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AMONG COLORED PEOPLE

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CO-OPERATION AND CORDIAL RELATIONS

BETWEEN THE RACES IN AMERICA

COMMITTEE OF TWELVE
FOR THE ADVANCEMENT OF THE NEGRO RACE
CHEYNEY, PA.

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It is the old story of Hercules and the wagoner. The best help is self-help. For it is ever the one that is nearest at hand.

The race that is learning the lesson of self-help is a race that is learning the secret of success and of progress.

The following paragraphs show that the Negro does not rely wholly upon help outside of himself, but that he is bracing his sturdy shoulders against the wheels of his wagon of progress, that he is helping himself to advance on the rough road of life in the care of his sick, in home-getting, in making a place for himself in the business world and in winning the respect, sympathy and co-operation of many of the best white people. Dr. George C. Hall, of Chicago, in the following paragraphs relates the story of self-help in Negro hospitals:

NEGRO HOSPITALS

Negro hospitals in the north were established principally for the purpose of opening a new field of usefulness to young colored women in which they could learn the art of scientific nursing.

Provident Hospital in Chicago, the first of its kind, was founded in 1891, following the refusal of the Nurse Training Schools then existing in the city to admit a Negro. Since then its training school has graduated over ninety nurses trained in the art of scientific nursing. These nurses come from nearly every State in the Union and Canada. The graduates of this institution are in charge of other training schools for nurses and kindred institutions among colored people throughout the country. All applicants must have a high school diploma or its equivalent. One of the most important duties of a nurse is selecting, preparing, and serving food; also a thorough knowledge of food values. Great stress is, therefore, laid upon this subject and, besides having a theoretical knowledge of dietetics and cookery, each nurse is required to demonstrate her ability to prepare food for the sick in an intelligent and acceptable manner. The highest salaries always go to those who are most proficient in these accomplishments, and they are seldom out of employment.

Provident Hospital is located in the heart of the most thickly populated centre of Negroes in Chicago. From here nurses go

daily, ministering to the sick and poor of both races. They give practical instruction in the care of the sick, in house ventilation, in the preparation of food, and in cleanliness of home and body, all in a gentle and effective manner. Over 1500 families have been visited and over 6000 visits made. One of the graduates is regularly employed by the Visiting Nurses Association of Chicago, and each senior nurse receives two months' training in district work under the supervision of the Visiting Nurses Association. The hospital building and equipment, costing about $100,000, is entirely free from debt and has a capacity of seventy-five patients; the yearly operating expenses are about $25,000; and the annual deficit about $3500, which is raised by voluntary subscriptions. There is no aid received from the city or State. It has an endowment fund of about $55,000—$50,000 of which was given by a Negro physician. A very large proportion of the patients cared for in the hospital are treated without charge or a nominal fee. The dispensary of the hospital has been in operation since 1896, and has treated over 75,000 patients since its founding.

Since the founding of Provident Hospital a number of hospitals have been founded and operated by colored people in various northern cities—Philadelphia, 2; Pittsburg, 1; Boston, 1; Baltimore, 1; St. Louis, 1; Kansas City, Mo., 1; Kansas City, Kan., 1.

In Philadelphia there are two hospitals owned and conducted by Negroes—the Mercy Hospital and the Frederick Douglass Memorial Hospital. The Mercy Hospital is valued at $10,500. The cost of running the Hospital last year was $13,806.46. Of this amount $8,606.46 was given by Negroes. The State gives the Hospital $5000 per year. The number of patients cared for last year was 1081, besides 933 charity patients. The average amount paid by each patient is a little over $2.00. There are 23 doctors on the staff. The number of major operations last year was 47—4 of these being performed by white physicians and 43 by colored. There are five white physicians doing work in this institution. The attitude of the colored people toward the Hospital is appreciative. There are nine student nurses, who spend two years in training. They receive $3.00 per month for the first year and $5.00 per month the second year. There are seven graduate nurses who are now in private practice. Opportunity is afforded colored physicians in this hospital to study and practice along special lines.

The plant of the Frederick Douglass Hospital of Philadelphia, cost about $100,000. The State gives them $20,000 a year for the maintenance of the hospital and gave $5000 for building last year. Negroes have given to this hospital during the past two years about $30,000. The number of patients, both in and

out, that are cared for during a year is about 5000. There are 31 doctors, none of whom receive any pay. The number of major operations during the year runs from 90 to 100. There are six white attending physicians and seven white consulting physicians. There are 12 student nurses, none of whom receive any pay. Their length of service is two years. Thirty-five nurses have been graduated.

