Europe's finest symphony orchestras, conducted by M. Francois Rasse at the Kursaal D'Ostende, Belgium.

Louis Drysdale, a distinguished teacher of singing and voice production in the true Italian style (bel canto), himself a tenor maintains well-appointed studios in Grotrain-Zteinweg Hall, Wigmore Hall, and at 11 Westbourne Road, Forest Hill, London. Mr. Drysdale has studied himself with some of the most important and prominent European teachers, including Signor Gustave Garcia, Signor Giovanni Glerici (Honorable R. A. M. Florence), Signor Lenghi-Cellini, all Italian maestros, and Senor Joaquin Bayo, a Spanish master.

SOME SINGERS OF PROMINENCE

Marion Anderson—Philadelphia, won national recognition by winning an appearance with the Philharmonic Symphony Orchestra in 1925 in competition with more than 300 other singers. She then studied in Europe, and in the season of 1934-35 was such a sensational success that critics acclaimed her as "one of the great singers of our time."

Concerning her appearance in Town Hall, New York City, in January, 1936, Time Magazine reported that "one of the most curious audiences of the season had gathered to hear a singer whose name had already spread the length and breadth of Europe." At the Salzburg (Germany) Festival in the summer of 1935, Herbert F. Payser, musical critic of the New York Times, wrote of her as "one of the greatest living singers." "For two years she had the most remarked musical career of any American now singing in Europe." In Salzburg, Arturo Toscanini also heard her and said, "A voice like hers occurs once in a hundred years."

Caterina Jarboro—Achieved notable success in grand opera, particularly in the role of "Aida." She went to Europe in 1924 to study music and had her debut at Milan in 1931. After a dozen appearances in the title role of Verdi's "Aida," she toured Europe and in July 1933, appeared with the Chicago Grand Opera Company at the Hippodrome in New York City taking the title role in Verdi's opera "Aida." Jules Bledsoe took the part of the warrior king, the father of "Aida." In 1935 she appeared again with the Chicago Grand Opera Company in the title role of "Aida." Miss Jarboro is now appearing in Europe in grand opera.

Greenfield, Elizabeth Taylor—"The Black Swan," first came into prominence in 1851. She was born in Mississippi, was taken to Philadelphia, where she received her education and first came into prominence. She attracted much attention both in England and America, and was frequently compared with Jenny Lind, who was at that time at the height of her fame.

Selika, Madame Marie—The next person of color to gain international fame as a singer was Madame Marie Selika, of Chicago. She became prominent in 1880.

In 1882, she visited Europe and achieved great success. The Paris Figaro said of her appearance in Paris: "Mme. Selika sang in great style. She has a very strong voice of depth and compass, rising with perfect ease from C to C, and she trills like a feathered songster whose notes suddenly fall upon your ear in the solitude of the woodland on a perfect day in June. Her range is marvelous and her execution and style of rendition show perfect cultivation. Her 'Echo Song,' cannot be surpassed. It was beyond any criticism. It was an artistic triumph."

The Berlin Tagblatt said of her appearance in Berlin: "The concert by Mme. Selika was given yesterday before a well filled house and this distinguished artist gave us a genuine pleasure. Mme. Selika, with her singing, roused the audience to the highest pitch of enthusiasm, and after her first aria, she was twice recalled, and could quiet the vociferous applause only by rendering a selection with orchestral accompaniment. Of this wonderful singer, we can only say that she is endowed with a voice of surpassing sweetness and extraordinary compass. With her pure tones, her wonderful trills and roulades, her correct rendering of the most difficult intervals, she not only gains the admiration of amateurs, but also that of professional musicians and critics. It is almost impossible to describe the effect of her voice; one must hear it to appreciate its thrilling beauty."

Batson, Flora—Mrs. Bergen. The next singer of prominence was Flora Batson, who became noted in 1887. She was born at Providence, Rhode Island, 1870; she sang in Europe, Africa, Australia, and New Zealand. During a great temperance revival in New York, she sang for ninety successive nights, with great effect, one song, "Six Feet of Earth Makes Us All One Size." She died at Philadelphia, Pennsylvania, December 2, 1906.

Jones, Madame Sisseretta—"Black Patti," began to become prominent about 1890. She has sung with great success in all the principal cities of Europe. In recent years, she had her own company, known as "The Black Patti Troubadours," at the head of which she appeared in every important city of the United States, in the West Indies, and Central America. She headed this company for nineteen years. Only female star of either race touring the same company for a similar period.

Burleigh, Harry T.—Is perhaps the foremost baritone soloist of the race. For more than twenty years he has been a soloist in the St. George's Protestant Episcopal Church, which is one of the leading churches of New York City, and among its members were numbered such persons as the late Mr. Seth Low, and the late Mr. J. Pierpont Morgan, who was especially fond of his singing. Mr. Burleigh is also employed by the aristocratic Fifth Avenue Jewish Synagogue. His reputation was achieved as a concert and oratorio singer. He is also a composer of note. His compositions include two festival anthems, a set of six short piano pieces based on Negro folk songs, a Cycle of Saracen Songs, "The Glory of the Day Was in Her Face," "Her Eyes Twin Pools," "Your Eyes So Deep," "Your Lips Are Wine," and "Il Giovine Guerriero." The small group of songs by which he is best known include: "Deep River," "The Grey Wolf" to words by Symons: a superb setting of Walt Whiteman's "Ethiopia Saluting the Colors," "The Soldier," and "Jean." The 1927 Spingarn Medal award was given to Mr. Burleigh.

Aldrich, Luranah A.—Daughter of Ira Aldrich, the famous actor, is a contralto singer of note. She has appeared in all of the most important opera houses in England and on the Continent. The great Charles Gounod, in a letter addressed to Sir Augustus Harris, said, "she possesses the most beautiful contralto voice I have ever heard."

Hayes, Roland W.—He is one of the foremost singers of the colored race and one of the leading tenors in America. He has a voice of great natural sweetness, purity and range. He has spent several years in Europe where he scored a veritable triumph, especially in England, France, and Germany and Austria. The 1924 Spingarn Medal was awarded to him.

INSTRUMENTALISTS

Saint George, Chevalier of France. Born, 1745, died, 1799. He was born on the island of Guadeloupe, the son of a black woman and of a Frenchman, a comptroller-general, M. De Boulogne. He was brought to France while very young and placed under the care of the most famous and skilful teachers.

He appears to have been, a "man of parts." He skated admirably, shone as a marksman, was an expert horseman and a finished dancer. His real talents, however, concerned themselves with fencing and music. It was the combination of these two gifts which so completely challenged the admiration of France. "It is on his skill, however, as a musician, a violinist, that Saint-George's fame most rests. He appealed to the imagination of the French people and many a saying, many a legend centered about this individual of mysterious origin who gained fame from the foil and the violin."

"In the winter of 1772-1773, he played at the Concert des Amateurs two concertos of his own for violin with orchestra. The Mercure, an important paper of the time, spoke of these concertos highly, and later they acquired considerable vogue; yet they were only a beginning to be followed in June, 1773, by six string quartets. This is especially significant since Laurencie declares that Gossec and Saint George were the first French musicians to write string quartets. In 1777, his versatility took on a new turn and he essayed the theatre, presenting Ernestine, a comedy, at the 'Comedie Italienne.' The libretto was not worth mentioning, but the music was excellent, bearing a distinct flavor of Gluck. Later he produced 'The Hunt,' (La Chasse) which succeeded fairly well. In 1792, he raised a body of light troops under the name of 'Saint George's Legion,' recruited among men of color. This is easily the most amazing of his many feats. One wonders where he found them."

Bridgetower, George Augustus Polgreen, violinist, musical prodigy, a friend of Beethoven. Born in Viala or Biala, Poland about 1780. Bridgetower was a son of an African father and a Polish or German mother. His father brought him to London in 1790. He made his first public appearance at the Drury Lane Theatre, where he played a violin solo between parts of "The Messiah." He attracted the attention of the Prince of Wales who became his patron. In a series of concerts given in 1803, he received assistance from Beethoven. In 1803, Beethoven wrote the following commendatory letter concerning Bridgetower:

"Monsieur Baron Alexandre de-Wetzlar. At home, on May 18th, although we have never spoken, I do not hesitate for all that to speak of the bearer, Mr. Bridgetower, as a master of his instrument, a very skilful virtuoso worthy of recommendation. Besides concertos, he plays in quartets in a most praiseworthy manner and I wish very much that you would make him better known. He has already made the acquaintance of Lobkowitz, Fries, and many other distinguished admirers. I believe that it would not be unwise to bring him some evening to Theresa Schonfeld's whom I know has many friends, or else at your home. I am sure you will be thankful to me for the acquaintance of the man, Leben Sie wohl, my dear Baron. Respectfully yours,

Beethoven."

Bridgetower later fell into obscurity and died in London in 1860.

Bethune, Thomas Greene, "Blind Tom," noted musical prodigy. Born blind, and a slave near Columbus, Georgia, May 25, 1849. Died, June 13, 1908.

From infancy he manifested an extraordinary fondness for musical sounds. Is said to have exhibited his musical talent before he was two years old. He played the piano when four years old, and was soon able to play everything he heard, not only the most difficult pieces, but he also imitated the birds, wind, rain, thunder, etc. Appeared in his first concert when eighteen years old. Traveled for years and gave concerts in every part of America and Europe. Could immediately play any selection by only hearing it once. One of the few great musical prodigies.

Boone, John William—"Blind Boone," (Columbia, Mo.) Musical prodigy. Born, May 17, 1864 at Miami, Missouri. Died, October 3, 1927. When an infant lost eyesight through disease.

In early childhood gave indication of musical ability. While not the equal of Blind Tom, Boone's talent manifests itself along much the same lines. His repertoire are imitations of a train, a music box, a drummer boy, a tornado and selections from Beethoven and other great masters.

He regularly toured the country in concert, principally in the western states and Canada.

Hare, Maud Cuney—Died, February 13, 1936. Boston, Massachusetts, composer, author and exponent of Creole and Afro-American music. She has received commendation for her display of rare manuscripts and documents relating to this music, recently exhibited at Wanamaker's Philadelphia store. One case was devoted to Creole music, pertaining to which Mrs. Hare personally showed interesting pictures and old music. The place of the African in music is an honored one. As early as the sixth century an Arabian Negro, Mabed, is spoken of in old records as possessing a remarkable voice and keen technique in composition. Again, in the sixteenth century, there are numerous accounts of Negro entertainers of high type, though little of their work remains. In her interesting exhibits, Mrs. Hare has traced the development of various African dances and shown that the Tango or Tangona, as it is known in Africa; the Habanera, commonly associated with Cuba, and the Bamboula, often thought indigenous to Louisiana, are all traceable to ancestors in Africa, and not Spain.

Douglass, Joseph Henry—Grandson of Frederick Douglass. He was a noted violinist.

Mr. Douglass graduated from the New England Conservatory of Music, studied a year in London and, also spent some time in the New York Conservatory of Music. For the past twenty years he has enjoyed distinction as a violin soloist. He has played before Presidents Taft and McKinley.

White, Clarence Cameron—The American Artists Review said recently, "The Negro race has produced two violinists who have attracted national attention as artists, Clarence Cameron White, and Joseph H. Douglass. They occupy first rank among American musicians and the race is justly proud of them."

Mr. White received his early training under the best American violin teachers and when in Europe studied with the great Russian violinist, M. Zacharewitch. Mr. White is author of "A New System of One Octave Scale Studies for the Violin." He is also a composer. His Cradle Song for the violin and piano has been highly commended.

SOME COMPOSERS OF MUSIC

In recent years leading symphony orchestras of the country have played compositions written by Negroes. Some notable examples follow: In 1931, William G. Still's "The Afro-American Symphony" was rendered by the Rochester Symphony Orchestra. In January, 1930, the St. Louis Symphony Orchestra rendered "The Negro Folk Suite," by N. Clark Smith. In the summer of 1933, the Chicago Symphony Orchestra rendered a symphony based on race themes composed by Mrs. Florence Price. In the autumn of 1934, the Philadelphia Symphony Orchestra gave a rendition of William L. Dawson's "Negro Folk Symphony." In March, 1936, the Pittsburgh Orchestra made William G. Still's "Afro-American Symphony" a feature of one of its concerts. In April, 1936, the Philadelphia Symphony Orchestra, while on tour, used as one of the numbers in its Los Angeles concert, Still's "Afro-American Symphony."

During the days of slavery many Negroes in New Orleans were well educated. Among them were a number of persons who gained distinction as composers of music. Some of these were:

Dede, Edmund—Author of "Les Sement de l'Arabe," "Le Palmier Overture."

Snaer, Samuel—Author of "Le Chant du Depart," "Le Vampire."

Bares, Basil—Author of "La Valse Capricieuse," "Delphine Valse Brailliante."

Lambert, Lucien—Author of "Le Depart du Conscrit," "Les Ombers Aimers."

Lambert, Sidney—Author of "Si-J'estais Roi," "Muimures du Soir."

Hemmenway, James—He lived in Philadelphia and was a contributor in 1829 to a musical journal, Atkinson's Casket. Among his compositions were: "That Rest So Sweet Like Bliss Above," "The Philadelphia Grand Entree: March," and "Hunter and Hope Waltzes."

Conner, A. J.—From 1846 to 1857 he composed a number of musical se-

lections which were published by Philadelphia and Boston music houses. Among his compositions were: "My Cherished Hopes, My Fondest Dreams," "American Polka Quadrilles," and "New York Polka Waltz."

Hill, Edwin—He was a composer and publisher of music in Philadelphia. He was born in Maryland and was the first Negro admitted to the Philadelphia Academy of Fine Arts. His admission was in 1871. He composed some thirty pieces of music including many anthems.

Holland, Justin—In the seventies, he was a well-known composer of guitar music in Cleveland, Ohio. Among his compositions are: "Holland's Comprehensive Methods for the Guitar," J. L. Peters and Company, New York, 1874; "Holland's Modern Method for the Guitar," S. Brainard and Sons, Cleveland Ohio, 1876.

Milady, Samuel—"Sam Lucas" noted actor and composer. Born, August 7, 1848, died, January 10, 1916. First Negro writer of popular ballads, wrote "Grandfather's Clock Was Too Tall for the Shelf," etc.

Bland, James—He wrote "Carry Me Back To Old Virginny."

Davis, Gussie L.—A few years ago he was a prominent writer of popular music at Cincinnati. Among his well known works are: "The Lighthouse By the Sea," "The Baggage Coach Ahead," etc.

Coleridge-Taylor, Samuel—Born in London, August 15, 1875; died in London, September 1, 1912. He was one of the most distinguished colored composers and one of the best known modern composers.

He was a son of a doctor of medicine, a native of Sierra Leone, Africa, and an English mother. At the age of six (in 1881), he began the study of the violin. At sixteen he entered the Royal College of Music and became a pupil of Villera Standford. His many opus numbers included a symphony, a sonnet, and various other works of chamber music, a cantata with Hiawatha for its epic hero, an oratorio, the musical settings of Stephen Phillips' "Herod," "Ulysses," and "Nero." Coleridge-Taylor's compositions are marked by variety and vigorous originality, by tenderness of feeling, and by poetic imagination. They have something of the plaintive, wistful quality of plantation songs. His best and most considerable scores are those written for the chorus, and it is by the Hiawatha trilogy that he is best known and will be longest remembered. It was through this production that he gained distinction and popularity on both sides of the Atlantic. Critical opinions agree in regarding it as his masterpiece. His last choral work, "A Tale of Old Japan," was an unprecedented success. It is esteemed almost as much as the Hiawatha trilogy. For biography, see W. C. Berwick Sayer's, "Samuel Coleridge-Taylor, His Life and Letters" New York, 1916. His son, Hiawatha Coleridge-Taylor is gradually taking his place as a composer and conductor. The son is the conductor of the noted "String Players' Club," which the father founded.

Cook, Will Marion—New York director of the noted Clef Club Orchestra and leader of the New York Syncopated Orchestra. Among his compositions are: "The Rain Song," "The Casino Girl," "Bandanna Land," "Cruel Popupa," etc.

The Herald and Examiner of Chicago said of a performance by the New York Syncopated Orchestra that, "It was sublimated syncopation, the musical counter part of our national motto, 'Step lively, please,' by which in these so-called peaceful United States we live and move and have our being. It was a typical demonstration of the best in 'popular' music, at the hands of the masters of the craft.

Johnson, J. Rosamond—New York, was born at Jacksonville, Florida, 1873. He studied at the New England Conservatory of Music and has developed a new and distinct style of Negro music. He has written light operas for Klaw and Erlanger and songs for May Irwin, Lillian Russell, and Anna Held.

Among his popular compositions are "Under the Bamboo Tree," "The Congo Love Song," "My Castle on the Nile," "Lazy Moon." He composed the music for Klaw and Erlangers Extravaganza that ushered in the 20th century. In 1913, he was the musical director of Hammerstein Opera House in London. He resigned and came to New York and opened up a studio and soon after took charge of the Music School Settlement. He is now known as "The Apostle of

Negro Music Taken Seriously." Among his serious compositions are: Folk songs of the United States of America, and a number of pieces in larger forms notably: "Nobody Knows the Trouble I See," "Since You Went Away," for chorus and a fantasia for chorus and orchestra called "Southland."

Aldridge, Amanda Ira—Of London, daughter of Ira Aldridge, the famous actor, is a composer of note. She is known professionally as 'Montague Ring." A number of her compositions have African themes.

A recent press report of a drawing room at Buckingham Palace, where the program included the "Four African Dances" said: "What African that heard the rendering of her own pianoforte solo, 'The Call to the Feast,' can forget the drum of the Capalistic brotherhood of the Nigerian 'Osugbo' within the sacred square of the Para, the rhythmic solemnity of the aristocratic dance of the chiefs or the terminal scene of the great ceremony, when Adimu, Adamu, Ogunran and the 'Dancing Girls' whirl in gentle poetry of motion in the lengthening shadows of evening and the 'Call Home' dies away under the flickering glow of the first evening stars, which flash upon the tired resting limbs of a sleeping town. In 'Luleta's Dance,' Montague Ring made the woodland ring with laughter, and the very trees to wave in sheer merriment. Her audience saw and heard the light tripping, seducive movement of Togoland 'Keri-Keri,' the minuet grace of the Fanti 'Adenkum,' and the almost tragic, but majestic measures of the Apolonian 'Kuntum.' The appreciation which they have obtained, leads us to hope that in Miss Ira Aldridge, African music has found a worthy successor to the late Samuel Coleridge-Taylor, so unhappily and so early taken from us."

Dett, R. Nathaniel—Bennett College, Greensboro, North Carolina. He has become widely known as a composer and choral conductor.

He is a graduate of the Oberlin Conservatory of Music and received from there the degree of Bachelor of Music for work in original composition. Among his most important compositions are: "Magnolia Suite," "In the Bottoms," "Hampton, My Home by the Sea," "Listen to the Lambs," "The Ordering of Moses," "Marche Negre," "Arietta," "My Magic Song," "Open Yo' Eyes," "O Holy Lord," and "Music in the Mine."

Handy, W. C.—New York City, formerly of Memphis, Tennessee, is the originator of "The Blues," He has written, "Memphis Blues," "St. Louis Blues," "Beale Street Blues," "Harlem Blues," "John Henry Blues," "Yellow Dog Blues," "Loveless Love," "Sundown Blues," "Darktown Reveille," "Hesitating Blues," "Jogo Blues," and "Aunt Hagar Blues."

Loving, Captain Walter—Organizer and conductor of the famous Phillipine Constabulary Band, Manilla, which is generally considered to be one of the world's best bands. This band first became noted at the St. Louis World Fair Exposition in 1904. It made a tremendous hit at the Panama Pacific Exposition at San Francisco in 1915. As a band conductor Captain Loving admits no superiors and it may be said few peers. He retired with rank of major.

Europe, James Reese—Died, May 10, 1919. Most noted Negro band leader in the world. His funeral was the first time a Negro was given a public funeral in New York City. He achieved nation-wide fame as the leader of the National Negro Orchestra of New York City and international fame as the leader of the 369th United States Infantry (15th New York) Regiment Band.

This band was the most noted army band in Europe during the World War. It introduced and popularized jazz music in France and England. It was said of this band, "Jim Europe's band followed the boys wherever they went, 'up the line,' back into the liberated French villages and down into the rest camp at Aix les Bains. They were constantly in demand and their music played no small part in keeping up the morale of our great army. After the war tide turned, Europe was ordered to take his band up to Paris. This city was slowly but surely shaking off the effects of her four long years of worry and anxiety, and Europe's jazzers at once became the rage, and received great ovations wherever they appeared. Jim Europe led this band at the great War Congress of Women in Paris and gave public concerts in friendly rivalry

with the famous Garde Republicaine and the crack regimental bands of both the British and the Italian armies."

THE FUTURE OF NEGRO MUSIC

It is generally agreed that Negro music has a great future and as Will Marian Cook states, "Developed Negro music has just begun in America. The colored American is finding himself. He has thrown aside puerile imitations of the white man. He has learned that a thorough study of the masters gives knowledge of what is good and how to create. From the Russian he has learned to get his aspiration from within; that his inexhaustible wealth of folklore legends and songs furnish him with material for compositions that will establish a great school of music and enrich musical literature."

The works of Burleigh, Dett and others indicate that this development will be built upon Negro folk music, and as Mr. Dett states, "We have this wonderful store of folk music—the melodies of an enslaved people, who poured out their longings, their griefs and their aspirations in the one great, universal language. But this store will be of no value unless we utilize it, unless we treat it in such manner that it can be presented in choral form, in lyric and operatic works, in concertos and suites and salon music, unless our musical architects take the rough timber of Negro themes and fashion from it music which will prove that we, too, have national feelings and characteristics, as have the European peoples whose forms we have zealously followed for so long."

THE NEGRO'S CREATIVE GENIUS

James Weldon Johnson in his "Book of American Negro Poetry," takes the ground that "the Negro is the creator of the only things artistic that have yet sprung from American soil and been universally acknowledged as distinctive American products." He sums up these creations under four heads, "The Uncle Remus Stories," "The Spirituals or Slave Songs," 'The Cake Walk," and "Rag Time." Some years ago, society in this country and royalty abroad spent time in practicing the intricate steps of the cake walk. Paris pronounced it the poetry of motion. In the "Spirituals or Slave Songs," the Negroes have given America not only its only folk-songs, but a mass of noble music.

Mr. Johnson also says, "It is to be noted that whereas, the chief characteristic of 'ragtime' is rhythm, the chief characteristic of the spirituals is melody. In the riotous rhythms of 'ragtime' the Negro expressed his irrepressible bouyancy, his keen response to the sheer joy of living; in the spirituals he voiced his sense of beauty and his deep religious feeling."

THE ORIGIN OF "RAGTIME" MUSIC

According to Will Marion Cook, "about 1898 marked the starting and quick growth of the so-called ragtime. As far back as 1875 Negroes in questionable resorts along the Mississippi had commenced to evolve this musical figure, but at the World's Fair in Chicago 'ragtime' got a running start and swept the Americas, next Europe, and today the craze has not diminished.

"There was good reason for the instantaneous hit made by 'ragtime.' The public was tired of the sing-song, samey, monotonous, mother, sister, father, sentimental songs. 'Ragtime' offered unique rhythms, curious groupings of words and melodies which gave the zest of unexpectedness. Many Negroes—Irving Jones, Will Accooe, Bob Cole, the Johnson brothers, Gussie L. Davis, Sid Perrin, Ernest Hogan, Williams and Walker and others wrote some of the most celebrated songs of the day. In other instances white actors and song writers would hear in St. Louis such melodies as 'New Bully,' 'Hot Time,' etc., and change words (often unprintable) and publish them as their own creations."

THE ORIGIN OF JAZZ MUSIC

The great popularity which "jazz" music has attained in this country and in Europe has caused a great deal of discussion to arise concerning its origin. It appears to be more or less agreed that so far as the United States is concerned, it began in New Orleans and that its origin can be traced to the West Indies and probably to Africa. It has also been said that jazz is the adapting of old Norman songs borrowed from the French of Louisiana and sung to the tom-tom rhythm.

James Reese Europe, the King of "Jazz" music performers, in an article

stated that, "I believe the term 'Jazz' originated with a band of four pieces which was known as Razz Band. This band was of truly extraordinary composition. It consisted of a baritone horn, a trombone, a cornet, and an instrument made out of the chinaberry tree. This instrument is something like the clarinet, and is made by the southern Negroes themselves. Strange to say, it can only be used while the sap is in the wood, and after a few weeks use has to be thrown away. It produces a beautiful sound and is worthy of inclusion in any band or orchestra. The four musicians of Razz's Band had no idea at all of what they were playing; they improvised as they went along, but such was their innate sense of rhythm that they produced something that was very taking. From the small cafes of New Orleans they graduated to the St. Charles Hotel, and after a time to the Winter Garden in New York, where they appeared, however, only a few days, the individual musicians being grabbed up by various orchestras in the city. Somehow in the passage of time Razz' Band got changed into 'Jazz's Band,' and from this corruption arose the term 'Jazz.'"

THE ORIGIN OF THE TANGO

Vincente Rossi in "Cosas de Negros" (Negro Doings), published at Cardoba, Argentine Republic in 1926, says:

"The sound of the word Tango was heard in La Plata from the sad days of the colony; it was the name the African Negroes gave to their percussion instruments. In the early days it was called the 'Tango of Negroes.' During 1808 at a place not far from Montevido the overseer Elias was called upon to close a building and prohibit the 'Tango of the Negroes' because of the noise and pandemonium generally raised. Added to this the late hours kept them from reporting early to labor the next day."

A report from Rio de Janiero, Brazil, in 1928, stated that Mme. Renato Almeido, celebrated among Brazilians for talent and musical interests, claimed the Tango was originated by Negroes.

Her claim was that the Tango was first played by colored carnival clubs in the River Platte cities. When white society boys discovered that white society girls, with servants accompanying them, were attending these dances they formed clubs and adopted the dance. Tango was the name of a special tambourine that was used.

THE RUMBA

The Rumba appears to come from Latin-America with it origins in Africa. In the West Indian Review for August, 1936, appears a description of the Rumba as danced in a cantina in the lower quarters of Havana.

"About the place is a glamour of exotic colour, vibrant with a latent, intangible something trying to break forth to sunder the smothering bonds of a futile civilisation and give vent to pent-up primitive passions; something akin to dark forests and jungles and voodoo dances. Warmth, fire, superstition, seething desire, intoxication, sex, stimulated by liquor and music and women, breathe and pulsate through the semi-quiet of the hall. An explosion of ribald laughter. The soft, caressing murmur of liquid Spanish. An undercurrent of hostility, a suppressed yearning for fight—a spark ready to kindle in an instant.

"Over to one side of the band—a panting, sweating group of blacks, some with their hats on, others coatless—begins to thunder forth the latest *Son.* The placid guitar player, a cigar in his mouth, twangs his instrument with supreme unconcern, as though it were all a part of the day's work. The man with the *marracas* enlivens the piece with his rattling gourds, as he sways ever so slightly and suggestively from his hips. A lank, saffron-faced chap in a battered straw hat taps his *bongo* and screeches the words of the song in a voice that stabs the fetid haze like a knife, with sharp, nasal monotony. Another, his eyes half closed, sleepily scrapes a rasping contraption called a *quiro.* The man at the *tambores*—those haunting concomitants of African war-dances—slaps away in spasmodic bursts of syncopation, now medium-pitched, now high, now deep and compelling. Now he bends low over the drums between his patched knees, grinning a broad toothless grin from ear to ear, his hands smashing out a barbaric rhythm that moves faster and faster with the music. The effect is weird and sensuous, growing wilder and more savage each moment

as it hums and clangs, throbs and clatters and booms and splits the air with tantalizing cadence.

"One of the dandies is galvanised into action, stirred by that irresistible melody. He is a handsome youth, Spanish, white of skin, blue of eye, lithe and curly-headed. He dives at a girl sitting out near the bar—in a yellow gown, fashioned to emphasise the charms of a wellformed figure. Her straight black hair is pomaded and drawn tight back from her bronze face. Her dark eyes hold a look of slumbering passion. Her luxurious body betrays a Negro strain mingled with the fierce hot blood of Andalusia. She rises, and they are away upon the undulating tide.

"Faster rolls the music, louder roar the drums. The couple weave adroitly among the crowd of dancers, urged along by the crashing surge and swell of the *Son*. Now they swerve and bend and break apart. Now they bow and draw together again. On and on, faster and faster, in an ecstasy of fire and colour, dash and verve. Their feet twist and whirl in matchless grace to the rhythmic madness. The flash of a trim, silk-clad leg, of round bare arms waving in sinuous euphony with this music of the tropics. Now the girl retreats in mock shyness; now she yields to the man's embrace, her eyes aglow with excitement and rapture. Her splendid head tosses voluptuously. Her shapely body sways and wheels, curvets and turns on supple hips in stark abandon to the insistent clack and bang of the chorus. Africa Voodoo s p r e e! Spain run amuck!

"The patrons leave their tables, the better to see. The sailors beat the time with empty beer mugs. Even the manager quits his post and joins the watching, spellbound throng. Glasses stand neglected upon the bar. The band is inspired. Faster and faster. Wilder and wilder. And then—a long, quivering note blazes forth from the trombone. The dance is ended."

NEGRO FOLK SONGS IN AMERICA

A great deal has been written about the folk-songs of the Negro. (For the numerous collections which have been made of the same, see the editor's "Bibliography of the Negro in Africa and America.")

Although there is some connection in scale composition and spontaneity with original African music the imagery and sentiment expressed by the folk-songs of the American Negro are essentially the results of the conditions under which he has lived in the Western Hemisphere.

The Negro brought musical ability from Africa. There are numerous accounts of how, on the slave ships, the Africans being brought to America were made to dance and sing. Singing was a notable feature of plantation life in slavery days for it is to be noted that these songs, in spite of some overlapping, fall into two main division, religious and secular.

Since these folk-songs were not written they were constantly subjected to change and were constantly being changed. This has been true from the days of slavery down to the present time.

Improvisation went on. Songs already existing were changed and new ones created. It was but natural that Negro folk-songs in America, especially in their content, should be profoundly influenced by the Negro's contact with the culture of the whites.

The Negro took over and adapted to his own ends a number of songs, published and unpublished, composed by white persons. This was especially true with respect to revival hymns used by Methodists' and Baptists' camp meetings in the South during the early part of the 19th Century. Newman I. White in his volume on "American Negro Folk-songs" gives extended examples of this borrowing and adapting of white religious songs.

An example of the creation of a new spiritual came out of the horror of the hurricane which devastated Florida in September, 1928. The Orlando, Florida, Sentinel, in its issue of October 7, of that year, said: "Keyed to a plaintative melody pitched in haunting minors, the first public rendition of the song was at religious services last Sunday after it had been sung for several days over the wash tubs and smoking stoves of the tented refugee colony. The words, filed in official record of the American Red Cross, recite the terrific tragedy in the Everglades when the hurricane swept the waters of Lake Okeechobee o v e r towns and drowned upwards of 2,000 persons."

Four of the ten verses composing this spiritual follow:

"On the sixteenth day of September
In the year of nineteen twenty-eight,
God starting to riding early
And He rode till very late.
"He rode out on the ocean,
Chained the lightning to His wheel
Stepped on the land at West Palm Beach,
And the wicked hearts did yield.
"Out around Lake Okeechobee,
All scattered on the ground,
The last account of the dead folks,
There w a s twenty-two hundred found.
"Some folks are still missing
And ain't been found, they say;
But this we know, they will come forth
On the Resurrection day.

CHORUS

"In the storm, oh, in the storm,
Lord, somebody got drownded,
Got drownded, Lord,
In the Storm!"

"Swing Low, Sweet Chariot," "Listen to the Mocking Bird," "Way Down Upon the Suwanee River," "Dixie Lan' "—How these Songs Originated

The following is given as the origin of "Swing Low Sweet Chariot:" A mother and her babe had been sold from a Tennessee plantation to go down into Mississippi, which was to her, going to her death. To prevent the separation from her child, she was about to throw herself and babe into the Cumberland River. An old woman seeing the mother's intentions, laid her hand upon the shoulder of the distressed mother and said, "Wait, let de chariot of de Lord swing low and let me take de Lord's scroll and read it to you." The mother was so impressed with the words of the old slave woman that she gave up her design and allowed herself to be sold into Mississippi, leaving her baby behind. The song, "Swing Low, Sweet Chariot" by degrees grew up, as this incident passed from mouth to mouth.

Richard Milburn, a Negro of Philadelphia, was the originator of the song, "Listen to the Mocking Bird." He was a barber by profession, and in his leisure moments turned his attention to imitating the birds and particularly the mocking bird. The Philadelphia Library Company, a literary organization of colored men, connected with St. Thomas Episcopal Church, according to the minutes of this organization, induced Milburn to add to the interest of its meetings by exhibition of his marvelous power. Mr. Septemus Winner, a skilled musician and publisher, induced Milburn to whistle before him, while he wrote down the bird-like notes. In 1855, the song was first published with the frontispiece, "Music by Richard Milburn, Words by Alice Hawthorne. P u b l i s h e r, Septemus Winner." In later years the publisher of "Listen to the Mocking Bird," received credit for being its originator.

Stephen Foster is generally credited with being the author of "Way Down Upon the Suwanee River." The question has been asked, however, how it was possible for Foster, born and reared in the North to write so feelingly about a river and its associations which he had never seen. The story is told that a slave woman from the banks of the beautiful Suwanee River in North Central Florida was sold into North Alabama. She longed for her native home. Her thoughts broke into music and "Way Down Upon the Suwanee River" was born.

The song was carried from Alabama to the banks of the Ohio, where it is reported Stephen Foster first heard the strains from the slaves of his friends. He also heard something of the story of the song and of the slave woman who was filling North Alabama with her music, born of her longing for home. It is reported that Foster came on a steam boat down the Tennessee River to Florence, Alabama and from thence began a search for the woman w h o s e song had reached the Ohio River. In due time, he found the singer, brought the song back, published it, gave it to the world, and like Septemus Winner, received credit for it being his own.

The Origin of the Song "Dixie"

The authorship of this song is generally ascribed to Dan Emmett, an old time minstrel man. What Emmett appears to have done was to have popularized an old field ballad, a plow song.

"Ol' man Dixie—"
"Whoa thar, Buck!"
"Wuz a fine ol' man—"

"Gee thar, Tom!"

"An' I wish I wuz back on Dixie's lan'."

The actual origin of the song is said to have arisen in this way. At the time when New Amsterdam, now New York City, was in the hands of the Dutch, there was a farmer—Johaan Dixie living in that part of Manhattan Island named Haarlem. He was said to have bought eight Negroes—Krumen on the African Windward Coast, and brought them to New Amsterdam by the middle passage. He put these slaves to work on the rocky land of his Manhatten farm, which he had assumed would grow the strange golden weed called tobacco. The soil in Haarlem was not adapted to tobacco raising. The winters were long and the slaves had only a few months to work. They grew fat and lazy and spent their hours chanting ballads. Their keep was more than their profits, so old man Dixie took them down to Charleston and sold them to a buyer. Within a short time they were transported from Charleston to the Piedmont section and became tobacco slaves. The days were long, the work was hard, they longed for the lazy days on old man Dixie's land where the Haarlem crept by the East River and hustled swishingly through Hell Gate. The air was arid. The Carolina sun reached its zenith and hung there grinning and blazing. "One huge fellow poised his hoe over his shoulder, looked over at his sweating neighbor, and chanted:

"I sho wish I wuz back on Dixie's land."

The next worker echoed:

"Lawdy, lawd. If we wuz all back on Dixie's lan'. Hey-hey!"

The field hands took up the chant. Gullahs and Krumen blended their rhythm to the tom-tom cadence of the ballad. The music was old. It was old when men first thatched a roof in the crawling swamps of the Congo. It was old when history was fresh, when the march of Alexander was news and before the courtship of the Scipios became corner gossip in the Roman forum.

Up one row:

"Ol' man Dixie was a fine ol' man."

Down the next:

"Oh' I wish I wuz back on Dixie's lan'."

