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Negro-culture content in the state-adopted textbooks of Georgia

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NEGRO-CULTURE CONTENT
IN THE
STATE-ADOPTED TEXTBOOKS OF GEORGIA

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NEGRO-CULTURE CONTENT
IN THE
STATE-ADOPTED TEXTBOOKS OF GEORGIA

INTRODUCTION

"The essential idea in democracy is that of respect for personality -- the consideration of people as persons and not as things. If we are to develop in America a democratic society, the school cannot escape partial responsibility."

In spite of the assertion occasionally made that textbooks should be discarded altogether in favor of experiential learning, supplemented by class discussion, projects, etc., the textbook remains as an educational tool of obvious importance and universal use.

PURPOSE OF STUDY

The purpose of this study is to examine all the State-adopted textbooks in order to discover all references to the Negro and to organize and interpret these references and omissions as the writer thinks they might affect both white and Negro children.

PROBABLE EDUCATIONAL VALUES

(1) This study should determine definitely whether or not Negro-culture is being properly preserved as a racial heritage through our State-adopted textbooks. (By Negro-culture, we mean the characteristic attainments of Negro people which include (1) speech, (2) material traits such as dress, food habits, etc., (3) art, such as painting, carving,

\[1\text{Hollis L. Caswell and Doak S. Campbell, Curriculum Development, p. 104.}\]
drawing, music, (4) mythology and scientific knowledge, (5) religious practices, (6) family and social systems, (7) property, (8) government, and (9) war).

(2) This study should provide textbook writers, officials of the State Department of Education, members of the State Textbook Commission, and others with first-hand information concerning the amount and type of material relative to the Negro now contained in State-adopted textbooks.

(3) The results of this study should establish the basis for a more careful selection of those textbooks which will develop in white people an honest and fairminded attitude toward Negroes, and at the same time, develop in Negroes a just appreciation of the white race and a genuine interest in the history and achievements of their own race.

STUDIES BY OTHER INVESTIGATORS

Within the last few years several studies of textbook content as it relates to the Negro have been made in an effort to determine whether or not the textbooks used in our public schools contribute to the development of fair-minded inter-racial attitudes.

J. Overton Butler of George Peabody College, in one of these studies, made an examination of fifty-six textbooks in history, civics, and American problems. In summarizing, Mr. Butler says:

"Generally speaking, the textbooks analyzed fail to give the Negro his rightful place in American life and to engender in the pupils attitudes which would be useful and even necessary eventually to solve the race problem." 1

Another important study was made about the same time by Lawrence D. Reddick of Fisk University. Mr. Reddick made a study of histories adopted for use in Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Texas, Louisiana, Arkansas, Oklahoma, and Missouri. In his conclusion Mr. Reddick states:

"The examination of these materials leads to the conclusion that the average American history textbook used in the South violates the traditional pattern in no essential detail. Most of the books in these sixteen States are pro-Southern with a definite sectional bias.

"The picture presented of the Negro is altogether unfavorable: As a slave he was happy and docile. As a freedman he was shiftless, sometimes vicious, and easily led into corruption. As a freeman his activities have not been worthy of note."1

A little later an analysis was made of twenty textbooks used in the public schools of Tennessee by Dr. U. W. Leavell of Peabody College. He summarizes his findings as follows:

"The material found in these books is entirely too limited to afford the future citizens of Tennessee an adequate basis for judgment and the development of a wholesome attitude in regard to this question.

"... Textbook commissions should recognize the problems involved here. When other factors are comparable those texts should be selected which give the most comprehensive, fair-minded and stimulating treatment of the problems growing out of the constituency of this state."2

The most recent study in this field was made by R. B. Eleazer of the Commission on Interracial Cooperation. In his study, he examined more than fifty public school textbooks in history, civics, and literature, in order to dis-


2R. B. Eleazer, School Books and Racial Antagonism, p. 1
cover their contents relative to the Negro. Mr. Eleazer, on page 3 of his pamphlet "School Books and Racial Antagonism" makes the following statement relative to the history texts reviewed:

"In the matter of Negro progress and leadership one finds only four names mentioned in the entire twenty volumes. Only one of the twenty gives place to Dr. Booker T. Washington as a leader in education. On the other hand, eight record the fact that Nat Turner led a slave insurrection which took the lives of sixty-one innocent victims, "mostly women and children." In other words, only one of the twenty gives the student a glimpse of the race at its best, while eight picture its leadership in terms of its most formidable and savage insurgent, ravaging the country with fire and sword and destroying the innocent and helpless. ... It is not difficult to imagine the effect upon the mind of the pupil."