Besides offering young educated colored women greater inducements to study and more opportunities for work, these hospitals afford the Negro physician of the North a place where they have the privilege of taking care of their own cases. They also afford the young Negro physician positions as internes, the value of which cannot be computed. They furnish appliances and laboratory facilities, the lack of which will make it impossible for the Negro in general practice to do good work. They also emphasize the importance and value of original investigation and encourage the same, acting as medical extension courses to individual physicians in the cities where they are located and offering friendly aid and assistance to all who recognize the advantage of advanced work in medical science.

While the Negro students are admitted to the medical schools in Northern cities, I think, with the exception of one school in Boston, that in not one of these schools are they allowed to study practical obstetrics in the hospitals connected with these schools, with the result that many Negro students are compelled to acquire this part of their training outside of their schools, and are dependent upon the generosity of physicians in their respective cities before being allowed to graduate. Within the last five years a station of the Chicago Lying-in Hospital has been established at Provident Hospital. The nurses care for about thirty cases a year. This offers an excellent opportunity for our young men who need such training.

A Milk Laboratory has also been installed through which scientifically modified milk, prepared by the nurses, is furnished to the sick babies in the vicinity, which will be a large factor in helping the fight against the large infant mortality among the Negroes.

Five years ago I made my first trip South, attending a meeting of the National Medical Association in Lexington, Ky. When the time came to hold my surgical clinic, I was conducted to the St. Joseph's Hospital (white), a large institution with a wing attached to it, designed and arranged for the care and treatment of Negro patients. Any Negro physician is welcome to place his patients in this well-equipped hospital, complete in all its appointments, and to operate upon or treat them himself. I learned that the other hospitals offered similar facilities, and that Negroes were doing splendid work in helping these institutions.

In Durham, N. C., there is one Negro hospital, "The Lincoln." Twenty-eight major operations have been performed by Negro physicians and twelve by white. The white physicians patronize the hospital, sometimes contribute money to its support, and generally speak well of it.

Decatur, Alabama, has a private infirmary, "Cottage Home" founded by a Negro, Dr. W. E. Stems. It has the distinction of being the first infirmary in the State run by a Negro where all the work was done by the physician who founded it or by some other Negro in whose ability he had confidence. There have been 20 major operations, all by colored physicians. The attitude of the white physicians is friendly.

Winston-Salem, N. C., contains one hospital owned by Negroes. Its value is $3000. It received $300 aid from the city. There were 45 patients cared for in 1908, 19 of them being charity patients. There are four doctors without salary. Three major operations have been performed by white physicians and one by colored. There are ten white physicians doing work in the hospital. Their attitude is good. The colored people are loyal. When the colored physicians are prepared they may perform operations for themselves in this hospital.

In Birmingham, Alabama, there is one hospital organized by the Negro physicians of that city, aided and assisted by Dr. Pettiford, president of the Negro Penny Savings Bank. "The Home" is perhaps the best in the South. This institution and a Woman's Board are doing a great work just now in leading the Anti-Tuberculosis Crusade among the Negroes of Birmingham. Birmingham has one Negro Visiting Nurse employed regularly by the Civic Organizations of that city. She was trained in the Cottage Home Infirmary at Decatur, Ala., and Normal, Ala., Training School for Nurses.

There are two hospitals owned by Negroes in Nashville, Tenn. The Mercy Hospital, whose value is $15,000, is one of them. It cost $3000 a year to run this hospital, all of which is given by Negroes. The number of patients cared for was 300, charity patients, 211. There were 165 major operations, 158 by colored physicians, and 7 by white. There are five white physicians who work in the hospital. Their attitude is friendly. Dr. R. F. Boyd owns this institution, and it is used by Meharry Medical School for its students to learn Practical Surgery and bedside medical treatment. Another very creditable institution is owned by Dr. J. T. Wilson, and is used for clinical purposes for students of Meharry Medical School and also for a post-graduate medical course, the only one of its kind in the South.

In Montgomery, Ala., there is one infirmary owned and given by a Negro after whom it is named, The Hale Infirmary.