It was a crying aloud of aching backs, of men far from home. It was a yearning for rest and peace. It was a sonorous thing, deep, resonant—a boom-boom-boom rhythm like the pounding of surf on Africa's sand.

To the Krumen it was a prayerful plea for return to Manhattan to the Haarlem. To the Gullahs it was just another ballad, a work song.

The Revolution came. The nation changed, but the tobacco fields never changed. The Krumen died and were buried near the furrows. Old man Dixie died and was buried near the Zuider Zee. But the chant of the slaves never died. Its meaning was lost. It became only a field ballad, a plow song.

FOLK MUSIC IN AFRICA

The whole question of Negro folk music gets illumination from Africa in an article by N. G. J. Ballanta on "Music of the African Races," which appeared in the Journal, West Africa, July 14, 1930. This article gives a summary of the researches in music which Mr. Ballanta, a native of Sierra Leone, has, since 1924, been making in West Africa under the auspices of the Guggenheim Foundation. He received his musical training in Europe and America. Concerning his researches Mr. Ballanta says:

"The portion of Africa which has been the scene of my investigation for many years extends from the Senegal to the Cameroon. There are various tribes, and one would expect to find a common culture among them; but on account of external conditions the musical perception of some of those tribes have undergone a change. In some it is so slight as not to be noticed, whilst in others it has been great.

"These changes are brought about by contact with Eastern and Western culture. All along the borders of the Sahara down to the coast at a distance of 300 miles or thereabouts one meets with evidences of Islamic culture which greatly influenced the musical expressions of those tribes. This culture is not confined to that era, but is brought down the coast by tribes which have embraced Islam. On the other hand, people along the coast have another perception, due to the influence of Western civilisation. Between these two points one finds real African musical perception.

"The two principles which govern tonal expressions are tone progression and tone combination; these are determined by perception of a principal tone and an interval of association. By interval of association is meant that interval which exists between the principal tone and the tone next in importance in the whole mass of tones used for tonal expressions.

"This interval of association for all purposes is the perfect fourth in African music; as from 'doh' to 'fah,' or 're' to 'soh.' This is the fundamental difference between African and western music. For in western music the two primary relatones are 'doh' and 'soh,' which make an interval between them of a perfect fifth.

"From this point each perception pursues its own course; the laws governing association and progression for the purpose of melodic utterances are the same; but as the fundamentals are different, the results obtained are different.

"In western music the lower of the two tones forming the interval of association is perceived as the principal one; but in African music, either tone forming this interval of association may be the principal tone, which results in two distinct perceptions for tone progressions. There are numerous forms for the purposes of melodic expressions. The most important is the five-tone scale; but there are so many inflections of the tones of that scale that the fundamental character has been altered. It is not easy to note down African music by existing musical notations, as the signs would convey a different idea from that they are intended to represent. A wholly different notation is necessary to do this properly.

"It is interesting to observe that on account of these different perceptions the African is able to appreciate and understand other systems of music. Although the perception of the African today presents the same features as that of western music in days gone by, the Europeans have, by confining themselves to the development of one form to the exclusion of others, lost the perception of the latter.

"There is one form of expression all over Africa. This is the solo and chorus. But some tribes have progressed beyond this form. By overlapping the form takes the nature of the catch or round, and when they are so conceived there are usually three or more parts.

"There is no perception of harmony as the term is understood in music. What enters into a musical expression by way of tone combination is a highly developed form of polyphony, which may embrace two, or at the most, three parts. This polyphonic form is the freest from the point of view of concords and discords and it is preponderantly rhythmic; that is to say each part preserves its individuality. There appears to be no conditions as to the succession of intervals; and although there are evidences of the use of some intervals rather than others, especially in the cadence, one could not prove the rule.

"The perfect fourth is the basis of harmonic combinations; that is, where two parts sing together tone by tone. Towards the cadence, however, other intervals may be used as the major third and the major second; but the major third is in all cases treated as discordant, whereas, the major second is accepted as a concord.

"Taking the major diatonic scale as a standard, although that scale gives imperfectly the sounds produced, the fourth and seventh of that scale are not fundamental tones in the African perception, but subordinate tones. The principal tone in African perception in that group of tones answering to the second major diatonic scale; the tones next in importance are the fifth and sixth being the fourth below it. The other two tones are subordinate and are used for cadential purposes, or otherwise, to divide the interval of the perfect fourth. This appears to have been the original perception.

"Each one of these standard tones now has what may be called tones in opposite phases with it. These other tones stand at the distance of about a quarter tone above and below the standard tones and are used for and instead of the standard tones; that is to say, they rarely follow each other, so that the actual intonation

of a quarter tone is rare. They have the same relationship to the standard tones as that which exists between the major and minor thirds in classical music, but the interval is not so large. So that when the standard tones represent minor forms or passive phases, the quarter tones above them represent the active phases, or major forms; when standard tones represent major forms, the quarter tones below them represent minor forms.

"In addition to these quarter tone inflections of the standard degrees, which are used as have been noted, there are what may be termed half-tone inflections which are used as bridging tones between two standard tones a major second apart to divide that interval. Then also between two tones a minor third or greater interval apart, as from D to F., there is one mean tone which divides this interval into two equal parts, used also as a bridging tone.

"In ending a melody, or in what is known as the cadence, the progression is mostly downwards; even when it is upwards it is not by a semi-tone, as in western music, but a whole tone. The African, except in rare instances, never ends his musical expressions on the first accent of a measure, as in western music, but immediately before that accent. It is also rare to find melodies beginning with an up-beat. All melodies begin on the first pulse of a measure, or immediately after it and end after the second pulse in a measure, but not before this pulse. The reason for this is that the new accent begins a new rhythmic surge, and in consequence a new strain in the music.

"Music is not cultivated in Africa for its own sake. It is always used in connection with dances or to accompany workmen. The rhythmic interest of the songs impels them to work and take away the feeling of drudgery. In accordance with these usages, songs range as follows in order of emotional content:

"Work songs—mainly rhythmic—short phrases mostly of two bars; solo and chorus follow each other instantly; the chorus is in many instances composed of two or three ejaculatory words, answered by the workmen. Tempo moderate.

"Play songs—more melodic—accompanied mostly by handclapping. The chorus takes a more decided character; overlapping of solo and chorus. Tempo moderate.

"Dance songs—these fill a great range; from the wild dances of the Bassas in Liberia to the highly artistic dance of the Yorubas in Nigeria. In the lower scale the solos are mostly ejaculatory sentences; but sometimes they are of great length and end after the chorus begins. Tempo fast; 2-4 time; simple rhythm. The next higher class finds an instance in the Mendi dances. Rhythm intricate and tempo not too fast. Here one meets with melodies which end a fraction of a beat before the accent, and the drums, the singers, and the dancers end together, leaving the hearer suspended when the accent falls. The highest class is the artistic dance of the Yorubas. Tempo moderate; 2-4 time combined with 6-8, 3-4 with 9-8 and 18-16, two bars being perceived as one whole bar of 6-4. Cross rhythms in abundance. In these dances one meets with characteristic rhythms; that is to say, rhythms which have meanings ascribed to them directing the dancer how to proceed; they act as cues, not necessarily with reference to a change of dance steps, but with reference to action, either to retire, or to come forward, or to go backward. They are the beginnings of the drum-talking system. There are many drums in these dances, but only one does the drum talking. He is the leader of the rhythmic group of instruments. The melodies are beautiful and do not make such an abrupt ending as those in the next lower scale.

"Ceremonial songs—these are used more or less in processions. Very little handclapping is done, and there is hardly any other instrument or rhythmic interest, except a large drum. There are long rests between the end of one chorus and the beginning of the next repetition of the solo. Tempo slow; rhythm simple, although the large drum syncopates the pulses; 6-4 time.

"Love songs—these are solo songs, usually for the female voice. There is no handclapping except when these songs are used as dance songs. Tempo slow; 4-4 time. Sometimes when sung as duets they are accompanied by

rhythmic instruments and they take the character of lively pieces in 2-4 time.

"Those tribes which have retained the principles of African musical perception in a highly developed form are the Mendis in Sierra Leone, the Susus in French Guinea, the Vais, Mandingoes and Kpesis in Liberia, the Munshis in the Northern Provinces of Nigeria, the Yorubas in the Southern Provinces, excluding those in or around Lagos, and the tribes beyond Boulama in Portuguese Guinea.

"Of those tribes in which the forms of expression are not highly developed from a melodic standpoint, the outstanding are the Bassas in Liberia, and the tribes in the Bauchi Plateau, in Nigeria. Between these extremes there are varying degrees of development of musical perception among tribes which have retained the African principles of musical expression.

"The tribes of the Coast which have not adopted European music in its entirety, but in whose music one could find a trace of European influence are the Yorubas in and around Lagos, the Sherbros in Sierra Leone, all the Akan tribes, the Benins, Chekris and adjacent tribes, all the peoples of the Niger Delta, the peoples in Dahomey and those around Duala.

"It should be stated, however, that these outward influences show themselves in different directions. In the Yorubas in and around Lagos, the effect of this influence is found in the melodic perception, and not in polyphonic or harmonic content. In the Sherbros the influence shows itself in both perceptions, these tribes use major and minor thirds as consistently as American Negroes do. Among the Akan tribes the influence is felt in the method of accompanying in thirds, but the melodic, rhythmic and formal content is preponderantly African. All other tribes have only a disturbed melodic perception, but not polyphonic.

"The rest of the tribes show the influence of Islamic music, and the most outstanding of these are the Timnis in Sierra Leone, the tribes of the Sengal and the Gambia, and all the tribes of the Upper Provinces of Nigeria which are not Pagans, such as the Hausas, Gibaris, etc.

"In the cities on the Coast, among the civilised communities, African musical perception is lost.

"These facts prove that when the African is brought in contact with outside influences his perception is altered or destroyed. This alteration is observed to be as follows: (a) the substitution of the perfect fifth for the perfect fourth as interval or association; (b) the use of the major third instead of the major second as interval of harmonic definition; (c) the exclusion of ternary divisions of the single beat in the rhythmic perception, retaining only the duple divisions, in which, in order to satisfy the craving of ternary divisions, these duple divisions are grouped into three plus three plus two instead of four plus four. It is significant, however, that in those places where the influence is eastern the African retains his own perception of tone combination.

"There are two great divisions of the music of the octave which is the common heritage of mankind. These two divisions or evolutions are known as the tertian and septimal. In European music the tertian has been exploited and the tendency is not now to the septimal division, which forms a perception by itself; but to the perceptions of the ninth and eleventh harmonic, which are evolutions of the tertian forms. African music, by using fourths instead of fifths in the great majority of cases, especially in the system of tone combination, shows a disposition toward the septimal forms which are the negatives of the tertian forms. As a fact, the harmonic seventh, which is the mean of the septimal forms, has, as against the harmonic fifth which is the mean of the tertian forms, been excluded from European music since the days of Rameau, the French theorist. This aesthetic perception of the septimal forms, therefore, would, if rightly developed, enrich musical expressions. From the point of view of artistic development it is to be regretted that the African has not been enabled to evolve his own forms.

"The reason for displacing the African perception by foreign perception, in some tribes is that the African perception, not having been systematised and put in order, was not able to stand against the formidable opposition of another and a well organised perception.

DIVISION XXXIV

THE NEGRO IN THE FIELD OF PAINTING AND SCULPTURE

PRIZES IN ART

At an exhibition of the work of Negro artists held under the auspices of the Harmon Foundation and the National Alliance of Art and Industry, in New York City during March 1933, the following awards were made:

Sargent Johnson, received the Robert C. Ogden prize of $150 for the most outstanding work; Palmer Hayden, won the painting prize of $100 donated by Mr. John D. Rockefeller, Jr.; William Ellisworth Artis, received the John Hope prize in sculpture of $100; Earle Wilton Richardson was awarded the Alon Bement portrait prize of $75; James Lesesne Wells received the George E. Haynes prize of $50 for the most representative work in black and white; James Latimer Allen received the Commission on Race Relations prize of $25 for his photographic work. Reverend William A. Cooper of Charlotte, North Carolina, has attained wide publicity for his portrait painting.

Hilda Jones, an 18 year old New York high school girl, in 1935, won first prize of $75 for a design sponsored by the International Silk Guild. The idea for the design was suggested by mustard greens which Hilda's mother cooked in her home in Brooklyn. Mrs. Eleanor Roosevelt chose this print from a group of prints made by High School students and wore the gown at a White House luncheon on March 25, 1936.

E. Simms Campbell, illustrator for national magazines, won the thousand dollar prize offered by the Hearst Newspapers for a cartoon that would more searchingly reveal the true picture of the tax graft. "Several thousand artists, some of them the most distinguished in the field of American art, submitted cartoons for the prize. Campbell, a native of St. Louis, was a Pulitzer prize winner on the St. Louis Post Dispatch in 1928. Since that time he has created an international reputation for himself through his drawings in such publications as Esquire; The New Yorker, The London Spectator, The New York Journal, The New York American, The Mirror, Judge, and The Saturday Evening Post.

SOME PAINTERS OF DISTINCTION

Pareja, Juan de—He was born 1606 of slave parentage at Granada, Spain. He was the slave and pupil of Velazquez, the celebrated Spanish painter. Velazquez, in time, manumitted Pareja. Among the paintings of Pareja are: "The Calling of St. Matthew" (No. 1), listed in the catalogue of the Mueso de Madrid; "Santa Catalina" in the sanctuary of the abbey of the monastery of Benedictine of Eslonza. "The Baptism of Christ" in the National Trinidad; "The presentation of the Child God," and "Battle Scene" in the sacristy of the Trinity Convent of Toledo.

Another of his famous paintings is "Provincial of the Capuchin Order" and depicts a Provincial father in a black robe, holding a hood. This painting was often visited by art lovers at the Imperatorski Ernxtazh, St. Petersburg, Russia, before the World War.

Pareja also painted "St. John the Evangelist," "San Oroncio," and "Our Lady of Guadelupe" for the Chapel of Santa Rita in the Recoletos of Madrid.

In the United States there is one known painting attributed to Pareja. It is "The Annunciation of the Virgin." This canvas is now the property of J. Herbert Watson, attorney-at-law, of Brooklyn, New York.

Duncanson, R. S.—He attained distinction as a painter in Cincinnati, Ohio. One of his paintings, "The Trial of Shakespeare," was recently presented to the Douglas Center of Toledo, Ohio. Another of his works purchased by Queen Victoria is said to hang in Winsdor Castle. Duncanson is mentioned in a history of Cincinnati written by Charles Gist in 1851, as being a noted artist, a painter of fruit, fancy and historical paintings and landscapes.

His historical pieces are: "Shylock and Jessica," "The Trial of Shakespeare," "The Ruins of Cartage," "Battle Ground of the River," "Raisin," "The Western Hunters," "Encampment," and others.

Duncanson began his painting in Cincinnati in 1843. The Anti-Slavery League became interested in his ability as a painter and sent him to Edinburg, Scotland, to study. He produced portraits, landscapes and scenes of the summer. After the Civil War his "Trial of Shakespeare," displayed to the public, gave evidence of high talent. Several prominent persons of Cincinnati among them Nicholas Longworth, the elder, sent Duncanson abroad to study.

Bannister, E. M., of Providence, Rhode Island, was one of the first Negroes in America to achieve distinction as a painter. He was the founder of the Providence Art Club, which is today the leading art organization in Providence. "Its membership, mostly, if not wholly white, includes many of the leading citizens of the city and state." One of Mr. Bannister's pictures, "Under the Oaks," was awarded a medal at the Centennial Exposition of 1876. The picture became the property of the Duffe Estate of New York City.

Tanner, Henry O.—Born, June 21, 1859, at Pittsburgh, the son of Bishop Benjamin T. Tanner of the A. M. E. Church, was one of the most distinguished of present day American artists. He resided in Paris for many years, and died there May 25, 1937.

The French Government has purchased a number of his paintings for its collection of modern arts in the Luxembourg Gallery. In recent years comprehensive exhibitions of his paintings have been made in the leading art galleries of the United States. His favorite themes are scriptural. Some of his paintings that have attracted much attention are: "The Holy Family," "Mary and Elizabeth," "Christ Walking on the Sea," "Christ Learning to Ride," "Hills Near Jerusalem," "The Hiding of Moses," "A Lady of Jerusalem,' and "Christ at the Home of Lazarus."

Harper, William A., of Chicago, who died 1910, was just coming into prominence. His productions have received much favorable comment at the Chicago Art Institute exhibitions. He had spent two years in study in Paris. Among his subjects were: "The Last Gleam," "The Hillside," and "The Gray Day."

Scott, William Eduoard—He is an artist of prominence. He was born in Indianapolis, March 11, 1884. After graduating from the high school in that city, he entered the Chicago Art Institute where he studied for five years and won scholarships and prizes to the amount of about nine hundred dollars.

He took the Magnus Brand Prize for two successive years. He studied in Paris at the Julian Academy and under Henry O. Tanner. Three of his paintings were accepted by the Salon des Beaux Arts at Toquet. The Argentine Republic purchased one of his pictures, "La Pauvre Viosine." He has completed mural paintings for public buildings in Evanston, Illinois; Chicago, and Indianapolis. He is interesting himself in Negro subjects and is doing in painting what Dunbar has done in verse. He has spent considerable time in the South painting Negro types.

Among other painters who have attracted attention are: W. M. Farrow, Chicago; Ernest Atkinson, of Baltimore; Cloyd L. Boykins, Boston; Mrs. Lula Adams, Los Angeles; Charles L. Dawson, Chicago; Richard Lonsdale Brown, New York City; Laura Wheeler, Philadelphia; Effie Lee, Wilberforce; Arthur Winston, Chicago and John Hardwick, Indianapolis.

SOME SCULPTORS OF NOTE

Two women of the race have achieved some distinction as sculptors. The first of these is Edmonia Lewis, who was born in New York in 1845. She first attracted notice by exhibiting, in 1865, in Boston, a bust of Robert Gould Shaw. That same year she went to Rome where she has since continued to reside. Her most noted works are: "The Death of Cleopatra," "The Marriage of Hiawatha," and "The Freed Women." "The Death of Cleopatra," was exhibited at the Philadelphia Centennial Exposition in 1876.

Warrick, Meta Vaux—(Mrs. Fuller, the wife of Dr. Solomon C. Fuller, of South Framingham, Massachusetts), is the most noted sculptor

of the Negro race in America at the present time. She first attracted attention by her work in clay in the Pennsylvania School of Industrial Art.

In 1899, she went to Paris to study where she attracted the attention of Rodin, the great French sculptor. In 1903, she exhibited, in the Paris Salon, a group entitled, "The Wretched." This is considered her masterpiece. Some of her other works are: "The Dancing Girl," "The Wrestlers," and "Carrying the Dead Body." One of her groups which was made for the Jamestown tercentennial represents the advancement of the Negro since his introduction into this country as a slave in 1619. Her more recent works are: "Immigrant in America," "The Silent Appeal," and "Peace Halting the Ruthlessness of War."

Jackson, Mrs. May Howard—Washington, D. C. In recent years her work has attracted attention. Some of her busts exhibited in the Vorhoff Art Gallery provoked favorable comment from the art critic of the Washington Star. A head of a model in clay which was placed on exhibition in the Corcoran Art Gallery received favorable comment from the art critics. Pieces of her sculpture exhibited at the National Academy of Design and at the showing of the Society of Independent Artists in New York City, were favorably received.

Savage, Augusta—New York City. She is achieving some distinction as a sculptor. Her works include studies in bronze, plaster, clay and soap.

AFRICAN ART

Negro's Art from Africa Lives in His Wrought Iron

Old balconies, grilles and doorways of New Orleans are eloquent tributes to the joyous craftsmanship of slaves who worked at the anvil without white direction. Without any race consciousness about it, these gracious iron balconies, these craftsmenlike grilles and charmingly designed lunettes wrought by slave labor have won their expensive place in the world of collectors, antique dealers and connoisseurs. Far from making any "to-do" over their work, the individualities of the dark-skinned craftsmen who wrought the heavy bars of iron into beautiful and sensitive lines have been sunk in obscurity by years of forgetfulness as impenetrable as the mists of antiquity that hang low over Africa. Only in the realm of our imagination may we come upon them —experiencing the artist's pure joy of creation.

"Tantalizing it is to wonder whence came the b l a c k craftsmen who wrought so well and so permanently in New Orleans. Did their fathers come from the Ivory Coast, where the art of Africa was most primitive, most hugely creative? Came they from the Bushongo, where the portrait sculpture of long dead savage kings seized upon characterization in character's intensest moments? Came they from the Sudan, where the influences of civilization had been percolating throughout the millenniums —where old Egyptian idols of 2000 B. C., conventionalized, traditionalized, have, as it were, gone back to nature? Secrets of vital importance, these, to the believers in the Negro's indigenous talent.

"Twenty years ago, it seemed as though modern art had exhausted its energies, and was dying of a slow anemia. Then, as by a miracle, the art of a remote, misunderstood and despised era appeared above the horizon, and all was changed. France, always quick to go to the heart of things through coverings, entanglements, outward appearances, readily grasped the significance of the Negro statues which had so long seemed mere playthings of savages. These statues, at first studied only by the anthropologist and antiquarian, have in the short space of twenty years, played a role no less important for our age than the role of classic art in inspiring the Renaissance.

"The story of the role played by primitive Negro sculpture in the art history of the past twenty years reads like a romance. Idols and masks, theretofore, regarded as mere ethnological curiosities, are now justly ranked in the class with ancient Greek and Egyptian sculpture. An event of even greater importance is the influence which Negro sculpture has had on most of the creators now accepted as leaders in contemporary paintings, sculpture, music, poetry, and drama. Among the important modern artists indebted to the work of the ancient Negro savage are: Picasse, Martizze, Modigliani in painting; Stravinsky, Satie, Moneger, Paulenc, Milhaud, and Auric, in music; Lipschitz and Epstein, in sculpture; Diaghlieff, in some of the best productions of the Russian ballet; Cocteau, Cendrars and Guillaume Appollinaire, in poetry; Perret and Jeanneret, in architecture."

Gobineau has aptly written that: "The source from which the arts have sprung is concealed in the blood of the blacks. It is necessary to know the source. But the influence of Negro art on the imagination of the artist is far from having given its full content. We are in the presence of an art eminently suggestive and revealing, an art which touches miraculously to the extreme limits of perfection, an art which one can qualify Sybarritique so exquisite is its refinement, but it is a living art which never weakens, never disappoints."

An event of unusual interest was the exhibition in 1927 of African art at the New Art Circle of New York City. This was the first public exhibition of African art on such a scale ever held in America. There were over 1,000 items in the collection. The exhibition represented years of diligent collecting by a Belgian collector, M. Blondiau, of antique specimens of African sculpture, wood and ivory carvings, etc., from the Belgian Congo. The major tribes represented were the Bushongo, the Bakuba, Baluba, Bangongo and the Bapends. This collection, located several years ago by Alain Locke in the course of a study of African art, was purchased by Mrs. Edith Isaacs, editor of Theatre Arts, and was exhibited in New York and elsewhere. Noteworthy among the exhibits were examples of the famous Bushongo wood sculpture, fetich statuettes, ivory and horn carving, ceremonial masks, decorated ware, etc. There were also many articles of ordinary use which were of such beauty as to be precious museum pieces today.

DIVISION XXXV

THE NEGRO AS A POET

Latino, Jaun—The poet, Latino mentioned in Cervante's "Don Quixote," was a Negro. He is said to have been born in Northern Africa and to have been captured by Spanish traders, brought to Seville and sold in the family of the famous Gonzalo de Cordova.

He is said to have had great ability for learning. He was permitted to study along with his young master. He was given his freedom and became professor of Grammar, Latin, and Greek at the University of Granada. One Spanish writer speaks of Latino as the most famous Negro of his day. He is buried in the church of St. Ann, Granada, and on his tomb is engraved the following epitaph:

"Jaun was an excellent Latin poet. He sang the birth of Prince Ferdinand II, the deeds of Pius V's pontificate and the the time of Don Jaun of Austria at Lepanto." The book, a quarto volume, is printed in Latin and was published at Granada in 1573. Another book in Latin by Latino is on the Spanish Royal Cemetery, a better known title is the Escurial. This book was published at Granada in 1576.

Antar—Antarah b e n Shedad el Absi (Antar the lion) is one of the most famous figures in Arabic and Mohammedan literature. His fame as a literary charcter is said to be greater than that of any modern author of Negro blood not excluding Pushkin in Russia, or the elder Dumas in France. Antar appears to have been born about 550 A. D. and to have died about 615 A. D. His father appears to have been an Arab of noble blood, and his mother, an Abyssinian slave.

Antar was both a warrior and a poet. As a warrior he became the protector of the tribe and the pattern of Arabic chivalry. He was selected by his clan as a contestant in those poetical contests that were peculiar to the Arabs in the pre-Islamic days. In those poetical contests, Antar was so successful that he came to be acknowledged as the greatest poet of his time, and one of his odes, the "Mu Allakat" was selected as one of the seven suspended poems which were judged by the assemblage of all the Arabs to be worthy to be written in letters of gold and to be hung on high in the sacred Kaabah at Mecca as accepted models of Arabian style. After his death the fame of his deeds as a warrior spread across the Arabian peninsula and throughout the Mohammedan world. In time these deeds were recorded in a literary form. "The Romance of Antar," ranks among the great national classics like the "Shah-nameh" of Persia and the "Nibelungen-Lied," of Germany. Antar is claimed to have been the father of knighthood. "The Romance of Antar," in its present form probably preceded the romance of chivalry so common in the twelfth century in Italy and France. The unanimous opinion of the East has always placed "The Romance of Antar" at the summit of literature. "The Thousand and One Nights," says one of their writers "is for the amusement of women and children. Antar is a book for men; from it they learn lessons of heroism, of maganimity, of generosity and of statecraft."

Pushkin, Alexander Sergueysvich—Born, 1799, died, 1837. The greatest poet of Russia, and unanimously acknowledged to be the founder of modern Russian literature, "Pushkin's name means to an English speaking reader infinitely less than that of Turgenev or Tolstoy. But, however, paradoxical it may sound, this name means to a Russian infinitely more than the names of all the great poet's successors, including even Tolstoy. Pushkin stands quite apart; no cultural Russian would think of comparing any other writer with him, for to Russia, Pushkin is what Dante is to Italy, what Shakespeare is to England or Goethe to Germany. To a country which practically had no literature of its own he gave immortal verse and prose—novels, short stories, long poems, tragedies, dramas, ballads, lyrical stanzas, sonnets, critical and historical essays, etc.

"Pushkin is not only the father of Russian literature; he is also the father of Russian culture. To a country which had hardly emerged from medievalism he showed an immense wealth of ideas, subjects, questions, problems, and he transplanted the highest spiritual values of the West into Russian ground. Russia's further cultural development proceeded strictly within the lines drawn by Pushkin." He came of a noble Moscow family and inherited African blood from a maternal ancestress. For sketches of Pushkin, see Histories of Russian Literature and Standard Encyclopedia. There are numerous editions of his works. For these consult the New International Encyclopedia.

Dumas, Alexandre—Called Dumas Pere, born 1802, died, 1870. "The greatest French romantic novelist, and the most universally read storyteller of the world." As a writer he is remarkable for g r e a t creative rather than for artistic genius.

Dumas' father was a gallant general, Alexandre Davy de la Pailleterie Dumas, who served Napoleon with distinction, but died in neglect in 1806. This general's father was a rich colonist of Haiti, Marquis Alexandre Davy de la Pailleterie; his mother was a N e g r o woman of Haiti, from whom the general took the name Dumas. The novelist, Alexandre, inherited much from his maternal grandmother, in both appearance and nature; much, too, from his marquis grandfather. The contrast and combination can be constantly noted in his novels.

Dumas, Alexandre—Called Dumas Fils, born, 1824, died, 1885. One of the most distinguished of modern French dramatists. He was "the son of the great romantic novelist of like name, but of a genius strangely contrasted. In him the father's rich but riotous fancy yielded to close observation and realistic earnestness that made of him an unbending and almost a Puritan moralist."

Horton, George M.—Noted Negro poet of North Carolina. He was born a slave in Chatham County of that state in 1797. His master permitted him to hire out his time at Chapel Hill, seat of the University of North Carolina. It is said that he learned to read by matching words he knew in the hymnal with those in a spelling book. Persons of distinction became interested in him.

It is said that Dr. Caldwell, the President of the University, was one of his patrons. Horton's earliest compositions had to be written down for him by other people. He was for years a janitor at the University and received small commissions from various students for writing verses for them. Some of Horton's friends undertook to help him publish a volume of his poems so that from its sale he might purchase his freedom. A booklet of his poems, "The Hope of Freedom," was published in 1829. The small returns from the sale of this book, however, were not sufficient to pay the exorbitant price which his master demanded for him. In his later years, Horton lived for some time in Philadelphia and died according to accounts either in 1880 or 1883.

Wheatley, Phillis—Born in Africa, died, December 5, 1784. One of the first women, white or black, to attain literary distinction in this country.

She was brought when a child to America in 1761, and sold to John Wheatley, of Boston. He had her educated. While yet a child she began to write verses. In 1773, with the endorsement of several distinguished men, her verses were published in London, under the title, "Poems on Various Subjects, Religious and Moral, by Phillis Wheatley, Negro Servant to Mr. John Wheatley, of Boston, in New England." She addressed a poem to G e n e r a l Washington, which seemed to have pleased him, for in a letter to Joseph Reed, dated February 10, 1776, he made reference to this poem.

Hammon, Jupiter—He appears to have been the first Negro poet in the English American colonies. As a poet he antedates Phillis Wheatley by about ten years. He was a slave near Hartford, Connecticut. He went finally to live on Long Island. His first extant poem, "An Evening Thought," bears the date of 1760. Following the title of the poem this information is given: Composed by Jupiter Hammon, a Negro belonging to Mr. Lloyd of Queen's Village on Long Island, the 25th of December, 1760. He was also a preacher. Several of his ser-

mons are still in existence. For sketch of his life and extracts from his poetry and prose writings, see "Jupiter Hammon," by Oscar Wegelin, Heartman's Historical Series, No. 13, 1916.

Dunbar, Paul Laurence—Noted poet and writer. Born, June 27, 1872, at Dayton, Ohio; died, February 9, 1906.

Graduated from the Dayton High School, 1891. While in school he showed evidence of poetic ability. In 1893, his first volume of poetry, "Oak and Ivy," was published. In 1895-1896, "Majors and Minors." By this time he had become well known as a writer and reader of verse. For a complete list of his works consult the 1925-26 Negro Year Book or the editor's "Bibliography of the Negro in Africa and America."

Braithwaite, William Stanley—Born in Boston, December, 1868. Noted lyrical poet. At twelve years of age his father having died, he had to leave school to assist his mother provide for the family. Since that time he has not attended school.

"At fifteen," he says, "like a revelation, there broke out in me a great passion for poetry, and intense love for literature, and a yearning for the ideal life which fosters the creation of things that come out of dreams and visions and symbols. I dedicated my future to literature, though the altar upon which I was to lay my sacrificial life seemed beyond all likelihood of opportunity and strength and equipment to reach. I set about it, however, with fortitude, hope and patience." His works include: "Lyrics of Life and Love," "The Book of Elizabethan Verse," 1906; "The House of Falling Leaves," 1908; "The Book of Georgian Verse," 1908; "The Book of Restoration Verse," 1909; "The Book of Victorian Verse," 1910. At the end of each year Mr. Braithwaite writes a review of the poetry that appears in the standard magazines. His estimate of the value of this poetry is accepted as a criterion of it worth. He has published for each year since 1913 "The Anthology of Magazine Verse." In 1916, he became editor of "The New Poetry Review" of Cambridge. He is the general editor of "The Contemporary American Poets Series." The 1918 Spingarn Medal award was given to him.

Johnson, James Weldon—New York. Until recently excutive secretary of the National Association for the Advancement of Colored People, editorial writer. He is gifted as a poet. He has contributed verse to the leading magazines and daily papers. His poems, "Fifty Years," in Commemoration of the Fiftieth Anniversary of Emancipation, published in the New York Times, January 1, 1913, was widely commented upon. For eight years Mr. Johnson was in the United States consular service. He held for a considerable part of this time the important post of consul at Corinto, Nicaragua. His poem the "Young Warrior," set to music by H. T. Burleigh, almost became the national hymn of Italy during the World War. Mr. Johnson has published a collection of his verses under the title, "Fifty Years and Other Poems."

Among other poets for whom there is not opportunity to give space should be mentioned the following: Countee Cullen, Langston Hughes, Alfred Anderson, James Edwin Campbell, James D. Corrothers (deceased); Daniel Webster Davis, (deceased); William H. A. Moore, (deceased); George Marion McClellan, John Wesley Holloway, Leslie Pinckney Hill, Edward Smyth Jones, Ray G. Dandridge, Georgia Douglas Johnson, Fenton Johnson, Claude McKay, Joseph S. Cotter, Jr., (deceased; Roscoe C. Jamison, (deceased); Jessie Fauset, Anne Spencer, Alex Rogers, Waverly Turner Carmichael, Alice Dunbar Nelson, (deceased); Charles Bertram Johnson, Otto Leland Bohanan, Theodore Henry Shackleford, Lucien B. Watkins, (deceased); Joshua Henry Jones, Jr.

DIVISION XXXVI

THE NEGRO AND THE STAGE

SOME ACTORS OF DISTINCTION

Aldridge, Ira—Born about 1810 at Bel Air, Maryland. Died at Lodz, Poland, in 1867. He is the most famous of Negro actors. He has had few equals in the part of Othello, the Moor.

Aldridge's grandfather, who was a ruling prince in the Senegal Country in Africa, was with all his family except one son, murdered in an uprising. This son came to America and was educated for the ministry. In time he married. The son Ira was also intended for the ministry. He was sent to Schenectady College in New York. Thence he was sent to Glasgow University, Scotland, where he carried off many prizes, including the medal for composition. He, however, abandoned theology for the stage. After many disappointments he made his debut at the Royal Theatre, London, in 1833, as Othello, the Moor. He also appeared at the Coburg, Sadler's Wells, Olympia, and Convent Garden Theatres in London, playing Othella, Gambia (in "The Slave"), and other characters with great success. After this he made a provincial tour, playing in most of the principal towns from one end of the kingdom to the other, his reception in every instance being of the most flattering kind. At Belfast, Edmund Kean showed his admiration by playing Iago to Aldridge's Othello. At Manchester, the famous singer, Madame Malibran, wrote him that never in her whole professional career had she witnessed such an interesting and powerful performance. Lady Beecher (famous as Miss "Niel" the actress) wrote: "During my professional as well as private life I never have seen so correct a portraiture of Othello." The King of Prussia presented him the Prussian "Gold Medal of the first class of Art and Science," which had been previously awarded only to the great philosopher Humboldt, the composer Spontini and the musician Liszt. The Emperor of Austria conferred on him the Grand Cross of the Order of Leopold. The City of Berne gave him a magnificent Maltese Cross with Medal of Merit. He also received the "Royal Saxe-Ernest House Order," which confers a title higher than that of "Sir" so much coveted in England. Aldridge had a reception even more flattering in Russia. He was made a member of the Imperial Academy of Arts and Sciences in St. Petersburg, and many other honorable and learned societies. In most cases the membership was conveyed by means of handsome medals, accompanied in many cases by autographed letters. His two gifted daughters, Amanda Ira (Montague Ring), and Luranah, reside in London. See sketches above under composers and singers.

Cole, Robert Allen, "Bob Cole"—Noted comedian and playright. Born in Athens, Georgia, July 1, 1868. Died, New York City, August 2, 1911. One of the most versatile and gifted colored actors that America has produced. A member of the famous Cole and Johnson Team and Company.

He was a pioneer in the effort to have the Negro show an entity in itself with a plot and atmosphere of its own. Among the plays which he wrote are: "A Trip to Coontown," "A Shoo Fly Regiment," and "The Red Moon." Among the songs which he composed are: Louisiana Lize," "I Must Have Been A Dreaming," "No One Can Fill Her Place," "Katydid," "The Cricket and the Frog," and "The Maiden With Dreamy Eyes." He and his partner, J. Rosamond Johnson together wrote: "Under the Bamboo Tree," "Big Indian Chief," "Bleeding Moon," and "Oh, Didn't He Ramble."