In summing up his study of fourteen civics textbooks Mr. Eleazer states

"... If fourteen children wach should study one of the above texts, seven would be left in utter ignorance that there is a racial situation in the South involving civic problems and responsibilities; four would touch the subject so lightly as to receive no definite impression whatever, either good or bad; and three would probably come out with initial prejudices confirmed and deepened. Only one of the fourteen would be given any conception of his civic responsibilities in the light of the bi-racial situation, or any preparation for meeting them wisely and fairly." (p. 7).

Relative to his analysis of literature textbooks, he summarizes his findings (p. 8) as follows:

"A review of thirty-eight volumes of American literature texts and selected readings reveals a situation only slightly more favorable than that found in the textbooks on history and civics. Twenty-five of the thirty-eight volumes, or approximately two-thirds, contain no suggestion that the Negro has ever made the least contribution to the literature of America. Of the other thirteen volumes, eight mention briefly only a single Negro writer each, either Phillis Wheatley or Paul Laurence Dunbar; one names them both.

"Only one author indicates any deliberate purpose to disparage the Negro and prejudice the student unfavorably. ... On the part of other authors and compilers there is no evidence of any unfavorable animus. Most of them simply ignore the whole subject, leaving the student entirely without knowledge of the unique contributions which more than a score of Negroes have made to the literature of America."
CHAPTER 1
NEGRO-CULTURE CONTENT FOUND IN TEXTBOOKS USED IN GRADES ONE, TWO, AND THREE

FIRST GRADE

Four basic readers, eight supplementary readers, a music book, a health book, and a writing book are listed for use in the first grade as follows:

READERS:
(3) Hardy, Marjorie, The Child's Own Way Series, Primer: Wag and Puff.
(Supplementary)
(5) Withers, John W., Skinner, Charles E., and Geeks, Mathilde C., Story and Study Readers, Primer.
(7) Smith, Reed, and Sutton, Annie Henshall, The Open Road to Reading, Primer.
(10) Grade One; Round the Year. New York: The Macmillan Company, 1934, 1933.

MUSIC:

HEALTH:

WRITING:

No material concerning the Negro is contained in any of these textbooks.
SECOND GRADE

One basic reader, five supplementary readers, a music book, speller, health, arithmetic, English, and writing book are listed for use in the second grade.

READERS:
(Supplementary)

MUSIC:  Same as listed for first grade.

SPELLING:

HEALTH:

ARITHMETIC:

ENGLISH:

WRITING:
Only one of these books contains matter relative to the Negro.

The Child's Own Way Series, New Stories. The first material with regard to the Negro is a picture on page 46 of a colored Pullman porter whose name is Sam, arranging a table in a Pullman car for Tom, a little white boy. On page 47 we find the two conversing as follows:

"'May I bring you something from the dining car?' Sam asked. 'Yes, I'd like some chocolate ice cream and a glass of milk, please,' said Tom." (Sam is pictured bringing in the boy's order). "When Tom had finished the last of the ice cream, he paid the check and gave Sam a tip, just as Father had told him to do. Then he gave Sam part of the fruit that was left, too. That made Sam smile all the time he was clearing away the table."

A railway station scene (p. 54) pictures a Negro 'red-cap' carrying baggage. On page 142 there is another station scene which shows a Negro 'red-cap' with baggage, waiting while the gateeman examines a ticket.

THIRD GRADE

The third grade list contains the following books:

READERS:

(Supplementary)


MUSIC:


SPELLING:


GEOGRAPHY:


HEALTH:


ARITHMETIC:


ENGLISH:


WRITING:

The Negro is referred to in four of these textbooks as follows: Geography For Beginners, The Child's Own Way Series, Best Stories, Story and Study Reader, and Fact and Story Reader.

GEOGRAPHY FOR BEGINNERS. This book contains several pictures on the Negro. The first is a picture, (p. 8) of an African village, showing the kind of houses in which the natives live. The second picture, (p. 37) shows Negro men mixing concrete for the foundation of a building. A third picture, (p. 126) shows Negroes operating a tractor and a reaper in harvesting rice. Next, (pp. 133-134) Negroes are shown planting and harvesting sugar cane and finally, (p. 167) a Negro is depicted stacking vines to dry.