It is valued at $10,000. The county last year gave $300 and the Negroes $1936.00. This hospital last year cared for 212 patients, 62 charity. The number of major operations was 72—34 by white and 38 by colored. There are 14 white physicians working in this infirmary. Their attitude is very friendly and sympathetic. The attitude of the colored people is gratefully appreciative and growing. There are unlimited opportunities for young colored physicians.

In Greenville, Miss., there is a hospital operated by the white physicians for colored patients. The Negroes of that section are united in their friendship toward the private infirmaries operated by the Negroes. They are contributing very liberally toward the erection of a proposed charity hospital, which is to cost from $15,000 to $20,000.

At Hinton, West Virginia, there is one colored hospital, Rolley Sanitarium, which is private. There are eight beds, four in each ward. They average there about one major operation a month, with a large number of minor operations. There is one trained nurse, a graduate of Freedmen's Hospital. There is one young woman in training. The white doctors gladly help in emergencies.

At Clarksville, Tenn., the only infirmary in 60 miles of the surrounding country, is owned and operated by Dr. Robert Burt, a progressive young Negro.

I could name many other excellent institutions scattered throughout the Southland—as nearly every large city has one or more—and, besides, all the large educational institutions have a well-equipped hospital and nurse training school, Tuskegee and Spelman heading the list in efficiency and equipment.

HOME-GETTING AT BESSEMER, ALABAMA

The Bessemer Coal, Iron and Land Company, of Alabama, asked 538 Negro miners in their employ if they were interested in better homes and better school facilities.

In five and one-half years, 404 of these Negro miners have shown their interest thus:

98 have homes paid for and hold deeds for same...	$53,665.89
306 have paid in on contracts.....	62,805.40
Total	$116,471.29

A church and a schoolhouse have also been built and paid for.

Mr. H. L. Badham, president of the Company, who was led into this venture by his success in building up the town of Rosedale, near Birmingham, Ala., tells the story in his own words as follows:

"In April, 1903, we called in for consultation five or six of the most influential colored miners employed at the Sloss and Tennessee Companies' ore mines, situated on the outskirts of Bessemer, and asked if they would be interested in having better homes and better school facilities, and, would they influence their fellow-workmen in carrying out the plans of the Company, if found by them to be reasonable and the Company responsible. After thoroughly explaining to them what we proposed to do, they gave their hearty support (without which I doubt if we could have accomplished so much). We set aside a hundred acres and called it "East Bessemer." No lots were to be sold to white people in this territory. The price of the lots were from $200 to $400, with a payment of $3.00 per month on the lot. Building material was furnished to any lot-holder equal to the amount of purchase price, providing the party could show his ability to erect the same, and after the completion of the house, payments were to be at the rate of $6.00 per month—this being the prevailing rent charged miners in this district. In many instances three or four would club together and agree to help "A" build his home, doing work on the house after work hours at the mines or on Saturdays, and then they would build for "B," etc. Others would save $75 or $100 and let the contract for the building, we allowing them the privilege of building any style or price house they could afford without placing a mortgage on the same. In many instances where we could furnish as much as $250 or $300 worth of the material, they would add $75 or $100 to this amount. I mention this, because the amount they have paid me does not by any means cover the value of the properties they now own. We issue a pass-book to each lot-holder. It is gotten up like a bank deposit book, states the number of the lot, block, and the amount of the original contract. The party brings in this little book each month and has credit placed in his book, and in this way we can keep constantly before them what they owe. No deed is given until the final payment. If they quit paying the amount is taken by us as rent. We have canceled only two house contracts, and in each instance the parties left the State, and the amount paid by them was not more than house rent would have cost had they continued in a rented house. The total number of lots sold on the lease plan was 538; of this number 134 failed to keep up payments and were dropped from the roll, but of this number only two had built homes. Ninety-eight have finished paying for their homes and have received deeds from us at a net cost to purchasers of $53,665.89. Three hundred and six are still paying and are in good standing. We built a church and a schoolhouse. All payments have been made and deeds given for the same. The Beulah Baptist Church has been built on the same

plan, and they are now paying for it at the rate of $28 per month. And, remember, these people carried on this work at the same time they were paying for their own homes. You will also please bear in mind that the $116,471.29 does not represent all that these people have saved. The labor necessary to erect these homes should be considered an asset, and, besides, in many instances, they built better homes; put in more money than we furnished. I say this because I want you to give them full credit for what they have done.

The labor conditions of Bessemer are far ahead of any district in the State. To illustrate: The superintendent of the United States Cast Iron Pipe and Foundry Company said to me the other day: "I can go to any of our plants in this State and take from them all the labor I want, but I honestly don't think they could come here and take a man from you. We hope to make other companies realize the value of this work."