Williams, (Bert) Egbert Austin—Born, New Providence, Nassau, British Bahama Islands, 1876. Died, New York City, March 4, 1922. Most noted comedian of the present day American stage. The Billboard of March 11, 1922, the chief organ of the theatrical and the show profession, carried the following obituary concerning him:

"Egbert Austin Williams, known to the theatrical profession and the

public as Bert Williams, and regarded by many as the greatest comedian on the American stage. His first theatrical experience was with a mountebank minstrel company that played in the mining and lumber camps in California. In 1895, he joined George Walker in a partnership which lasted until the latter's death in 1909. They made the name of Williams and Walker famous throughout the English-speaking world. Their first appearance in New York was in 1896 and 1897, at Tony Pastor's and Koster and Bial's. Later they headed their own company."

Among the productions made famous by this team were: "The Policy Players," "Bandanna Land," and "Abyssinia." The latter attraction ran ten weeks on Broadway, in those days a record for a colored attraction. In 1902, the company was taken to England, where it duplicated its American success. On June 23 of that year a command appearance was made at Buckingham Palace.

When illness compelled the retirement of George Walker, Williams took out "Mr. Lode of Koal" with indifferent success. This was his last appearance with colored support. After its close he played for a time in vaudeville, and then joined the Ziegfeld "Follies," remaining as the feature attraction for seven years.

Gilpin, Charles S.—Actor. He achieved notable distinction in the drama, and was the most talked of actor on the stage in America in 1921. He was born in Richmond, Virginia in the early seventies. His first occupation was as "printer's devil," on the Richmond Planet. His own statement is that he drifted into acting, (fourth rate comedian work) because he earned so little money in the printing trade. In time he had a desire to do serious dramatic work, and was one of the organizers in 1906 of the Pekin Players in Chicago. His efforts with reference to the serious drama were later continued in New York City. He says, "In 1916, I began producing last year's Broadway shows at the Lafayette Theatre in 132nd Street." When Drinkwater's Abraham Lincoln was being staged, difficulty was experienced in securing an actor to play William Custis, the Negro character in the play. This unimportant role was given to Gilpin and attracted attention to his ability.

When the Provincetown Players staged, "Emperor Jones," Gilpin was secured to take the leading part. Concerning Mr. Gilpin's ability as an actor, the critic in The New York Times said, "Of course, Charles S. Gilpin continues to give his amazing unforgetable performance. It is superb acting and the success of the O'Neil play is dependent upon it." Gilpin was selected by the Drama League of New York City as one of the persons who had contributed the most during the year, 1921, to the art of the theater. The other nine persons selected for this honor were: Dudley Digges, director of "Heartbreak House"; Gilda Varesi, for her work in "Enter Madame"; Lionel Atwill for his acting in "Deburau"; Lee Simonson, scenic artist for "Heartbreak House"; Margaret Severn, for her use of masks in the "Greenwich Village Follies"; Jacob Ben-Ami, for his work in "Sampson and Delilah"; David Belasco, as manager and director; and Fred Stone, for being the leading American comedian.

"The Green Pastures"

The play "Green Pastures" with an all Negro cast, established a record for the legitimate stage. It first opened at the Mansfield Theater in New York City on February 26, 1930 and ran continuously there for 16 months. At the end of that time, it went on the road and in 1935 came back to the Mansfield Theater. The "Green Pastures" cast travelled over forty thousand miles and gave more than seventeen hundred performances. The outstanding figure in the cast was Richard B. Harrison, who created and played the role of "De Lawd." Until Mr. Harrison was 66 years old he was an obscure teacher of dramatics and elocution and had never had any part in a play on the legitimate stage. So universal was the appeal of "Green Pastures" and so simple the fable portrayed that the entire nation welcomed "De Lawd." He died in New York City on March 14, 1935. His funeral services attended by thousands in all walks of life, were conducted at the Cathedral of St. John the Divine by the Rt. Reverend William T. Manning, Bishop of the New York Protestant Episcopal Diocese. Although success came to him late in life, Richard B. Harrison took his place in the Hall of Fame.

Paul Robeson continued his notable success in the motion picture field particularly as the star in "Emperor Jones," "Sanders of the River," and "Jericho." He is also appearing with continued success as a concert singer and on the stage. His latest performance on the stage is the leading part in the play, "Toussaint L'Ouverture."

Others who have gained distinction in the movies include Etta Moten in "Flying Down to Rio"; Clarence Muse in "Showboat," "Broadway Bill," and "East of Java"; Louise Beavers and Fredi Washington in "Imitation of Life"; Bill (Bojangles) Robinson in "The Little Colonel" and "In Old Kentucky"; Stepin Fetchet in "Judge Priest"; and Rex Ingram who has the part of "De Lawd" in the motion picture version of "Green Pastures."

For Negro: Composers of Musical Comedies, On Vaudeville Circuits, In Plays on Broadway, In Serious Drama, In Motion Pictures, As Actors Abroad, see the 1931-32 Negro Year Book, pages 462-467.

PART SIX

LITERATURE ON THE NEGRO

DIVISION XXXVII

A REVIEW OF BOOKS ON OR RELATING TO THE NEGRO PUBLISHED 1929-1937

Nearly three hundred books on or relating to the Negro are reviewed in this section. The reviews are listed under the following heads: "Discussions on the Negro in Literature," "Poetry," "Drama," "Music," "Art," "Folklore," "Children's Stories," "Novels and Stories Dealing with Slavery," "The Civil War and Reconstruction," "Novels and Stories Dealing with Race Mixture," "Novels of African Life," "Novels and Stories of the Present Dealing with Lower Class Negroes," "Novels Concerning the Poor Whites of the South," "History, Biography and Autobiography," "Economic and Social Conditions," "Education," "Books Discussing Races and Peoples," "Books Discussing Race Differences and Race Characteristics," "Books Discussing Race Problems in America," "Books Discussing Problems in Africa."

DISCUSSIONS ON THE NEGRO IN LITERATURE

**Brawley, Benjamin.* "EARLY NEGRO AMERICAN WRITERS." Selections with biographical and critical introductions. Chapel Hill, North Carolina. University of North Carolina Press. 1935. 305 p. The purpose of the author in writing this volume is to present to the public information about Negro writers and their works before the time of Dunbar. This volume is of value to students of Negro history as well as to those interested in the merit of Negro literature.

**Cook, Mercer.* "LE NOIR." Morceaux Choisis de Vingt-Neuf Francais Celebres. New York. American Book Co. 1934. 173 p. In this volume the author presents a collection of extracts on the Negro taken from the writings of twenty-nine celebrated French authors. As a teacher of the French language he felt that the Negro schools and colleges had overlooked the fact that there is a wealth of material concerning many phases of Negro life and history in French literature with which the Negro student should become acquainted. The selections cover political speeches on slavery, articles on Negroes of distinction, and excerpts from stories by great French writers. The materials are suitable for intermediate as well as advanced courses.

**Cromwell, Otelia; *Turner, Lorenzo Dow; *Dykes, Eva B.* "READINGS FROM NEGRO AUTHORS FOR SCHOOLS AND COLLEGES." New York. Harcourt Brace & Co. 1931. 388 p. This is a collection of poems, stories, one-act plays, essays, public addresses by Negro writers edited by the authors for use in literature classes. The selections used in the book have been used because they meet the standards of literary forms based upon universal principles. The volume is provided with suggestions for study, containing questions and topics for discussion. It is well set up and should meet a need long felt for such a publication.

Ford, Nick Aaron. "THE CONTEMPORARY NEGRO NOVEL." A study in Race Relations. Boston. Meador Publishing Company. 1936. 108 p. This study of race relations as portrayed in the contemporary Negro novel is organized around the following main divisions: (1) Attitudes of and toward the Negro which most of the writers condemn. (2) Attitudes of the Negro which the majority of the writers approve. (3) Characteristics of Negro life which tend to emphasize the differences of the races. (4) Treatment of white characters. Though the author states that the period covered is from 1914 to 1934 he takes no notice of the dozen or more novels published between 1914 and 1924. In fact he states that "from 1914 to 1924 not a single novel was written."

**Turner, Lorenzo Dow.* "ANTI-SLAVERY SENTIMENT IN AMERICAN LITERATURE PRIOR TO 1865." Washington, D. C. The Association for the Study of Negro Life and History. 1929. 188 p. This is a thesis written

*Name is marked with an asterisk where the author is a Negro.

to meet requirements for the Ph. D. degree. The study is divided into five parts: Part I, "The Anti-Slavery Movement Prior to the Abolition of the African Slave Trade (1641-1808); Part II, The Transition Period, (1808-1831); Part III, The First Period of Militant Abolitionism (1831-1850); Part IV, The Second Period of Militant Abolitionism (1850-1861); Part V, The Civil War Period, (1861-1865)." The anti-slavery sentiment expressed during these periods is based on the natural and inalienable rights of man; moral and religious arguments; social and economic arguments; sentimental arguments; plans for the emancipation of the slave. The chief sources of information were novels, poems, plays, short narratives, essays, sketches, magazine and newspaper articles and a selected number of orations, sermons, letters, diaries, journals, biographies, and books of travel.

POETRY

**Baxter, J. Harvey L.* "SONNETS FOR THE ETHIOPIANS AND OTHER POEMS." Roanoke, Virginia. 1936. 113 p. The first two sections of poems, "Sonnets (Ethiopian)" and "Lyrics (Ethiopian)," are protests against the forced annexation of Ethiopia by Italy and wars of aggression in any form. The other two sections are miscellaneous sonnets and poems dealing with a varied range of subjects.

**Baxter, J. Harvey L.* "THAT WHICH CONCERNETH ME." Sonnets and other poems. Roanoke, Virginia. The Magic City Press. 1934. viii, 87 p. The race consciousness expressed in several of the sonnets suggests the sonnets of Claude McKay, while some of the lyrics compare favorably with the best verses of Langston Hughes and Countee Cullen.

**Brown, Sterling.* "SOUTHERN ROAD." New York. Harcourt, Brace & Co. 1932. 135 p. This volume is divided into four parts, containing poems about the various phases of Negro life—the log cabin; the levees; and the Harlem flats. The first three parts are in non-conventional Negro dialect. The fourth part is written in literary English.

**Butler, Alpheus.* "MAKE WAY FOR HAPPINESS." Boston. Christopher Publishing House. 1932. 133 p. A collection of poems divided into four parts— "Travel sonnets," "Lyrical sonnets," "Nature sonnets," "Lyrics."

**Cuthbert, Marion.* "APRIL GRASSES." New York. The Woman's Press. 1936. 30 p. This is a worthwhile book of poetry by Miss Marion Cuthbert, a national secretary, Leadership Division of the Y. W. C. A. All the selections are on a personal basis. There is nothing about the poems to indicate the race of the author. They could have been written by any woman who had thought long and deeply and had given expression to what was in her soul.

Eleazer, Robert B. "SINGERS IN THE DAWN." Atlanta, Georgia. Conference on Education and Race Relations. 1934. 24 p. This is a pamphlet dealing with Negro poets. The author, an official of the Interracial Commission, states that the reason for the volume is to introduce the inquiring student to a unique and interesting realm of literary art which suggests possibilities as yet unrealized.

Heyward, DuBose. "JASBO BROWN AND SELECTED POEMS." New York. Farrar & Rinehart. 1931. 96 p. This volume is divided into four parts entitled: "The Negro," "Skylines," "Horizons," "Other Poems." The poems on the Negro deal with the lower class—"Jasbo Brown," a blues player from whose name jazz is supposed to have been taken; "Gamesters All," lyric about a crap shooter who is shot while attempting to escape; "Porgy," dealing with the new responsibilities placed upon the Negro after slavery; "Philosopher," contrasting the life of two classes of Negroes, those who are struggling for the higher things of life and those, "whose future is today."

**Hughes, Langston.* "THE DREAM KEEPER AND OTHER POEMS." New York. Alfred A. Knopf. 1932. 77 p. This selection of poems was made by the author for young people. The verses are divided into five groups, containing "short lyrics of great beauty, stanzas in serious vein, rollicking songs and typical Negro blues."

**Hughes, Langston.* "SCOTTSBORO LIMITED." New York. Prentiss Taylor. The Golden Stair Press. 1932. 20 p.

*Name is marked with an asterisk where the author is a Negro.

These are four poems and a play in verse. As the title suggests, this volume concerns the martyrdom of eight Scottsboro boys. In the play Mr. Hughes suggests that the oppression of the masses will cease when they come together in the brotherhood of Communism.

**Johnson, James Weldon,* editor. "THE BOOK OF AMERICAN NEGRO POETRY." New York. Harcourt, Brace & Co. 1931. 300 p. This is a revised edition of the author's anthology, covering the poetic achievement of the American Negro. The first edition came out in 1922. In this volume is included some of the works of the new poets, such as Countee Cullen, Langston Hughes, Sterling A. Brown, etc. The preface to the volume in addition to retaining the prophetic features also has a new preface and both have been made critical as well as biographical.

**Johnson, James Weldon.* "SAINT PETER RELATES AN INCIDENT." Selected poems. New York. The Viking Press. 1935. ix, 105 p. The volume contains only a few poems not previously published. The poem bearing the same title as the volume of verse describes how even in heaven, or at the entrance thereto, the spirits of certain groups of whites express their prejudiced attitudes, earthy and earthly, against a brother in black. Another poem, "Brothers—American Drama," a pen picture of a lynching, is a bit of poetic realism. There is also an interesting note on dialect poetry.

Redfield, Georgia B. "OUR MAMMY." Her Songs. Boston. Bruce Humphries, Inc. 1934. 62 p. These are songs and stories in verse taken from stories, songs and expressions of four mammies of Louisiana, the author states.

DRAMA

Heyward, Du Bose. "BRASS ANKLE." New York. Farrar & Rinehart. 1931. 133 p. A play in three acts based on miscegenation. Larry Leamer is married to Ruth, a supposedly white woman. They are very happy together, especially so with the prospective coming of a son. In the meantime, Larry is trying to harry Luke Jackson's children out of the public schools and Jackson himself out of town in his attempt to make the town one-hundred per cent American. It has been discovered that Jackson's children have a faint trace of Negro blood though in appearance they are pure white. The child is born. It is dark, decidedly Negroid. How did it happen? Dr. Wainwright knows the story. Ruth's grandfather, a Brass Ankle, fair in complexion, was conscripted as white in the Confederate army. As Negroes were not among the combatant troops, this made him white, and after the war he was accepted as white by the leader of the community, a plantation owner. The family separated. Ruth had no knowledge of her Negro blood, so did not deceive her husband. Larry, however, cannot reconcile his love for his wife and his utter disgust for his dark son. It is all he can do to keep his hands from its throat. The way out—Ruth conveniently confesses that she has had a lover, the handsome dead Negro servant, leaves a gun near, and Larry kills her and the child.

Peters, Paul and Sklar, George. "STEVEDORE." A play in three acts. New York. Covici-Friede, Publishers. 1934. 123 p. This play shows what happens in the South when a white woman cries, "A nigger did it." The scene is laid in New Orleans. A white wife who has been jilted by her paramour accuses a Negro of assault. The search is on; Negroes are rounded up, but the woman refuses to identify any Negro brought before her by the blood thirsty police. Thwarted thus in their effort to make some Negro pay for the alleged offense, the whites turn their affection to the Stevedores, some of whom are actively interested in securing justice for themselves. The bugbear of Communism is raised, and the issues become confused. The result is open conflict between the whites and the Negroes. There is a vivid picturization of the mob behavior of the whites, and of the reaction of the Negroes, who seek to defend themselves against the raging mob. Some of the individual characters are drawn so clearly that they not only remind one of acquaintances, but they linger long in one's memory.

**Richardson, Willis and *Miller, May.* editors. "NEGRO HISTORY IN THIRTEEN PLAYS." Washington, D. C. The Associated Publishers, Inc. 1935. vii, 333 p. A timely volume of one act

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plays by five playwrights who have realized the possibility and feasibility of presenting phases of Negro history through the medium of drama. This volume makes it possible for dramatic clubs to entertain and inform their audiences at the same time. A wide scope of Negro history is drawn upon by the dramatists who have woven their production around characters of such historical fame as Attucks, the elder Dumas, Frederick Douglass, Antonio Maceo, Menelek, Nat Turner and Christopher.

Wexley, John. "THEY SHALL NOT DIE." A play in three acts. New York. Alfred A. Knopf. 1934. 191 p. This drama, based upon the Scottsboro Case, portrays the attitudes of the "Poor Whites" and their representatives of the law toward Negroes and Jews, and toward their own precarious existence. The playwright has not neglected to show the influence of the existing economic system upon the attitudes, behavior, and social conditions of the local population. This study in race relations which involve the dispensing of justice in the courts of a southern community leaves the impression that under no circumstance is white supremacy to be challenged.

MUSIC

**Hare, Maude Cuney.* "NEGRO MUSICIANS AND THEIR MUSIC." Washington, D. C. The Associated Publishers. 1936. xii, 439 p. The writer presents in this volume a wealth of information concerning Negro music. It is pointed out in the preface that there is no consistent development of Negro music as found in national schools of music. In the writer's opinion, "the Negro, a musical force, through his own distinct racial characteristics, has made an artistic contribution which is racial but not yet national. Rather has the influence of musical stylistic traits termed Negro spread over many nations wherever the colonies of the New World have become homes of Negro people. These expressions in melody and rhythm have been a compelling force in American music." The writer also calls att ntion to the question warmly debated as to whether there is a pure Negro art in America. Her conclusion is that the results of the Negro's musical endeavors will be an art-music which embodies national characteristics because he has for centuries been moved by the same stimuli which have affected all citizens of the United States. A particular value of the book is in the large number of biographical sketches of Negro musicians and the photographs which in almost every instance accompany the sketches.

Jackson, George Pullen. "WHITE SPIRITUALS IN THE SOUTHERN UPLANDS." The story of the Fasola Folk, their songs, singing and "Buckwheat Notes." Chapel Hill, North Carolina. The Universty of North Carolina Press. 1933. 444 p. This book is essentially divided into two periods, the period before the Civil War and the period following the Civil War. The first period is that of the fasola or four-shape singing with accounts of the tune books, their compilers and teachers, their singing conventions and singers, with some consideration of the songs themselves. The Civil War marks the end of this period of song development because it brought an almost complete interruption of southern singing schools and convention and song book distribution. At the end of the conflict, new books were published which used the new do-re-mi notation. Of special interest for this volume are the assertions made by the author in comparing the tunes and texts of the white man's spirituals and the Negro's religious songs. He states that the spirituals of the Negro are from the white music, these selections being influenced by the Negro's African musical heritage, although the Negroes were not content to use the white man's tunes without various and quite radical changes. In fact, the spiritual music of the whites, Indians and Negroes have a common origin—a heritage from England. Another striking observation made by the author is that the fasola singing of southern uplands are rather for the benefit of the singers than for the benefit of the listeners. This is in striking contrast when compared with the Negro spirituals. While during the slave period slave songs may have been for the soul satisfaction of the singing slave, the spirituals of the present

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day Negro are very definitely for the benefit of the listeners.

Lomax, John A. and Lomax, Alan. "AMERICAN BALLADS AND FOLK SONGS." New York. The Macmillan Co. 1934. 625 p. These American ballads and folk songs are collections from all parts of the country, representing songs of the lumberjack, the railroad man, the miner, the cowboy, the hobo, the convict, the soldier, the levee worker, the mountaineer, the two gun man, the man of the chain gang, the pioneer chanteyman and the plantation Negro. The only group not represented are the songs of the American Indian. The songs of the Negro predominate in the volume. The authors have this to say of the Negro's songs: They are the most interesting, the most appealing, and the greatest in quantity. The volume provides the student of folk music with a collection of songs for interesting and valuable study.

McIlhenny, E. A. "BEFO' DE WAR SPIRITUALS." Boston. The Christopher Publishing House. 1933. 255 p. This volume contains the words and music of about one hundred and twenty spirituals as sung by Negroes on a sugar plantation in Louisiana during slavery and after emancipation. The compiler, a descendant of several generations of wealthy slave owners, was reared in close contact with the emancipated slaves, who taught him to sing and love their songs. Because the words and music of the spirituals have not been modernized, most of those included in this volume are familiar to persons who have lived among the rural Negroes of the South.

ART

Sadler, Michael E., editor. "ARTS OF WEST AFRICA (Excluding Music)." London. The Oxford University Press. 1935. xi. 101 p. The contributors to this volume recognize the fact that art is a reflection, or an interpretation, of life as the artist understands it. The indigenous art of Africa is greatly influenced by religion. In two essays the contributors discuss the vitality and the educational significance of African art. There are also twenty-two full-page plates illustrating the British West African's artistic achievements in wood, earthenware, and brass.

Sweeney, James Johnson. "AFRICAN NEGRO ART." New York. The Museum of Modern Art. W. W. Norton & Co., Inc. 1935. 59 p. In this volume there are about one hundred plates of African art carved out of wood, bronze, and gold. The plates portray the artistic achievement of the Negroes in French Guinea, French Sudan, Liberia, Sierra Leone, Dahomey, Ivory Coast, Gold Coast, British East Africa, Benin, British Nigeria, the French Congo, and the Belgian Congo. There is an introductory section discussing "The Art of Negro Africa."

FOLKLORE

Dobie, J. Frank, editor. "TONE THE BELL EASY." Austin, Texas. Publications of the Texas Folklore Society, Number x. 1932. 199 p. This is a very delightful collection of folk tales of the various racial groups in Texas —Negro, Mexican and early American settlers. There is also a collection of British ballads and old-time white camp-meeting spirituals. The Negro folk tales were collected by J. Mason Brewer, a teacher in Sam Huston College.

**Hurston, Zora Neale.* "MULES AND MEN." Philadelphia and London. J. B. Lippincott Co. 1935. 343 p. In part one of this well written volume Miss Hurston has recorded the folklore of Florida Negroes, and in part two she has described the hoodoo practices of famous hoodoo doctors. There are wise-cracks, folk-tales, sermons, songs and prayers. For those who may be interested there are presented in an appendix, some formulae of the hoodoo doctors, and some prescriptions of the root doctors.

Loederer, Richard A. "VOODOO FIRE IN HAITI." Translated by Desmond Ivo Vesey. Illustrations by the author. New York. Doubleday, Doran & Co. 1935. 274 p. The latter part of the book describes the ritual and influence of voodoo, which is "strong; stronger even than death," and said to be well-nigh universal among the Haitian peasants. The first part is a revelation of the social, economic, and general religious conditions in various sections of the country.

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Perier, G. D. et Dulonge, G. "L'ELEPHANT QUI MARCHE SUR DES OEUFS." Bruxelles. L'Eglantine. 1931. 90 p. These are fables of the natives in the Congo, dealing mainly with animal lore.

Werner, Alice. "MYTHS AND LEGENDS OF THE BANTU." London. George G. Harrap & Co. 1933. 335 p. The author in this collection of folklore has presented typical specimens of myths and legends from various Bantu-speaking tribes, which give an insight into their customs and institutions. Some of these tribes include the Zulu, Xosas, Basuto and the Bechuana.

Williams, Joseph J. "VOODOOS AND OBEAHS." Phases of West India Witchcraft. New York. Dial Press, Inc. 1932. 251 p. This study is the result of 25 years of researches and observations in which the author has culled the works of others and has sought to familiarize himself with the smaller details of Voodoo and Obeah. In his efforts he has also spent six years in the Island of Jamaica, during which time he penetrated least accessible corners of mountains and "bush" and has lived in remote places where superstitious practices are prevalent. He distinguishes between Voodoo and Obeah and goes back of the practices in the West Indies to their African origins. He concludes that Voodoo in the West Indies must be considered technically as a form of religion; and Obeah in the West Indies became a form of devil worship in the Christian sense.

CHILDREN'S STORIES

**Bontemps, Arna and *Hughes, Langston.* "POPO AND FIFINA." Children of Haiti. Illustrations by E. Simms Campbell. New York. The Macmillan Co. 1932. 100 p. Stories of Haitian peasant life in language suitable for children.

**Cuthbert, Marion.* "WE SING AMERICA." New York. Friendship Press. 1936. 117 p. This volume is written for children under twelve years of age. It contains stories about Negro life in America, with the purpose of acquainting the reader with many of the intricacies involved in studying race relations in this country. Glimpses into different aspects of family life are given. Here the story of the little farm boy who cannot attend school because he must pick cotton is related as well as that of the little city boy of the crowded tenement street, who is brought before the juvenile court because he wanted to take a ride. One learns also of friendships as well as hostilities existing between white and colored children in mixed public schools. In addition, facts about Negro achievement in literature, music, education, the dramas, athletics, the professions and science are given.

Evans, Eva Knox. "ARAMINTA." New York. Minton, Balch & Co. 1935. 84 p. These stories relate the adventures of a little brown girl who went to visit her grandma in the country. It might be the story of any little boy or girl who goes to the country for the first time. The story is simple, humorous and natural without caricature.

Hogan, Inez. "NICODEMUS AND HIS LITTLE SISTER." New York. E. P. Dutton & Co. 1932. 44 p. In this story book each incident is amusingly illustrated in black, white and red. Nicodemus had quite a time trying to keep up with his little sister. As long as he holds her hand he knows where she is, but as soon as he lets loose she gets into all kinds of trouble.

**Love, Rose Leary.* "NEBRASKA AND HIS GRANNY." Tuskegee Institute Press. Tuskegee Institute, Alabama. 1936. 69 p. These are stories based on the happy relationship between the fat little brown boy, Nebraska, and his granny on each day of the week: Monday, wash day; Tuesday, ironing day; Wednesday, sewing day; Thursday, housecleaning day; Friday, market day; Saturday, baking day; Sunday, church day.

Ovington, Mary White. "ZEKE." New York. Harcourt, Brace & Co. 1931. 205 p. Ezekiel Lee, born in Callis County, Alabama, goes to Tolliver Institute—(Tuskegee Institute). His experiences in becoming adjusted to life there and his final assimilation of all of its activities as shown by his being "in step at last" make an interesting story.

Spaull, Hebe. "THE ADVENTURES OF ANAI AND JOK." A tale of two little slaves. London. Evans Brothers. 1933. 48 p. These stories relate the adventures of a brother and sister separated from their father and mother during a raid on their village by Abyssinians and sold into Arabia. Eventually, they escape and make their way back to the Sudan where the whole family is reunited. The author expresses the hope that some day slavery in all of its forms will be done away with.

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NOVELS AND STORIES DEALING WITH SLAVERY, THE CIVIL WAR AND RECONSTRUCTION

Bedford-Jones, H. "DRUMS OF DAMBALA." New York. Covici-Friede. 1932. 295 p. The secret message of drums through the night, treachery, superstition, witchcraft, vodoo—all are intermingled in this novel of Haiti during the time of Touissaint L'Ouverture.

Blakely, Clarence L. "THE ETHIOPIAN." New York. Independence Publishing Co. 1932. 230 p. This is the story of Abu Harra, an Abyssinian, proud of the fact that as a Theban descendant his people were credited with being the first to introduce science, art, philosophy and astronomy into the primeval world. In his travels he philosophizes under the most adverse circumstances about all kinds of subjects: education, religion, slavery, love, labor. A blacksmith by trade, he is enticed by strategy aboard a pirate ship and is forced to participate in pirate activities. One night during a storm he builds a raft, and with two of the officers and a girl who has been captured and who has befriended him, he reaches Haiti. There he joins revolutionary forces and finally finds himself a slave of the Spanish government in New Orleans. He is again befriended by the two officers that he rescued from the pirate ship, and finally he is on his way back home.

**Bontemps, Arna.* "BLACK THUNDER." New Rork. The Macmillan Co. 1936. 298 p. This is a novel on Gabriel's insurrection that was planned to occur at Richmond in the summer of 1800 at which time, so the report said, 1100 slaves were to march upon the city, seize the arsenal, kill their oppressors, and set up the nucleus of a Negro Empire in the South. Gabriel, the leading character in the novel, is presented as intelligent but visionary. Other characters in the plot are: Young Juba, Gabriel's mistress; Old Ben, the house boy who cannot uproot his devotion to his master and so betrays his own people; and Melody, the handsome mulatto girl who mingles with the white radicals. The story is interestingly told Black Thunder is a worthwhile piece of literature.

Bradford, Roark. "KINGDOM COMING." New York & London. Harper and Brothers. 1933. 319 p. A novel dealing with slavery and the Civil War. On the Louisiana plantation where most of the events of this story take place there are two ways of becoming free—by way of the North Star and the Underground Railroad and by death, landing "squarely in the middle of free Heaven." If one failed the other was sure to be successful.

Ehrlich, Leonard. "GOD'S ANGRY MAN." New York. Simon & Schuster. 1932. 401 p. This novel is based on the life of John Brown of Osawatomie and Harper's Ferry. It has a frame of historical fact and is powerful and gripping.

Hibbard, Addison, editor. "STORIES OF THE SOUTH. OLD AND NEW." Chapel Hill, North Carolina. University of North Carolina Press. New York. W. W. Norton & Co. 1931. 520 p. This is a collection of stories of the South written by both Negro and white authors. It is written as a representation of the South, with all its different types—backwoods and frontier life, Louisiana before the war, stories of the mountaineers, of the plantation, of lynching, the Civil War, efforts of the Negro to climb from his present status and the Negro as depicted by Julia Peterkin, also those of the modern South. Ten of these twenty-seven stories either have the Negro as their main vehicle or deal in some way with the Negro.

**Hill, John H.* "PRINCESS MALAH." Washington, D. C. The Associated Publishers, Inc. 1933. vii. 330 p. A vivid picture of "the relationship existing between master and slave" prior to the Revolutionary War, wo-

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ven very interestingly around Malah, recognized as princess of an Indian tribe, although the blood of Anglo-Saxons and Negroes as well as that of Indians flow through her veins.

Robinson, Rowland E. "OUT OF BONDAGE AND OTHER STORIES." Edited by Llewellyn R. Perkins. Rutland, Vt. Chas. E. Tuttle Co. 1936. 255 p. This volume has two parts. The first, "Out of Bondage," contains four stories dealing with the operation of the Underground Railroad in Vermont and illustrate the attitude of the people of the state toward slavery. The other stories give one an insight into the life of the inhabitants of old Vermont.

Swift, Hildegarde Hoyt. "THE RAILROAD TO FREEDOM." A story of the Civil War. New York. Harcourt Brace & Co. 1932. 364 p. A historical novel which gives the story of the life of Harriet Tubman, the fugitive slave, who led more than 300 of her fellow sufferers to freedom.

Vinogradov, Anatolii. "THE BLACK CONSUL." Translated by Emile Burns from the Russian. New York. The Viking Press. 1935. 438 p. This is a historical novel. It is a narrative of Haiti and of the French Revolution with Touissaint L'Ouverture, "The Black Consul," as the central figure.

NOVELS AND STORIES DEALING WITH RACE MIXTURE

Alexander, T. H. "LOOT." Dallas, Texas. Southwest Press. 1932. 186 p. This is a simple story of political intrigue in the South. It is of the regime of a chivalrous old-time southerner who was the political boss of the state, and the man he made governor who was in love with his daughter. In it the Negro also plays a part. There is almost a lynching, the result of a young Negro being framed by a "daughter of joy" who lured him into giving her a ride and then yelled "rape." The courageous Governor almost wrecked his career to save the innocent boy.

Barnes, Geoffrey. "DARK LUSTRE." New York. Alfred H. King. 1932. 288 p. The novel portrays white and Negro characters. The story deals mainly with the complications surrounding Alan North, "a weak, emotionally unstable sophisticate" who cannot make up his mind about his love affairs. White and black intellectuals mingle freely and are very frank in expressing their views.

Childers, James Saxon. "A NOVEL ABOUT A WHITE MAN AND A BLACK MAN IN THE DEEP SOUTH." New York. Farrar & Rinehart, 1936. 276 p. This is a frank discussion of the race problem by one who was born, reared and who lives in the South. The author shows the difficulties which hinder freedom of association between whites and Negroes due to the barriers of racial prejudice. The story concerns the development of friendship between two young men, one white and the other black, both from the South and in attendance at a northern university. When after many years they meet again in Birmingham, Alabama, because of common interests in music and literature, they renew their old ties. For such association, the Negro youth is threatened with emasculation and the white youth's sister is ostracized and threatened with the whip. Under the strain of of this unwarranted treatment and humiliation, she commits suicide. The book is well written and indicates a keen insight into race relations in the South.

Clifford, Charles L. "TOO MANY BOATS." Boston. 1934. 314 p. This novel deals with life at an army Post in the Phillipines, with white officers and black troops, who, while war raged in Europe, sat idly by and watched boats sail back to the States. The idleness, the heat, the boredom set the stage for unfaithfulness, jealousy and murder.

**Daly, Victor.* "NOT ONLY WAR." A story of two great conflicts. Boston. The Christopher Publishing House. 1932. 106 p. Deals with the association between the sexes of the white and Negro races. The story concerns two young men, one white and one colored, who are in love with the same girl—a colored girl. She favors the white man, who is in a position to give her a teaching position near her home. He seduces her. Being a war story the men meet in France. The white southerner is furious to find his colored rival not only talking to, but quartered in the house

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with a French girl. The story ends with the colored man attempting to rescue his white rival during a siege but both are killed thus relieving a very dangerous situation.

**Fauset, Jessie.* "THE CHINABERRY TREE." New York. Frederick A. Stokes Co. 1931. 341 p. The author states that this is a story of the "more advanced classes of colored Americans," as differentiated from the more lowly classes, who "have built about their private lives—a separate citadel which few white Americans ever penetrate." There does not seem to be very much difference between the theme which she builds up and the themes of such a writer as Julia Peterkin. The story centers around the relations of a white man with his mother's servant, a comely colored girl. Their relations begin in a New Jersey town, where the man keeps his white family, legally recognized as such by law, and also where he keeps a Negro family, without the law. From this illegal union, a child, Laurentine, is born. Upon her falls the stigma of her parentage. Out of the wealth of material of Negro life, it seems that Miss Fauset could have found a better vehicle for her story. Her attempt to glorify illicit relations by naming them love is not convincing.

**Fauset, Jessie.* "COMEDY AMERICAN STYLE." New York. Frederick A. Stokes Co. 1933. 327 p. This novel deals with a quadroon, Olivia Blanchard Carey, who spends her life attempting to "pass" herself as well as her family off as white, thus bringing not only unhappiness, but tragedy to those she professes to love. The author does not present the problem of race mixture in the orthodox manner, that of "passing" by Negroes because of economic and other advantages which one with a colored skin however cultured cannot enjoy, but her heroine is psychopathic in her endeavor to be identified with the white group. There are very few Negroes who are ashamed to be Negroes. As years pass they become prouder and prouder of their racial identity. If the author's point is to show the tragedy of color in the American racial situation she has done well.

**Henry, William S.* "OUT OF WEDLOCK." Boston. Richard G. Badger, publisher. The Gorham Press. 1931. 220 p. The story deals with Mary Tanner, a beautiful Negro woman who has lived with a white man for twenty-two years as his common-law wife. She has five illegitimate children by him. After his death, she attempts retribution for her sins by dedicating herself and her children to the purpose of doing away with conditions that permit white men to prey upon decent Negro women.

Hudson, W. H. "GREEN MANSIONS." A romance of the tropical forest. New York. Alfred A. Knopf. 1930. 350 p. Adventure is in every line and paragraph of this novel of the forests of South America. It is the story of the tragedy of the South American savage and the semi-savage and of woman, real and ethereal in man's mind and life.

Kelly, Welbourn. "INCHIN' ALONG." New York. William Morrow & Co. 1932. 277 p. This is a novel, well written, about an unusual Negro who does not live up to the traditional farm type. Because of his industry and oneness of purpose he is made to suffer every kind of hardship and degradation from the hands of the whites.

McKay, Donna. "A GENTLEMAN IN A BLACK SKIN." New York. William Faro. Inc. 1932. 235 p. This story concerns a beautiful white girl, a sculptress, and her marriage when on a drunken spree to a Negro cabaret dancer to whom she became attracted by his physical near-perfection, when he posed as a model for her.