THE CHILD'S OWN WAY SERIES, BEST STORIES. In this supplementary reader we first find on page 189 a picture of four Negroes picking cotton. The next illustration is of a Negro woman, "Aunt Cassie" in the kitchen, and a little white girl, Helen, sitting in the door drinking milk. The two engage in the following conversation:

"I declare it seems good to have white children around the place," she said, breaking some eggs into a china bowl and beginning to beat them vigorously with a long-handled spoon. "I'm just going to beat you up a little cake for luncheon, Missy." she continued smilingly. ... "What did my mother do when she was about as big as I am?" questioned Helen eagerly. Aunt Cassie chuckled. "She used to do all sorts of things," she replied, "but she liked me to sit right in that kitchen door and hear me tell about the days when there were nearly a hundred men working these cotton fields; and when your grandma had a dozen of us tending to the house. Those were great days, Missy!" (pp. 196-197).

On page 200 there is a picture of a white girl playing with two puppies while a white boy and a Negro boy look on.
Another picture on page 205 shows a white boy and a Negro boy together on a trip through the woods.

**STORY AND STUDY READER.** On page 84 of this supplementary reader there is a cotton-picking scene showing a Negro man, a Negro woman, and a girl who is apparently white, at work.

**FACT AND STORY READER.** In this, the basic reader, we find a picture (p. 129) of a railway station showing several passengers and a Negro 'red-cap' carrying baggage.

**SUMMARY OF FINDINGS**

Forty textbooks are prescribed for use in the first three grades. Mention of the Negro is entirely omitted in the first grade texts while only one supplementary reader for the second grade refers to the Negro. For the third grade, the geography, two supplementary readers, and the basic reader contain matter relative to the Negro. We find sixteen pictures and two conversations in which Negroes are principals in the books examined for this chapter.
CHAPTER 11
NEGRO-CULTURE CONTENT FOUND IN TEXTBOOKS USED IN THE
FOURTH GRADE


READERS:

(Supplementary)


MUSIC: Same as for grade three.

SPELLING:

GEOGRAPHY:

HEALTH:
"Old Nat, the colored coachman who used to drive Robert and his mother on their afternoon trips, was a very old man. Once when Robert came home, after he had been away for a while, he found Old Nat very sick. He knew that the old negro could not get well and that he would suffer much during the coming winter months in northern Virginia.

"A selfish person would probably have thought, 'Old Nat has been well taken care of, and there is no need for me to look after him now.'"

"Another person might have said, 'I'll give Old Nat some money, and he can take care of himself.'"

"But Robert Lee was different from such selfish and thoughtless people. He said to himself, 'Old Nat has been a good, faithful servant to us, and now I can do something for him.' So he took the old man to Georgia, where it was warm and sunny. But it was of no use. Old Nat grew weaker each day. Robert stayed with him, and nursed him faithfully, and hired a good doctor to ease the pain of the poor old negro all he could.

"After a few months Old Nat died, happy to be able to see his beloved Marse Robert to the very end. Not until the body of the old man had been laid quietly to rest in the little colored cemetery did Robert Lee return home.

"He had done what few young men of twenty-two would think of doing; he had given not only his money and sympathy, but
his time and himself, to bring comfort and happiness to his old servant. It was deeds like this that made Robert E. Lee the ideal of manhood to thousands of young men."

SPELLING FOR EVERYDAY USE. On page 115 of the speller, the word 'Negro' is written with a small 'n'.

LIVING GEOGRAPHY. This book contains several references to the Negro.

The following quotation is found on page 17:

"For a long time everyone who tried the route around Africa failed. . . . Other sailors, going further south, noticed that the natives along the coast of the Gulf of Guinea were black. Africa, you know, is the home of the negro, and a very hot home it often is. The sailors thought that the blazing sun had turned the negroes black. For fear lest they too might be turned black, they headed for home. Now and then sailors landed on the African coast."

On page 44 there is a picture of Negroes and whites in a Florida orange grove.