CO-OPERATION BETWEEN THE RACES

Dr. E. C. Morris gives the following interesting account of the co-operation of whites and blacks in Helena, Ark.:

The city of Helena, Arkansas, a city of 10,000 inhabitants, about 6000 of whom are colored, is one of the best cities in the entire South as to the relation between the two races.

From 1868 to 1878, the county in which Helena is situated was governed almost entirely by Negroes. Since that time the government has been altogether in the hands of the whites. One would imagine that so radical a change would have so upset the plans and purposes of the Negro people as to cause a wholesale emigration, but, while it has been about thirty years since the change came about, instead of a decrease of population there has been a steady increase, and this is due in a large measure to the very friendly relation between the leaders of the two races. Law and order is the one paramount issue with the leaders of both races, hence there has been no race war or mob violence reported.

As an evidence of the good feeling that prevails here, we give one instance in the midst of many. About three years ago the Business Men's League, composed entirely of white men, effected a reorganization of the League, and placed at the head of the organization some of the leading young white business men of the city, and these progressive young men at once set to work to build up the city by getting more and better railroad facilities, more factories, more good homes, better tenant houses.

The new organization, which succeeded from the very beginning, had gone on but a short while before five of the leading colored men of the city were invited to meet with the League for consultation. These men were cordially received and their advice and aid sought in building up the city. It was

recognized that these men represented what constituted the laboring class of people, therefore their argument that the Negro would prove to be the most reliable and profitable labor, and their proposition looking to the absolute exclusion of convict labor, was received with hearty acquiescence.

As evidence of the good faith of the white people, up to this time the score or more of factories here are almost exclusively operated by Negro labor. One large factory owner said to me that if he could get capable Negroes to work in his factory he would prefer them to the Greeks, Italians or any other foreigners.

The material progress of the Negro in Helena is gradual, but permanent, by reason of the fact that they are encouraged in the matter of home getting and in business enterprises by the white people, as well as by their own leaders.

SELF-HELP AND CO-OPERATION IN BUSINESS

Mr. H. T. Kealing furnishes the following instance.

A young Negro in Waco, Texas, of ordinary English education, but with a keen business mind, spent his Saturdays and afternoons, when out of the schoolroom (he was a public school teacher) in trading and lending small sums of money on short time. His manipulations were so shrewd and his judgment so unerring that he attracted the attention of the president of the leading bank in the city, who first gave him some small commissions to execute and then, thoroughly satisfied, began to lend him money on his one-name note. Each note was promptly met. Now this Negro draws his check on the bank without regard to funds on deposit, and if it is an over-draft, executes his note for the deficit afterwards. His operations now amount to many hundreds of dollars loaned out on short time. His monthly interest intake is $84, and he is forced to contemplate giving up teaching to attend to his own loan business.

The particular point to observe is the confidence this Southern bank president reposes in the native, though untrained, ability of this Negro, and the banker's good will in backing his judgment without other than character security.

Mr. Archibald H. Grimke, of Boston, gives the following examples of success on the part of five colored men in Massachusetts:

I know of at least four instances in Boston where colored men have been signally successful in business, and in each instance success was altogether impossible without the co-operation and patronage of the whites. These instances are those of a merchant tailor, a wig maker, a dentist, and a hotel proprietor.

The merchant tailor, Mr. John H. Lewis, now retired, began at the bottom of the trade in Boston and worked up to the top. About twenty years ago he did the largest merchant tailoring

business in New England. His patrons were almost wholly white.

The wig maker, Mr. Gilbert Harris, does the largest business in his line in Boston, and 99 per cent. of this business is done with white people.

The dentist, Dr. George F. Grant, began on the lowest rung of the ladder and has climbed to the top of his profession. For a number of years he was a demonstrator of mechanical dentistry in the Harvard Dental College, and afterward became a lecturer in the same school. His large and lucrative practice for about thirty-five years has been among the best white people of Boston and vicinity.

The hotel proprietor, Mr. Joseph Lee, was once one of the best known in New England, and his hotel at Auburndale, Mass., was one of the most select and fashionable. When he died last June his Inn at Squantum was perhaps the most popular seaside eating house in the vicinity of Boston. His patrons were almost wholly white.