Peterkin, Julia. "BRIGHT SKIN." Indianapolis, Indiana. The Bobbs-Merrill Co. 1932. 348 p. Cricket, the "Bright Skin," the no-nation girl of a South Carolina plantation, is different from all the rest of the plantation people. Neither in color nor behavior does she resemble them. She is also a person partly scorned. She seeks a way out of her narrow confined life, but is disillusioned in the attempt. She finally escapes and takes up life in Harlem.

**Thurman, Wallace and Furman, A. L.* "THE INTERNE." New York. The Macaulay Co. 1932. 252 p. The book concerns the problems that confront

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internes and nurses in the large urban hospital. There is nothing to indicate that the characters are Negroes, so it is presumed that they are white. The authors write understandingly of conditions with a graphic sureness that indicates they are on familiar ground.

Uhler, John Earle. "CANE JUICE." A story of southern Louisiana. New York-London. The Century Co. 1931. 340 p. A novel dealing with University life in Louisiana in which an expose is made of student activities in the undergraduate world. Bernard Couvillon of the Cajun country is the hero. Another "Plastic Age" novel.

Villaverde, Cirilo. "THE QUADROON OR CECILIA VALDES." A romance of old Havana. (Translated *from the* Spanish by Mariano J. Lorente). Boston. L. C. Page & Co. 1935. 399 p. A love story in a tropical setting with folk-dances, fiestas and social functions. Here is presented the problem of the near-white girl, who is bombarded by men of two racial groups. The story concerns a son who fell in love with his father's daughter by a mulatto mother.

Wood, Clement. "DEEP RIVER." New York. Van Rees Press. 1934. 276 p. This is a daring novel which tells the story of an interracial marriage between an upper class Negro, a concert baritone, and a New England society girl who became attracted to him by his voice and especially by his rendition of "Deep River," the spiritual, whence the title of the book. The results of the marriage soon begin to be felt by the couple. There are cancellings of concert engagements for the singer, removal from the social register for the wife, unpleasant comments by the press and neglect and open hostility by their families. After many trials and tribulations during which there are quarrels and reconciliations, the couple decide that they cannot make a success of their marriage in the United States. At this time fortunately, the singer is given a lucrative position by the President of Haiti, and he sails with his wife for the black republic.

NOVELS OF AFRICAN LIFE

Baptist, R. Hernekin. "FOUR HANDSOME NEGRESSES": A record of a voyage. New York. Jonathan Cape and Harrison Smith. 1931. 235 p. This is the story of the capture of African women from their native home by a Portuguese ship manned by priests, merchants and mariners. Although the capture was made for the purpose of furthering trade and the cross, there is the usual story of the succumbing of good to evil; and the four women who were to be trained as ambassadors of trade and religion and set ashore at four different points become victims of the white man's lust—an often repeated story.

Baptist, R. Hernekin. "WILD DEER." New York. The John Day Co. 1934. 347 p. A novel with a South African setting. It concerns a famous American Negro singer who goes to Africa with a high mission, that of trying to teach South Africa that a black man is not always and forever a savage. He intends to use his great gift, his voice, in behalf of the African native. He undergoes many bitter experiences and sacrifices, becomes a martyr to the African cause and finally finds peace and fulfillment in a native kraal.

Forester, C. S. "THE AFRICAN QUEEN." Boston. Little, Brown and Co. 1935. 275 p. "The African Queen," which is the name of a boat, is the story of the futile attempt of a female English missionary and a rough English engineer and seaman to torpedo a German ship patrolling a lake in German Central Africa during the World War. The novel describes the behavior of a man and a woman alone for weeks on a boat in the wilds of Africa. The man yields to the influence of the woman who is dominated by a desire to do her bit for her native land and wreak vengeance upon the Germans, whose representatives had taken the life of her pious and zealous brother, and had carried away the natives of the village in which she and her brother had labored for ten years as missionaries.

Hall, Leland. "SALAH AND HIS AMERICAN." New York. Alfred A. Knopf. 1934. 199 p. Salah, a young Negro boy out of work and stranded in Morocco, attaches himself to an American visiting the region, who engages him as a house boy for a month. Salah actually becomes his slave. Frightened by the responsibility that has been thrust upon him and knowing the impossibility of taking him to America, his employer arranges for Salah to become an auto mechanic. Here is symbolized not only the tragedy of replacing one way of life by another, but the tragedy of intimate relationships between two entirely different persons.

Heuser, Kurt. "THE JOURNEY INWARD." (Translated from the German by Willa and Edwin Muir). New York. The Viking Press. 1932. 307 p. The creeping forest life, the longing of lost souls who have remained in the country too long, the groping of the natives who do not understand western life nor are understood by the invaders, all enter into the near-tragedy which overtook a surveyor in an unexplored portion of the dark continent.

Holtby, Winifred. "MANDOA, MANDOA." A comedy of irrelevance. New York. The Macmillian Co. 1933. 393 p. The story of this imaginary principality with its inhabitants of brown-skinned, straight-haired swarthy handsome race has its setting in the heart of Africa. Civilization as represented by Europe and primitive life as it is led by these barbaric people clash. There is adventure, excitement in this "richly detailed and luxuriantly conceived comic tragedy."

**Karlee, Varfelli.* "LOVE IN EBONY." A West African romance. London. John Murray. 1932. 316 p. This is a simple and charming love story of the "uncivilized" tribes of Liberia. Tribal customs and native sorcery, together with the music, art and folklore of the native people are described in this engaging narrative of Farmata Manjo of the tribe of Vai.

Manners-Sutton, D. "BLACK GOD." A story of the Congo. New York Longmans, Green & Co. 1934. 299 p. M'Kato, victim of Humphrey Brown's cruelty, waits on the bank of the "Little River" for his enemy to pass. With his hands cut off because he dared to defend his sister from Brown's advances. M'Kato sits many years and works magic that the day will come when he will be avenged. Civilization comes and life passes him by but at last on the opposite bank he sees his enemy fall into the deep swirling water.

**Mofolo, Thomas.* "CHAKA." A historical romance. (Translated from the original Sesuto by F. H. Dutton). London. International Institute of African Languages and Cultures. 1931. xv, 198 p. Tshaka, the Zulu, is designated by Miss G. A. Gollock in her "Sons of Africa" as the "Black Napoleon." He was illegitimately born in 1786, the son of King Senzangakona, and was one of the greatest warrior leaders that native Africa has produced. It is interesting and significant that a historical romance about "Chaka" should be written in the Sesuto language by a native of Basutoland. It has been pointed out that this novel is a drama, a tragedy, that falls naturally into five acts: In the first, is shown the trials and triumphs of the boy hated and ill-used by his more legitimate half-brothers. In the second act, he flies from home in danger of death and on the open veld meets the witch doctor "Isanusi" the tempter, who offers Chaka deliverance from his oppressors and of chieftainship greater than that of his father. In the third act, Chaka comes to the capital of Dingiswayo, falls in love with his new chief's sister and distinguishes himself in war. In the fourth act, he succeeds his overlord and aims at a still wider lordship, to make himself the supreme chief of the African world. The fifth and last act traces with great power the change which now comes upon Chaka and his world. "The tragedy is no longer concerned merely with the fated fall of an ambitious chieftain; it becomes the apocalyptic vision of a monstrous beast, consumed by an all-destroying blood-lust. To quench this unquenchable thirst, Chaka's own child, his own mother, his own faithful warriors in thousands must all be sacrificed, and at last he cannot sleep till he has slaughtered with his own hand. His deliverance can only come by death; his own brothers drive their spears into his heart, and as he falls dying, his evil genius Isanusi is suddenly present to demand his reward. He is gone again as suddenly; we hear no more of him. Being but a symbol, an attribute, the evil part of the man's nature, he inevitably passes away with him."

*Name is marked with an asterisk where the author is a Negro.

**Schuyler, George S.* "SLAVES TODAY." New York. Brewer, Warren & Putnam. 1931. 290 p. This is a novel of Liberian society and politics. It deals mainly with the rape, murder, violence, and extortion committed by the officials of the Liberian government upon poor unprotected natives in the Republic. The horrors of the forced labor system, especially in connection with the transportation of laborers to Fernando Poo are stressed. The story revolves around three people, Jackson, First District Commissioner, who provides natives with the connivance of the government to be shipped and sold to Spanish planters; Pameta, a bride of a day, seized for Jackson's harem and her husband, Zo, sent to labor without his consent and without hope of escape to the Spanish Island.

Vandercook, John W. "FORTY STAY IN." New York and London. Harper & Brothers. 1931. 323 p. A novel with its setting in the republic of Liberia. The plot around which the story is woven is very weak and not at all convincing. It is a narrative of the attitude of white men who go to this unique republic toward the land itself. They all go with the intention of leaving after a period of training for a post, or better, to return to their native land. But for every one that leaves, "Forty Stay In." The book redeems itself, however, with the description that it gives of the land, its politics, its customs, its aristocracy, the attitude of the Liberians toward the whites who come to their country. One cannot but feel that the book would have been a far better work without fiction as its vehicle.

NOVELS AND STORIES OF THE PRESENT DEALING WITH LOWER CLASS NEGROES

Alexander, L. M. "CANDY." New York. Dodd, Mead & Co. 1934. 310 p. This novel deals with plantation life in South Carolina. Life in Mimosa Hill, a tranquil rural community is disturbed not only by invasion of the outer world as represented by Harlem, but by the financial ruin which engulfs the plantation owner. "Candy," beautiful, passionate, not unlike Julia Peterkin's "Scarlet Sister Mary," carries the story along.

**Bontemps, Arna.* "GOD SENDS SUNDAY." New York. Harcourt Brace & Co. 1931. 199 p. This is Arna Bontemps first novel. It is the story of a Negro jockey who won notoriety during the "gay nineties." Little Augie, the character around whom the narrative revolves, makes money, plenty of it; but after the habit of the day, he spends it on brown girls, boxed-back coats and candy-striped trousers. Also after the habit of such sportsmen in their old age, they are reduced to the most abject poverty. It is a pathetic story in which much superstition is interwoven.

Bradford, Roark. "JOHN HENRY." New York and London. Harper & Brothers. 1931. 225 p. An entirely mythical story, it must, however, have some basis for fact, for John Henry was even known in Virginia, which is a pretty long distance from Mississippi. The John Henry, as portrayed by Bradford is a highly imaginative figure, for who has ever heard of a child weighing forty-four pounds at birth and holding a cotton hook in his hand and standing up in the middle of the floor demanding what he wanted to eat—"four ham bones and a pot full of cabbage, a bait of turnip greens tree-top tall, cold cawn bread and hot potlicker, two hog jowls and a kittleful er whippowill peas, a skilletful er red-hot biscuits and a big jugful er cane molasses." Stronger than an ox, John Henry could roll more cotton than anyone else he could shovel coal faster than anyone else. He could drive more spikes with a bigger hammer than anyone else. He never knew when to stop until he met with the steam drill. Not wishing to be outdone by the drill he worked until the sun went down; and his heart broke.

Coleman, Richard. "DON'T YOU WEEP—DON'T YOU MOAN." New York. The Macmillan Co. 1935. 288 p. This novel dealing with the life of the illiterate class of Negroes has for its setting scenes in and around Charleston, with its water front, its houses surrounded with high brick walls, the city streets, and the sea islands, where lie the swamp and plantations. The

*Name is marked with an asterisk where the author is a Negro.

main story of the novel is that of the love between Lasses, a swamp girl, and Tater, "a white folk's Negro."

**Cullen, Countee.* "ONE WAY TO HEAVEN." New York and London. Harper and Brothers. 1932. 280 p. This is Mr. Cullen's first novel. It is a romance between Sam Lucas, one-armed hero, famous for his method of placing a pack of cards, an open razor and a sinner's heart before the altar of the church, thus not only converting people and getting sympathy for himself but also coining money besides.

**Fisher, Rudolph.* "THE CONJURE MAN DIES." New York. Covici-Friede. 1932. 316 p. A fascinating mystery story having all Negro characters. This is the first of its kind by a Negro author.

**Henderson, George Wylie.* "OLLIE MISS." New York. Frederick A. Stokes Co. 1935. 276 p. It concerns life of the small Negro land owner, the share croppers and hands surrounding them. The author depicts the setting with a sure hand and writes of life in this section of Alabama with intimate knowledge. Ollie Miss, the heroine, self-reliant and enigmatic, with physical strength which accentuates her beauty, fascinates the reader. She is a puzzle when one encounters her and when the story ends she still has not been solved.

**Hughes, Langston.* "THE WAYS OF WHITE FOLKS." New York. Alfred A. Knopf. 1934. 248 p. This is a volume of short stories based on certain types of relationships between whites and Negroes. In them the author "shows up" the white man. He is depicted not only as being heartless but sordid and cruel. They are the kind of stories one has often heard of, but which up to the present had not been written.

**Hurston, Zora Neale.* "JONAH'S GOURD VINE." Philadelphia. J. B. Lippincott Co. 1934. 316 p. Though this volume is a novel, it could just as well be called a book of Negro folklore. For the delightful sayings of the rural Negro are so outstanding that they overshadow the story that carries the novel along. The quaint expressions, the mannerisms, make the characters what they are. The plot concerns a faithless husband, a regular Elmer Gantry, who though unfaithful to two wives, marries a third who lavishes her wealth upon him but he does not live to enjoy it.

Kirkbride, Ronald De L. "DARK SURRENDER." New York. Sears Publishing Co. 1933. 283 p. This is a novel of plantation life which carries the theme that the Negro is better off on the plantation than anywhere else. Tom, the hero, marries a plantation girl whom he loves dearly, but finds that love is not enough. He then goes to the North and becomes one of fair Harvard's best students and athletes. His search for happiness and contentment in the literary field proves unsatisfactory, so he returns to the plantation because he feels that it is the best place for him and his people.

**McKay, Claude.* "BANANA BOTTOM." New York and London. Harper and Brothers. 1933. 317 p. This Jamaican story concerns Bita Plant, born in the small village of Banana Bottom. Though her dark skin was against her attaining many positions on the island, she planned to become a teacher. This purpose was foiled by her seduction at the age of 12 by a half-wit. The missionaries, however, sent her to England to be educated with the thought that upon her return she would not only be an example of the efficacy of Christian training but a help to them as well. She does not like the life of the gentry and returns to the peasants. She eventually marries her father's drayman and settles down to native life with him. The book is especially valuable for the wealth of material about Jamaica which the author has included therein.

Morris, Absley McClellan. "DUSKY MEMORIES." Columbia, South Carolina. The State Company. 1932. 39 p. These are seven "good darky" stories.

Peterkin, Julia. "ROLL, JORDAN, ROLL." New York. Robert O. Ballou. 1933. 251 p. This volume by Julia Peterkin is further proof that she is very familiar with the social life of the Gullah Negroes which she describes so vividly. Family life, work,

*Name is marked with an asterisk where the author is a Negro.

worship, play, superstition, fear, hope, attitudes, virtues and vices, all are portrayed in realistic fashion. In many respects the volume suggests Johnson's sociological study, "Shadow of the Plantation." The seventy photographic studies of various phases of Negro life by Doris Ulmann are a valuable supplement to the text.

Rylee, Robert. "DEEP DARK RIVER." New York. Farrar & Rinehart. 1935. 308 p. The reviewers call this novel "a later day Uncle Tom's Cabin," by a southern writer. The theme is the exploitation of the plantation Negro. The main characters of the novel are Mary Winston, a well-born southern white woman and only woman lawyer in Clarksville, Mississippi, and Mose Southwick, a good-natured thoughtful Negro whom Mary Winston seeks to save from a fearful intrigue which was steadily tightening around him.

Spivak, John L. "GEORGIA NIGGER." New York. Brewer, Warren & Putnam. 1932. 241 p. This is a propagandist novel against the plantation and the chain gang systems of the South. It is a story of human exploitation, low wages, peonage, punishment for real or imaginary offences and the mockery of justice when the Negro is concerned. The book is backed up by an appendix of documents and photographs of the rack and stocks and other means of torture, resulting from racial hatred.

Stephen, Nan Bagby. "GLORY." The John Day Co. 1932. 311 p. The story centers around a church, its pastor and the ladies aid society. Cicero, the pastor, comes to the town ragged, torn and dirty, with no worldly possessions but his silver tongue and power of persuasion. With these he has the town at his feet, especially the women who neglect their homes and husbands to minister to his whims and comfort. The story is well told, but is overdrawn in several places, particularly in the arousal of the hatred of the Negro men of the community toward Cicero which sends them on a man hunt with guns and clubs and rope.

NOVELS CONCERNING THE POOR WHITES OF THE SOUTH

Caldwell, Erskine. "KNEEL TO THE RISING SUN." New York. The Viking Press. 1935. 246 p. A collection of seventeen short stories. They are direct, dealing with the contemporary problems of northern city life as well as that of the southern countryside. The stories of poor whites and Negroes in town and on the farm portray the author's knowledge of what is actually happening in the daily lives of these people.

Green, Paul. "THIS BODY THE EARTH." A sharecropper's thirst for love and power. New York. Harper & Brothers. 1935. viii, 422 p. This novel presents more than the subtitle suggests. It describes the plight of the landlord and the tenant who are being crushed by the collapse of the traditional capitalistic system of cotton and tobacco culture, and it portrays the disorganization of personality and family life as a result of the clash of cultures, simple and complex, rural and urban. The reader is also given a picture of race relations, especially of the attitudes of Negro and white share croppers towards each other.

Hibbard, Addison. "STORIES OF THE SOUTH OLD AND NEW." Chapel Hill, North Carolina. The University of North Carolina Press. 1931. 520 p. These short stories written by Negro and white authors give a picture of southern life, both past and present. Here are stories of the old as well as of the new Negro; of the hill-billy of the Highlands and of the poor whites of the lowlands. Pictures of life in old and staid Charleston, of colorful New Orleans and of progressive Birmingham are presented.

Kroll, Harry Harrison. "THE CABIN IN THE COTTON." New York. Ray Long and Richard R. Smith. 1931. 299 p. This is a novel of the poor whites. The setting is a Mississippi cotton plantation. Though dealing mainly with the poor whites and their injustices which come from a one crop system, the Negro, poor white and planter are inextricably tied up together. Cotton—nothing but cotton. "At the end of the year they come to settle, and there ain't nothing left after the advances is paid and the interest is taken out—nothing for a year's sweat for a man and his whole family." Rural life is pictured in many of its phases—class antagonism, its morality and "justice" outside of the law—lynching. Though it takes a wonderful imagination for one to believe that a poor white could become nauseated at a man hunt and a lynching, this is what actually happens. He also dislikes the name "Peckerwood" which is synonymous with red-neck, whickerbill, barkeater, trash, poor white and nigger. The old question of indiscriminate association of poor white with the indigent Negro is also discussed.

Lindsay, Celeste Dunbar. "RED DUSK." New York. Lincoln Mac Veagh, The Dial Press. 1932. 310 p. This novel depicts life in a typical southern village, where all conventions must be observed, where everybody pries into each other's business and ferrets out what does not concern him. The heroine, Peggie MacDonald, faces the problem of bringing up her child in this narrow environment. The race question is discussed in its relationship to life in such a community.

Lumpkin, Grace. "TO MAKE MY BREAD." New York. The Macaulay Co. 1932. 384 p. Change in the industrial life of the South is taking place. This change is not only affecting one phase of life of the people but the entire social structure. In no class is this change more evident than in the poor whites of the southern uplands and mountains, who are leaving the simple ways of farming for the more complex ones of the mills. In "To Make My Bread," Grace Lumpkin allows the mountain people to tell their own story about this struggle.

Sperry, Margaret. "PORTRAIT OF EDEN." New York. Liveright Publishing Corp. 1934. 298 p. This novel describes life in a small Florida boom town, after the boom is over. Tainted with the get-rich-quick standards of boom days, life among black, white and yellow settles down to the sordid and bitter rivalry of small town life. The main story concerns the life of a doctor who performs illegal operations, his unfaithful wife and his modern daughter.

Stribling, T. S. "THE STORE." New York. Doubleday, Doran & Co. 1932. 571 p. A novel dealing with the social history of the South twenty years after the Civil War. It is a continuation of "The Forge." The Vaiden family is making its way slowly out of the poor white class. The aristocrats, middle class and Negroes are all seeking adjustment. Colonel Vaiden, the hero, flounders around seeking stability both in his emotional and professional life. The most constant feminine influence in the colonel's life is Gracie, the octoroon whom he seduced.

HISTORY, BIOGRAPHY AND AUTOBIOGRAPHY

Abernethy, Thomas Perkins. "FROM FRONTIER TO PLANTATION IN TENNESSEE." A study in frontier democracy. Chapel Hill, North Carolina. The University of North Carolina Press. 1932. 392 p. Here are marshalled the events which trace the development of Democracy on the North Carolina-Tennessee frontier from the Revolution to the War of Secession. The author states that from the Revolution to the War of Secession, the government remained in the hands of a few. The frontier produced no exception to the rule, nor did Jacksonian Democracy bring about any fundamental change in this aspect. Concessions had to be made from time to time; and the people were gradually given the form and semblance of power, but they still lacked the substance of sovereignty and the few still ruled the many. At first, they did it through their personal prestige, then through the demagogues, and finally through partisan organization. It is now done through a combination of the party, press, and pulpit. This has been the evolution of our "Democracy."

Adams, James Truslow. "AMERICA'S TRAGEDY." New York. Charles Scribner's Sons. 1934. 415 p. This is a study of the rise of sectionalism in the United States in which there is described and analyzed the two "Civilizations"—that of the North, mostly one of towns and cities; the other of the South, overwhelmingly agricultural. It is the story of the differences of opinion concerning federation and states' rights, which eventually led to the Civil War and the downfall of the Confederacy. The author believes that sectionalism is still a living force, moulding the destiny of North and South, of East and West.

Allen, Devere, editor. "ADVENTUROUS AMERICANS." New York. Farrar & Rhinehart. 1932. 346 p. These are brief biographical sketches of "America's most famous intellectual rebels,"

who have built up loyal followings because of their courageous struggles for a principle. The section entitled, "Wings for God's Chillun" is a sketch of W. E. B. Dubois, which characterizes him as "an eagle soaring high for his country to follow."

Armstrong, Orland Kay. "OLD MASSA'S PEOPLE." The old slaves tell their story. Indianapolis, Indiana. The Bobbs-Merrill Co. 1931. 357 p. This is a very interesting book, but it does seem to be an attempt to glorify the system of slavery. Never were people more cultured than they were in slavery days, never was there so much happiness or chivalry or beauty or hospitality. Everybody's master was "quality folks." All the slaves were happy; and if perchance there was a discordant note, the matter is slurred over as if it were a trivial thing, almost not worth mentioning.

Arnett, Alex Matthews. "THE STORY OF NORTH CAROLINA." Chapel Hill, North Carolina. The University of North Carolina Press. 1933. 496 p. This is a history of North Carolina, written for children from the southern viewpoint. It deals with the social, economic, racial, religious, and cultural side of the people of the state.

Bancroft, Frederic. "SLAVE TRADING IN THE OLD SOUTH." Baltimore, Maryland. 1931. 415 p. An important contribution to the history of slavery in the old South with source materials and interesting illustrations. The domestic slave trade in many of its aspects is taken up as it existed from Maryland to Louisiana. "Slave Rearing," "Slave Hiring." "Slave Markets and Slave Traders," are discussed in detail.

Barnes, Gilbert Hobbs. "THE ANTI-SLAVERY IMPULSE." 1830-1844. New York. London. D. Appleton-Century Co. 1933. 298 p. The author states that this interpretation of the beginnings of the anti-slavery movement in the United States is different from the traditional one, the tendency of which has been to regard the movement of the thirties as inconsiderable. He takes cognizance of the contemporary records of the anti-slavery movement, especially outside of New England, which seem to show a religious impulse which began in the West in 1830, "was translated for a time into anti-slavery organization, and then broadened into a sectional crusade against the South." He thinks that "the movement of the thirties was not inconsiderable. It was a major factor in the rise of sectionalism and a prime cause of the final conflict."

Cameron, N. E. "THE EVOLUTION OF THE NEGRO." Georgetown, Demerara. "The Argosy" Company. 1929. 2 vol. These volumes deal with the evolution of the people of African descent in North and South America, and the West Indies and of the outstanding epochs in their history. Volume one is a discussion of the civilization of the Africans before and during the time of their involuntary voyage to the Americas. Volume two deals with various aspects of Euro-Afric slavery and gives an outline of Negro development from emancipation to the present.

**Campbell, Thomas Monroe.* "THE MOVABLE SCHOOL GOES TO THE NEGRO FARMER." Tuskegee Institute, Alabama. Tuskegee Institute Press. 1936. xiv, 170 p. This is a semi-biographical sketch of the writer setting forth his early life in Georgia, and how he came to Tuskegee Institute and worked his way through school under Booker T. Washington. The writer also tells how he was chosen by the Federal Government to be the first Negro extension agent and operator of the first Movable School. An outline of the problems and results of agricultural extension work as a type of education for rural people and its scope and influence in this country is given in the book. The primary purpose of the book, however, is the creating of a wider and keener interest in the lives of Negro rural people in the deep South so that ultimately more public aid will be given to those farthest down the economic scale and for whom there is most urgent need for instruction in the common place things of life. The story of the Movable School is graphically told in this book and should be widely read.

Cole, Arthur Charles. "THE IRREPRESSIBLE CONFLICT." 1850-1865. New York. The Macmillan Co. 1934. 468 p. This is the story of the ever widening breach caused by antagonistic economic systems, contrasting social philosophies, differing attitudes toward letters, religion, education and scholarship which existed between North and South, beginning almost unconsciously and ending after bloodshed in 1865. The author interprets the period which preceded the Civil War in terms of its social, economic, and cultural activity and achievement and approaches the Civil War itself from the point of view of the actualities of fighting, prison life, atrocity tales, and civilian activities behind the lines.

Coleman, Mrs. George P. "VIRGINIA SILHOUETTES." Contemporary letters concerning Negro slavery in the State of Virginia. Richmond, Virginia. Press of the Dietz Printing Co. 1934. 64 p. These letters gleaned from a family correspondence, which had lain undisturbed in a Virginian attic, are arranged with notes and explanations. The letters are those of three successive generations of the same Virginian family and reveal attitudes of masters and slaves through their own words.

Cotterill, R. S. "THE OLD SOUTH." The geographic, economic, social, political, and cultural expansion, institutions, and nationalism of the ante-bellum South. Gneldale, California. The Arthur H. Clark Co. 1936. 354 p. This is a well written and scholarly history of the South from its first settlement down to the Civil War. The point of view of the author is the arresting feature of the volume. The author points out that nationalism in the South was a sentiment instead of an interest which grew out of the controversy over the admission of Missouri, and that sectionalism in the Old South was really antagonisms between the economic interests within the southern states themselves. As an example he points to the state of South Carolina in which there was a definite trend toward disunion between the rice-growing district and the upper lands which was prevented by the invention of the cotton gin, which gave an industry to the up-lands of the state. He points out several factors which show that the South was in a way responsible for its own defeat during its struggle for independence.

Coupland, R. "THE BRITISH ANTI-SLAVERY MOVEMENT." London. Thornton Butterworth. 1933. 256 p. This is an inspiring story of the abolition of slavery and the slave trade in the British Isles and in all the British Colonies. It portrays the determined fight against slavery and the slave trade made by such strong leaders as Sharp, Wilberforce, Clarkson, Macauley, Buxton, Lugard, Palmerston, Livingstone, Gordon, Kirk, and others which created public opinion strong enough to overcome the opposition of vested interests and the inertia of politicians.

**Cuthbert, Marion.* "JULIETTE DERRICOTTE." New York. The Woman's Press. 1933. 56 p. This is an interpretation of the life of Juliette Derricotte in terms of the value of her personality and abilities as secretary of the Young Women's Christian Association, member of the General Committee of the World's Student Christian Federation and Dean of Women at Fisk University.

Donnan, Elizabeth, editor. "DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE SLAVE TRADE OF AMERICA." Volume II. The Eighteenth Century. Washington, D. C. Carnegie Institution of Washington. 1931. xii, 731 p. Volume I of this four volume set was listed in the 1931-1932 Negro Year Book. This volume contains 301 documents (letters and diary notes of ship captains, government officials, slave dealers, and records of transactions of the Royal African Company, etc.). In the introduction we are told that in the 18th century the African slave trade "dominated the relation between the countries of Western Europe and their colonies," and "played a considerable role in the domestic affairs of the nations involved in it." The documents are arranged chronologically, and describe among other things, the enslavement of Africans, their reaction to the slave trade, the treatment of slaves in transit, and arguments in defense of the internationally profitable traffic in human life.

Donnan, Elizabeth, editor. "DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE SLAVE TRADE TO AMERICA."

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Volume III. New England and the Middle Colonies. Washington, D. C. Carnegie Institution in Washington. 1932. xiii, 553 p. Of the 370 documents in the volume, extending over the years 1629-1807, 233 of them are concerned with Rhode Island, whose volume of business in slave-carrying surpassed even that of Massachusetts. Because the slave trade was only a small part of the commerce of the Middle Colonies, only a few documents (57) are included from these colonies.

Donnan, Elizabeth, editor. "DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE SLAVE TRADE TO AMERICA." Volume IV. The Border Colonies and the Southern Colonies. Washington, D. C. Carnegie Institution of Washington. 1935. xv, 719 p. In this volume, the 445 documents, 257 of which are from South Carolina, show that the border colonies were less important in the slave-carrying trade than were the New England Colonies, and in the importation of slaves they were surpassed by the Southern Colonies. Throughout the 18th century Charleston, South Carolina was the most important continental slave market. Documents from legislative records, and the 148 from the pen of Henry Laurens, prominent South Carolina citizen and slave-dealer, help to make this volume very valuable. Students of the Slave Trade will find these volumes of source materials, indispensable.

**Du Bois, W. E. Burghardt.* "BLACK RECONSTRUCTION." An essay toward a history of the part which the Black Folk played in the attempt to reconstruct Democracy in America, 1860-1880. New York. Harcourt, Brace & Co. 1935. 746 p. This story of the reconstruction of the Southern States after the Civil War, written from the viewpoint of a Negro, gives a new version of this phase of American History. It is a distinct departure from the historical writing that has made the South the aggrieved party and the Negro the aggressor during this dark and tragic period.

Dumond, Dwight Lowell. "THE SECESSION MOVEMENT, 1860-1861." New York. The Macmillan Co. 1931. 294 p. In this thesis for the Ph. D. degree the author states the premises upon which the several groups of southerners justified resistance to the federal government and traces the process of secession. The author believes that the Civil War was not inevitable and that the slavery question could have been solved without blood-letting. He presents the secession movement from many angles.

Emerson, William C. "STORIES AND SPIRITUALS OF THE NEGRO SLAVE." Boston. The Gorham Press. 1930. 79 p. This is a collection of folk songs and biographies, together with pictures of old Negroes, some of whom were ex-slaves, which has for its purpose the preservation of some of the memories and dreams of the old South.

**Fisher, Miles Mark.* "A SHORT HISTORY OF THE BAPTIST DENOMINATION." Nashville, Tennessee. Sunday School Publishing Board. 1933. 188 p. This is a history of the Baptist denomination which includes the religious development of its racial constituents as a whole. This distinguishes it from those volumes written about the development of distinct and separate racial groups of the church. The author states that the Negro Baptists are stressed because they have "more communicants by over a million than there are Baptists in the rest of the world exclusive of the United States."

Flanders, Ralph Betts. "PLANTATION SLAVERY IN GEORGIA." Chapel Hill, North Carolina. The University of North Carolina Press. 1933. 326 p. This is a description of the foundations of slavery in Georgia, and of the development and operation of the plantation regime to the outbreak of the Civil War. This book contains much valuable material.

**Fuller, Thomas O.* "PICTORIAL HISTORY OF THE AMERICAN NEGRO." Memphis, Tennessee. Pictorial History, Inc. 1933. 375 p. This illustrated volume attempts to give graphically the progress and development of the Negro "along social, political, economic, educational, and spiritual lines."

Gollock, G. A. "DAUGHTERS OF AFRICA." London. New York. Longmans, Green & Co. 1932. 175 p. These are true and interesting stories of African women who have achieved distinction in some field of human activity. They have been garnered from all parts of Africa by men and women of many races and calling. They cannot fail to impress one by their sincerity, worth, and charm.

Guild, June Purcell. "BLACK LAWS OF VIRGINIA." A summary of the legislative acts of Virginia concerning Negroes from earliest times to the present. Richmond, Virginia. Whittet & Shepperson. 1936. 249 p. The assembling and digesting of the laws that have been enacted in Virginia concerning Negroes and arranging them chronologically by years under appropriate chapter headings makes available to the general public information that was not formerly thus accessible. It is also of value to persons interested in the history of the Negro and of slavery in Virginia as well as in the South. Another value that it possesses is that it throws light on the present day expression of racial attitudes of both whites and Negroes and indicates the beginnings of many of the disadvantages and discriminations surrounding the Negro in America today.

Howe, M. A. De Wolfe. "PORTRAIT OF AN INDEPENDENT. MOORFIELD STOREY, 1845-1929." Boston & New York. Houghton Mifflin Co. 1932. 383 p. This biography would be important if for no other reason than Mr. Storey was an associate of the great Charles Summer. But he is great in his own right. He stands out as a champion for the oppressed and downtrodden. The Negro race had no truer friend. No finer statements could be made by any man than these: "We want to make race prejudice if we can as unfashionable as it is now fashionable." "We want emancipation of the race as a whole free from all denials of civil and political liberties."

Hubbard, Geraldine Hopkins (compiler); *Fowler, Julian S.* (editor). "A CLASSIFIED CATALOGUE OF THE COLLECTION OF ANTI-SLAVERY PROPAGANDA IN THE OBERLIN COLLEGE LIBRARY." Oberlin College Library Bulletin, Volume II, No. 3. 1932. 84 p.

**Huggins, Willis N. and Jackson, John S.* "A GUIDE TO STUDIES IN AFRICAN HISTORY." Directive lists for schools and clubs. New York. Federation of History Clubs. 1934. 98 p. This volume should be an inspiration and of value for students interested in the history of Africa as well as to those who have heretofore neglected this field.

Jenness, Mary. "TWELVE NEGRO AMERICANS." New York. Friendship Press. 1936. 180 p. These are sketches of the achievements in leadership of twelve Negro Americans in the fields of education, student work, social work, rural improvements and cooperative business. In the sketches given one becomes acquainted with persons who are not generally known outside of their particular circle, and with one or two exceptions their stories have not been told elsewhere. The volume was written exceptionally for boys and girls of junior high school age.

**Johnson, James Weldon.* "ALONG THIS WAY." The Autobiography of James Weldon Johnson. New York. Viking Press. 1933. 414 p. This is the account of a man whose life not only has been well filled, but well spent. School teacher, poet, novelist, composer, executive, newspaper editor, consul, he has lived an active and important life. Beside its value as an autobiography, this volume has significance because it points the way for ambitious young Negroes the world over. It also is an indisputable argument that Negroes of ambition, pride, and resolute purpose can go a long way.

**Lee, George W.* "BEALE STREET." Where the blues began. New York. Robert O. Ballou. 1934. 296 p. This book written by a Beale Street business man, politician and leader in Memphis is really a history of the street made famous by W. C. Handy's "Memphis Blues," "Beale Street Blues," and "St. Louis Blues." He calls it the "main street of Negro America." Beside vivid descriptions, one gets an insight into the achievements of two persons who have been outstanding in the life of Memphis, W. C. Handy and R. R. Church. The author presents it as a street of song and laughter; "as a Saturday night 'Heaven' for chauffeurs, houseboys, and maids."

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**Lilly, William E.* "SET MY PEOPLE FREE." A Negro's life of Lincoln. New York. Farrar & Rinehart. 1932. 269 p. This biography has significance not only because it is written by a descendant of the slaves whom Lincoln set free, but because it is well written and presents a human Lincoln in a manner both new and interesting.