Under the chapter "In Early Virginia" we find the following:

"The owners of these large farms called themselves planters instead of farmers. The farms soon came to be called plantations. Since one man by himself can cultivate only a few acres of tobacco, each planter wanted as many men as possible to work for him. But most of the white men wanted to be planters themselves even if they had only a small amount of land. Those who could not get land were often unwilling to work in the fields during the hot summers. The Indians would not do farm work either. They thought the white men were crazy to work so hard. So the planters began to buy negroes who had been brought from Africa to work in the fields as slaves. Then the size of a man's plantation depended upon the number of slaves he could afford. Some planters had only three or four, while others had a hundred or more." (p. 49).

"Let us visit a cotton plantation in Alabama. The house stands among beautiful trees and is nearly surrounded by flower gardens. . . . From the white man who owns this house about twenty colored families rent the land that they farm. Their main crops are cotton and corn. . . . The
planter often visits his tenants on horseback or in a light automobile run-about. Let us go with him one fine morning in spring. Here is George Johnson with his hands on a plow following a mule. His shining black face lights up as he greets the planter. He says that his wife is sick and asks if some medicine can be sent her.... The planter spends a large part of each day going from one of his tenants to another. To each one he gives a few suggestions or some words of advice and encouragement.... The white men look after their negro tenants and teach them better ways of farming. They often lend them money to buy seed, fertilizer, food, and clothing and look after their welfare in many other ways. Many white families own small cotton farms and run them just as farms in other parts of the country are run. Here and there one finds a negro family that owns a farm and raises cotton." (pp. 116-117).

On page 117 there is a picture of "George Johnson with his hands on a plow following a mule" and the accompanying explanation:

"The one-mule plow or cultivator is the common kind in the Old South, as the part of our South east of the Mississippi River is often called. Sometimes the negro women help with the plowing."

There is on page 118 an illustration of a Negro tenant house in the heart of the Cotton Belt. The villages in this belt are described thus:

"The villages in the Cotton Belt are especially attractive.... Often a village has several large houses belonging to men who own cotton land outside the town and ride out to superintend the people who rent it. Almost every such town has two parts - one for white people and a less attractive section with smaller houses for colored people."

The Negro cotton farmer is described in this paragraph on page 119:

"The cotton harvest begins in August and may not end till January. Whole families, even the small children, go out to the fields together. Dragging their sacks behind them, they go down one long row after another picking the white cotton. They work long hours but do not hurry. Negroes are especially good for this work, because they do not mind the hot sun and the warm, moist air."

On page 120 a Negro family, referred to as "cotton hands" is shown, each with a sack on his back and a smile on his face.
The authors make the following statements concerning Cuba and the West Indies on pages 167 and 168:

"When Europeans seized these islands, there were great numbers of Indians upon them. But after a while most of those in Cuba were worked to death or killed, or they died of diseases like measles and smallpox brought by the white men. The same thing happened in many of the other islands. Then negroes from Africa were imported as slaves. As the profits from sugar and tobacco increased, more slaves were brought in. . . . When you visit the West Indies, you can expect to see negroes almost anywhere. About one fourth of all the people in Cuba are negroes or have some Negro blood. In Jamaica there are very few pure whites. . . . Nearly all the people in Haiti are also colored. The island contains two Negro republics, Haiti and the Dominican Republic."

The story of cotton is told in pictures on page 188, and in one of these we see a colored woman seated on the porch of her shanty. The pictorial story of coal on page 189 includes one of a Negro truck driver shown in the act of unloading coal.

The following quotation concerning Brazil is taken from page 206:

"In Brazil, just as in the West Indies, the Indians were made to do the field work. When the Indians died, negroes were imported from Africa. . . . Since the distance was short and the negroes could stand the hot climate well, they were imported in great numbers. That explains why there are now many more negroes in Brazil than elsewhere in South America."

In speaking of the British Isles, the authors state:

"Towns on the west coast began to flourish as trade with America developed. Liverpool, for example, engaged in the slave trade. In one year ships from that city alone carried nearly 50,000 slaves from Africa to the New World." (p. 264).

"Life in Africa" is the title of the chapter from which the following statements are taken:

"If you travel up the Nile Valley, you will keep seeing ruins far older than those of Greece. A few miles north of Cairo a stone sphinx stands under some date palms. In another place two enormous statues of a famous old king
stand in the midst of green fields. Farther south you can wander for hours among the huge columns and great rooms of the Karnak, a temple as large as a village. Or you can ride a donkey out to the hot western desert and see the Valley of the Kings. This valley looks dreary enough on the surface, but many of its deep tombs contained treasures of marvelous beauty. The tomb of King Tutankhamen contained a casket of pure gold. Many beautiful boxes, beds, chairs, chariots, tools, and other things from that tomb are in a great museum at Cairo." (p. 304).