In addition to these four cases of business success of colored men, I will add a fifth where success depended almost entirely on the patronage and co-operation of the whites. This fifth case is that of a colored physician of this city, Dr. T. W. Patrick, who several years ago established a school of pharmacy. His methods are original, and his instruction thorough. The men who hold the diploma of this school pass without difficulty the examinations of the State Board and are admitted to practice in Massachusetts. The school became popular and white men came to it from all over New England. Again this enterprise would have failed without the co-operation and patronage of the whites.

Walter P. Hall, of Philadelphia, is a good example of the self-made man. He was born of poor but free parents. His father died when he was eight years old. At his death the boy was put to work to help his mother to support a family of six children. He worked first for $1.50 a week. At the age of twelve he got a job in a brickyard at wages ranging from $5.00 to $7.00 a week. He received very little schooling during this period, about four months annually, until 1864, when he enlisted in the 124th United States Colored Regiment.

But the youth was getting out of the university of experience and adversity what he could not have obtained so well out of books and schools, namely, a knack for hard work, for getting along, for making money. He was the while never idle. At the close of the War he went promptly to work for a game and poultry dealer in the old Fifth Street Market, of Philadelphia, at a salary of $10.00 a week.

He remained in this place fourteen years, and left it at the end of that time because his employers wished to reduce his pay

from $10.00 to $8.00 a week. He had just married and had spent all of his savings except $33.00 in fitting up his home. He had tried working for others, he now determined to work for himself, to go into business on his own account in the game and poultry line. Five days after he had left his old place he rented a stall in the Fifth Street Market and began doing business with his small capital of $33.00.

It is surprising how much he was able to do with this slender sum. It began presently to multiply under his hands. For he knew how to buy and to sell and to hustle for a living.

He began almost at once to hold his own, to overcome the hostility of his white competitors, to win a steadily increasing number of white customers. At the end of two years of hard work and struggle he gained for himself a solid place as a dealer of game and poultry in the old Fifth Street Market. He is to-day one of the largest and most prosperous dealers in game and poultry, eggs and butter in the Terminal Market, of Philadelphia. He occupies at an annual rental of $1286.00 ten stalls in that market and the volume of his trade runs from $80,000 to $90,000 a year.

Mr. Hall believes that his color has not operated against him in business. He ascribes his success to his honesty and fairness as a business man. His patrons are among the wealthiest people of both races. He stands exactly, he declares, in the business world of Philadelphia as any other business man. His banking business is solicited by the strongest banks and his relations with those from whom he buys and with those to whom he sells do not seem to him to be in any way affected by his race and color.

Mr. Hall has had offers from many white men to enter into partnership with him. He is a decided business success, and white men grow strangely indifferent to color when a colored man has something in a business way which they want. Mr. Hall employs all colored help. White men have asked for employment under him, but, believing that his race needed the openings which his business offers, he has confined himself to the employment of colored clerks and salesmen, although they come to him too often illy prepared to do his work efficiently.

LAST TRIBUTE TO JOHN B. TAYLOR, ATHLETE

The demonstration of respect and grief on the part of many white men at the funeral of John B. Taylor, the athlete, illustrates in a remarkable manner the fact that individual merit tends to wipe out even in America the color line, and to break down to some extent barriers of race. The following report of the funeral of Dr. Taylor, taken from the Evening Bulletin, of Philadelphia, of December 5, 1908, speaks eloquently for itself:

"With tear-dimmed eyes the mightiest track and field athletes of America stood beside the funeral bier of John Baxter

Taylor, the late University of Pennsylvania champion runner, at his father's residence, 3223 Woodland avenue, at noon to-day, while the room in which his remains rested was a mass of floral remembrances from his friends and the athletic clubs of the East and particularly the University of Pennsylvania.

"Fifty carriages followed the body to the grave, and several thousand persons paid their last respects by visiting the room in which he was laid out.

"Never has a colored athlete, and seldom has any athlete, been honored as was Dr. John B. Taylor, and it was a grand tribute to the life he led and the sincerity of the friendships made during his college career.