Little, Arthur W. "FROM HARLEM TO THE RHINE." The story of New York's Colored Volunteers. New York. Covoci Friede. 1936. 382 p. Colonel Little, as one of the commanding officers of the 369th infantry traces its history from its humble beginnings to the time it was mustered out at the end of the World War. While writing with a touch of affectionate regard for the men whom he commanded, he introduces a certain subtle ridicule by first, mentioning only one Negro line officer of the regiment; and second, by always having the non-commissioned officers and privates speak in dialect. This in spite of the fact that a large number of these privates and non-commissioned officers were high school and college graduates and that the regiment as a whole made a higher intelligence rating than was made by many of the white regiments from the South.

"From Harlem to the Rhine," issued just before the 1936 National Republican Convention, was intended as a campaign document to further the author's candidacy for the Vice-Presidency on the Republican ticket.

Lovell, Caroline Couper. "THE GOLDEN ISLES OF GEORGIA." Boston. Little, Brown & Co. 1932. 300 p. This is a history of the islands on the eastern coast of Georgia during the period of slavery. A number of the important islands are described separately. The story of the social life of the islands furnish an important background for understanding life as it is lived on them today.

Malden, K. S. "BROKEN BONDS." The S. P. G. and the West Indian Slaves. Westminster. The Society for the Propagation of the Gospel in Foreign Parts. 1933. 101 p. This volume deals with the West Indian slaves before and after emancipation, and is written as a part of the contribution of the Society for the Propagation of the Gospel to the celebration of the centenary of that event.

**Nowlin, William.* "THE NEGRO IN AMERICAN POLITICS." Boston. The Stratford Co. 1931. 148 p. This is a survey of the Negro in the field of national politics. The author outlines the Negro's struggle for representation in the national conventions, the part he has played in national campaigns and the various types of recognition given him under Presidents and as Congressmen. He evaluates the worth of presidential administrations to the Negro by the aid given to his education, by political appointments and the "presence or absence of discrimination in Civil Service."

Patton, James Welch. "UNIONISM AND RECONSTRUCTION IN TENNESSEE, 1860-1869." Chapel Hill, North Carolina. University of North Carolina Press. 1934. 267 p. The purpose of this study is to trace the history of Tennessee during the period 1860-1868. Here are set forth forces and events that made the state the last to secede from the Union and the first to be restored to it. Here are also explained the policies of the Reconstruction governor of Tennessee; the work of the Freedman's Bureau and the role of the Ku Klux Klan.

**Paynter, John H.* "FUGITIVES OF THE PEARL.' Washington, D. C. The Associated Publishers. 1930. 209 p. This is a narrative of the attempted flight from Washington to Philadelphia of fugitive slaves aboard the ship, Pearl. Although their escape was unsuccessful, the story pictures phases of the institution of slavery from the slaves point of view and shows how deeply ingrained in the mind of the slave was the idea of becoming a free being, even though the chance to make his escape from bondage was a thousand to one. Being based on actual facts, at the end of the volume is a family tree, showing the descendants of Paul and Amelia Edmondson, who were the fugitives of the Pearl, and their progeny. There is nothing particularly outstanding about the book as there are many more interesting slave narratives. It is valuable, however, as it traces the fortunes of one

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particular family even to the great-great-great-grandchildren.

Posey, Walter Brownlow. "THE DEVELOPMENT OF METHODISM IN THE OLD SOUTHWEST, 1783-1824." Tuscaloosa, Alabama. Weatherford Printing Co. 1933. 151 p. "This book traces the development in the Old Southwest of the Methodist Episcopal Church from 1783 when it first appeared west of the Alleghenies until 1824 when it may be considered to have assumed definite shape." One of the most picturesque and interesting aspects of the book is the account of the old circuit riders, who carried on their missions at the cost of great sacrifice and sufferings, thus laying the foundation of a civilization and preparing the way for a culture that has made for an intelligent, progressive citizenry.

**Powell, Lieut. William J.* "BLACK WINGS." Los Angeles. Ivan Deach, Jr. 1934. 218 p. This book is a story of the struggles of a few young Negroes in their efforts to learn to fly and is written for the purpose of stirring up general interest in aviation among Negroes throughout America. The author feels that there is a future for the Negro in aviation as it is a young industry and the Negro can grow as aviation grows.

**Rogers, J. A.* "WORLD'S GREATEST MEN OF AFRICAN DESCENT." (Advance edition). New York. J. A. Rogers. 1931. 79 p. This volume of biographical sketches is valuable because it presents to the general public accounts of the achievements of members of the Negro race of African descent who are little known except to a select few. One not only receives information but inspiration from reading it.

Russell, Charles Edward. "BLAINE OF MAINE." His life and times. New York. Cosmopolitan Book Corp. 1931. 446 p. A detailed and frank account of "the most popular and the most unpopular man in America, the most beloved and the most hated, the man that millions blindly adored as an idol and other millions as blindly hated as a devil." Says this biographer, "No other man in our annals has filled so large a space and left it so empty.

Seabrook, William. "THE WHITE MONK OF TIMBUCTOO." New York. Harcourt, Brace & Co. 1934. 279 p. This is the biography of Pere Yakouba, born of French peasants and ordained a Catholic priest. Made a missionary monk, he eventually threw off European customs, married a native woman, begot many children and became the patriarchal father of a tribe.

Sherwood, Grace H. "THE OBLATES' HUNDRED AND ONE YEARS." New York. The Macmillan Co. 1931. 288 p. This is a very minute history of the work of the Oblate Sisters of Providence, the first community of colored Catholic women established in the United States. Their story is both unique from the point of view of their origin and also from the point of view of the perseverance, faith and determination which made them and their director hold to their purpose even when the odds were against them. The sisterhood had its origin when refugees from San Domingo fled to the United States because of the uprisings, massacres and changes of government during the Napoleonic era. Many of the colored refugees were well educated, free and wealthy. They were also French and Catholic, and well equipped for the work of education. Even before the community was established, some of the women were teaching colored children in privately conducted schools. From the community first established in Baltimore in 1829, Missions have sprung up in several parts of the United States and Cuba. Many parochial schools also have been established from it. The main work of these sisters has been that of teaching and it was from this school first founded in Baltimore over a hundred years ago that the colored public schools of Washington drew some of its first teachers.

Simkins, Francis Butler and Woody, Robert Hilliard. "SOUTH CAROLINA DURING RECONSTRUCTION." Chapel Hill, North Carolina. University of North Carolina Press. 1932. 610 p. The purpose of this volume is to recreate the life of the people of South Carolina during the reconstruction period. Here are portrayed not only the political but also the economic story of the period. The destruction

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of the old economic system, which brought about changes in the form as well as the extent of the wealth of the state and caused the rise of a new economic class, also tended to create a new social class which influenced many phases of institutional life, including the church and education.

**Skota, T. D. Mweli,* (editor and compiler). "THE AFRICAN YEARLY REGISTER." Being an illustrated National Biographical Dictionary (Who's Who) of Black Folks in Africa. Johannesburg. R. L. Esson & Co. The Orange Press. 1932. 450 p. This volume is divided into three parts. The first part is biographical. The second part is biographical also, but dealing with living persons who are outstanding in African life. Part three is a study of the organized bodies of African people. The Register is continental in its scope.

Soulsby, Hugh G. "THE RIGHT OF SEARCH AND SLAVE TRADE IN ANGLO-AMERICAN RELATIONS, 1814-1862." The John Hopkins Press, Baltimore, Maryland. 1933. 185 p. An interesting historical document presenting the role of the slave trade in naval relations of Great Britain and America. The author shows how both countries were greatly influenced by the financial and business considerations involved as well as the factor of British Naval supremacy. Considerable attention is given to negotiations involving the right to search and the right to visit American ships by British officials. The negotiations finally failed because of the business interest, independence, and poor diplomacy on the part of the Americans.

Stokes, Anson Phelps. "A BRIEF BIOGRAPHY OF BOOKER T. WASHINGTON." Hampton, Va. Hampton Institute Press. 1936. 42 p. This is a critical estimate of the life and work of Booker T. Washington. It portrays effectively his role as peace-maker in the field of race relations and as educator in the fundamentals of living. Dr. Stokes shows that the principles and objectives which Booker T. Washington formulated as a program of education for Negroes and which he carried out at Tuskegee Institute; and those for the adjustment of race relations in the South are as sound for today as they were at the time they came into being. No better summary of Dr. Washington's achievements has been expressed anywhere than the following quotation from this biography: "He was a great coordinator in all his work; he tried to bring together factors all too often separated—North and South, black and white, privileged and unprivileged, theory and practice, the skill of head and hand, the classroom and community needs, the powers of nature and of applied science, the forces of education and of religion."

Strong, Sydney, editor. "WHAT I OWE TO MY FATHER." New York. Henry Holt & Co. 1931. 184 p. This is a volume of sketches written by three women and eleven men, leaders in some phase of American life concerning the debt which they owe to their fathers. In this group of sketches there is one by a Negro, William Pickens, who is connected with the Association for the Advancement of Colored People. The sketch is partially autobiographical and biographical and portrays intimate incidents connected with Mr. Pickens' private life.

Sydnor, Charles Sackett. "SLAVERY IN MISSISSIPPI." New York. D. Appleton-Century Co. 1933. 270 p. This is a story of the functioning of the system of slavery in Mississippi. The presentation deals with the daily life of the slaves, such as their work, clothing, food, and shelter, physical and social care, plantation and police control, punishments and rewards, fugitives, buying, selling and hiring, etc., and proceeds from these particulars to generalizations about the system. The functioning of slavery as depicted in this volume is no different from its functioning in the other slave states. The author concludes that for the average Negro being a slave was not a "dreadful lot," how pleasing or displeasing slavery was depended upon two variables: "The character of the masters and the desire for freedom in the hearts of the slaves."

Tatum, Georgia Lee. "DISLOYALTY IN THE CONFEDERACY." Chapel Hill, North Carolina. The University of North Carolina Press. 1934. 176 p. In contrast to many studies about the Civil War which gave the impressions that every man, woman, and child in the South was loyal to Jeff Davis and to the Stars and Bars, the author in this study attempts to show that there was in the years between 1861 and 1865, below the Mason and Dixon line, a potent minority that did nothing to aid the Confederacy and much to injure it. Here one finds that there was disaffection in every state, and many of the disloyal formed themselves into well organized societies, with signs, oaths, grips, and passwords.

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Todd, John R. and Hutson, Francis M. "PRINCE WILLIAM PARISH AND PLANTATIONS." Richmond, Virginia. Garrett and Massie Publishers. 1935. xxi, No. 312. 265 p. This book traces the physical development and transition of the Prince Williams Parish section of South Carolina from the earliest days of its settlement to the present. There is also a purpose to preserve old records many of which were fast becoming scattered among descendants of the late planters, who themselves were the descendants of the founders of the parish. Aside from the reproduction of many valuable historical documents, the book is profusely illustrated with pictures representing beautiful scenes in the parish reminiscent of both the past and the present.

Turner, Frederick Jackson. "THE SIGNIFICANCE OF SECTIONS IN AMERICAN HISTORY." New York. Henry Holt & Co. 1932. 347 p. This is a companion volume to "The Frontier in American History." It is a study of the various sections of the United States internally and in their mutual relations with each other and the Federal Government.

**Wesley, Charles H.* "RICHARD ALLEN; APOSTLE OF FREEDOM." Washington, D. C. The Associated Publishers, Inc. 1935. xi, 300 p. In this biography the author not only relates the important deeds and events in the career of a consecrated apostle of freedom, but at times he subordinates biographical material to a vivid portrayal of the Allen movement, a force in, and of which Richard Allen, founder of the A. M. E. church, was only the leading light and guiding spirit. The limited source material is treated objectively, and the place of Richard Allen, in the struggle for racial and religious freedom is firmly established. An appendix and a bibliography enhance the value of the volume.

Woodley, Thomas Frederick. "THADDEUS STEVENS." Harrisburg, Pennsylvania. The Telegraph Press. 1934. 664 p. In this biography in which the author has attempted to give a fair and balanced portrait of the "Old Commoner's" life up to the age of 50, one senses a man timid in his personal and social life, but bold and fearless in his public life, where human rights were concerned. The story of Thaddeus Stevens' life may be summed up in a prayer delivered at his last rites: "God, give to Vermont another son; Lancaster, another citizen; Pennsylvania, another statesman; the country another patriot; the poor, another friend; the freedmen, another advocate; the race, another benefactor; the world, another man like Thaddeus Stevens."

**Woodson, Carter Goodwin.* "THE STORY OF THE NEGRO RETOLD." Washington, D. C. The Associated Publishers, Inc. 1935. viii, 369 p. Although the subject matter and its organization, the language, the numerous illustrations, the questions, projects and problems suggested at the end of each chapter, the appendix and the well organized index make this an excellent text book in Negro History for students in high school, the carefully selected and up-to-date bibliography will introduce the general reader and more mature students to a wealth of material on the role of the Negro in world history. The volume would be a worthy addition to the library of every Negro family, especially those in which there are children.

Wyndham, H. A. "THE ATLANTIC AND SLAVERY." London and New York. Oxford University Press. 1935. 310 p. This volume is one of a series entitled, "Problems of Imperial Trusteeship." "It inaugurates an inquiry which when completed will form a comprehensive study of certain aspects of the relations between Euro-

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peans, Indians, and Negroes on the eastern and western shores of the Atlantic Ocean." The period covered is from the earliest days of the trading settlements down to the end of the eighteenth century. It is a valuable contribution to historical materials concerning early European relationships with Africa and America.

Yarborough, W. H. "ECONOMIC ASPECTS OF SLAVERY IN RELATION TO SOUTHERN AND SOUTHWESTERN MIGRATION." Nashville, Tennessee. George Peabody College for Teachers. 1932. 112 p. This is an analysis of some of the economic aspects of slavery which tended in the half-century preceding the Civil War to differentiate more and more strongly the westward migration in the slave states from that in the free states. Contemporary accounts of land waste and plantation farming methods, together with the financial factors involved are examined in Chapter III. Chapter IV gives the results of land waste. Chapter V shows the industrial retardation in the South. Chapter VI develops the relation between the plantation economy and the westward movement.

ECONOMIC AND SOCIAL CONDITIONS

**Arthur, George R.* "LIFE ON THE NEGRO FRONTIER." A study of the objectives and the success of the activities promoted in the Young Men's Christian Associations operating in "Rosenwald" buildings. New York. Associated Press. 1934. 259 p. The materials in this study were collected from twenty-five modern Rosenwald Buildings, by means of the questionnaire and the interview. The purpose of the study is to furnish information for the use of committees of management, employed staffs, members and contributors of the Young Men's Christian Associations.

Boyd, Minnie Clare. "ALABAMA IN THE FIFTIES." A Social Study. New York. Columbia University Press. 1931. 265 p. This study presents the life of the Alabamians in their varied relationships—in agriculture, in manufacturing, in travel and transportation, in their homes, in education, in their fight against disease and crime and in their professional and social life during the fifties. It is a valuable study of the cultural aspects of the state during this period.

Brearley, H. C. "HOMICIDE IN THE UNITED STATES." Chapel Hill, North Carolina. The University of North Carolina Press. 1932. 249 p. In a scientific way, this study attempts to get at the bottom of the problem of homicides in the United States from the point of view of the sociologist. The author believes that homicides, the non-accidental slaying of one person by another, is one of the manifestations of the inadequacy of social control. An important conclusion of the author is that if homicides and other crimes in the United States are to be reduced, relatively little reliance can be placed in the efficacy of punishment. As compared with public opinion, with social standards and with the mores, legal enactments and administrative devices are puny weapons.

Carmer, Carl. "STARS FELL ON ALABAMA." New York. Farrar & Rinehart. 1934. 294 p. This book gets its title from the fact that many of the inhabitants of Alabama reckon dates from the point of view of the sociologist that the stars changed the land's history. It is a romantic sketch by one who was a professor at the University of Alabama, stayed six years in the state and traveled from the Red Hill of the North to the Cajun country of the South. He has recorded his impressions of the place and people in the form of fables. As he describes it, Alabama is one of the unique places in the United States, as different, so the author states, from Massachusetts or Kansas or California as the Congo is. Throughout the volume the Negro is brought into the story, for no work written about the South is complete without reference to him.

Carside, Alston Hill. "COTTON GOES TO MARKET." A graphic description of a great industry. New York. Frederick A. Stokes Co. 1935. xx, 411 p. A description of the factors involved in the production of cotton, and of the intricate processes in the grading, stapling, and marketing of the commodity, which is rated as the universal servant of mankind and a

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barometer of world trade. The author, an economist on the New York Cotton Exchange, has written a volume that is likely to be of great interest to cotton mill operators.

Cauley, Troy J., "AGRARIANISM." A program for farmers. Chapel Hill, North Carolina. The University of North Carolina Press. 1935. 211 p. In this volume the author endeavors to account for the collapse of the American system of commercial agriculture, and to suggest for farmers a way out of their present economic plight. The author considers the book an exhortation rather than a scientific study. After dismissing as unsatisfactory the remedies proposed by both the Captalists and the Socialists, the author evaluates the merit and demerits of agrarianism, and concludes that as a system of agricultural economy it is for the farmers the most practical way out. Agrarianism is an economic and social system under which the chief method of earning a living is that of tilling the soil, with a consequent meagerness of commercial intercourse. It is farming for a living rather than for profit. Since such a system is practicable and can be successful, it should be instituted, for there must be among the farmers, "a general departure from the social and economic objective of money-making. . . There must be a new system of social values."

Cohn, David. "GOD SHAKES CREATION." New York. Harper & Brothers. 1935. xvi, 299 p. Mr. Cohn provides the reader with an interesting description of some phases of life as it affects the masses of Negroes in the Mississippi Delta. He shows insight into the more intimate and subtle factors that operate within the lives of whites and Negroes of the area, as well as realistic pictures of Negro-white relations. Whereas, the book is well written and provides the reader with some highly interesting material, it does not tell the whole story of Negro life in the Delta. This cannot be done in any single volume. Mr. Cohn's analysis is a valuable contribution.

Couch, W. T. "CULTURE IN THE SOUTH." Chapel Hill, North Carolina. The University of North Carolina Press. 1934. 711 p. This is a picture of life in the present day South, portraying important aspects of its historical background. There are thirty-two chapters written by a selected group of authors on southern culture in all its aspects. The southern heritage, land and people, agriculture, industry, business, politics, journalism, magazines, customs and traditions, fine arts, handicrafts, letters, education, religion, farmers, industrial workers, miners, mountaineers, poor whites, middle class and Bourbons, Negroes, white folk songs and games, Negro folk songs, social legislation, cities, diet, health, labor disputes and unionization, mob violence and southern humor.

Dabney, Virginius. "LIBERALISM IN THE SOUTH." Chapel Hill, North Carolina. The University of North Carolina Press. 1932. 456 p. This volume is a critical examination of liberal movements in the fields of politics, education, religion, race relations, industry, literature, journalism, and women's rights over a period of more than a century and a half in those states that composed the Confederacy and Kentucky.

Daugherty, Carrol R. "LABOR UNDER THE N. R. A." New York. Houghton Mifflin Co. 1934. 38 p. This pamphlet has been prepared to provide college students with authoritative discussions of economic problems under the "New Deal."

Davis, Horace B. "LABOR AND STEEL." New York. International Publishers. 1933. 304 p. This is one of the studies in a series of industrial studies, being prepared for the Labor Research Association, an organization devoted to the gathering and interpretation of economic material for the labor movement. The present volume is from the workers point of view. It describes not only the hardships and grievances of the workers in the steel industry, but analyses the class conflict arising between those who uphold the capitalist system of production and distribution and the workers who are organizing for revolutionary change.

Dublin, Louis I. and Lotka, Alfred J. "LENGTH OF LIFE." A Study of the Life Table. New York. The Ronald Press Co. 1936. 400 p. Two well known authorities in the field of health have set forth available data on the sub-

ject of human longevity. Two aspects of the data are presented—the quantitative aspects which portray how individuals starting out upon life together gradually drop out one by one by death, the rate being rapid in infancy, slower in adolescence and maturity and again reaching a height in old age. Then there is the biological and sociological aspects which show the circumstances which determine the course and duration of human existence. This volume is of interest to the general public, to specialists and those in the fields of medicine, public health, sanitary science and those who deal with national or international problems of political economy and social planning.

Dutcher, Dean. "THE NEGRO IN MODERN INDUSTRIAL SOCIETY." An analysis of changes in the occupations of Negro workers 1910-1920. Lancaster, Pennsylvania. 1930. 137 p. The purpose of this volume is to present a valid basis for judging the economic achievement of Negroes as is shown by the changes which he as a class has made in occupations. In this achievement migration has played a very large part. The period studied, 1910-1920, shows that the movements of the Negro have been from agricultural to industrial pursuits, and from the labor and service occupations into professional, managerial and skilled occupations. The greatest gain, however, has been in the semiskilled occupations. The volume is written painstakingly and paints an unbiased picture of the redistribution of the Negro population in American industry and his adjustment to it.

Edwards, Paul K. "THE SOUTHERN URBAN NEGRO AS A CONSUMER." New York. Prentice-Hall, Inc. 1932. 323 p. This is a study of the buying power of the Negro in the cities of the South. It should be of interest to all of those business persons, white and Negro, who are dependent on the consumption of goods for their living. Seventeen cities are included in the survey. The chapter devoted to the Negro as a merchant reveals the fact that more Negroes are engaged in the retailing of groceries in the urban South than in the retailing of any other type of consumption goods.

**Ford, James W. and Allen, James S.* "THE NEGROES IN A SOVIET AMERICA." New York. Workers Library Publishers. 47 p. The theme of this booklet is that the only way Negroes in America will receive a decent and secure livelihood; the rights of human beings and an equal, honorable and respected status in all public and social life is via a Soviet America. After outlining the condition of the Negro under capitalist America, the authors sketch the possibilities for the Negro in a new Soviet Society which only can be brought about by revolution.

Franklin, Charles Lionel. "THE NEGRO LABOR UNIONIST OF NEW YORK." Columbia University Press. 1936. 415 p. The purpose of this volume is "to present objectively and descriptively a picture of local conditions among Negroes in the labor unions of Manhattan, with a brief sketch of the historical development and special emphasis on a descriptive analysis of the situation at the close of the N. R. A. period." This volume is an outgrowth of interest in the Harlem "riot" of March 19, 1935, the causes of which were determined to have been basically economic.

**Frazier, E. Franklin.* "THE FREE NEGRO FAMILY." A study of family origins before the Civil War. Nashville, Tennessee. 1932. 75 p. The materials in this volume form a part of a larger study of the Negro family which is being carried on as one of the major projects of the Social Science Department of Fisk University. This particular volume deals with the origin, growth and distribution of the Free Negroes, the character of the free Negro communities and gives accounts of typical free Negro families. It is well illustrated with tables and maps. The conclusions of the author are: That there was a close relationship between the ecological organization of slavery and the emergence of the free Negro as a class; that restrictions placed on the free Negroes were nullified more or less, by the underlying material conditions; the free Negro class grew through the association of the races in spite of the legal restrictions upon such relations; in certain characteristic areas, free Negro families took on an institutional character; economic competency, culture and achievement gave these families a special status and they became the source of a tradition which has been transmitted to succeeding generations; these families have been the chief bearers of the first economic and cultural gains of the race, and have constituted a leavening element in the Negro population wherever they have been found. This cultural background of the Negro must be taken into consideration in studying the problems of the Negro.

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**Frazier, E. Franklin.* "THE NEGRO FAMILY IN CHICAGO." Chicago. The University of Chicago Press. 1932. 294 p. A study of the Negro family in an urban setting in which is indicated the transition which takes place in the whole structure of the Negro family when transported from life in the rural South to an urban metropolis.

Garrison, Winfred Ernest. "INTOLERANCE." New York. Round Table Press. 1934. 270 p. The purpose of this book is to induce people to consider critically their own attitudes. The thesis of the author is that it is not necessarily bad to be intolerant, but it is always bad to be stupidly intolerant, to let real motives masquerade in the guise of fictitious ones. The author draws upon historical as well as current events for illustrations. Intolerance is analyzed in many of its aspects: "Intolerance of race, plaguing Germany; Intolerance of social wrongs, striving to rebuild America; Intolerance of the old order, creating a new state in Communist Russia; Intolerance of Communism, straining France." He shows the vogues and techniques of hate in history as well as in the present social orders.

Gosnell, Harold F. "NEGRO POLITICIANS." The Rise of Negro Politics in Chicago. Chicago. The University of Chicago Press. 1935. xxxi, 404 p. The aim of the author in writing the volume was to "describe in realistic fashion the struggle of a minority group to advance its status by political methods." This the author seems to have succeeded in doing, for there are vivid and realistic descriptions of the organization and functioning of the Negro political machine, of the political activities of individual politicians, and of the important relationship between politics and the status and welfare of such Negro groups as school teachers, police officers, postal workers, and other civil service appointees. Thirty-seven pages are devoted to a discussion of the Negro and Communism, at the conclusion of which is the assertion that Communism has not taken very deep root in the Chicago Black Belt. In the final chapter, the author says, "Under the existing political system, the Negroes secured about as many concrete benefits from the government as most other minority groups. Inadequate as they were, these services came nearer to meeting the needs than in areas where the Negroes have not developed some political power."

Gray, Lewis Cecil. "HISTORY OF AGRICULTURE IN THE SOUTHERN UNITED STATES TO 1860." Washington, D. C. Carnegie Institution of Washington. 1933. 2 v. This is one of the most comprehensive books published about the South. It covers in a thorough-going manner the history of agriculture in all its phases from before the coming of the English, to 1860. The genesis and development of the plantation system necessarily occupies a large part of the volumes. This discussion of the place of the plantation in the economic life of the South is one of the best expositions that has been made of this subject. The place of slavery in southern economy receives extended treatment. The relation of agriculture to trade and manufacturing likewise is shown. This is, in effect, a source book on the economic development of the South and is one of the somewhat limited number of books concerning the South which furnishes new and interesting information.

**Greene, Lorenzo J., and *Callis, Myra Colson.* "THE EMPLOYMENT OF NEGROES IN THE DISTRICT OF COLUMBIA." Washington, D. C. The Association for the Study of Negro Life and History, Inc. 1935. 89 p. To ascertain the occupational status and opportunities of Negroes in the District of Columbia was the aim of this study. The facts collected reveal several conditions, among which the following are significant: (1) that during the last fifteen years there has

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been no change in the types of jobs assigned to Negroes, (2) that in industrial occupations there is little hope of advancement from one level of skill to another, (3) that there is little hope for Negroes to enter occupations now closed to them, and (4) that there is enormous waste of brain power by educated Negroes who are engaged in domestic service and in unskilled and semiskilled work in industry.

**Gries, John W. and *Ford, James,* editors. "NEGRO HOUSING." Report of the Committee on Negro Housing. *Nannie H. Burroughs, Chairman. Prepared for the Committee by *Charles S. Johnson. Washington, D. C. The President's Conference on Home Building and Home Ownership. 1932. 282 p. This is a picture of the condition of Negro housing in those areas in which the Negro population is relatively large. The fact is brought out that the Negro's housing problem is part of the general problem of providing enough housing of acceptable standards for the low income groups in American society. Added to the economic factors are the racial factors, such as segregation, low wages, rent profiteering. The Committee recommends a reorganization of the practices in the production of all housing; and community responsibility for housing in place of individual responsibility.

**Harris, Abram L.* "THE NEGRO AS A CAPITALIST." A study of banking and business among American Negroes. Philadelphia. American Academy of Political and Social Science. 1936. 205 p. The author believes that Negro banking institutions are the economic bases of the Negro middle class and that the future of the middle class is contingent upon the growth and successful operation of these oganizations and of industrial and commercial enterprises within the larger economy.

Some of the opinions stressed are: That the organization and failure of banking among the Negroes is a part of the effort of the Negro upper class to emulate within their circumscribed existence the economic habits, the social values and the business ideals that dominate the surrounding white world. That the Negro banker, like the Negro business man generally, is a marginal man whose success must depend upon exploitation of the Negro masses who do not benefit by the real estate investments of these banks, and who are charged excessive rates for loans.

His final conclusion, from which there will be much dissent, is that the Negro masses really do not need separate banking institutions and that if they cease to exist the only loss to the Negro group would be in the matter of racial dignity. Also that the absorption of Negro banking by white chains might result in organizations similar to the Dunbar National Bank of New York, manned almost entirely by Negroes, and which was established through the philanthropy of John D. Rockefeller, Jr.

Herbst, Alma. "THE NEGRO IN THE SLAUGHTERING AND MEAT-PACKING INDUSTRY IN CHICAGO." Boston & New York. Houghton Mifflin Co. 1932. 182 p. This is an inquiry into the status of the Negro in the slaughtering and meat-packing industry. It centers around their entrance into the industry, the work they perform, the conditions of employment and their efficiency and reliability.

Jernegan, Marcus Wilson. "LABOR AND DEPENDENT CLASSES IN COLONIAL AMERICA. 1607-1783." Studies of the economic, educational and social significance of slaves, servants, apprentices and poor folk. Chicago. The University of Chicago Press. 1931. 256 p. This study illustrates the attitude of the state and upper classes, mainly in the Southern and New England Colonies toward the lower classes and the place of the lower classes in society. It shows their economic and social status; their treatment, efforts for their industrial, religious or secular education or their support. Here one also sees the origin and development of a number of present day American problems. Part I deals with two aspects of the slave—his work as an artisan and non-agricultural worker and a study of his early religious life. The economic and social problems in the colonies caused by the indentured servant system are also presented here. In Parts

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II and III there is emphasis on the educational significance of apprenticeship rather than on its industrial significance. Part IV presents the subject of public poor relief during the colonial period.

**Johnson, Charles S., Embree, Edwin R., and Alexander, W. W.* "THE COLLAPSE OF COTTON TENANCY." Summary of field studies and statistical surveys, 1933-1935. Chapel Hill, North Carolina. The University of North Carolina Press. 1935. ix, 81 p. According to these writers the present system of cotton tenancy is doomed. If "there is any advantage in cotton farming as a profitable business, the tenant does not share in it." The present system is such that the scale of living among most tenants is one of bare subsistence, yet landlords and credit merchants occasionally go bankrupt trying to finance such a subsistence scale of living. But there is a way out, namely, (1) redistribution of land, (2) regional and local service agencies to guide and aid the new homesteaders and (3) specialized community social planning based upon the results of social experiments. Several questions could be raised relative to the findings and recommendations set forth in this volume. First, it is to be noted that what is called the collapse of cotton tenancy is a condition which has existed ever since cotton share cropping tenancy was first instituted in 1886. Numerous writers in the past forty years have called attention to these conditions. Another question is whether the way proposed is after all a solution. Even though provisions were made for a redistribution of the land through opportunities for tenants to purchase the same, there does not appear to be any provisions for those tenants who for one cause or another would not take advantage of the opportunity to purchase land, or after purchasing it, were unable to hold it. Would not the present system of tenancy continue for at least a large proportion of the share croppers?

**Johnson, Charles S.* "SHADOW OF THE PLANTATION." Chicago. University of Chicago Press. 1934. 215 p. This is a sociological study made of 612 Negro families who live in Macon County, Alabama. The group studied is made up of share croppers, tenants, field hands and small owners. The theme of the author is that conditions of the Negro farming group in Macon County have not advanced very far from the traditional plantation days of chattel slavery. All phases of life are touched on. The dark picture which the author paints is attributed to isolation and to the economic forces which permit the plantation system as practiced in the South to persist.

Johnson, Guion Griffin. "A SOCIAL HISTORY OF THE SEA ISLANDS." With special reference to St. Helena Island, South Carolina. Chapel Hill, North Carolina. The University of North Carolina Press. 1930. 245 p. This study is one of three volumes resulting from a cooperative research project concerning Negro Culture on St. Helena Island. The history of the island is traced in its relation to the history of the coastal area of which it is a part, and also in its relation to life as it is lived on the island today.

Johnson, Guy B. "FOLK CULTURE ON ST. HELENA ISLAND, SOUTH CAROLINA." Chapel Hill, North Carolina. The University of North Carolina Press. 1930. 183 p. This is an interesting and instructive volume of the dialect, folk songs and folk lore of St. Helena Island. One's attention is especially drawn to the analysis of Gullah, the dialect of the Negroes of the Island. By this analysis, the usual becomes unusual to one who comes from the low lands of Georgia or South Carolina and who has used and has heard many of the words used.

Kester, Howard. "REVOLT AMONG THE SHARE CROPPERS." New York, Covici Friede. 1936. 98 p. This is the story of the organization and work of the Southern Tenant Farmers' Union in Arkansas. This volume describes the general condition of the share croppers, tells about the work their organization is carrying on under these conditions and gives a solution for the tenant share cropper problem. First the author feels that there should be established a

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National Land Authority, an instrumentality of the United States, with the right to plan the entire agricultural program of the nation, especially that of the South, where tenancy is "peculiarly a southern institution." He believes that independent ownership is advisable only in the hill country which lends itself to family-sized farming and which is removed from the psychology of the plantation. For the other areas he advocates cooperative farming on a large scale. The farmers would be entitled to the land as long as they occupied it and could not be taken away from them on any account as long as they fulfilled their obligations to the community and to the state. They would own their own homes but would live a group life in compact communities in which they could receive all of the conveniences and privileges afforded urban dwellers. Says the writer, "all titles to land should be vested in the citizens of the United States. The use and occupancy of land should be the sole title to the land."

"LABOR FACT BOOK No. 2." Prepared by Labor Research Association. New York. International publishers. 1934. 222 p. The aim of this volume is to present facts, figures and reliable information about a wide variety of economic, social and political matters for use mainly in connection with activity in the working class movement. This volume discusses the changes brought about by the world crisis and the import of these changes to labor. Some of these new developments include a description of the prices and its present stage; the "New Deal;" conditions of workers and farmers since the inauguration of President Roosevelt; the strike wave and trade union organization; the Negro and the crisis; fascist tendencies in the United States; preparations for war; the Soviet Union.

Lemert, Ben F. "THE COTTON TEXTILE INDUSTRY OF THE SOUTHERN APPALACHIAN PIEDMONT." Chapel Hill, North Carolina. The University of North Carolina Press. 1933. 188 p. The main purpose of this study is to ascertain and analyze the reasons for the development of the cotton textile industry in the Southern Appalachian Piedmont. The author concludes that the Southern Appalachian Piedmont has the advantage over New England because of a lower per yard cost, which motivates the movement of a few northern textile mills to the Piedmont territory, the building of branches of northern mills in the Piedmont textile district and the rapid expansion of the industry as built up by southern textile manufacturers.

Lewis, Edward E. "THE MOBILITY OF THE NEGRO." A study in the American labor supply. New York. Columbia University Press. 1931. 144 p. This is a Doctor's dissertation and is the third in a series of studies in the field of Negro migration made under grants by the Social Science Research Council and the Columbia University Council for Research in the Social Sciences. The period chosen for study is the five years, 1919-1924, for the reason that they are years in which much movement has taken place and are also years of lessened displacement. The study is primarily methodological and concentrates on the economic factors underlying migration.

**Mays, Benjamin Elijah and* **Nicholson, Joseph William.* "THE NEGRO'S CHURCH." New York. Institute of Social and Religious Research. 1933. 321 p. This study is a critical examination of the Negro's church as an institution, showing the social and economic forces that have contributed to give it the influence it has among the members of the Negro group. The findings are based on a first-hand study of 609 urban and 185 rural churches widely distributed in 12 cities and four country areas.

**Montgomery, Leroy Jeremiah.* "TWO DISTINCT RELIGIONS. CHRISTIANITY AND THE RELIGION OF JESUS CHRIST." Houston, Texas. Informer Publishing Co. 1934. 69 p. This is a dissertation in which the author distinguishes between Christianity and the religion of Jesus Christ through contrasts. His thesis is that Christianity has become "merely a religion about Jesus Christ" while the religion of Jesus Christ is, "His own personal conception of and relation to God. It is the spirit with which He himself approached God, and also revealed Him in terms of His own life."

Odum, Howard W. "AN AMERICAN EPOCH." Southern portraiture in the national picture. New York. Henry Holt & Co. 1930. 379 p. This is a social survey embracing 16 American states. The author sets down the lights and shadows of the Old South, of the conflict between North and South, of southern politics and government, of southern religion, of southern rural and urban life, of factors in industrial development, of southern racial conflicts and adjustments, of southern education and southern literature, art and science.