On page 312 there is the following statement concerning Southern Africa:

"Southern Africa is more a white man's country than any other part of the continent except northern Algeria and Tunisia. Many things in Cape Town, Johannesburg, and other cities there remind an American of home. . . . Negroes tend the lawns, care for the white children, and do all sorts of odd jobs, just as they do in Atlanta, New Orleans, or Houston. . . . Southern Africa was taken over by Great Britain many years ago. About half of the European people still speak Dutch, and all public notices are printed in both English and Dutch. But most of the people are negroes, who speak their own languages."

Two Negroes, one cleaning windows, the other scrubbing the steps of a house in Johannesburg, are depicted on page 313.

The next reference is found on pages 315 to 317:

"David Livingstone and Henry M. Stanley were among the first white men to explore central Africa. . . . The natives were often their worst enemies. Africa has about as many people now as North America, and the central part has long been thickly settled. Slave hunters were once very active there. At the time of Livingstone and Stanley it was common to see gangs of negroes in chains being driven to the coast by Arabs. Our American negroes, you remember, are descended from slaves who were brought from Africa. No wonder the natives often began to shoot their poisoned arrows at any strangers that approached."

Four Congo scenes of natives, their huts, and the store of a trader are shown on page 317. On the next page there are two East Africa scenes, one of a store, and another of natives washing clothes at a pump.
Describing conditions in Africa the authors say:

"On the train the best and roomiest cars carry white people. . . . The cheaper, second-class cars are filled mainly with brown people from India. The poor hard benches of the third-class cars are crowded with Africans, many of them almost coal black. At the larger stations a few white men give directions and live in good houses. A larger number of immigrants from India act as station masters, clerks, brakemen, mechanics, and merchants. Their homes are poorer than those of the white men and are often made of sheet iron. The rest of the people are dark African laborers. They live in grass huts or rude shanties with mud walls and roofs made of the sides of gasoline cans." (p. 319).

There is a picture on page 319 of the private musicians of a native chief in Uganda. The index lists the word 'Negroes'.

FACT AND STORY READER. The first material concerning the Negro in the basic reader is found in the story "Toto's Holiday In Town." (Toto is a chimpanzee).

"To Toto, those must have been among the most fascinating days of his life. He was surrounded by friends, all eager to play with him, and he would enter into the spirit of any game, whether it was with the white children, or the black servants, or the many animals that lived in the grounds. And it was not only in games that he took part. One day, as Mr. Percival and I came out of the house, we saw a group of native boys sitting on the ground, washing clothes. In the circle, accepted apparently without question as an additional helper and hard at work, sat Toto." There is an illustration of the clothes washing scene. (pp. 60-61).

The second story which mentions Negroes is captioned "A Lively Sledride."

"One Thursday night, about the middle of January, there was a fall of snow, deep enough for sledding. The next morning Harry Loudon, in company with Tom Seldon, a boy several years older than himself, figured out a grand scheme. They would haul wood on a sled all day Saturday. Harry's father gave his consent to the plan, and loaned his sled. . . . Three Negro men agreed to help for one fourth of the profits. . . . Horses were very hard to borrow that Friday afternoon. But a Negro man, named Isaac Waddell, agreed to let his thin horse, Hector, for fifty cents for the day. . . . Besides the three hired Negroes, there were seven
volunteers - some big, and some little - who were very willing to work for nothing, if they might have a ride on the sled. . . . When all the straps were buckled, and the chains hooked, and the knots tied . . . Dick Ford jumped on old Selim, little Johnny Sand, as black as ink, was hoisted on Grits, and Gregory Montague, a tall yellow boy, in high boots with no toes to them, bestride thin Hector. Harry, Tom, and nine Negroes . . . jumped on the sled. Dick Ford cracked his whip; Kate, Harry's sister, stood on the back doorstep and clapped her hands; all the darkies shouted; Tom and Harry hurrahed; and away they - didn't go. Polly wasn't ready. . . . All the cracking of whips and shouting of "Git up!" "Go 'long!" "What you mean dar, you, Polly!" made no impression on her. "Never mind Polly!" shouted Harry. "Let her alone. Dick, and you other fellows, just start off your horses. Now then! Get up, all of you!" At this, every rider whipped up his horse or his mule, and spurred him with his heels, and every darkey shouted, "Hi dar!" and off they went, rattledy bang! Out of the gate they all whirled at a full gallop, and up the road, tearing along! - Negroes shouting, chains rattling, snow flying back from sixteen pounding hoofs. . . . The big sled banged over a stone in the road. . . . Very soon there was only one of the Negro boys left on the sled. This boy, John William Webster, clung to a pole as if he had been glued there. . . . And so, rattling, shouting, banging, bounding, snow flying and whip cracking, on they went, until John William Webster's pole came out, and clip! he went off into the snow. But John William did not mind tumbles. In an instant he jerked himself up to his feet, dropped the pole, and dashed after the sled. Swiftly on went the sled, and just behind came John William, his legs working like steamboat wheels, his white teeth shining, and his big eyes sparkling. In less than two minutes he reached the sled, seized a man by the leg, and tugged and pulled until he seated himself on the end board. "I tol' yer so!" said he, when he got his breath. And yet he hadn't told anybody anything." (pp. 220-226).