"Among those who visited the house prior to the funeral were: Mike Murphy, the Pennsylvania track coach; Johnny Hayes, the Olympic Marathon winner; Melvin Sheppard, the noted amateur Olympic double title holder; Harry Hillman, of the N. Y. A. C.; B. J. Wefers, of the N. Y. A. C., former world's champion sprinter; Ernie Hertjberg, coach of track team of the Irish-Americans; Dr. J. K. Shell, who discovered the wonderful ability of Taylor; Martin Sheridan, the champion weight tosser; Flanagan, the old champion of the weights; Captain Hartranft, of the Penn track team; J. V. Mulligan, the former Georgetown runner; Joe McGuckin, who was a member of the Brown team with Taylor; Allen Kerr; Tom Longboat, the Indian runner from Canada; Howard Smith, a former member of the Penn track team; George W. Orton; W. Fred Ford; W. J. Tewksbury; W. Marshall, the former captain of the Harvard baseball team, and hundreds of other athletes and friends of the departed athlete.

"Floral pieces were sent to the house in such numbers that they blocked the hallways and filled every room, and many had to be left at the houses of friends in the neighborhood to permit room for the crowds, which kept a constant stream surging around his coffin."

COLORED SOLDIER

This sentence, taken from the annual report of Col. H. L. Scott, Superintendent of the United States Military Academy, at West Point, adds additional proof that merit tells, regardless of race and color:

"The cavalry detachment (colored) has continued its excellent showing and has demonstrated still further the advantages of colored over white men for this duty."

CORDIAL RELATIONS BETWEEN THE RACES

The speech of Judge Bond, of Tennessee, as reproduced in the following letter in the Boston Transcript, from the pen of Mr. Robert E. Park, is well worth perusing and preserving as

evidence of the cordial relations which exist between some Southern white people and the Negro:

To the Editor of the Transcript:

One of the most interesting incidents of Booker T. Washington's recent educational campaign through the State of Tennessee, to which reference was made in the Transcript a few days ago, was the hearty response it called forth from the white people. In many of the cities which the party visited, the number of white people who turned out to the meetings was frequently quite as large as the number of colored people. The addresses of welcome made by prominent white men at different cities not only showed sincere interest in the success of the enterprise Mr. Washington had undertaken, but several of them were in other respects unusual.

The most impressive speech by a white man during the eight days that Mr. Washington and party were on the road was made, however, by John R. Bond, Judge of the Circuit Court, of Brownsville, Tenn. This speech, which was taken practically in full by one of the members of the party, was in some respects remarkable. It is especially interesting just now, in view of the subject of Mr. Washington's address at the New Old South Church next Sunday, as showing the disposition of many of the better Southern white people toward the Negro. Judge Bond said:

"I was born and reared here in the South and have been associated all my life with Negroes. I feel that as a Southern white man I owe a debt to the Negro that I can never pay, that no Southern white man can ever pay. During the war, the Southern white man left his home, his wife and his children to be taken care of by the Negroes, and I have yet to hear of a single instance where that trust was betrayed or where they proved unfaithful, and ever since that time I have sworn by the Most Divine that I shall ever be grateful to the colored people as long as I shall live, and that I shall never be unfair to that race. I have always since thought that a white man is not a man who does not admit that he owes a duty in the sight of God to the colored people of this country; he is not a man if he is not willing at all times and under all circumstances to do all he can to acquit himself of that duty. If there was ever a people in this country who owed a debt to any people, it is the Southern white man to the Southern colored man. The white man who lives on the other side of the Ohio River owes him a debt, too, but by my honest conviction in the sight of God his obligation is nothing compared to that of the Southern white man to the colored people, and I have often wondered what will be the judgment of the Southern white man and his children and his grandchildren in failing to discharge his duty toward the old Negro, his children

and his grandchildren for their many years' faithful and true service.

"My mother died at my birth. Now I am growing old. An old black mammy, who, thank God, is living to-day, took me in her arms and nursed me and cared for me and loved me until I grew strong and to manhood, and there has never been a day since that she has not been willing to do the same for my wife, and my children, even in spite of her years.

"I remember some time ago very well, when I was sitting in a darkened room nursing my youngest child, who was confined with the dreaded disease, smallpox. My wife in a most distressing manner appeared at the head of the stairs (we had been separated because of our little girl's condition, and we were kept from the rest of the family upstairs). My wife called down to me and informed me that she feared that another of our children had fallen victim to the smallpox. We were in a predicament, you may easily see. It was necessary to at once remove the child from the rest, but there still remained a doubt as to her being a victim, so we could not bring her into the room in which we were, and it was also necessary that it be taken out of the room in which it was. It must be kept in a separate room, and neither was it safe for her mother or myself to be in the room in which she would be taken. She must remain in this room all night without care and attention from either, but just about that time the old black mammy, this same black mammy who nursed and cared for me, appeared. Black mammy was heard from. Smallpox or no smallpox, that child cannot stay in that room by herself to-night or no other night, even if she takes the smallpox and dies to-morrow; and she did go into that room, and stayed in that room until morning, and was willing to stay there as long as it was necessary. God bless her old soul!

