

incurred in the purchase or leasing of land. Their consequent failures set in motion a procession of resultant failures which eventually bring about financial panics and what we know as bad times. This is most evident in the case of large public service corporations and the banks which handle their stocks, bonds and other paper. A large part of the value upon which such stocks and bonds are based consists of the worth of the franchises which they hold. These franchises are nothing in the last analysis but land values (rights of way, etc.). Speculation in the stocks and bonds is really speculation in the franchises, or land values. What we call "water" is allowance for franchise value. When there is too much water, the real operators of the enterprise (not the originators, who may have sold out) cannot pay operating expenses and interest on the "water." Receiverships or failures result, with their effect on the banks backing the enterprise, and the reaction of this on their clearing houses and general business.

The single tax (and its concomitant principles as to franchises and other natural monopolies) put into effect, would free labor and capital from the excessive burden caused by land speculation and consequent unnatural price of land. It would thus very much raise the share which the laborer and the capitalist could retain from the result of productive enterprises. This share would be further augmented by the amounts now paid by laborers and capitalists in taxes on personalty, the improvements on real estate, imports, etc., all of which really operate as fines on enterprise, thrift and honesty. The sum which would go to the public as the single tax would not be nearly so great as that now expended as rental or interest on purchase price of land. Society, as a whole, would get the social share only of the present total earnings. Individuals would be prevented from putting this share into private pockets through holding privileges in the natural material of the earth, equal access to which all men are entitled by birth. Great monopolies, the source of vast and increasing advantage over those who do not hold them, and the mother of immense fortunes and aristocratic dynasties, would be cut off. Every variety of legitimate productive activity would be stimulated in a manner natural and without harmful speculative reaction, with its resultant economic depression. There would be no eras of "hard times."

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LITTLE 'RASTUS JACKSON.

Hey, little 'Rastus Jackson, a-rollin' on de flo!
Mos' stub my toe agin you as I come th'oo de do!
Ef you keeps on a-growin', like punkins in de co'n,
Nex' week you'll be a-walkin', as shore as you is
bo'n.

When you was bo'n, Erastus, you's mighty close to
white,
But den yo' hair was kinky, so dat made mattahs
right;
Now day by day de shadder grows darker on yo'
face,
De shadder you mus' live in, de shadder ob yo' race.

Dere's jots o' trouble, honey, you's boun' to meet,
I know;
De way am rough an' stony yo' little feet must go;
But den't you worry, 'Rastus, yo' troubles ef you's
black,
Dey jes' roll off like watah f'm off de ol' duck's
back!

Yo' daddy an' yo' mammy, I bet yo', can't be beat
At smoothin' out de road fer deir pickaninny's
feet;
So when you's grow'd up biggah an' all you' teef
am th'oo
You's gwine to kindergarten on Armour avenoo.

Dat little 'Rastus Jackson is wise as he kin be;
Sometimes I heahs him talkin' to some one I can't
see.

When he come down from heaven a year ago, I bet
Some angel kep' him comp'ny what ain't done
gone back yet.

Ho, little 'Rastus Jackson, de worl' am big an' wide!
Dere's room fer li'l black babies an' udder ones be-
side.

Gawd made 'em in all colahs, 'case folks is hahd
to suit;

I 'spect you keeps him smillin', yo looks an' acts
so cute.

—F. L. Rose, in the Chicago Record-Herald.

BOOKS

PROGRESS OF THE NEGRO.

From Servitude to Service. Being the Old South Lectures on the History and Work of Southern Institutions for the Education of the Negro. By Professor Kelly Miller, of Howard University; President William G. Frost, of Berea College; Professor Roscoe Conkling Bruce, of Tuskegee Institute; Principal H. B. Frissell, of Hampton Institute; Professor W. E. Burghardt Du Bois, of Atlanta University, and President James G. Merrill, of Fisk University. With an Introduction by Robert C. Ogden. Published by the American Unitarian Association, Boston. Price \$1.10 net.

What a magnificent title—"from *servitude to service*"! In those four words are embodied the whole rational philosophy of human life, regardless of race; and, with reference to race, the whole tragical history of the American Negro.