"A Brave Fireman" is the title of a story which tells of the thrilling rescue of a man from a fifth story window. Because the man's face and hands were blackened by smoke, he was thought to be a Negro. (pp. 287-390).

SUMMARY OF FINDINGS

Four of the twelve fourth grade textbooks refer to the Negro. There are 17 references and 16 pictures involving Negroes. One book capitalizes the word 'Negro' while two others use the small 'n'. The fourth book uses the word 'colored' instead of 'Negro'.
NEGRO-CULTURE CONTENT FOUND IN TEXTBOOKS USED IN THE FIFTH GRADE

The following books are listed for use in the fifth grade: A basic reader, three supplementary readers, music book, speller, history, geography, health book, arithmetic, English, and writing book.

READERS:
(Supplementary)
(2) Freeman, Frank N., and Johnson, Eleanor M., Child-Story Readers, Fifth Reader. Lyons and Carnahan, Publishers, 1936.

MUSIC:

SPELLING:

HISTORY:

GEOGRAPHY: Same as for grade four.

HEALTH:

ARITHMETIC:
ENGLISH:


The Negro is mentioned in the following four books:

BETTER ENGLISH. The following description of 'Friday'
is taken from Daniel Defoe's "Robinson Crusoe":

"He was a comely handsome fellow, perfectly well made, with straight, strong limbs, not too large; tall and well-shaped, and, I reckon, about twenty-five years of age. He had a very good countenance, not a fierce and surly aspect, but seemed to have something very manly in his face, and yet he had all the sweetness and softness of a European in his countenance too, especially when he smiled. His hair was long and black, not curled like wool; his forehead very high and large, and a bright vivacity and sparkling sharpness in his eyes. The color of his skin was not quite black, but very tawny; and yet not of an ugly yellow nauseous tawny, as the Brazilians and other natives of America are, but of a bright kind of dun olive color, that had in it something very agreeable, though not very easy to describe. His face was round and plump, his nose small, a very good mouth, thin lips, and his fine teeth well set and white as ivory." (p. 83).

CHILD- STORY READERS, FIFTH READER. The following joke is found on page 73 of the above-named supplementary reader:

"Little Sambo, on his way to the store with some eggs, tripped and fell headlong with his face in the broken eggs. His friend Rastus, happening along just then, was convulsed with laughter. Sambo watched him a moment, then sternly commanded, 'Boy, shut yo' mouf, so's I kin see who you is.'"

FACT AND STORY READERS, BOOK FIVE. The first material relative to the Negro found in the basic reader is a story of a lion hunt in which the Masai and Somali, natives of East Africa, play an important part. (pp. 130-138).

The authors describe the trading of the Carthaginians as follows:
"Herodotus tells a story about the trading of the Carthaginians with the nations on the west coast of Africa which shows one way in which exchange for gold was arranged in that early time:

The Carthaginians relate the following: There is a country in Libya and a nation beyond the Pillars of Hercules, which they are wont to visit, where they no sooner arrive than at once they unload their wares, and having disposed them after an orderly fashion along the beach, leave them and, returning aboard their ships, raise a great smoke. The natives, when they see the smoke, come down to the shore, and laying out to view so much gold as they think the worth of the wares, withdraw to a distance. The Carthaginians upon this come ashore and look. If they think the gold enough, they take it and go their way; but if it does not seem to them sufficient, they go aboard once more and wait patiently. Then the others approach and add to their gold till the Carthaginians are content. Neither party deals unfairly with the other, for they themselves never touch the gold until it comes up to the worth of the goods, nor do the natives ever carry off the goods till the gold is taken away." An illustration of this method of trading accompanies the story. (pp. 395-397).