Odum, Howard W. "SOUTHERN REGIONS OF THE UNITED STATES." Chapel Hill, North Carolina. The University of North Carolina Press. 1936. xi, 664 p. This book is a valuable addition to the growing literature on regionalism. It brings together and makes more readily accessible a wealth of information scattered through governmental reports and other documentary sources. The purpose of the work as stated on its jacket, is to "present an adequate picture, partial but representative of southern regions of the United States in fair perspective to time-quality, to geographic factors, and to the cultural equipment and behavior of the people. It presents this picture in such ways as to indicate the place of these regions in the nation and to explain something of the dramatic struggle of a large and powerful segment of the American people for mastery over an environment capable of producing a superior civilization, yet so conditioned by complexity of culture and cumulative handicaps as to make the nature of future development problematical. It points toward a continuously more effective reintegration of the southern regions into the national picture and thereby toward a larger regional contribution to national culture and unity. To this end, Southern Regions to the United States attempts to make available and to reinterpret to special groups and to the public in general, within and without the regions, and in as many ways as possible, the facts basic to the understanding of the situation and to the planning of next steps."

**Pace, Harry H.* "BEGINNING AGAIN." Philadelphia. Dorrance & Co. 1934. 72 p. As the title suggests, there are ten essays written to encourage those who have economically failed along life's paths and those who have become disheartened.

**Ransome, W. L.* "CHRISTIAN STEWARDSHIP AND NEGRO BAPTISTS." Richmond, Virginia. Brown Print Shop, Inc. 1934. 193 p. The book has as its aim a desire to assist ministers and laymen in their efforts to be practical stewards. It is intended for use as a text so that there might be "active cooperation with state and national organizations of the church" and also "cooperation with all movements for human welfare, local and world-wide."

Raper, Arthur F. "PREFACE TO PEASANTRY." Chapel Hill. The University of North Carolina Press. 1936. 423 p. This is a detailed study of farm tenure as it exists in two counties of Georgia—Greene County in the lower part of the Piedmont Plateau; and Macon County, in the upper edge of the Upper Coastal Plain. They were selected because they represent respectively the older and newer black belt of Georgia, and are representative of the southern plantation area. The author states that "the present relation of man to land, of landlord to tenant, of white man to black man largely accounts for the crude agricultural practices, the resulting low planes of living and the restricted outlook of the black belt dwellers, particularly the landless." The emergence of independent renters and small owners in these decadent areas constitute a new type of farmer almost as poor as the share croppers; but within their limited sphere almost as independent as the plantation owners. Here are the beginnings of peasantry in America—indeed the collapse of the black belt plantation is a preface to peasantry.

The author believes that if the land were made to serve the people who live upon it instead of the people serving the land, an adequate civilization for the majority of rural dwellers can be obtained. This new land policy would mean more com-

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fortable homes, more doctors, better schools and more wholesome human relations.

Ross, Frank A. and Kennedy, Louise Venable. "A BIBLIOGRAPHY OF NEGRO MIGRATION." New York. Columbia University Press. 1934. 251 p. The reason for this volume was the migration of the Negro in large numbers from the South to the heavily populated North. The references in the volume are to books and journal articles published in the United States on Negro migration since 1865. Some manuscripts and pamphlets are also divided among the 1,300 titles listed. Each title has a digest of its content.

Sanders, Wiley Britton. "NEGRO CHILD WELFARE IN NORTH CAROLINA." A Rosenwald Study. Chapel Hill, North Carolina. The University of North Carolina Press. 1933. 326 p. This study is a result of an investigation into all phases of institutional welfare work for Negro children in North Carolina. Part I gives the history and present status of Negro welfare work. Part II presents institutions caring for Negro children in North Carolina. Part III discusses Negro children and the law. Part IV Negro children in the home and school. The conclusions and recommendations are a major part of the study and if carried out, will have great effect upon the happiness and welfare of Negro children in North Carolina.

Styles, Fitzhugh Lee. "NEGROES AND THE LAW." In the race's battle for liberty, equality and justice under the constitution of the United States. Boston. The Christopher Publishing House. 1937. 320 p. As indicated in the title, the author presents the efforts of the Negro group to obtain the rights of liberty, equality and justice which have been granted to it under the constitution of the United States. The author has presented many aspects of the law as they have affected the Negro and also the role which Negro lawyers have played in the practice of law in behalf of the Negro. This volume may be classed as a handbook for those interested in matters legal, especially in their application to the Negro.

Thomas, Norman. "HUMAN EXPLOITATION." New York. Frederick A. Stokes Co. 1934. 402 p. This is an analysis of the economic injustices in American life. Mr. Thomas describes exploitation on the farm, in the small towns and large cities, and among day laborers in the fruit areas of the West. He shows that there is exploitation in taxation, in mortgage rates, in excessive land valuation and in such basic products as lumber, oil, coal and milk. He speaks against the exploitation of women, children and Negro workers. In the light of what is happening in our present day society, Mr. Thomas' book is very significant, for it calls the attention of the American public not only to what has happened in our supposedly democratic government, but it is a challenge to every right thinking American not to sit idle, but to exert all of his efforts to right these wrongs.

**Tross, J. S. Nathaniel.* "THIS THING CALLED RELIGION." Charlotte, North Carolina. 1934. 132 p. The author states that his object in writing this treatise "is to seek a clear conception of this Thing called Religion; to endeavor to understand something of its function, and of its nature—its meaning and behavior in human life and living." He believes that with an intelligible conception of what religion is, and contemplation of it our Christian faith will be confirmed and enlarged and our moral energies will be directed and ennobled.

Weatherford, W. D., editor. "A SURVEY OF THE NEGRO BOY IN NASHVILLE, TENNESSEE." New York. Association Press. 1932. 157 p. A study of the physical, social and educational needs of the young Negro in Nashville.

**Woodson, Carter Goodwin.* "THE NEGRO PROFESSIONAL MAN AND THE COMMUNITY." With special emphasis on the physician and the lawyer. Washington, D. C. The Association for the Study of Negro Life and History. 1934. 365 p. This study is a third in a series of studies portraying the social and economic conditions of the Negro. The study purposes not to point out how great a physician or lawyer the professional man is, but how useful a man he is in the community. It is not concerned with how much medicine or law he knows but with what he does with what he has acquired.

Woofter, T. J. "LANDLORD AND TENANT ON THE COTTON PLANTATION." Washington, D. C. Works Progress Administration. Division of Social Research. Research Monograph V. 1936. 288 p. This volume is the result of research carried on in the seven southeastern cotton states under the auspices of the Federal Emergency Relief Administration. The data was taken from a study of 646 plantations on which lived five or more tenant farmers. This selection was made on the basis that of the 653,607 tenants in the area, 355,186, or 54.3 per cent lived on the plantation. The purpose is to present the "human elements associated with the land tenure system in the eastern cotton belt." The emphasis is on describing landlord-tenant relationship, "and to analyze the effects of the depression and of the beginnings of recovery on these relationship." This volume is an addition to the literature on tenancy and gives first hand information on this subject.

Woofter, T. J. "RACES AND ETHNIC GROUPS IN AMERICAN LIFE." New York. McGraw-Hill Book Co. 1933. 247 p. This is one of a series of monographs published under the direction of President Hoover's Research Committee on Social Trends. It has for its purpose a description of trends in race relations among the various ethnic groups in the United States, the interrelationship of these trends and their effect on the whole racial composition and race psychology in America. The study is limited to those phases in race relations which show the most pronounced change.

EDUCATION

**Bond, Horace Mann.* "THE EDUCATION OF THE NEGRO IN THE AMERICAN SOCIAL ORDER." New York. Prentice-Hall, Inc. 1934. xx, 501 p. This volume is a distinct contribution to the literature on Negro education. The book is divided into three parts: I. History of the Education of Negroes in the South, 1860-1933. II. Economics and Finance. III. Current Problems, The historical data presented in Part I shows that the author is familiar with the whole field of Negro education. In the other two parts the interpretation and appraisal of the educational status and problems of the Negro is quite realistic. It is evident that in the educational world the Negro child is the "forgotten child." "The result of two decades of competition between equalization (of educational opportunities) for all children and new services," the author states, "has been that Negro children do now receive a smaller proportion of the public funds in the Southern States than they have at any time in past history." In other words, equalization of educational funds in the South has meant very little to the Negro child. Every administrator of Negro education, every teacher of Negro children, every public-spirited citizen interested in community welfare and social progress would be benefited by reading this volume.

**Caliver, Ambrose.* "A BACKGROUND STUDY OF NEGRO COLLEGE STUDENTS." Washington, D. C. Bulletin, 1933. No. 8. Government Printing Office. 1933. 132 p. This is a personnel study in which an effort is made to find out the social background of college freshmen in 33 colleges for Negro youth located in 17 states. The study is divided into four parts: Part I. Description of and relationships between certain personal characteristics and factors. Part II. Relationship between kind of school attended and certain other factors, interests, and activities. Part III. Relationship between parental occupations and certain other interests, activities, and factors. Part IV. Summary, conclusions and suggestions.

**Caliver, Ambrose.* "A PERSONNEL STUDY OF NEGRO COLLEGE STUDENTS." A study of the relations between certain background factors of Negro college students and their subsequent careers in college. New York. Bureau of Publications. Teachers College, Columbia University. 1931. 146 p. The author used as sources of data 450 cases, comprising the entering students at Fisk University for the years 1926, 1927, and 1928. He hopes that this smaller study will be valu-

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able as a guide "in developing techniques and formulating principles which will be applicable to a larger group scattered over a much wider range, and may aid in lifting Negro education out of the realm of speculation and empirical method into that of scientific experimentation and research."

**Caliver, Ambrose.* "EDUCATION OF NEGRO TEACHERS." National Survey of the Education of Teachers. Bulletin 1933, No. 10. In six volumes, Volume IV. Washington, D. C. Government Printing Office. 1933. 123 p. This study presents a "recent and comprehensive picture of the educational preparation and present status of Negro teachers in public schools in the states in which separate schools for Negroes are maintained."

**Caliver, Ambrose.* "FUNDAMENTALS IN THE EDUCATION OF NEGROES." United States Government Press. Washington, D. C. 1935. 90 p. A compilation of addresses and committee reports dealing with certain aspects of Negro education. Particular attention is given to such factors as costs, administration, and curricula; and a need for vocational and health training at the different levels of education. It contains valuable information for those persons interested in the education of Negroes.

**Clark, Felton G.* "THE CONTROL OF STATE SUPPORTED TEACHER-TRAINING PROGRAMS FOR NEGROES." New York. Bureau of Publications. Teachers College, Columbia University. 1934. 113 p. Thesis for the Ph. D. degree. It presents a history, an analysis and an evaluation of existing schemes for Negroes with a proposal covering future patterns for controlling them.

**Daniel, Robert P.* "A PSYCHOLOGICAL STUDY OF DELINQUENT AND NON-DELINQUENT NEGRO BOYS." New York. Bureau of Publications. Teachers College, Columbia University. 1932. 59 p. Thesis for the Ph. D. degree. This study is based on a comparison of three groups of Negro boys, "delinquent boys"; "behavior problem boys"; and "non-problem boys." 300 cases were used as a sample. Tests were administered for intelligence, neurotic instability, character, personal attitudes, ethical judgment, sport and hobbies.

Davis, William R. "THE DEVELOPMENT AND PRESENT STATUS OF NEGRO EDUCATION IN EAST TEXAS." Bureau of Publications. Teachers College. Columbia University. 1934. 150 p. Thesis for the Ph. D. degree. The author traces the development of Negro education in east Texas through the type of education by the Negro during slavery, to the development of a state school system which finally included the Negro in its program. He describes the present status of Negro education in east Texas showing factors which retard or prevent further progress in Negro education in the state as a whole.

Everett, Faye P. "THE COLORED SITUATION." A book of vocational and civic guidance for the Negro youth. Boston. Meador Publishing Co. 1936. 312 p. The book is mainly a series of essays on such subjects as: Race Relations and the Vocations of Negroes, Opportunities for Colored Youth in Culinary Vocations, The Negro in Journalism, and Vocational Opportunities in Commerce and Industry. A considerable part of the book is devoted to biographical sketches of the writers of the essays. The book while loosely written, contains a number of valuable suggestions, and should be read by persons interested in vocational guidance.

Foreman, Clark. "ENVIRONMENTAL FACTORS IN NEGRO ELEMENTARY EDUCATION." New York. W. W. Norton & Co. 1932. 88 p. Thesis for the Ph. D. degree. The study is based on findings from tests made in all of the public elementary schools for Negroes in several counties of the South, located in southern states of widely different geographical and cultural environment. The author concludes that the educational achievement of Negro pupils is greatly influenced by their environment which includes school and community; and that as the "environment of the Negro pupil approaches that of the white children from whom the norms of achievement were derived, the achievement of the Negro pupil approaches the norm."

**Holmes, Dwight Oliver Wendell.* "THE EVOLUTION OF THE NEGRO COLLEGE." Bureau of Publications. Teachers College, Columbia University. 1934. 221 p. Thesis for the Ph. D. degree. This is a valuable and much needed study on the development of higher education for Negroes. There is presented here in compact form, the circumstances surrounding the establishment and development of the institutions for higher training among Negroes. Part I, "Preliminary Statements," presents the background of the study. Part II, "The Federal Government and the Freedmen," presents the work of education under military guardianship and the Freedmen's Bureau. Part III, "The Emergence of the College," shows the work of the various missionary and church Boards in behalf of higher education; and Part IV, "Progress from 1912 to 1932," gives the present status of and trends in the Negro College.

Irby, Nolen Meaders. "A PROGRAM FOR THE EQUALIZATION OF EDUCATIONAL OPPORTUNITIES IN THE STATE OF ARKANSAS." Nashville, Tennessee. George Peabody College for Teachers. 1930. 162 p. Thesis for the Ph. D. degree undertaken to determine the possibilities of equalizing educational opportunities between whites and blacks in the State of Arkansas. The study is divided into two parts. Part I deals with a description of conditions as they exist. Part II is largely statistical and analytical. The writer concludes that there are wide differences in educational opportunities among the counties of the state, that they are of long standing and the tendency is to maintain these differences. That equality of educational opportunities may be provided by distribution of state funds according to teachers employed and pupils in average daily attendance. Also that the state has funds enough to provide an eight months' term for twelve years for every educable in the state.

**Jones, Laurence C.* "THE SPIRIT OF PINEY WOODS." New York. Fleming H. Revell Co. 1931. 93 p. These are a few of the addresses delivered on Sunday evening by the Principal of the Piney Woods Country Life School to his students, together with one or two special papers. They all breathe the inspiration which that institution, through its founder, gives those students who go out to earn their way in the world.

**Long, Hollis M.* "PUBLIC SECONDARY EDUCATION FOR NEGROES IN NORTH CAROLINA." New York. Bureau of Publications. Teachers College, Columbia University. 1932. 115 p. Thesis for the Ph. D. degree. This study has for its theme the status of public secondary education for Negroes in North Carolina for the scholastic years 1924-1925 and 1928-1929. The schools themselves and the students served by these schools are the two main centers of interest and attention.

**McAllister, Jane Ellen.* "THE TRAINING OF NEGRO TEACHERS IN LOUISIANA." New York. Bureau of Publications. Teachers College, Columbia University. 1929. 95 p. Thesis for Ph. D. degree. This study proposes to give an idea concerning the work in teacher training that is being carried on in the state of Louisiana in preparing teachers for the graded schools, and attempts to show the improvement in the teacher-training work within the last few years.

McCuistion, Fred. "HIGHER EDUCATION OF NEGROES." (A summary). Nashville, Tennessee. Committee on Approval of Negro Schools. 1933. 40 p. This summary gives facts on conditions in the Negro colleges covering the school year 1931-32.

McCuistion, Fred. "THE SOUTH'S NEGRO TEACHING FORCE." Nashville, Tennessee. Julius Rosenwald Fund. 1931. 29 p. This report is based upon a survey of Negro teaching in the South, and reveals that too many weak colleges are training Negro teachers, that fewer but better colleges could turn out the number of teachers required every year, that the states should assume the responsibility or supervision of the training of teachers, and that the meager salaries paid Negro teachers is the greatest problem in the whole system. Several educational problems are suggested as worthy of further study.

**McKinney, Theophilus Elisha,* editor. "HIGHER EDUCATION AMONG NEGROES." Addresses delivered in Celebration of the Twenty-fifth Anniversary of the Presidency of Dr. Henry Lawrence McCrorey of Johnson C. Smith University. 1932. 124 p. These

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addresses are all by people who are and have been for years outstanding in the field of higher education for Negroes. They divide themselves into the higher education among Negroes in the past, during the present, and the outlook for the future.

Report of the National Advisory Committee on Education. "FEDERAL RELATIONS TO EDUCATION." Washington, D. C. 1931. National Capital Press. Two volumes. Part I, 140 p. Part II, 448 p. This report is the result of the work of a committee appointed by President Hoover to investigate and present recommendations with respect to the policies which the Federal Government shall pursue with respect to education. Part I deals with the Committee's findings and recommendations in continental United States as well as in outlying territories and possessions. Part II deals with the basic facts from which the Committee's conclusion was drawn. Pages 105 to 113 of Part I contain a minority report submitted by the representatives of Negro education.

**Roman, Charles Victor.* "MEHARRY MEDICAL COLLEGE: A HISTORY." Nashville, Tennessee. Sunday School Publishing Board of the National Baptist Convention, Inc. 1934. xi, 224 p. Woven into this history of Meharry Medical College is a great deal of the autobiography and the epigrammatic philosophy of the author. This latter material is more interesting than the history which describes the struggles and progress of this medical institution for Negroes since its founding in 1876. The lives of many medical students were greatly influenced by the author who was for thirty years a member of the faculty.

Winston, Sanford. "ILLITERACY IN THE UNITED STATES." Chapel Hill. North Carolina. The University of North Carolina Press. 1930. 168 p. This study is divided into two parts. Part I deals with the general problem of illiteracy in its relation to such factors as sex, age, rural environment, race and nationality, and school system. Part II deals with the relation of illiteracy to certain social phenomena as birth rate, infant mortality and early age of marriage.

**Woodson, Carter Godwin.* "THE MIS-EDUCATION OF THE NEGRO." Washington, D. C. The Associated Publishers. 1933. 207 p. The thesis of this book is that the Negro has not received the type of education suitable for his needs; neither has he been taught to value himself at his proper worth. The author feels that the Negro has been taught to despise his own race and has been made to feel that he is inferior. Besides this, he feels that the educated Negro has not been the constructive force in racial betterment as the uneducated Negro or the one with little or no eduation has been. He feels that "the program for the uplift of the Negro in this country must be based upon a scientific study of the Negro from within to develop in him the power to do for himself what his oppressors will never do to elevate him to the level of others."

BOOKS DISCUSSING RACES AND PEOPLES

Eboue, Felix. "LES PEUPLES DE L'OUBANGUI-CHARI." Essai d'ethnographie, de linguistique et d'economie sociale. Paris. Publications due Comite de L'Afrique Francaise. 1933. 104 p. In this volume the author gives a descriptive account of the culture of the natives in French Equatorial Africa. Their family and social organization, their beliefs and rites, their trades, professions, and arts are given special attention. While the chapter on arts is very enlightening, the whole volume seems to present an unbiased, yet sympathetic, picture of tribal life in Central Africa during nearly a quarter of a century, 1908-1930.

Gorer, Geoffrey. "AFRICAN DANCES." A book about West African Negroes. New York. Alfred A. Knopf. 1935. xv, 337 p. The author meets in Paris Benga, a famous Negro dancer, who is planning a visit to West Africa to study native dances in districts most remote from civilization. They make a trip together in an automobile through the French Colonies, the French and British Mandates, and the Gold Coast. The book is a record of this journey and at the same time, the study of the government and religion, the sex-life and marriage-ritual, habits and customs, and the emotional and mental character of these West African Negroes. It is also an exposure of French imperialism. All of this is woven into a single narrative of intense interest, skillfully written and enlivened with bitting wit. One section of the book is devoted to a description of African dances. The pictures illustrating the life of the people are a very valuable part of the book.

Hambly, Wilfred D. "SERPENT WORSHIP IN AFRICA." Chicago. Field Museum of Natural History. Publication 289. Anthropological series. Volume xxi, No. 1. 1931. 85 p. This volume gives the origin, nature, distribution, and inter-relationship of serpent worship in Africa.

Hooten, Ernest A. "UP FROM THE APE." New York. The Macmillan Co. 1931. 629 p. The aim of this book is to present in simple words the evidence of human evolution. The reader is led to recognize man's relationship to other animals and his resemblance to such species as the fish, the frog, the monkey, the chimpanzee. The question of different types of races is treated. Part V, entitled, "Contemporary Races: What They Are; How They Developed; Their Evolutionary Meaning," is most interesting and informing, especially in its treatment of the Negro.

Jennings, Albert E. "BOGADI." A study of the marriage laws and customs of the Bechuana Tribes of South Africa. Tiger Kloof, Vryburg, South Africa. The London Missionary Society. 1933. 62 p.

Kahn, Morton C. "DJUKA." The Bush Negroes of Dutch Guiana. New York. The Viking Press. 1931. 233 p. This volume is a very valuable account of the life of this primitive group of people as it is lived today in the depths of the Guiana forest. The Djukas are tribes of black people who were brought as slaves from the West Coast of Africa to the Dutch settlement in South America. Treated cruelly by the overseers, some of the captives ran away to the near-by jungle, escaping the "white terror." There they were joined by other fugitives, forming small bands. In this sanctuary, they reverted to their African habits and simple modes of living, and have resisted all efforts to civilize them, even going to the extent of negotiating terms of peace with the Dutch government. The chapters on "The Organization of Life," "Marriage and the Family," "Djuka Talk," "West African Survivals," and "Primitive Art" are the most outstanding.

**Nyanbongo, Akiki K.* "THE STORY OF AN AFRICAN CHIEF." New York. Charles Scribner's Sons. 1935. 312 p. This is an authentic record of subequatorial African tribual life, presented in the form of fictional narrative by Prince Akiki K. Nyabongo, younger brother of a tribal ruler and descendant from a long line of African kings. It is a strange narrative of humor, pathos, and wisdom in which is revealed the clash of the civilization of the dark continent, full of age-old lore and that of Europe, which makes one wonder about so-called inferior and superior civilizations.

Radin, Paul. "THE RACIAL MYTH." New York. Whittlesey House. McGraw-Hill Book Co. 1934. 141 p. This survey of the contributions to the history of civilization that the various mixed and unmixed races of the world have made indicate the absurdity of the pretentions of any one race to superiority.

Seligman, C. G. "EGYPT AND NEGRO AFRICA." A study in Divine Kingship. The Frazer lecture for 1933, delivered in the University of Liverpool on the 30th of November, 1933. London. George Routledge and Sons. 1934. 82 p. Among certain primitive peoples there is the belief that their safety and even that of the world is bound up with the life of a god-man or a human incarnation of the divinity. Therefore, they take the utmost care of him. They also believe that the course of nature is dependent on his life, and that any catastrophe may be executed from the gradual enfeeblement of his powers and their final extinction in death. In order to avert these dangers the god-man is killed as soon as he shows symptoms that his powers are beginning to fail, so that his soul might be transferred to a vigorous successor before it is seriously impaired by the threatened decay. This lecture is concerned with an examination as to whether the existence of these rules is to be re-

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garded as due to the survival in different parts of Africa of the beliefs of a very old immigrant Caucausian stock, the Hamites, of whom the proto-Egyptians were themselves a branch, or whether the belief is to be considered as especially Egyptian in origin, and as having spread from Egypt by culture contacts.

Williams, Joseph J. "PSYCHIC PHENOMENA OF JAMAICA." New York. The Dial Press. 1934. 309 p. The author states that such psychic phenomena in Jamaica as witchcraft, applied magic, ghosts, funeral customs and poltergeist go back to Africa, from whence they were brought to Jamaica during the days of slavery and were adapted to new conditions and contacts. To the influence of the Ashanti does he ascribe the development of the present culture complex in Jamaica. That this group was able to maintain this influence is due to the fact that "the machinations of Obeah terrified all the members of other tribes into submission and effectively eliminated those who might otherwise have opposed the dominance of the autocratic Ashanti." The author concludes that the above practices, whether psychic phenomena or superstitious delusions, "transcend the forces of nature and must be attributed to spirit control."

BOOKS DISCUSSING RACE DIFFERENCES AND RACE CHARACTERISTICS

**Day, Caroline Bond.* "A STUDY OF SOME NEGRO-WHITE FAMILIES IN THE UNITED STATES." Cambridge, Massachusetts. Peabody Museum of Harvard University. 1932. 216 p. This study consists of geneological, sociological, photographic and anthropometric records of certain families of mixed Negro and white descent. It is the first scientific study of its kind undertaken in the United States in regard to this group.

Barton, Rebecca Chalmers. "RACE CONSCIOUSNESS AND THE AMERICAN NEGRO." A study of the correlation between the group experience and the fiction of 1900-1930. Copenhagen. Arnold Busck. 1934. 229 p. The main idea of the author is that "since 1900 all the major attitudes held by Negroes in regard to their status have a correspondence in the novels written by Negro authors." Works by Negro writers which in the mind of the author were both representative and outstanding were used in making the study. It is divided into two parts. Part I considers the changes that have actually occurred in the psychology of the group life, according to the estimation of Negro thinkers themselves. In Part II, the expression of the same race consciousness, of the same corresponding mental attitudes in the outstanding works of fiction by Negro writers are observed.

Hankins, Frank H. "THE RACIAL BASIS OF CIVILIZATION." A critique of the Nordic doctrine. Revised edition. New York and London. Alfred A. Knopf. 1931. x, 389 p. The writer presents a critical analysis of the various doctrines of race superiority, and of the concepts and social role of race, and draws some conclusions which are not yet popular in America. Among them the following are significant: the concept of race is plastic and elastic; race differences are those of degree, not of kind; of quantity, not of quality; the arguments against the crossing of whites and Negroes must be purely sociological, because "race crossing as such is not biologically injurious."

Klineburg, Otto. "NEGRO INTELLIGENCE AND SELECTIVE MIGRATION." New York. Columbia University Press. 1935. 66 p. The problem before the author was to ascertain whether or not there has been a selective migration of Negroes from South to North, and whether such a selection can account for observed differences in intelligence as indicated by certain standard tests, between whites and blacks and between Negro and Negro. In this conclusion, the author states that the results show that the superiority of the northern over the southern Negro, and the tendency of northern Negroes to approximate the scores of the whites are due to factors in the environment and not to selective migration, and that improved environment, whether from the rural district of the South to a southern city, or from the South to the North raises the tests scores and that this rise in "intelligence" is proportion-

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ate to length of residence in the more favorable environment. This same principle can be applied to the white and Negro child when the Negro child lives on terms of complete equality with the white child without social, economic or educational handicaps.

Klineberg, Otto. "RACE DIFFERENCES." New York. Harper Brothers. 1935. 367 p. Students of race relations will find this volume stimulating. Scientific in its approach, and well written, it seeks to clarify certain confused doctrines and enlighten the student who craves knowledge based upon facts. The facts presented suggest that there is no "adequate proof of fundamental race differences in mentality, and that those differences which are found are in all probability due to culture and the social environment;" that "the notion that one race is more primitive than another has no acceptable scientific foundation;" and "there are no proved advantages or disadvantages as far as the hereditary make-up of the hybrids is concerned;" hence, there is no biological reason for passing laws to restrict immigration or to prevent miscegenation. Race differences are studied and discussed from three points of view, namely, the biological approach, the psychological approach, and the cultural approach. This treatise is a worthy supplement to an earlier volume by the author, "Negro Intelligence and Selective Migration."

Ramos, Arthur. "O NEGRO BRASILEIRO." Ethnographia, Religiosa, e Psychanalyse. Rio de Janeiro. Bibliotheca de Divulgacao Scientifica. Dirigida Pelo Prof. Dr. Arthur Ramos. Volume I. Civilizacao Brazileria, S. A. 1934. 303 p. This book presents a very careful and detailed study of the origin of the religion of the "Negroes" (Blacks) in Brazil. (Included in the volume is a statistical chart showing the ratio of the Negro population to the white population in both North America and South America). The book proper is divided into two parts. Part I, contains eight chapters which deal with such topics as (a) fetish worship in the religion of the Negro in Brazil; (b) names of the mythological fetishes; (c) rituals of the different classes of religion; (d) a treatment of the fetishes along with the description of the dances; (e) the relation of some of the customs with those of Islam; (f) description of the cult of the Bantus transported directly from Africa; (g) the relation of the catechism with the rituals of modern religions, especially the Catholic religion. Part II, is primarily a treatment of psychoanalysis dealing with the psychic aspects of religion and magic. It concludes with a lengthy exposition of African folklore. As a source book, we know of no more scholarly treatise on the particular subject at hand than the thesis reviewed.

BOOKS DISCUSSING RACE PROBLEMS IN AMERICA

Allen, James S. "THE NEGRO QUESTION IN THE UNITED STATES." New York. International Publishers. 1936. 224 p. This book is an attempt to define the nature of the Negro question in the United States by the application of the Marxist-Leninist theory of the national question to a major American problem. Arguing from the Communistic point of view, the author, after tracing the present plight of the Negro people, suggests the advantages of a United Negro Peoples Front and of a Farmer-Labor Party as essential steps towards Negro liberation. The author has made extended investigations of the social and economic conditions of Negroes in the South and presents many interesting tables and charts relating to the same.

Baker, Newton Diehl; Hayes, Carlton J. H. and Straus, Roger Williams, (editors). "THE AMERICAN WAY." A study of human relations among Protestants, Catholics and Jews. Chicago and New York. Willett, Clark and Co. 1936. ix, 165 p. The material in this volume is an outgrowth of an Institute held by the National Conference of Jews and Christians at Williams College in 1935. The nature and problems of human relations in the United States and abroad are discussed, and educational techniques for changing social attitudes and molding human conduct are proposed. The value of the book is greatly enchanced by the inclusion of scientific data on human relations from history, anthropology, social psychology and sociology. Students of "human relations among nations, races

and classes" should find it stimulating and enlightening.

Baker, Paul E. "NEGRO-WHITE ADJUSTMENT." An investigation and analysis of methods in the interracial movement in the United States. New York. Association Press. 1934. 267 p. "The history, philosophy, program, and techniques of ten national interracial agencies. Methods discovered through a study of cases, situations, and projects in race relations." This study gives the basis for an intelligent appraisal of the worth of the various approaches and methods now being used in the matter of Race Relations.

Bowen, Trevor. "DIVINE WHITE RIGHT." A study of race segregation and interracial cooperation in religious organizations and institutions in the United States. New York and London. Harper & Brothers. 1934. 310 p. This is an arresting study of the Negro problem, in which the author attempts an expose of the present situation, such as the malevolence of the white population toward Negroes; "the increase in lynchings, denial of decent living conditions, discrimination in schools and churches and exclusion from business and industry." The author suggests that the idealism of the New Deal could create a New Deal for the Negro and shows how this may be done.

Brown, Ina Corinne. "THE STORY OF THE AMERICAN NEGRO." New York. The Friendship Press. 1936. 208 p. With keen insight the author relates chronologically the interplay of forces which brought the Negro as a slave to this country, and the adjustments that he as a transplanted race has had to make in a new environment. As the American environment molded the Negro into a group who are in custom, temperament and physical features unlike native Africans, they in turn have molded and influenced the total life and history of the American people of which they are a part. The Negro is here treated just as any other group of people which under similar conditions would be treated. He is what his environment has made him.

Callaway, E. E. "THE OTHER SIDE OF THE SOUTH." Chicago. Daniel Ryerson Publisher. 1934. 169 p. The author, who is a southerner by birth, and a Republican by party affiliation, states that this is an attempt to present materials about the South in such a manner that southerners generally may see themselves as others see them, and also that northerners may be corrected in some of the erroneous opinions and viewpoints that they have concerning people below the Mason and Dixon line. One especially interesting chapter of the book is Chapter XXII, dealing with "The Negro and Jury Service," which anticipates what has already been brought about by the Supreme Court of the United States in its recent decision which states that the South must not exclude Negroes from jury rolls because of their race and color.

Cason, Clarence. "90° IN THE SHADE." Chapel Hill, North Carolina. University of North Carolina Press. 1935. xiii, 186 p. Written in a somewhat facetious manner, the writer presents a brilliant portrait of the modern South. He does not praise industrial development. The book concerns itself with the Negro share croppers, poor whites in the cotton fields and in the mills, politics as a major sport, pulpit and pew, lynching. As stated on the jacket of the book, "It is a full-bodied and living picture of the land that sprawls widely from the Potomac to the Rio Grande—religious bigotry, ignorance, and stubborn fundamentalism, cape jessamine and moonlight, 'possum hunts and demagogues, 'local option and local cawn.' Another book from Alabama, where the stars once fell. A book written not by the light of falling stars, but in the clear light of the southern sun."

Chadbourn, James Harmon. "LYNCHING AND THE LAW." Chapel Hill. North Carolina. The University of North Carolina Press. 1933. 221 p. Many of the studies dealing with lynching have dealt mainly with the social, economic and psychological factors involved in this crime. This study attempts to fathom the legal aspects of the problem. Such questions as, "Why do legal processes break down in the face of mob violence? Why do lynchers generally go unpunished? What is the status of the law on lynching? And can legal enactments do anything to prevent mob violence?" are examined, and an attempt at answers that would have practical value is made.

Champly, Henry. "WHITE WOMEN AND COLOURED MEN." London. John Long. 1936. 319 p. In this volume a Frenchman becomes an alarmist over the relationships existing between white women and coloured men the world over. His thesis is, "Beware white race! The coloured races have discovered your supreme treasure, the white woman! What are you going to do about it?" Peculiarly enough, whether it is intended or not, the writer places the blame for the attraction of the white woman for the colored man upon the white woman herself. As a remedy for the situation says he, she should "be more mindful of her heritage of idealism" and "impose respect for her upon the coloured people." Naturally the question arises. Why is it more alarming for white women to have relations with coloured men than it is for white men to have relations with coloured women. The result is the same. The latter kind of relationship has been known and accepted the world over. If cause for alarm there is, it should have been sounded years ago.

Crenshaw, Files, Jr., and Miller, Kenneth A. "SCOTTSBORO." The firebrand of Communism. Montgomery, Alabama. Press of the Brown Printing Co. 1936. 336 p. Stating that Alabama has been maligned by the world in general, and by the Communists in particular, the purpose of the Communists being not to help the defendants, but to capitalize on the case, the authors set out to tell the story as it is from the actual testimony. They request the reader to ask himself this question after reading the book: "If I had been on the jury, what would have been my verdict?"

After reading the evidence which the book presents, there is one sentence which seems to dominate the materials presented. On page 59 the following sentence appears: "Since the first slave was brought into this country by New England traders, the white race has insisted that the Negro respect the white woman, regardless of her position in society, and when he violates the person of a white woman he has committed 'the unpardonable sin' in the eyes of the southern white." With this sentence, the theme of the volume, it is impossible not to state that the writers are using what they condemn in the Communists, and the impartiality of judgment which they ask, they deny to these nine defendants. For the suggestion of any degree of actual contact of the Negro male with the white female denies impartial judgment to him, because there immediately arises unreasoning racial prejudice. One feels that the whole story of the case has not been presented.

Debardeleben, Mary. "A COURSE FOR ADULTS ON THE NEGRO IN AMERICA." New York. Council of Women for Home Missions and Missionary Education Movement. 1936. 48 p. This course is based on Charles S. Johnson's "A Preface to Racial Understanding" and is intended mainly for white people who wish to understand the life of the Negro. The topics taken up include race relations, economic conditions, family life, education, the contributions of the Negro to American life, the Negro and the church. The author shows an understanding of the needs of the group for which the volume is prepared as well as the problems of the group studied.