Servitude is the evil of which service is the good. Two expressions of acts externally alike, they are at opposite moral poles. Servitude exerts a degrading and demoralizing and devilish influence upon servant and served alike, while serv-

ice is ennobling, unifying, co-operative and democratic. It is doubtful if in the English language any other phrase would so aptly express the spirit of this volume of lectures. The phrase contrasts the slavery status from which the American Negro has emerged, with the free and competent co-operative service to which he aspires and which in increasing measure and in spite of the obstacles that so many of the dominant white race thrust in his way he is actually realizing. And such is the contrast the book seems to make.

Its servitude side, however, is hardly more than an allusion, sufficient only to arouse in the reader's mind a memory of the Negro's debased enslavement, so recent that large numbers of emancipated slaves are still living. All the emphasis of the lecturers is upon the progress the race has already made and is yet capable of making, from the servitude of slavery to the higher levels of co-operative service.

In every lecture of the book there is much to excite and to sustain the enthusiasm of Negroes, and much that ought to open the minds and soften the prejudices of race-crazed whites. The appeal to the uplifting words of Bishop Galloway of Mississippi, that "we must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purpose of an all-wise and beneficent Providence," should alone be enough to silence the bigots who, upon their hypothesis that the Negro's God-given function is enforced servitude rather than free cooperative service, would shut him off from all opportunity to prove their hypothesis mistaken.

A just tribute is paid, let us say in passing, to those noble women of forty years ago, who, to quote the grateful Kelly Miller, "left homes, their friends, their social ties, and all that they held dear, to go to the far South to labor among the recently emancipated slaves" who had been prevented by law, as men like Vardaman would prevent them now, from learning even to read. Those "nigger teachers," as they were derisively called—North as well as South,—richly deserve Mr. Miller's tribute to "their courage, their self-sacrificing devotion, sincerity of purpose and purity of motive, and their unshaken faith in God," which served as "their passkeys to the hearts of those for whom they came to labor."

Experience has proved that the incompetency once alleged, of the American Negro to acquire the white man's learning, was a mistake. The recent explanation that he acquires and utilizes it only as an imitator, is being torn away by the facts of further experience.

It is a flimsy explanation at best. What are most white men but imitators in their use of white men's learning? And what, for the most part is the white man's learning but something for imitation? Originality and invention do not consist in doing things wholly in a new way. They

consist in doing things in a slightly better way—not all at once, but little by little. The line between imitation and originality is so dim at any given time in the world's progress, that as a rule progressive changes have to pass into history before we white men recognize their value. Meanwhile, with the tenderness of our racial characteristics, we are not unlikely to discipline the originator—on a cross or a gibbet it may be, or possibly only with magnificent contempt. Since this is true of white men, the white man's plea that the learned Negro is only an imitator, is one of the curiosities of ignorant Caucasian pride.

That plea falls to the ground along with the more pretentiously "scientific" one that the Negro race, in order to reach the altitude of the white man's development, must pass through ages of painful evolution, as the white man has done. Kelly Miller's answer to this bit of sophistry is suggestively complete:

The African was snatched from the wilds of savagery and thrust into the midst of a mighty civilization. He thus escaped the gradual process of evolution. Other men have labored, and he must enter into their labors. Education must accomplish more for a backward people than it does for those who are in the forefront of progress. It must not only lead to the unfoldment of faculties, but must fit for a life for which the recipient is separated by many centuries of development. . . . The African chieftain who would make a pilgrimage from his native principality to the city of Washington, might accomplish the first part of his journey by the original modes of transportation—in the primitive dug-out and upon the backs of his slaves,—but he would complete it upon the steamship, the railway, the electric car, and the automobile. How swift the transformation! and yet how suggestive of centuries of toil, of struggle, and of mental endeavor! It required the human race thousands of years to bridge the chasm between savagery and civilization, but now it must be crossed by a school curriculum of a few years' duration. The analytic process is always more rapid than the synthetic.

Grant that the Negro has capacity for acquiring and utilizing knowledge and for practicing virtue—which is granted when the imitative faculty is conceded to Negroes to the extent that is insisted upon by boastful Caucasians,—and you have conceded to the Negro race all the intellectual and moral possibilities which the white race is supposed to monopolize. You have then conceded to him as a race the capacity for becoming just what the white man is, namely, neither very much better nor very much worse, not very much more intellectual nor very much less so than the social environment which stimulates alike the imitative faculties of both.

Though some Negroes might be somewhat greater intellectually and better morally than others, this would prove nothing more as to their race than similar facts prove as to the white race.