"I am glad to see Mr. Washington here and to have him speak to us. He is a credit to his race, and would be a credit to any race. I wish we had many more men like him all over this country.

"Mr. Washington, I pray to God that the Spirit may ever guide you in your purpose to lift up your people and that you may inspire all Southern white men, as well as Southern colored men to lift up and elevate your race.

"The paradox of Southern life, from the point of view of a Northerner, who does not understand the local conditions, is that white Southern people frequently seem opposed to Negroes in the mass, the personal relations between the races are, on the whole, kindly. These friendly personal relations between individual colored men and individual white, Mr. Washington insists, must be made the basis for the final reconstruction of the Southern States."

ROBERT E. PARK.

Boston, December 9, 1909.

The following newspaper report of the funeral of a former slave in Augusta, Ga., shows that there are some white people in the South who do not breathe out denunciation and hate toward the Negro like Tillman and Vardaman, but sympathy and appreciation of them instead, like Judge Bond and Edgar Gardner Murphy:

"Augusta, Ga., November 16.—The circumstances attending the death and funeral services of George Washington Walton, a Negro, in this city, last week, show that there is another side to the race question in the South than that which is conveyed to the minds of the people of other sections by the accounts of lynchings, which unfortunately occur sometimes.

George Washington Walton was a slave of George Walton, one of the signers of the Declaration of Independence, and, as he put it, was one of the few remaining members of that historic family.

He was born and reared in Augusta, and when old enough took up the barber trade, which he followed his entire life, having enjoyed the distinction of shaving one man for fifty-three consecutive years. His upright character won him the appreciation and esteem of his own race, as well as the white people. He was attentive to his business, content to live a useful life, and better his own condition by meriting it. In his younger days he became a member of the First Presbyterian Church, white, one of the oldest, largest and most fashionable churches of the city, at which he attended services regularly and was respected by the congregation. It was from this church that the funeral took place, and it was attended by many of the most prominent white men of the city.

The funeral services were a most remarkable tribute to a man of his race. The music was sung by the regular choir of the church and the services were in every particular as those over the remains of departed white members.

Dr. J. T. Plunket, the pastor of the church, conducted the funeral services, and the relationship between white pastor and white members of this aristocratic church and the Negro to whom they were paying their last tribute of respect, may be understood from the preacher's words:

"It is not my practice to preach a funeral sermon, and I shall not depart from my custom to deliver a funeral oration over the sleeping dust of our beloved brother and our friend. What could I add by word of life to the honor of his long, modest, humble, Christian life as he lived it throughout all his years in this city? That which I might say could not add to it, and God forbid that I should take from it a single degree.

"The older generations of citizens knew the man. Through all the trying years of the war and since his life has been as an open book, seen and read by all. And it was full of instructions for the young, for it was not in him, nor of him, to put a premium upon idleness in any class of any race.

"In early life he began his labor, and though God blessed and gave to him a competence, he never ceased his work until the setting sun of his life and the shadow of death cut short his faithful laboring. He walked among us, modest, humble, unobtrusive, arrogating to himself no place, no power, no influence that was not rightfully his; that of a man who respects himself and others.

"Through all his intercourse with those of his own color and with those of the white race he bore himself without abuse, and was worthy of the grand old name of gentleman. He was a true citizen, and bore responsibility intelligently and faithfully. In every relation of life, as brother, husband, father and citizen, in spirit and in letter, he endeavored to be true and faithful.

"Out of the fullness of the pastor's heart I speak. For years he identified himself with this church, even before I came to it as pastor, and since his public profession of faith he gave the adversary no opportunity to challenge his adherence to his faith.

"He walked in this world of shadow and sin, and as a light his life shown, his trust and belief in God and influence that may not be gainsaid.

"And so it is meet that white and black should gather in the house of God, before whom there is no distinction, to pay tribute to the devoted father, the humble, true citizen, the faithful child of God. I lay my personal tribute on his dust. He never failed to express his love to me, and he knew that I loved him, and I will say that George Walton was worthy of the love of any man."

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ANDREW CARNEGIE