Embree, Edwin R. "BROWN AMERICA." The story of a new race. New York. The Viking Press. 1931. 311 p. This volume is based on the theory that there is a new race in America, evolved from the mingling of the blood of whites, blacks, and Indians. It summarizes to some extent much of the literature that has already been written on the Negro, giving a historical sketch of the so-called new race, its position in the scheme of things in America, and the outlook which it has for the future. It states that the progress of this brown race, though slow, is nevertheless certain. A very interesting biographical sketch of the author's forebears is included in the narrative, which lends a human touch to the whole. The very important question is asked: "As a nation which prides itself on its sportsmanship can we, with any face, justify the terrible odds and handicaps which we have allowed custom to build up against these swarthy neighbors?" A very pertinent question, and one which is full of great possibilities if answered without bias.

Hays, Arthur Garfield. "TRIAL BY PREJUDICE." New York. Covici Friede Publishers. 1933. 369 p. The author states that though Anglo-Saxons are proud of their criminal legal system which presumes that the defendant is surrounded by all possible safeguards for his protection, this is theory only. In actual practice these safeguards are often denied him. There is always a thirteenth juror on the bench—Prejudice. Mr. Hays presents typical cases in which prejudice has played the leading role, among these are the Scottsboro cases and the Mooney and Billings affair.

**Johnson, Charles S.* "A PREFACE TO RACIAL UNDERSTANDING." New York. Friendship Press. 1936. 206 p. This study surveys contemporary Negro life and interracial problems in America. It is based on the idea that if the race problem in America is to be solved, an understanding of what these problems are is necessary. Beginning with the African background, and the early American environment of the Negro, the author ends with a discussion of the organized efforts for better interracial relations and sets forth some successful precedents which have been set in altering old patterns of race relations in various American communities.

**Johnson, James Weldon.* "NEGRO AMERICANS. WHAT NOW?" New York. The Viking Press. 1934. viii, 103 p. The author rules out exodus, physical force, and revolution of the Communistic type as feasible means of "solving" the so-called "Race Problem." Of the choices open to Negroes, isolation and integration, "wisdom and farsightedness and possibility of achievement demand that we choose integration and follow the line that leads to equal rights for us." The Negro's resources consist of his numerical strength, the press, and the church —a powerful and potentially effective medium—and other organizations. Useful techniques now being employed in the process of adjustment are politics, labor organizations and business enterprises, education, and the breaking down of undesirable and harmful stereotypes.

**Jones, Laurence C.* "THE BOTTOM RAIL." Addresses and papers on the Negro in the Lowlands of Mississippi, and on Interracial Relations in the South during twenty-five years. New York. Fleming H. Revell Co. 1935. 96 p. The author, founder, and principal of the Piney Woods Country Life School, Piney Woods, Mississippi, has been a keen observer of racial conditions both North and South. In these papers and addresses, one receives some impression of trends and tendencies in race relations in the South during the past 25 years.

Lewinson, Paul. "RACE, CLASS AND PARTY." A history of Negro suffrage and white politics in the South. London. New York. Oxford Press. 1932. 302 p. This volume seeks to clarify the interaction between the racial question and the white class and party struggle in the South. It is a valuable source book.

Morand, Paul. "NEW YORK." New York. Henry Holt and Co. 1930. 322 p. This is a picturization of New York City as a foreigner sees it. No phase of the city's life is left untouched. It is divided into three divisions—Downtown, Midtown, and Uptown. In the discussion of Uptown, it is inevitable that Harlem, the home of the Negro, should receive attention. There are ten pages devoted to this section of the city, that is, Negro Harlem, but the author does not give full justice to the Negro here. He states that if the "policeman happened to disappear, Harlem would quickly revert to a Haiti, given over to voodoo and the rhetorical despotism of a plumed Soulouque." One questions such a broad statement.

Neff, Lawrence W. "RACE RELATIONS AT CLOSE RANGE." Watching the Negro problem settle itself. Emory University, Georgia. Banner Press. 1931. 35 p. The author writes in a pessimistic mood and is of the opinion that the situation of the Negro in America is essentially anomalous, and therefore, utterly hopeless. "As more is done for him, increasingly more is rendered necessary. As his aspirations are awakened and the opportunity for fulfilment becomes more urgent, the possibility of such fulfilment is farther removed." The only solution of

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the race problem in the South is for the Negro to leave.

Pasley, Fred D. "NOT GUILTY." The story of Samuel S. Leibowitz. New York. G. P. Putnam's Sons. 1933. 281 p. This account of Samuel S. Leibowitz of New York gives an insight not only into his rise as one of America's outstanding criminal lawyers, but it portrays him as the champion of the "under dog as in the Scottsboro Case." Here one sees him in action in the court room, notices his technique and skill, and gets an insight into how he conducts cases which though seemingly hopeless for the accused, are for the lawyer another opportunity to display his skill in using any means of defense permissible under the law.

Raper, Arthur F. "THE TRAGEDY OF LYNCHING." Chapel Hill, North Carolina. The University of North Carolina Press. 1933. 499 p. This study gives a detailed account of the circumstances surrounding lynchings that occurred in the United States in 1930. The author presents the social, economic, educational, and religious status of the communities in which the lynching occurred as well as of the mobs which perpetrated the crimes. A valuable source book on the subject of lynching.

Schrieke, B. "ALIEN AMERICANS." A study of race relations. New York. The Viking Press. 1936. xi, 208 p. The Julius Rosenwald Fund recognized that the study of the race problem in this country is sufficiently difficult without adding to it the subsequent complications of preconceived theories or regional bias. In order to obtain a completely fresh point of view, the directors of the Fund invited to the United States, B. Schrieke, a trained ethnologist from the Netherlands, who had worked with primitive tribes in the West Indies, but had never before visited America. "Alien Americans" is the result of Mr. Schrieke's study of the race problem in the United States. He studied the Chinese and Japanese in California, the Mexicans and Indians in the Southwest, the European immigrants in industry in the North, and the problem of the Negro in the South. He traveled extensively over all parts of the country, and judging from the bibliography at the end of the book, read a considerable part of the worthwhile literature on problems of races and nationalities in America. For the average reader and for many students, what he reports in his book is new, but for those individuals who have made extensive studies of race problems in America, there is little in "Alien Americans" that has not already been stated in one form or another.

**Stackhouse, Mrs. Addie.* "THE NEGRO AND HIS PROGENITORS—ABRAHAM, ISAAC AND JACOB." Columbia, South Carolina. The Palmetto Leader Press. 1933. 127 p. A volume based on certain scriptural references.

Street, James H. "LOOK AWAY." A Dixie notebook. New York. The Viking Press. 1936. ix, 241 p. This book, an unorthodox history, is a story of life in the South. From cover to cover it is written from the experiences of the author who was born in the South, reared there, and who made his living there by learning all there was to know about his contemporaries and their fore-bears. The author tells of lynchings, floods, tornadoes, murder trials, voodoo ceremonies, and modern chain gangs. John Henry shares his pages with the celebrities of the movement. Written with the pace of a journalist, it romps through enough incidents to fill a half-dozen novels. This volume would be of interest to those persons who are not acquainted with the South, and those students who are interested in race relations.

*Weatherford, W. D. and *Johnson, Charles S.* "RACE RELATIONS." Adjustment of whites and Negroes in the United States. New York. D. C. Heath and Co. 1934. 590 p. This is a volume by two sociologists, one white, and one a Negro, in which the attempt is made to present, analyze, and discuss candidly, aspects of the problem of race relations. The presentation is based on the presumption that maladjustment is due to a lack of knowledge and sympathy on the part of whites and Negroes, even though they do live side by side. The book is divided into three parts: Part I deals with the Philosophy of Race Relations; Part II develops Ameri-

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can Negro Slavery; Part III presents the Present Status of the Negro and Race Relations. It is a valuable volume not only for use as a textbook in the classroom, but for the general reader as well.

**Woodson, Carter G.* "THE AFRICAN BACKGROUND OUTLINED OR HANDBOOK FOR THE STUDY OF THE NEGRO." Washington, D. C. The Association for the Study of Negro Life and History. 1936. viii, 478 p. The purpose of this book is to stimulate greater interest in the study of the place of the Negro in the modern world. The author points out that "Hitherto most Europeans and practically all Americans have regarded the Negro merely as an undesirable and undeveloped person constituting a problem in not being able to keep pace with others." This volume presents facts to show that the Negro has achieved much in various spheres; that he is human, responding very much as others do to the same stimuli, advances when free to go forward, and lagging behind when hindered by obstacles not encountered by others. The volume is divided into two parts: The first, giving information about Africa; the second, about the Negro in America. "The African Background Outlined" should prove a valuable text for use in courses on the Negro.

Young, Donald. "AMERICAN MINORITY PEOPLES." A study in racial and cultural conflicts in the United States. New York. Harper & Brothers. 1932. 621 p. The author holds that the problems and principles of race relations are the same regardless of what racial group is involved, and that "only by an integrated study of all of the minority groups in the United States can a real understanding and sociological analysis of the involved social phenomena be achieved."

BOOKS DISCUSSING PROBLEMS IN AFRICA

**Alleyne, Cameron Chesterfield.* "GOLD COAST AT A GLANCE." New York. The Hunt Printing Co. 1931. 143 p. This volume is a mission study book for the use of present and future missionaries of the Zion Methodist connection to the Gold Coast Colony of West Africa. It attempts to correctly interpret the African's aspirations and hopes and to give necessary information regarding the material life, customs and psychology of the native people, so that those who go as missionaries may not make misrepresentations of the people of the Gold Coast when called upon to give an account of their life, customs, habits and outlook.

Brookes, Edgar H. "THE COLOUR PROBLEMS OF SOUTH AFRICA." Being the Phelps-Stokes Lectures, 1933, delivered at the University of Cape Town. Lovedale Press. Lovedale, C. P., South Africa. London. Kegan Paul, Trench, Trubner & Co. 1934. 237 p. The conclusions of the author in his views concerning restrictions of the native are enlightening and throw light upon the problems actually confronting the natives. He makes the following suggestions: 1. That a moratorium on repressive legislation be called. 2. That there be more effective constitutional channels of consultation for the native. 3. That a programme for the development of agriculture in the Reserves be carried out. 4. That improvements in town locations, in better housing and recreations and child welfare be pressed. 5. That there be a simplification of the Pass System, leading to a reduction in the scandalously high total of annual arrests. 6. That there be better support for native education, especially the long-overdue need for the training of Bantu medical men in their own country. 7. That steps be taken towards giving natives adequate leasehold tenure on farms.

Browne, G. St. J. Orde. "THE AFRICAN LABOURER." London. Oxford University Press. 1933. 240 p. The author states that the problem of the African labourer is to ensure that service with Europeans shall not result in the premature disintegration of native society. The problems discussed are those dealing with housing, diet, wages, the mutual obligations of employer and employed. The duration of contracts, the method of recruiting, habituation and repatriation and the precautions needed to avoid the disintegration of native social life.

Bull, Oswin Boys. "TRAINING AFRICANS FOR TRADES." A report on a visit

*Name is marked with an asterisk where the author is a Negro.

to North America under the auspices of the Carnegie Corporation. Pretoria, South Africa. The Carnegie Visitors' Grants Committee. 1935. 75 p. During 1933 the author spent ten weeks in the United States and Canada, visiting schools offering trade training. Special attention was given to schools providing vocational training for three retarded groups, namely, the "Poor Whites," the Indians, and the Negroes. In this volume the author makes an appraisal of the value of trade training for these groups, and states the significance of similar training for the Bantus in South Africa. A statement of significance for supervisors of vocational education is that "Real craftsmen are not made except on real jobs."

Cotton, Walter Aidan. "RACIAL SEGREGATION IN SOUTH AFRICA." An appeal. London. The Sheldon Press. 1931. 158 p. The volume presents some of the perplexing problems of the relation between the races in Africa with the author's solution of them. He believes in the principle that to "each race of people, unified through history, the status of a nation in its own native land is given by destiny and belongs by right;" and that ultimately there is room for only one nation in one country. He advocates Christian nationalism as a better social scheme than the system of Asiastic caste separations.

Davis, J. Merle. "MODERN INDUSTRY AND THE AFRICAN." An enquiry into the effect of the copper mines of Central Africa upon Native society, and the work of Christian missions made under the auspices of the Department of Social and Industrial Research of the International Missionary Council. London. MacMillan & Co. 1933. 425 p. This enquiry deals mainly with Northern Rhodesia. The problem is approached from four angles: Sociology, Economics, Government, Religion.

"EVANGELISATION." Being the report of the General Missionary Conference of Northern Rhodesia. Held in Broken Hill, July 15th-21st, 1931. The Lovedale Press. 178 p. This report consists of papers read before the Conference concerning evangelisation in its various aspects.

Garlick, Phyllis L. "TOWARD FREEDOM." Evangelicals and Slave Emancipation. London. Church Missionary Society. 1933. 31 p. This is an appeal for Christian educationists to follow the steps of those who emancipated the African slaves to complete the task of their predecessors by helping the Africans "to realize all the goodness for which they were designed by God; that they may become men in all the fulness of their humanity."

Green, J. E. S. "RHODES GOES NORTH." London. G. Bell and Sons. 1936. 391. In the minds of the average person, the name of Cecil Rhodes stands for the height of philanthropy, especially in the field of the promotion of learning.

In this volume one gets an entirely different picture of him. Here we see him as an exploiter, politician, and big business man out for big money, and the power which big money brings. The writer believes that even his philanthropy was tinged with commercialism. "It was as often as not, philanthropy at five per cent."

In his fanatic passion to gain Mashonaland for Cape Colony, Rhodes is shown as a man who allowed "few moral and no legal scruple to stand in his way." This is another story of the utter disregard which civilized people have for the rights of native people when there is in the latter's possession some economic goods which is desired.

Harris, John. "A CENTURY OF EMANCIPATION." London. J. M. Dent & Sons. 1933. 287 p. This volume sets forth the story of struggles during a hundred years for emancipating child races, backward races and native races from systems of slavery or of oppression under which the weaker races have been in the past and are still today exploited for selfish ends. It also attempts to focus public attention on systems of oppression which are in operation today, such as slave systems which hold in bondage over 5,000,000 men, women, boys and girls, labor systems which hold men and women by force or fraud; and land systems which take from the native his only means of economic freedom.

Hole, Hugh Marshall. "THE PASSING OF THE BLACK KINGS." London. Phillip Allan. 1932. xi, 322 p. This book presents a picture of Bantu

life in the southern part of Africa, and describes the military and diplomatic activities of the British, the Dutch, and the Bantu tribes in that area during the nineteenth century. The personalities of several African kings are delineated by the author as he describes the parts played by each in the great drama of British exploration, appropriation of land, and exploitation of native labor. The attitude of the author is revealed in his statement that since the British have appropriated the country of the Bantu for their own, common decency demands that they should safe-guard the welfare of the natives. White and black peoples are essentially different species, and may exist side by side, but can never be welded. "Their (Bantu's) ways and motives are not ours," says the British author.

Holloway, J. E. "AMERICAN NEGROES AND SOUTH AFRICAN BANTU." The Carnegie Visitors' Grants. 1932. 26 p. This report is the result of a visit to the United States made possible by the Carnegie Corporation in which the author makes a comparative study of the life of Negroes in the United States and the Bantu in South Africa, showing similarities and differences in the life of each when compared with the other.

Huxley, Julian. "AFRICA VIEW." New York and London. Harper & Brothers. 1931. 478 p. This volume is the result of a four months' trip through East Africa by the author at the request of the Colonial Office Advisory Committee on native education. Here he gives his impressions not only of education, but of all phases of life as he encounters them—land, politics, government, wild life, African animals, etc. It is not only a valuable book for the information which it contains, but it is most delightful reading and is vividly illustrated.

MacCreach, Gordon. "THE LAST OF FREE AFRICA." Second edition. New York and London. D. Appleton Century Co., Inc. 1935. xxii, 372 p. Although this is primarily a story of travel and hunting, the author includes material on the manners, customs, four marital forms, and the social and economic organization of Abyssinia. It is the opinion of the author that the gradual abolition of slavery in that country would be more expedient than immediate emancipation of the two million slaves. We are also told that Christian Abyssinia, like Russia before the Revolution, and ancient Egypt at one time, is priest-ridden, one-third of the land belonging to the church, and one million of the twelve million natives being priests.

Mitchell, Nick P. "LAND PROBLEMS AND POLICIES IN THE AFRICAN MANDATES OF THE BRITISH COMMONWEALTH." Baton Rouge, Louisiana. Louisiana State University Press. 1931. 155 p. The author feels that of all the perplexing African problems the land problem in all of its phases is the root of all the evil. The problem from his point of view assumes four aspects: (1) A treatment of the various systems of native land tenure, with the complications that have arisen due to the introduction into native areas of modern capitalistic enterprises. (2) An investigation of the subject of the alienation of land in the mandated territories from the native to non-native people. (3) An explanation and examination of the various arguments for and against the segregation of the native races in the territory of Southwest Africa. (4) A discussion of the Land and Agricultural Bank of the territory of Southwest Africa, the various methods by which the natives are being encouraged to improve their agricultural prowess, the means which have been provided for the survey and registration of transactions in land in the regions under consideration, and the disposal which has been made of the property of ex-enemy nationals.

**Mockerie, Parmenas Githendu.* "AN AFRICAN SPEAKS FOR HIS PEOPLE." London. Hogarth Press. 1934. 95 p. This is a book by a young Kikuyu, one of the Bantu tribes, giving his own picture of the life of his people under the government of white rulers. Mr. Mockerie here sets forth the grievances of his fellow countrymen as he sees them—of restrictions as far as movement from place to place is concerned; of the undernourishment of the native; of the prohibition by the Government of the manufacture of sugar by the natives on the

*Name is marked with an asterisk where the author is a Negro.

ground that sugar is used to make strong liquor; of long hours of work, of low wages, of inadequate educational facilities—all are presented by one who has felt the limitations to which he has been subjected, and knows what it means to be a native in Kenya.

Oake, Mary Elizabeth. "NO PLACE FOR A WHITE WOMAN." A personal experience. London. Lovat Dickson. 1933. 192 p. This volume gives the experiences of the wife of a government employee who went with her husband to West Africa. It deals mainly with the utter loneliness of African life, of the overpowering heat and dampness, which makes living an effort; of the long periods of boredom and worry, and of her relief at the thoughts of going home. One gets the impression that the book is rather superficial, and after finishing it, one is still not impressed that Africa is "No Place for a White Woman."

Oldham, J. H. and Gibson, B. D. "THE REMAKING OF MAN IN AFRICA." London. Oxford University Press. 1931. 185 p. The theme of this volume is that education in Africa to be effective, must be adapted to the real needs of African people. For this purpose, teachers should have a knowledge of African beliefs, customs and institutions. Another theory which is developed is that there must be a link between the old culture and the new, and a bridge made over the gap which exists between illiterate parents and the younger generation. This can be done by inculcating into the minds of the younger people a respect for their traditions which in turn will keep the bond between the generations unbroken.

**Padmore, George.* "HOW BRITAIN RULES AFRICA." London. Wishart Books, Ltd. 1936. 402 p. This volume throws light on the present economic, political and social conditions "as well as the methods and administrative policies adopted by the various British Colonial Governments to facilitate the economic exploitation of the territories and maintain white domination over the Blacks." The author states that the natives are not only robbed, but forced labor is imposed upon them without the least sign of shame. Added to this exploitation is the burden of class and race which the natives must bear. The story of the British Government is but the universal story of the exploitation of peoples of a lower culture by those of a so-called higher civilization which allows oppression because of economic and racial differences.

"THE POOR WHITE PROBLEM IN SOUTH AFRICA." Report of the Carnegie Commission. Stellenbosch. Pro Ecclesia-Drukkery, The Avenue. 1932. 5 V. The Dominion of South Africa has a poor white problem similar in many respects to the poor white problem originating under slavery in the Southern United States. More than 40 years ago attention began to be called to the fact that a poor white class was developing in South Africa. The tendency for a long time was to ignore this fact. In recent years, however, it began to be pointed out that this class was increasing. The number of poor whites at present in South Africa is variously estimated to be from 100,000 to 300,000. Some writers asserted that there were groups of poor whites who had sunk below the level of the natives. The Carnegie Corporation of New York in 1928 provided funds to make a study of the poor white problem in South Africa. The Commission set up to make the study gathered a large amount of information which was issued in a five volume report: Volume I. Rural Impoverishment and Rural Exodus. Volume II. Psychological Report; The Poor White. Volume III. Education and the Poor White. Volume IV. Health Factors in the Poor White Problem. Volume V. Sociological Report: (a) The Poor White and Society. (b) The Mother and Daughter in the Poor Family. Major points in the Commission's findings and recommendations are against doles and unorganized charity work, better educational provisions, lessened isolation, better diet and provisions, so that there would not be unrestricted economic competition with natives. This latter one appears in fact to be a recommendation to strengthen the colour bar. There are those who are of the opinion that the effects of colour bar distinctions have much to do with the appearance and persistence of the poor white class in South

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Africa, and that the removal of the colour bar would be an important factor in ameliorating the conditions of the poor white in South Africa; for we have here efforts to maintain differences based on race, while at the same time non-racial impersonal economic forces are operating to place on the same level all of the individuals in a particular economic class, regardless of race.

Sharp, Evelyn. "THE AFRICAN CHILD." An account of the International Conference on African Children, Geneva. New York. Longmans, Green & Co. London. The Weardale Press. 1931. 125 p. In this volume the various views concerning the welfare of the African child as discussed at the Geneva Conference are represented and contrasted. Such vital questions as, "Why do African Children Die? The African Mother; The African Child at School; The African Child at Work," are a part of the report.

Thurnwald, Richard C. "BLACK AND WHITE IN EAST AFRICA." The fabric of a new civilization. A study in social contact and adaptation of life in East Africa. With a chapter on women by Hilde Thurnwald. London. George Routledge & Sons. 1935. 419 p. This is a survey of the problems arising out of the contact and adaptation in certain East African tribes due to the impact of European civilzation upon native culture. Emphasis is placed upon the dynamic nature of the transformation which is taking place in East Africa. The author sets forth the initial condition of native life as it was lived before the coming of the Europeans, and the changes and adaptations set in motion in the whole structure of native social organization due to this contact. These adaptations are seen in the economic life, in the family life, in the status of women, in religious ideas, in educational principles, and in the working of the African mind.

Tucker, John T. "ANGOLA. THE LAND OF THE BLACKSMITH PRINCE." London and New York. World Dominion Press. 1933. 180 p. The author, a missionary of the United Church of Canada, sets forth the conditions of missionary work in this Portuguese colony for the purpose of acquainting missionaries intending to enter service there with the life of the people, with the country, and with the pioneers who have preceded them.

Werner, Alice. "STRUCTURE AND RELATIONSHIP OF AFRICAN LANGUAGES." London and New York. Longmans, Green & Co. 1930. 62 p. Four lectures make up this volume. Lecture I gives the main divisions of the African languages. Lectures II, III, and IV characterize the Sudanic, Bantu and Hamitic languages respectively.

Westermann, Diedrich. "THE AFRICAN TODAY." London. International Institute of African Languages and Cultures. 1934. 343 p. This volume by an author not only with a wide knowledge of African life because of his experiences in that country, but also because of his remarkable knowledge of several African languages, focuses attention on some of the problems that have arisen in Africa, and shows their connection with the science of anthropology. The subjects discussed refer mainly to West Africa and include: "Some Observations on the Negro's Mind," "The Economic Bases of Life," "Arts and Crafts," "Life in the Family," "The Group and the Individual," "Old and New Governments," "The Supernatural World," "Education and Missions," "Languages and Education," "Disintegration and Reintegration," and "The Clash of Races."

Young, James C. "LIBERIA REDISCOVERED." Garden City, New York. Doubleday, Doran & Co., Inc. 1934. x, 212 p. In this volume the author tells the story of the search for rubber-bearing plants which could be grown in the United States, of the discovery that rubber could be grown economically in Liberia, and of the successful negotiations of the Firestone Company for concessions in that republic. There is a chapter describing the transformation of the social life of the natives. An appendix contains documents relating to the financial condition of Liberia, and to the plan of assistance proposed by the League of Nations.

PART SEVEN

DIRECTORY-NEWSPAPERS, ORGANIZATIONS and SOCIAL SERVICE CENTERS

DIVISION XXXVIII

NEWSPAPER DIRECTORY

In 1863, there were only four newspapers in the United States published by colored persons. The first Negro newspaper published in the South, The Colored American, began publication at Augusta, Georgia, the first week in October, 1865, J. T. Shuftin was editor.

Only one of the Negro periodicals now being published, The Christian Recorder, was established before 1865.

There are now some 230 periodicals published by or for Negroes.

MONTHLIES, BI-MONTHLIES AND QUARTERLIES

A. M. E. Church Review, J. G. Robinson, 235 N. Farson St., Philadelphia, Pennsylvania

Crisis, Roy Wilkins, 69 Fifth Avenue, New York City

Interracial Review, Catholic Interracial Council, 220 W. 42nd Street, New York City

Journal National Medical Association, J. A. Kenney, 134 Kinney Street, Newark, New Jersey

Journal Negro Education, C. H. Thompson, College of Education, Howard University, Washington, D. C.

Journal Negro History, C. G. Woodson, 1538 9th Street, Washington, D. C.

Morehouse Journal of Science, B. T. Harvey, Morehouse College, Atlanta, Georgia

Negro Journal of Religion, Wilberforce University, Wilberforce, Ohio

Odd Fellows Journal of G. U. O. of O. F., H. P. Slaughter, 1344 U Street, N. W., Washington, D. C.

Phoenix Tribune, Tribune Publishing Company, Box 1052, Phoenix, Arizona

Quarterly Review, A. M. E. Z. Church, Fred K. Fonvielle, 316 S. 8th Avenue, Mt. Vernon, New York

Quarterly Review of Higher Education Among Negroes, H. L. McCrorey, Johnson C. Smith College, Charlotte, North Carolina

St. Luke Fraternal Bulletin, Lillian H. Payne, 906 St. James Street, Richmond, Virginia

Service, Leon W. Brown, Tuskegee Institute, Alabama

The Arts Quarterly, Randolph Edmonds—Frederick Hall, Dillard University, New Orleans, Louisiana

The Baptist Vanguard, W. S. Parr, 1605 Bishop Street, Little Rock, Arkansas

The Bulletin, Organ of the National Association of Teachers in Colored Schools. W. W. Sanders, 1034 Bridge Avenue, Charleston, West Virginia

The Free Will Baptist Advocate, Kinston College Building, 1011 University Street, Kinston, North Carolina

The Missionary Seer, A. M. E. Z. Church, H. T. Medford, The Clinton Building, 1421 U Street, N. W., Washington, D. C.

The Negro History Bulletin, C. G. Woodson, 1538 9th Street, Washington, D. C.

The Sunday School Worker, H. S. Bynes, 971 Fort Hill Street, East Macon, Georgia

The Tuskegee Messenger, Tuskegee Institute, Tuskegee Institute, Alabama

The Woman's National Magazine, Organ of The National Association of Colored Women, Dr. Mary F. Waring, 4557 Michigan Avenue, Chicago, Illinois

WEEKLIES

Alabama

Alabama Tribune, Tribune Publishing Company, Montgomery

Baptist Leader, W. H. Smith, 1621 Fourth Avenue, Birmingham

Birmingham Eagle, G. T. Buford, 323 N. 15th Street, Birmingham

Birmingham World, H. D. Coke, 1625 Fourth Avenue N. Birmingham

Mobile Press-Forum Sun, D. G. Garland, 558 St. Francis Street, Mobile

Mobile Weekly Advocate, James R. Knox, 559 St. Michael Street, Mobile

Weekly Review, Robert Durr, 611 16th Street, N. Birmingham

Arizona

Arizona Gleam, George S. Rodgers, 216 E. Washington Street, Phoenix

Phoenix Index, Index Publishing Company, Phoenix

Arkansas

Arkansas Survey-Journal, P. L. Dorman, 907½ Gaines Street, Little Rock

Southern Christian Recorder, J. H. Clayborne, 513 W. Ninth Street, Little Rock

California

California Eagle, California Eagle Publishing Company, 3725 S. Central Avenue, Los Angeles

California News, Fay M. Jackson, Suite 322, 2510 Central Avenue, Los Angeles

California Voice, E. A. Daly, 2624 San Pablo Avenue, Oakland

New Age-Dispatch, F. M. Roberts, 1413 Central Avenue, Los Angeles

Pacific Defender, F. C. Williams, 3728 Central Avenue, Los Angeles

San Diego Informer, C. E. Ware, 28 North 28th Street, San Diego

The Spokesman, John Pittman, 2501 Sutter Street, San Francisco

Western Christian Recorder, J. H. Wilson, 5213 Holmes Avenue, Los Angeles

Colorado

Colorado Statesman, Joseph D. D. Rivers, 1824 Curtis Street, Denver
Denver Star, G. G. Ross, 1020 19th Street, Denver
Western Ideal, M. O. Seymour, 216½ West Second Street, Pueblo

Connecticut

The Hartford Advocate, A. W. Napper, 211 Bellevue Street, Hartford

District of Columbia

Flash! The Flash Publishing Company, 2003 8th Street, N. W., Washington
New Negro Opinion, Eugene Davidson, 2001 Eleventh Street, N. W., Washington
Washington Sentinel, W. A. Hamilton, 1353 U Street, N. W., Washington
Washington Tribune, Washington Tribune Publishing Company, 920 U Street, N. W., Washington

Florida

Colored Citizen, F. E. Washington, 203 S. Baylen Street, Pensacola
Florida Advertiser, Florida Newspaper Syndicate, Inc., Box 363, Titusville
Florida Sentinel, John H. Adams, 729 W. Ashley Street, Jacksonville
Miami Times, H. E. S. Reeves, 834 N. W. 3rd Avenue, Miami
Orlando Sun, J. L. Bowden, 208 S. Terry Street, Orlando
Palm Beach Tribune, O. T. Portier and "Ted" Samms, West Palm Beach
Panama City World, T. L. Lucas, Box 937, Panama City
Public Informer, E. H. Mosely, 315-17 Tenth Street, South, St. Petersburg
St. Petersburg World, R. H. Sanders, 937 Second Avenue, St. Petersburg
Tampa Bulletin, M. D. Potter, 1416 Orange Street, Tampa
The Florida Tatler, P. L. Taylor, 614 Broad Street, Jacksonville
The Jacksonville Advocate, J. J. Jeffreys, 410 Broad Street, Jacksonville
The Jacksonville Bulletin, M. D. Richardson, 415 Broad Street, Jacksonville
Tropical Dispatch, James E. Scott, 1230 Northwest 3rd Avenue, Miami

Georgia

Atlanta Daily World, (Daily and Weekly), C. A. Scott, 210 Auburn Avenue, N. E., Atlanta
Echo, Edward L. Simmons, 915½ Gwinnett Street, Augusta
Georgia Baptist, J. T. Saxon, 515 Cotton Avenue, Macon
Rome Enterprise, A. T. Atwater, 522½ Broad Street, Rome
Savannah Journal, W. H. Hopkins, 509½ West Broad Street, Savannah
Savannah Tribune, Sol. C. Johnson, 1009 West Broad Street, Savannah

Illinois

Chicago Bee, O. M. Diggs, 3655 S. State Street, Chicago
Chicago Defender, R. S. Abbott, 3435 Indiana Avenue, Chicago
Chicago World, Jacob R. Tipper, 118 East 35th Street, Chicago
Metropolis Gazette, J. B. McCrary, 900 Pearl Street, Metropolis
Peoria Informer, M. D. Dickson, 1117½ Adams Street, Peoria
Progressive Era, H. Anderson, 1050 East Willow Street, Kankakee

Indiana

Gary American, The American Publishing Company, 2085 Broadway, Gary
Indianapolis Recorder, M. C. Stewart, 518-20 Indiana Avenue, Indianapolis

Iowa

Enterprise, J. N. Boyd, 819 Main Street, Sioux City
Iowa Bystander, J. B. Morris, 302 Chemical Building, Des Moines

Kansas

Kansas American, Eugene Lucas, 2007 W. 10th Street, Topeka
Negro Star, H. G. Sims, 1241 Wabash Avenue, Wichita
Plaindealer, Plaindealer Publishing Corp., 342 Minnesota Avenue, Kansas City
The Little Weekly, F. C. Wims, 523 N. Kansas Street, Topeka
Wyandotte Echo, 453 Minnesota Avenue, Kansas City

Kentucky

American Baptist, Wm. H. Bellew, 443 S. 9th Street, Louisville
Cadiz Informer, Bapt., S. C. McRidley, Cadiz
Inter-State County News, James W. Wood, 111 N. Eastern Avenue, Lexington
Kentucky Reporter, R. T. Berry, 930 W. Walnut Street, Louisville
Lexington Record, Mrs. Lucy J. Cochrane, 405 Breckinridge Street, Lexington
Louisville Defender, F. H. Gray, 623 W. Walnut Street, Louisville
Louisville Leader, I. W. Coles, 422 S. 6th Street, Louisville
Louisville News, W. Warley, 612 W. Walnut Street, Louisville

Louisiana

Advance Messenger, J. B. Lafargue, Alexandria
Louisiana Weekly, Lousiana Weekly Publishing Company, 632 Rampart Street, New Orleans
Monroe Broadcast, Wm. Medlock, Box 782, Monroe
National Negro Voice, R. A. Flynn, 617 Bienville Street, New Orleans
Shreveport Sun, M. L. Collins, 1030 Texas Avenue, Shreveport
Southern Broadcast, The Monroe Broadcast Publishing Company, 1317 DeSiard Street, Monroe
Southwestern Christian Advocate, M. E., R. N. Brooks, 631 Baronne Street, New Orleans

Maryland

Afro-American, Carl Murphy, 628 N. Eutaw Street, Baltimore

Massachusetts

Boston Chronicle, Square Deal Boston Chronicle Publishing Company, Inc., 794 Tremont Street, Boston
Guardian, M. Trotter Steward, 932 Tremont Street, Boston

Michigan

Detroit Independent, Wm. Robinson, 504 East Hancock Street, Detroit
Detroit Peoples' News, Beulah Young, 5011 Milford Avenue, Detroit
Detroit Tribune, J. Edward McCall, 2146 St. Antoine at Columbia, Detroit
Guardian, Guardian Publishing Company, 4819 Beaubien Street, Detroit
Michigan World, Petry Fisher, 612 East Vernor, Detroit

Minnesota

Minneapolis Spokesman, Cecil E. Newman, 309 Third Street, Minneapolis
St. Paul Recorder, Cecil E. Newman, 732 St. Anthony Avenue, St. Paul
Twin City Herald, J. E. Perry, 243 4th Avenue, Minneapolis

Mississippi

Greenville Leader, Levye Chapple, 400 N. Edison Street, Greenville
Mississippi Weekly, Will Miller, 501 N. Farish Street, Jackson
Southern Register, Union Printing Company, 219 N. Farish Street, Jackson
The Natchez Reporter, Reporter Printing Company, Natchez
The Weekly Echo, R. L. Young, Box 1043 Meridian

Missouri

Hannibal Register, Geo. H. Wright, 1234 Broadway, Hannibal
Kansas City American, Kansas City American Publishing Company, 1509 E. 18th Street, Kansas City
St. Louis American, N. B. Young, Jr., 11 N. Jefferson Avenue, St. Louis
St. Louis Argus, J. E. Mitchell, 2314 Market Street, St. Louis
St. Louis Call, St. Louis Call Publishing Company, 713 N. Compton Avenue, St. Louis
St. Louis World, St. Louis World Publishing Company, St. Louis
The Call, C. A. Franklin, 1715-17 E. 18th Street, Kansas City
Tri-State Tribune, B. J. Perkins, 1109 N. 14th Street, St. Louis
United World, E. N. Bryant, 412 S. Jefferson Avenue, St. Louis

Nebraska

Omaha Chronicle, Chronicle Publishing Company, Omaha
Omaha Guide, B. V. Galloway, 2418 Grant Street, Omaha

New Jersey

Atlantic City Eagle, The Atlantic City Publishing Company, 811 Arctic Avenue, Atlantic City
Echo, W. E. Rock, 145 Beach Street, Red Bank
Newark Herald, M. B. Johnson, 152 West Kinney Street, Newark
New Day, The New Day Publishing Company, 135 E. Federal Street, Burlington
New Jersey Guardian, F. R. Clark, 129 West Orange Road, Newark
Weekly Inquirer, J. M. Rumble, 411 Orange Road, Montclair
Women's Missionary Recorder, Mrs. H. H. Thomas, 119 E. Highland Avenue, Orange