Even if no Negro had yet risen to the intellectual or moral level of exceptional white men, this would prove nothing against the capacity of the race; so long at any rate as some Negroes rose, as they do now, to higher intellectual and moral levels than many white men.

Kelly Miller himself is an instance in point, on the intellectual side. We do not discuss the moral side, since there are no moral tests suitable for individual comparisons. On the intellectual side, however, Professor Miller is manifestly the peer of most white men in his vocation, and the superior of many. In his specialty, mathematics, his professional reputation must testify for him; but in his power of lucid, exact, impressive, persuasive, convincing and genuinely eloquent speech, his lecture, the first in this book, is testimony enough in itself. Whoever says that the Negro that uses language for the expression of thought with the precision and power of Kelly Miller in this lecture is an imitator, has himself no conception of what it means to use language for expressing thought. Mr. Miller imitates conventional spelling, yes. He imitates conventional grammar, yes. And in these respects it may be fairly added that his imitations reach a higher degree of excellence than do the orthographical and rhetorical imitations of whole armies of his self-assumed superiors of the white race. But beyond spelling and grammar and the other imitable conventionalities of speech, this man's lecture in the book before us reveals an intellectual power over the conventional instruments of human expression that would put to scorn the white man who should expose his ignorance by calling this product of Kelly Miller's pen an "imitation."

We choose Kelly Miller especially from among the contributors to this book, all of them able and some of them white men, because he is par excellence a black man. What we have said of Professor Miller's lecture is true also of the lecture of Professor W. E. Burghardt Du Bois, of Atlanta University. But as Professor Du Bois is not of pure Negro lineage, it might be replied as to him that the Caucasian part of his inheritance, though insufficient to exempt him from "Jim Crow" regulations on railroads, or to qualify him for participation in white men's gustatory performances except as cook or waiter, fully accounts for his intellectual equipment and power. So also we might refer to the lecture of Professor Roscoe Conkling Bruce as evidence of Negro intellectuality. But Professor Bruce, too, has Caucasian as well as Negro ancestry. As to him, moreover, it might be urged with added force of the same kind, such as the kind is, that his intellectual equipment and power are attributable not only to the Caucasian part of him, but also to his baptismal name. One can't quite tell what kind of wild goose chase the anti-Negro argument will lead one out upon if it be but given a chance to

spread its wings. So we ignore Professors Du Bois and Bruce, as men whose pronounced Caucasian ancestry may be pointed at to explain away their "apparently" Negroid abilities.

But Kelly Miller is not to be so explained. If enough Caucasian blood courses through his veins to account for his intellectuality, it has been singularly ineffective in modifying his features. He is a very type of the pure Negro—crispy curl of hair, spreading nostrils, coal black skin, thick lips, beautiful white teeth, and all. If there is a difference between Negro blood and white man's blood—a difference, by the way, which no physiological tests have yet disclosed—then Kelly Miller must be a full-blooded Negro. Yet he is a man of fine presence, of charming manners (cultivated, of course, but not counterfeit imitations), in full control of his scholarly attainments, capable and modestly self-respecting, whom any university might be proud to include in its faculty. He is a man whom one or another of the best white men's universities would in fact have in its faculty, were it not for the white man's unfounded prejudice against Negroes, and Mr. Miller's own devotion to the work of helping lift his race farther up from servitude to service.

To all white men of fair mind, we commend this book. They may not help the Negro race by reading it. But that makes little difference, for the Negro race is rapidly helping itself. They may, however, improve their abilities to help their own race.

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THE AMERICAN NEGRO.

The Negro and the Nation. A History of American Slavery and Emancipation. By George S. Merriam. Published by Henry Holt and Company, New York.

Ten years after the Civil War, this book would have been considered valuable only—in Northern communities at any rate,—as a sane and interesting historical narrative of a past period, or at best for the analogical lessons it might afford in cases of recurrence of slavery in newer and more subtle forms than the chattel variety upon the basis of race. Today the book is valuable for the light it throws upon the progress of the same old race question that made the Civil War, and which the Civil War was mistakenly supposed to have settled for good and all. For this purpose, equally with the other, it is a book of unusual merit and value.

Beginning with the origin of Negro slavery in the Colonies, the author follows its development, and the controversies over it, chronologically down to the Reconstruction acts of Congress and the Negro Amendments to the Constitution ("corporation amendments" they might better be called, since the principal one has served plutocratic corporations famously and the Negro not at all); for this is not a treatise nor a series of controversial