THE STORY OF OUR REPUBLIC. The author makes the following statements concerning slave labor:

"The people of South Carolina soon learned that rice was a very good crop for the lands along the coast, and rice raising soon became the chief farm work. . . . Large plantations were laid out, and thousands of Negroes were brought into the colony to work them." (p. 101).

On page 124 he continues:

"Negro slaves are used in all the colonies. The fourth class of labor that was common in the colonies was Negro slave labor. While slaves were to be found in all the colonies, they were most numerous in the South. As the Negroes came from the warm climate of Africa, it was hard for them to grow accustomed to the severe winters of the North. The long Northern winters made it more costly to keep slaves and gave less time for using slave labor on farms. . . . The Southern colonists found out early that slave labor could be used profitably in large fields where a single crop was to be cared for, like tobacco or rice or indigo or cotton. Hundreds of the best people in the colonies, North and South, were slave owners and considered slave owning a usual custom. By 1763 there were over 200,000 Negroes in the colonies. There were already in the country a number of Negroes who had been made free men by their masters. "Freedmen" they were called."
"The first use of the cotton gin" is the title of a picture on page 277 showing Negro men and women engaged in the operation of the machine.

The author continues his discussion of the slavery question thus:

"The slavery question arises in the early days of the nation. When the Constitutional Convention met in 1787, slaves were to be found in rather large numbers in Virginia, North and South Carolina, and Maryland. . . . There were not many slaves in the states of the North, where slave labor proved unprofitable. In fact, slavery had already been forbidden in Massachusetts, which then included Maine; and other states provided that slave children should be free after they reached a given age. The Ordinance of 1787 provided that there should be no slaves in the Northwest Territory or in any state formed from it. . . . The Constitution contained a clause that forbade Congress to prevent the bringing of more slaves into the United States before 1808. It also provided that part of the slaves might be counted as if they were citizens, in fixing the number of representatives that each state should have in Congress; five slaves were to be counted as equal to three freemen. Some of the members of the Constitutional Convention wanted to free the slaves forthwith, and among these were a number from the South; but most of the members from the principal slave-owning states objected, and the matter was dropped. As conditions were in 1787, it is likely that all slaves would gradually have been set free in all states; but a change came about a few years later which made slave-owning more profitable in the South than it had ever been before.

"The cotton gin fastened slavery on the South, for it made cotton growing vastly more profitable, and slave labor was the labor used in producing cotton. . . . As the growing of cotton in the South became more profitable, more land was cleared and planted to cotton. "Cotton is king" was a slogan of the time. Slaves rapidly increased in value until it was not unusual for a good field hand to be worth fifteen hundred dollars. So great was the demand for slaves that some sea captains, in spite of our laws against importing slaves, slipped in with cargoes of Negroes and sold them. The lands of the South that were very good for growing cotton were rapidly opened up. . . . Many farmers living in parts of the South that were not well suited to raising cotton moved with their slaves into the regions of good cotton lands and became cotton planters. Men from other parts of the Union also sought the rich cotton lands of the South. If they had means to do so, they became slave owners at once; if not, they tried to make enough money to buy more land and to get a start in slaves, too. Shortly after the Revolution many
slave owners thought seriously of freeing their slaves, and some actually did it. But when slaveholding became quite profitable, it was another matter. When some of the people of the North began to talk of freedom for the slaves, the slave owners of the South began to defend slavery.

"The rich cotton, sugar, and rice planters of the South owned large plantations. They were as a rule well educated, polished in their manners, and accustomed to a life in which most of the work was done by Negro slaves. . . . Household servants were plentiful, so that members of the planter's family did not have to exert themselves in labor in any way. For example, there were no screened doors and windows, and if a member of the family wished to read, talk, take a nap, or sew free from flies or mosquitoes, there was always at hand a slave to fan away the pests. . . . Many of the members of Congress from the South were slave owners.