New York

Amsterdam News, The Amsterdam News Company, Inc., 2293 Seventh Avenue, New York City
Buffalo Criterion, Buffalo Criterion Publishing Company, 151 Clinton Street, Buffalo
New York Age, Fred R. Moore, 230 W. 135th Street, New York City
Buffalo Star, A. J. Smitherman, 490 Michigan Avenue, Buffalo

North Carolina

Africo-American Presbyterian, H. L. McCrorey, Johnson C. Smith University, Charlotte
Asheville Record, C. E. Martin, Box 1149, Asheville
Asheville World, Bruce W. Rumley, 31 Eagle Street, Asheville
Cape Fear Journal, R. S. Vieonay, 412 South Seventh Street, Wilmington
Carolina Times, Carolina Times Publishing Company, 117 Peabody Street, Raleigh
Carolina Tribune, H. I. Fontellio-Nanton, 118 E. Harget Street, Raleigh
Charlotte Post, H. Houston, 634 E. 2nd Street, Charlotte
Goldsboro Star, H. I. Fontellio-Nanton, 118 E. Harget Street, Raleigh
Greensboro Post, W. F. Alexander, Greensboro
Greensboro Tribune, Tribune Publishing Company, Greensboro
New Bern World, D. F. Martinez, New Bern
Progressive Messenger, E. H. Harris, Charlotte
Roxboro News, R. J. Bolton, Box 506, Roxboro
Salisbury News, Salisbury
Sanford Enterprise, A. C. Tuck and A. C. Pinckney, Sanford
Star of Zion, A. M. E. Z., W. A. Blackwell, Box 1047, Charlotte
Union Reformer, A. B. Johnson, 133 W. Harget Street, Raleigh
Winston-Salem Post, C. A. Irvin, Box 2022, Winston-Salem

Ohio

Cincinnati Forum, Eugene Daniels, 610 Carlisle Avenue, Cincinnati
Cleveland Call and Post, Wm. Walker, 2319 E. 55th Street, Cleveland
Cleveland Eagle, Ormond A. Forte, 5512 Woodland Avenue, Cleveland
Cleveland Gazette, H. C. Smith, 2322 E. 30th Street, Cleveland
Cleveland Guide, Guide Publishing Company, Cleveland
Columbus Advocate, L. E. Lee, 120 Hamilton Avenue, Columbus
Columbus Voice, E. J. Yancy, 385 Woodland Avenue, Columbus
Dayton Forum, The Forum Publishing Company, 414 W. Fifth Street, Dayton

Ohio State News, L. A. Coles, 821 East Long Street, Columbus
The Progress, Avery D. Watson, Sr., 1330 Home Avenue, Dayton
The Toledo Press, R. M. Jackson, 396 Dorr Street, Toledo
Union, W. P. Dabney, 238 East Fourth Street, Cincinnati
Youngstown Challenger, W. S. Vaughn, 536 West Federal Street, Youngstown

Oklahoma

Bartlesville Voice, George Smith, Bartlesville
Black Dispatch, Roscoe Dunjee, 225 North Stiles Street, Oklahoma City
Boley News, J. F. Morris, Boley
Muskogee Lantern, C. G. Lowe, 115½ South 2nd Street, Muskogee
Oklahoma Eagle, Theo. Baughman, 117 North Greenwood Street, Tulsa
Oklahoma Defender, Defender Publishing Company, Oklahoma City
Oklahoma Independent, J. B. Smith, 115½ South 2nd Street, Muskogee
Okmulgee Observer, B. J. Wilson, 409 East Fifth Street, Okmulgee

Oregon

Advocate, Beatrice Canady-Franklin, 307 N. West Broadway, Portland

Pennsylvania

Christian Recorder, A. M. E., George A. Singleton, 716 S. 19th Street, Philadelphia
Christian Review, J. R. Williams, 1428 Lombard Street, Philadelphia
Philadelphia Independent, W. R. Dixon, 1708 Lombard Street, Philadelphia
Philadelphia Tribune, E. Washington Rhodes, 526 S. 16th Street, Philadelphia
Picture News Weekly, S. H. Reading, 24 N. 59th Street, Philadelphia
Pittsburgh Courier, Robert L. Vann, 2628 Centre Avenue at Francis Street, Pittsburgh
The Courier-Digest, Helen F. Chappell, 213 East Main Street, Uniontown

Rhode Island

The Advance, The Advance Publishing Company, 157 Waldo Street, Providence

South Carolina

Anderson Messenger, L. L. Branch, 240 White Street, Anderson
Charleston Messenger, E. C. Frierson, 20 Franklin Street, Charleston
Palmetto Leader, N. J. Frederick, 1310 Assembly Street, Columbia
Pee Dee Weekly, Robert B. Baker, 227 West Marion Street, Florence
Samaritan Herald, J. M. Harrison, Box 498, Sumter

Tennessee

Chattanooga Defender, Chattanooga Defender Publishing Company, 411 E. 9th Street, Chattanooga
Christian Index, C. M. E., J. C. Colclough, Box 392, Jackson
East Tennessee News, Webster L. Porter, 202 East Vine Avenue, Knoxville
Memphis Journal, Lewis O. Swingler, 390½ Beale Avenue, Memphis
Memphis Times, S. W. Broome, 343 Beale Avenue, Memphis
Memphis World, Lewis Swingler, 390½ Beale Avenue, Memphis
Modern Farmer, Leon Harris, 447 4th Avenue, Nashville
Nashville Globe and Independent, Nashville Globe Publishing Company, 447 4th Avenue, Nashville
Nashville World, 419 4th Avenue, N. Nashville
National Baptist Union Review, National Baptist Publishing Board, 523 2nd Avenue, Nashville
National Baptist Voice, R. C. Barbour, 412 4th Avenue, Nashville
Public Guide, Public Guide Publishing Company, Knoxville

Texas

Amarillo Herald, Amarillo Publishing Company, Amarillo
Dallas Express, W. H. Pace, P. O. Box 185, Dallas
Dallas Gazette, Dallas Gazette Publishing Company, 2613 Bryant Street, Dallas
Fort Worth Eagle Eye, Phil R. Register, 311 East Ninth Street, Fort Worth
Fort Worth Mind, R. L. Melton, 915½ Calhoun Street, Fort Worth
Galveston Voice, J. M. Godfrey, 2611½ Avenue M., Galveston
Houston Defender, C. F. Richardson, 1423 W. Dallas Avenue, Houston
Houston Guide, Albert White, 807½ Prairie Avenue, Houston
Houston Informer, The Informer Publishing Company, 409-11 Smith Street, Houston
Industrial Era, O. Kirkwood, 2295 Renaud Street, Beaumont
Negro Labor News, C. W. Rice, 807½ Prairie Avenue, Houston
San Angelo Enterprise, Van Pell Evans, 2 East Highland Street, San Angelo
San Antonio Inquirer, A. S. White, 207 Center Street, San Antonio
San Antonio Register, Ulysses J. Andrews, 207 N. Center Street, San Antonio
Waco Messenger, L. J. Rhone, 108 Bridge Avenue, Waco
Western Index, C. M. E., J. R. Starks, 2621 Flora Street, Dallas

Virginia

Journal and Guide, P. B. Young, 719 E. Olney Road, Norfolk
Newport News Star, Matt H. Lewis, 511 25th Street, Newport News
Richmond Planet, Enterprise Publishing Company, 210 E. Clay Street, Richmond
The Spotlight, T. J. Sellers, 428 Brook Avenue, Richmond

Washington

Seattle Enterprise, W. H. Wilson, 501 McDowell Building, Seattle
The Northwest Enterprise, G. M. Francis, Room 501 1331 3rd Avenue, Seattle

West Virginia

McDowell Times, M. T. Whittico, Keystone
West Virginia Weekly, 512 Morris Street, Charleston
Wheeling Advocate, H. E. Thompson, 1004 Chapline Street, Wheeling

Wisconsin

Wisconsin Enterprise-Blade, J. Anthony Josey, 1824 N. 9th Street, Milwaukee

Canada

Dawn of Tomorrow, J. F. Jenkins, 95 Glenwood Avenue, London, Ontario

NEWS AGENCIES

Associated Negro Press, C. A. Barnett, 3507 South Parkway, Chicago, Illinois
Calvin's News Service, Floyd J. Calvin, 143 West 125th Street, New York City
Crusader News Agency, Cyril Briggs, 29 West 120th Street, Corner Lenox Avenue, New York City
Hampton Institute Press Service, Hampton, Virginia
Press Service of the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City
Tuskegee Institute Press Service, Tuskegee Institute, Alabama

DIVISION XXXIX

NATIONAL ORGANIZATIONS

EDUCATIONAL ORGANIZATIONS

American Negro Academy, The
President, Arthur A. Schomburg, 105 Kosciusko Street, Brooklyn, New York
Secretary, Robert A. Pelham, Washington, D. C.

Association of Colleges and Secondary Schools for Negroes, The
President, V. E. Daniel, Dean, Wiley College, Wiley, Texas
Secretary-Treasurer, L. S. Cozart, Dean, Barber-Scotia College, Concord, North Carolina

Association of College Women, National
President, Mrs. J. V. Cook, Baltimore, Maryland
Secretary, Mrs. Ethel Harris Grubbs, Washington, D. C.

Association of Collegiate Deans and Registrars, National
President, G. W. Gore, Dean, State A. and I. College, Nashville, Tennessee
Secretary, S. H. Adams, Johnson C. Smith College, Charlotte, North Carolina

Association of Deans and Advisers to Women in Colored Schools, National
President, Miss Lucy D. Slowe, Dean, Howard University, Washington, D. C.

Association of Music Teachers in Negro Schools, The
President, Frederick Hall, Dillard University, New Orleans, Louisiana
Secretary, Lucile Hutton, New Orleans, Louisiana

Association of Teachers in Colored Schools, National. Organized, 1904. (Name changed at 1937 meeting to American Association of Teachers.)
President, A. Heningburg, Tuskegee Institute, Alabama
Secretary, W. W. Sanders, 1034 Bridge Avenue, Charleston, West Virginia

Congress of Colored Parents and Teachers, National
President, Mrs. Essie Dortch Mack, 1642 W. St. Catherine Street, Louisville, Kentucky

SCHOOL FRATERNITIES

Alpha Phi Alpha. Organized at Cornell University
President, Charles H. Wesley, Washington, D. C.
Secretary, J. H. B. Evans, Washington, D. C.

Chi Delta Mu. Organized at Howard University (Medical)

Iota Phi Alpha (Business Men)
President, Wm. P. Gover, New York City
Secretary, Walter M. Pettiford, New York City

Kappa Alpha Psi. Organized at Indiana University
Grand Polemarch, T. M. Mann, Chicago, Illinois
Grand Keeper of Records and Exchequer, J. E. Wilkins, Chicago, Illinois

Omega Psi Phi. Organized at Howard University
Grand Basileus, Wm. E. Baugh, Indianapolis, Indiana
Grand Keeper of Records and Seals, J. B. Blayton, Atlanta, Georgia

Phi Beta Sigma. Organized at Howard University
President, J. W. Johnson, New York City
Secretary-Treasurer, C. D. King, New York City

SCHOOL SORORITIES

Alpha Kappa Alpha. Organized at Howard University
Supreme Basileus, Mrs. Margaret Davis Bowen, New Orleans, Louisiana
Supreme Grammateus, Miss Ruth Handy, New York City

Delta Sigma Theta. Organized at Howard University
President, Mrs. Vivian O. Marsh, 2838 Grant Street, Berkeley, California
Secretary, Miss Edna M. Kinchion, Langston University, Langston, Oklahoma

Iota Phi Lambda
President, Mrs. Lola M. Parker, Chicago, Illinois
Secretary, Mrs. Dorothy S. Jones, New York City

Kappa Gamma Kappa. Organized in New York City

Phi Delta Kappa (Teachers)
Grand Basileus, Mrs. Delilah W. Pierce, Washington, D. C.
Grand Grammateus, Miss Octavia Cattell, New Jersey

Rho Psi Phi. Women in Medical Profession

Sigma Gamma Rho
Grand Basileus, Miss Bertha Black, St. Louis, Missouri
Grand Grammateus, Miss Ethel Smith, Chicago, Illinois

Zeta Phi Beta. Organized at Howard University
Grand Basileus, Mrs. Violette N. Anderson, Chicago, Illinois
Grand Grammateus, Miss Helen K. Wilson, Dallas, Texas

ORGANIZATIONS FOR ECONOMIC ADVANCEMENT

Alliance of Postal Employees, National
President, L. F. Ford, St. Louis, Missouri
Secretary, Leon Anderson, 1216 You Street, N. W., Washington, D. C.

Association of Colored Railway Trainmen
President, H. O. Gair, Baton Rouge, Louisiana
Secretary, C. A. Askew, Memphis, Tennessee

Association of Head Waiters, National
President, Ralph W. Rowland, Cleveland,
Secretary, Norman Dunlap, New York City

Association of Underwriters of Negro Insurance Companies
President, J. E. Bankett, North Carolina Mutual, Durham, North Carolina
Secretary, H. H. Fleming, Southern Aid Society, Richmond, Virginia

Beauty Culturist League, National
President, Mrs. Ethel Baird, 2354 Seventh Avenue, New York City
Secretary, Mrs. Austine Williams, Little Rock, Arkansas

Brotherhood of Dining Car Employees
Grand President, R. B. Lemus, 206 W. 136th Street, New York City
General Secretary-Treasurer, H. L. A. Clark, 562 Morris Avenue, the Bronx, New York City

Brotherhood of Sleeping Car Porters, International
President, A. Phillip Randolph, 239 W. 136th Street, New York City
Secretary-Treasurer, A. L. Totten, New York City

Colored Funeral and Licensed Embalmers Association
President, J. T. Rhines, Washington, D. C.
Secretary, T. H. Brown, Petersburg, Virginia

Independent National Funeral Directors' Association
President, W. J. Morsell, Chicago, Illinois
Secretary, R. R. Reed, 3451 S. Michigan Avenue, Chicago, Illinois

National Association of Negro Tailors, Designers, Dressmakers and Dry Cleaners
President, W. W. Sparrow, Boston, Massachusetts
Secretary, M. K. Tyson, Box 168, Burlington, North Carolina

Negro Bankers' Association, National
President, R. R. Wright, Philadelphia, Pennsylvania
Secretary, M. C. Martin, 201 N. Union St., Danville, Virginia

Negro Business League, National. Organized 1900
President, C. C. Spaulding, Durham, North Carolina
Honorary President, J. C. Napier, Nashville, Tennessee
Secretary, A. L. Holsey, Tuskegee Institute, Alabama

Negro Insurance Association, National
President, W. S. Hornsby, Pilgrim Home Life Insurance Company, Augusta, Georgia
Secretary, W. E. Stewart, Supreme Liberty Life, 3511 South Parkway, Chicago, Illinois

Pullman Porters' Benevolent Association of America
General Chairman, E. M. Graham, Chicago Illinois

Technical Association, National
President, Cornelius Henderson, Detroit, Michigan
Secretary, J. C. Evans, West Virginia State College, Institute, West Virginia

ORGANIZATIONS FOR PROFESSIONAL ADVANCEMENT

Bar Association, National Negro
President, William L. Houston, Washington, D. C.
Secretary, Thurgood Marshall, Baltimore, Maryland

Colored Graduate Nurses, National Association of
President, Mrs. G. E. M. Riddle, Akron, Ohio
Secretary, Mrs. M. K. Staupers, 50 W. 50th Street, Room 399 (Rockefeller Center) New York City

Dental Association, National
President, R. E. Beamon, D. D. S., Cincinnati, Ohio
Secretary-Treasurer, J. A. Jackson, D. D. S., 406 Commerce Street, Charlottesville, Virginia

Hospital Association, National
President, E. R. Carney, Park Side Hospital, Detroit, Michigan
Secretary, S. W. Smith, M. D., Chicago, Illinois

Medical Association, National
President, G. W. Bowles, M. D., York, Pennsylvania
Secretary, J. T. Givens, M. D., Norfolk, Virginia

Musicians, National Association of Negro
President, Kemper Harreld, Atlanta, Georgia
Secretary, Clara K. Hill, Indianapolis, Indiana

ORGANIZATIONS IN THE INTEREST OF WOMEN

Association of Business and Professional Women, National
President, Mrs. Ollie C. Porter, 212 West 135th Street, New York City

Association of Colored Women, National
President, Mrs. Jennie D. Moton, Capahosic, Virginia
Executive Secretary, Mrs. Sallie W. Stewart, Evansville, Indiana

Council of Colored Women, National
President, Mrs. Mary McLeod Bethune, Daytona Beach, Florida
Executive Secretary, Dean Lucy D. Slowe, Howard University, Washington, D. C.

Council of Women of the Darker Races, International
President, Mrs. Addie W. Dickerson, Philadelphia, Pennsylvania

ORGANIZATIONS FOR THE GENERAL ADVANCEMENT OF THE NEGRO

National Negro Urban League (For Social Service Among Negroes), 1133 Broadway, New York City. Organized October, 1911 by the merger of the Committee for Improving the Industrial Conditions of the Negroes in

New York, on Urban Conditions and the National League for the Protection of Colored Women

Executive Secretary, Eugene Kinckle Jones, New York City

Industrial Secretary, T. Arnold Hill, New York City

Southern Field Secretary, Jesse O. Thomas, 239 Auburn Avenue, Atlanta, Georgia

The National Association for the Advancement of Colored People, Organized 1909
President, J. E. Spingarn, 69 Fifth Avenue, New York City
Secretary, Walter F. White, 69 Fifth Avenue New York City

The Universal Negro Improvement Association

President, Marcus Garvey, London, England

DIVISION XL

SOCIAL SERVICE CENTERS FOR NEGROES

LOCATION OF CENTERS

Almargo, Virgina
Community Center

Alton, Illinois
Community Center, Fifth and Bell Streets

Altoona, Pennsylvania
Community Center

Annapolis, Maryland
Community House, Asbury M. E. Church

Atlanta, Georgia
Herndon Community Center and Day Nursery, 44½ Dover Street
Institutional Church for the Colored People of Atlanta, Courtland and Houston Streets
Neighborhood Union, Morehouse College

Auburn, New York
Booker T. Washington Colored Community Center, 24 Chapman Avenue

Augusta, Georgia
Bethlehem Community Center, 507 Second Street

Baltimore, Maryland
Colored Day Nursery (with settlement activities), 923 Druid Hill Avenue
Community House Sharp St. M. E. Church

Beloit, Wisconsin
Community Center, St. Paul Avenue

Birmingham, Alabama
Bethlehem House

Boston, Massachusetts
Harriet Tubman House, 25 Holyoke Street
Park Memorial (Social work with colored people under a special committee), Berkley and Appleton Streets
Robert Gould Shaw House, 6 Hammond Street
St. Augustine and St. Martin's Mission, Lenox Street

Brooklyn, New York
Lincoln Settlement, 105 Fleet Place
Mission House for Colored People, 449 Hudson Avenue

Buffalo, New York
Friendship Home, 300 Jefferson Avenue

Charleston, West Virginia
Mattie V. Lee Home, Donally Street

Charlotte, North Carolina
Community Center, 416 E. Second Street

Chattanooga, Tennessee
Bethlehem House

Chicago, Illinois
Louise Training School for Boys, 6130 Ada Street
Phyllis Wheatley Home, 5128 S. Michigan Boulevard
Olivet Baptist Church (Institutional), 31st Street and South Parkway
Working Girls' Home, 3015 Prairie

Cincinnati, Ohio
Michael H. Shoemaker Health and Welfare Center, 667 West Fourth Street
Washington Terrace Model Community, Chapel Street and Central Avenue

Cleveland, Ohio
Christian Community Center, 2712 Scovil Avenue
Cleveland Community Center, 2352 East 40th Street
Neighborhood Association, 2239 East 38th Street
Phyllis Wheatley Association, East 40th Street and Central Avenue

Dallas, Texas
Community Center of Boynton M. E. Church
Homemakers Community Center, State Street and Washington Avenue

Danville, Virginia
Colored Community Center

Dayton, Ohio
Colored Women's Industrial Union
Linden Community Center

Des Moines, Iowa
Colored Community Service Center, 13th and Crocker Streets

Detroit, Michigan
Community Center and Day Nursery, 553 Columbia Street

East Orange, New Jersey
East Orange Social Settlement, 374 Main Street

Erie, Pennsylvania
Booker T. Washington Center

Farmville, Virginia
Community Center, Hill Street

Fort Worth, Texas
Mt. Gilead Baptist Church (Institutional)

Gary, Indiana
John Stewart Memorial Settlement House, 15th and Massachusetts Streets

Germantown, Pennsylvania
Penn Club for Boys, 34 School Lane
Phyllis Wheatley Recreation Center, Haines and Morton Streets

Greensboro, North Carolina
Community Center for Negro Women and Girls

Greenville, South Carolina
The Phyllis Wheatley Center, Broad and Gas Streets

Hampton, Virginia
Locust Street Social Settlement, 320 Locust Street

Houston, Texas
Bethlehem Neighborhood House
Social Service Center, 411½ Milam Street
Victory Community Center, 714½ Prairie Avenue

Indianapolis, Indiana
Flanner House, 802-814 Northwest Street

Jacksonville, Florida
The Colored Institutional Church

Jamaica, New York
Dunbar Community Center

Kansas City, Missouri

Garrison Square Field House, 4th Street and Forest Avenue

Keokuk, Iowa
Young Women's Christian Industrial Mission, 1324 Main Street

Los Angeles, California
Sojourner Truth Industrial Home for Young Women, 1119 Adams Street

Louisville, Kentucky
Booker T. Washington Community Center, 834 Magazine Street
The Presbyterian Colored Mission, 644 Preston Street

Memphis, Tennessee
Industrial Settlement House, 366 S. Driver Street
Plymouth Community House, 762 Walker Avenue
Memphis Community Center, 546, Beale Avenue

Middleton, Ohio
Colored Community Center

Minneapolis, Minnesota
Phyllis Wheatley House, 8th and Aldrich Avenues

Mobile, Alabama
Community Center, St. Anthony Avenue

Nashville, Tennessee
Bethlehem House, Tenth Avenue and Cedar Street

Newark, New Jersey
Central Avenue Community Center, Central Avenue and Day Street
Friendly Neighborhood House, 206 W. Kinney Street

New Orleans, Louisiana
Colored Working Girls' Home, 223 Liberty Street
Christian Social and Community Center, 2132 Third Street

New York, New York
Club Carolina (Working Girls' Home), 262 W. 127th Street
Columbus Hill Community Center, 224 W. 63rd Street
Katie Ferguson House, 162 W. 130th Street
Lincoln House (Colored People's Branch of Henry Street Settlement)
The New York Colored Missions, 225-227 W. 30th Street
St. Cyprian's, 175-177 W. 63rd Street
St. John's Working Girls' Home, 132 W. 131st Street
St. Phillip's Parish House, 218 W. 133rd Street
Utopia Neighborhood Club, 170 W. 130th Street

Omaha, Nebraska
Negro Social Settlement, 2915 R. Street

Philadelphia, Pennsylvania
Chapel of St. Simon the Cyrenian, 22nd and Reed Streets
Eighth Ward Settlement House, 922 Locust Street
Mt. Olivet Community Center, 42nd and Wallace Streets
Phyllis Wheatley Social Center, 1024 Lombard Street
St. Gabriel's P. E. Mission, 3629 Market Street
St. Martin's Guild, P. E. Chapel of St. Michael and All Angels, Wallace below 43rd Street
St. Mary's P. E. Mission, Bainbridge below 19th Street
The Star Center, 725-729 Lombard Street
The Whittier Center, 2133 Oxford Street

Pittsburgh, Pennsylvania
Morgan Community Center, 5 Fullerton Street

Poughkeepsie, New York
Christian Community Center, 69 Catherine Street

Richmond, Indiana
J. M. Townsend Recreation Community Service, 18 N. 5th Street

Richmond, Virginia
Colored Recreational Institute, 25th and T. Streets

Rome, Georgia
Colored Recreational Center, Broad Street

St. Louis, Missouri
Mound City Social Settlement, 2343 Randolph Street
United Missions Social Settlement, 1413 Lucas Street

St. Paul, Minnesota
Christian Community Center, 603 W. Central Avenue

San Francisco, California
Booker T. Washington Community Service 1433 Divisadero Street

Selma, Alabama
Community House, Sylvan Street and Hinton Alley

Springfield, Massachusetts
St. John's Congregational Church (Institutional)

Terre Haute, Indiana
Phyllis Wheatley Home, 458 S. 16th Street

Toledo, Ohio
Working Girls' Home, 533-535 Dorr Street

Wilmington, Delaware
Delmar Thomas Garret Settlement

Wilmington, North Carolina
Negro Recreational Center

Winston-Salem, North Carolina
Bethlehem House

Youngstown, Ohio
Booker T. Washington Settlement, 962 Federal Street

National Urban League for Social Service Among Negroes
1133 Broadway, New York City
Location affiliated Branches

Akron, Ohio
Association for Colored Community Work
199 Perkins Street
George W. Thompson, Executive Secretary

Albany, New York
Albany Interracial Council
122 Second Street
Lewis C. Bruce, Executive Secretary

Asbury Park, New Jersey
Asbury Park Urban League
105 Sylvan Avenue
Paul G. Prayer, Executive Secretary

Atlanta, Georgia
Atlanta Urban League
250 Auburn Avenue, N. E.
Reginald Johnson, Executive Secretary

Boston, Massachusetts
Boston Urban League
Whittier Street Health Unit
22 Whittier Street
George W. Goodman, Executive Secretary

Brooklyn, New York
Brooklyn Urban League
105 Fleet Place
Robert F. Elzy, Executive Secretary

Chicago, Illinois
Chicago Urban League
3032 South Wabash Avenue
A. L. Foster, Executive Secretary

Cleveland, Ohio
The Negro Welfare Association
8311 Quincy Avenue
William R. Conners, Executive Secretary

Columbus, Ohio
Columbus Urban League
107 N. Monroe Avenue
Nimrod B. Allen, Executive Secretary

Detroit, Michigan
Detroit Urban League
606 Vernor Highway, East
John C. Dancy, Director

Fort Wayne, Indiana
Wheatley Social Center
421 East Douglas Avenue
Edgar F. Unthank, Executive Secretary

Los Angeles, California
Los Angeles Urban League
2502 South Central Avenue
Floyd C. Covington, Executive Secretary

Milwaukee, Wisconsin
Milwaukee Urban League
904 W. Vine Street
William V. Kelley, Executive Secretary

New York City
New York Urban League
202 West 136th Street
James H. Hubert, Executive Secretary

Newark, New Jersey
New Jersey Urban League
58 W. Market Street
Harold A. Lett, Executive Secretary

Omaha, Nebraska
Omaha Urban League
2213 Lake Street
Bernard E. Squires, Executive Secretary

Philadelphia, Pennsylvania
Armstrong Association
1434 Lombard Street
Wayne L. Hopkins, Executive Secretary

Pittsburgh, Pennsylvania
Urban League of Pittsburgh
43 Fernando Street
R. Maurice Moss, Executive Secretary

Richmond, Virginia
Richmond Urban League
2 West Marshall Street
Wiley A. Hall, Executive Secretary

St. Louis, Missouri
Urban League of St. Louis
2947 Delmar Boulevard
John T. Clark, Executive Secretary

St. Paul, Minnesota
Twin-City Urban League
10 South 4th Street, Minneapolis
419 Wabasha Street, St. Paul
Charles W. Washington, Executive Secretary

Tampa, Florida
Tampa Urban League
1602 Pierce Street
Cyrus T. Greene, Executive Secretary

Toledo, Ohio
Frederick Douglass Community Association
13th and Pinewood Avenues
Clarence L. Thomas, Executive Director

Warren, Ohio
Warren Urban League
727 South Park Avenue
John M. Ragland, Acting Executive Secretary

Waterbury, Connecticut
Pearl Street Neighborhood House
Corner Pearl and Hopkins Streets
Mrs. Leila T. Alexander, Director

DIVISION XLI

SECRET FRATERNAL ORGANIZATIONS

Secret fraternal societies among Negroes may be roughly divided into two classes: the old line societies, such as Masons, the Odd Fellows, and the Knights of Pythias, and the benevolent secret societies, such as the True Reformers, the Grand United Order of Galilean Fishermen and the National Order of Mosaic Templars.

There are over sixty secret and fraternal organizations among Negroes in the United States of a more or less national scope.

OLD LINE SOCIETIES

Masons

Number of State Grand Lodges in the United States, thirty-five. The oldest one is the Prince Hall Grand Lodge of Massachusetts, organized in 1808. The first colored lodge was the African Lodge, No. 459. Its Warrant was granted from England, September 12, 1784, to Prince Hall, of Boston, a man of exceptional ability, and fourteen other colored Masons. The number of colored Masons in the United States is about 150,000; Royal Arch, 14,000; Knights Templars, 12,000; Nobles of the Mystic Shrine, 2,500; Ancient Accepted Scottish Rite Masons, 6,000.

IMPERIAL COUNCIL ANCIENT EGYPTIAN ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE

(Only York Rite Masons who have reached the Knights Templars degree or Scottish Masons who have reached the degree of Sublime Princess of the Royal Secret of the 32nd degree, are eligible for membership in the Mystic Shrine.)

Imperial Potentate, J. H. Murphy, Jr., Baltimore, Maryland
Imperial Recorder, T. H. Williams, 57 Orient Avenue, Jersey City, New Jersey

ANCIENT AND ACCEPTED SCOTTISH RITE MASONS

Officers of Northern Jurisdiction:
Most Puissant Sovereign Grand Commander, S. A. Furniss, Indianapolis, Indiana
Secretary General, C. B. Blanton, Wilmington, Delaware
Officers of Southern Jurisdiction:
Most Puissant Sovereign Grand Commander, Willard W. Allen, Baltimore, Maryland
Secretary General, James T. Beason, 1633 Eleventh Street, N. W., Washington, D. C.

INTERNATIONAL CONFERENCE, KNIGHTS TEMPLAR

President, Albert R. Lee, Champaign, Illinois
Secretary, William H. Perry, 2230 W. Chestnut Street, Louisville, Kentucky

ROYAL ARCH MASONS

President, W. T. Butler, New York City
Secretary, James O. Bamfield, Washington, D. C.

ANCIENT YORK RITE MASONS

National Grand Secretary, R. J. Simmons, Atlanta, Georgia

GRAND MASTERS ASSOCIATION, A. F. A. MASONS

President, F. W. Dabney, Missouri
Secretary, J. L. Hubert, Wilmington, Delaware

Odd Fellows

Peter Ogden was the founder of the Order of Odd Fellows among Negroes in the United States. He had joined the Grand United Order of Odd Fellows in England, and secured a charter for the first Negro lodge, Philomenthean No. 646, of New York, which was set up March 1, 1843.

Negro Odd Fellows in America are under the jurisdiction of England, and are regularly represented in the general meetings of the Order.

Grand Master, E. H. Morris, 219 S. Dearborn Street, Chicago, Illinois
Grand Secretary, J. L. Nichols, Baltimore, Maryland

Knights of Pythias of North America, South America, Europe, Asia, Africa and Australia

Colored Order was organized in Washington, D. C., February 19, 1864
Supreme Chancellor, S. A. T. Watkins, Chicago, Illinois
Supreme Keeper of Records and Seals, Dr. E. E. Underwood, Frankfort, Kentucky

Knights of Pythias (Eastern and Western Hemisphere)

Meet biennially
Supreme Chancellor, C. W. Custus, Boston, Massachusetts
Supreme Keeper of Records and Seals, G. E. Gordon, Boston, Massachusetts.

BENEVOLENT SECRET SOCIETIES

Supreme Circle of Benevolence

Supreme Ruler, J. H. Watson, Albany, Georgia
Secretary-Treasurer, Rev. W. F. Satterwhite, Albany, Georgia

Improved Benevolence and Protective Order of Elks of the World. Organized by B. F. Howard at Cincinnati, June 10, 1899.

Grand Exalted Ruler, J. Finley Wilson, Washington, D. C.
Grand Secretary, J. E. Kelley, Birmingham, Alabama

American Woodmen

Supreme Commander, L. H. Lightner, Denver, Colorado
Supreme Clerk, B. H. Graham, Denver, Colorado

Woodmen of Union. Organized 1915.

Supreme President, E. A. Kendall, Hot Springs, Arkansas
Supreme Custodian, J. L. Webb, Box 672, Hot Springs, Arkansas

Grand United Order of Fishermen of Galilee. Organized 1856.

National Grand Master, Thomas W. Turner, New York City
National Grand Recorder, Nettie C. Holland, New York City

Grand United Order of Galilean Fishermen. Organized at Baltimore, Maryland, 1865.

Supreme Ruler, J. P. Evans, Baltimore, Maryland
Secretary, J. B. Lee, Washington, D. C.

United Brothers of Friendship and Sisters of the Mysterious Ten. Organized 1854. Chartered by Legislature of Kentucky, 1861

First chartered regularly constituted Negro Society south of the Ohio River
National Grand Master, H. C. Russell, Frankfort, Kentucky
National Grand Secretary, C. H. McGruder, Texas

The St. Joseph's Aid Society. Organized 1896.

Supreme Chief, T. H. B. Walker, 1150 Darwin Street, Jacksonville, Florida
Supreme Secretary, Scott Bartlett

Ancient Order of the Children of Israel of North America

Right Worthy Father of Israel, A. A. Miller, Norfolk, Virginia

United Order of Good Shepherds. Organized 1906.

Supreme Grand President, G. W. Chandler, Montgomery, Alabama
Supreme Grand Secretary, Mrs. S. L. Duncan, Montgomery, Alabama

Grand United Order of Tents of J. R. Giddings and Jollifee Union

President and Secretary, Mrs. Adaline M. Ward, Norfolk, Virginia

Independent Order of J. R. Giddings and Jollifee Union. Organized, Boston, 1919

Senior Matron, Mrs. Mary Johnson, Lakewood, New Jersey
Worthy Grand Secretary and Organizer, Mrs. Bessie Waddell, 681 Shawmut Avenue, Boston, Massachusetts

Royal Knights of King David. Organized 1884, at Durham, North Carolina.

Supreme Grand Master, J. L. Pearson, Durham, North Carolina
Supreme Grand Scribe, W. G. Pearson, Durham, North Carolina

Improved Benevolent Order of Reindeer. Organized 1922.

Grand Dictator, Albert R. Patterson, Richmond, Virginia
Grand Secretary, John M. Stout, Newark, New Jersey

Independent Order of Good Samaritans and Daughters of Samaria

R. W. N. G. Chief, Dr. A. W. Brazier, New Orleans, Louisiana
National Grand Secretary, John J. Dale, Washington, D. C.

Independent United Order of Scottish Mechanics

Grand Master, W. M. McKenzie, Scotland
Grand Secretary, Robert Williamson, Scotland

Benevolent Protective Herd of Buffaloes of the World

Grand Exalted Ruler, James Chapman, New York City
Grand Accountant, Ruth Choate, Portsmouth, Virginia

Ancient Independent Order of Moses

Grand Master, Rueben Minor

Improved Benevolent Protective Order of the Moose of the World

Supreme Noble Queen, Mrs. Octavia Washington, Baltimore, Maryland
Supreme Secretary, Mrs. Rebecca Ridley, New York City

Modern Mosaic Templars of America. Organized 1882.

National Grand Master, Scipio A. Jones, Little Rock, Arkansas
National Grand Scribe and Treasurer, R. L. Reynolds, Little Rock, Arkansas

Knights and Daughters of Tabor. Organized 1871.

I. C. G. M., P. A. Smith, Greenville, Mississippi
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Ancient United Knights and Daughters of Africa

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Grand United Order of Brothers and Sisters, Sons and Daughters of Moses. Organized 1868.
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Royal Order of Menelik and T[illegible] Princess of Abyssinia

National Ideal Benefit Society
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Supreme Secretary, Olivia M. Smith

Knights of Gideon
Worthy Commander, Rev. W. H. Howa[illegible] Danville, Virginia

United Friends of America
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