"As time passed, the people of the South thought less and less of ever freeing their slaves. In the North the number of people who were opposed to slave owning in the nation became greater and greater. As anti-slavery feeling grew in the North, the leaders of the South began to fear that some day a movement would be started in Congress to free the slaves. To block such a plan, they wanted the numbers of "free" and of "slave owning" states in the Union to be kept even. Each state has two Senators. With as many Southern Senators as Northern ones the South would always have enough votes in the Senate to protect slavery. When Missouri asked to be admitted to the Union, in 1818, a long and bitter debate took place in Congress. Should Missouri be admitted as a slave state? A large part of the settlers in Missouri had come from the South and had taken their slaves with them. They were in control in the state, and they wanted it admitted as a slave-owning state. Many Northern members of Congress were opposed to the admission of a slave-owning state so far north. They feared that the admission of Missouri as a slave state would result in opening up the remainder of the Louisiana Purchase territory to slavery. This was before Texas and the Mexican lands of the Southwest had become a part of the nation. It was finally agreed, in 1820, that Missouri should be admitted as a slave-owning state, but that no other slave-owning state should be made from lands north of the long southern boundary line of Missouri. Maine had asked for admission as a free state, and she was allowed to enter the Union as an offset to Missouri. . . . The agreement is known as the Missouri Compromise, or the Compromise of 1820.

"After the Missouri Compromise the balance between the states was kept about even all the time. . . . Then came the annexation of Texas, which had never had a territorial government under the United States. It came in as a slave-owning state, in 1845. The number of slave-owning, or
slave-labor, states and free states was now equal: fifteen of each. . . . All the while things were happening that served to stir up bitter feeling between the people of the two sections. A number of persons in the North who were opposed to slavery began to write articles and to make speeches against slave owning. William Lloyd Garrison was one of the most active. In Boston he published a paper which he called The Liberator. It was devoted to the anti-slavery cause. In it Garrison urged the freeing of all slaves at once, without paying the owners for the property so taken. In it, too, Garrison called the slave owners cruel and criminal men. It seemed that there was nothing too unkind for him to say about the leaders of the South and all slave owners.

"Anti-slavery men sought to stir up the people of the North by stories of cruelty to slaves. They told of slaves' being beaten, of fugitive, or runaway, slaves' being hunted with dogs, of laws that required the slaves to be in their cabins after nightfall, of laws against teaching slaves to read and to write, and of the separation of families when slaves were sold. All of these stories were true in part; but the stories of the anti-slavery people made it appear that the life of the slave in the South was one long period of suffering. And that was not the truth. As a matter of fact, on most plantations the kindest feelings existed between the slaves and their master. The children of the planter and of the overseer played with the slave children, though the Negroes were never regarded as equals. The masters treated the slaves with kindness. They gave them plain, wholesome food and kept them well enough clothed. . . . Knowing that kindness and not cruelty was the rule in handling slaves, the people of the South resented the stories that were told in the North.

. . . Another cause of bad feeling lay in the fact that many people of the North encouraged and helped slaves to run away from their masters. Some of the non-slave states passed laws to prevent a slave owner from recovering his runaway slaves in those states. It sometimes happened that a slave owner or his agent was mobbed when he went to some town in the North to recover an escaped slave. . . . An organized system for aiding slaves to escape to a non-slave state or to Canada was known as "the Underground Railroad." . . . Escaping slaves would be hidden by day. At night they would be passed on from one home or town to another until pursuit was hopeless.

"A few of the anti-slavery people of the North favored an uprising of the Negro slaves against the white people of the South. Such persons were very few indeed; but there were enough of them to arouse a great dread in the minds of the people of the South, for in many sections of the South the Negroes outnumbered the whites. An uprising had occurred against the French in Haiti, and it had resulted in the death of all the whites there. And at one time in Virginia there was a little slave insurrection which was not controlled
before sixty whites - men, women, and children - had been killed.

"Franklin Pierce of New Hampshire became president in 1853. In the next year a bill was passed by Congress to provide for territorial governments in Kansas and Nebraska. This law was called the Kansas-Nebraska Act. . . . The Kansas-Nebraska Act repealed the Missouri Compromise. Further, it provided that the question of slavery should be settled by the citizens of the new territories when they should apply for admission to the Union. Immediately there began a race to Kansas between those who wanted to make it a slave state and those who wanted to make it a non-slave state. Settlers from the South moved in with their slaves, while settlers from the North poured in, determined that slavery should not be permitted in Kansas. Trouble began immediately in the territory and continued until war had begun between the North and the South. . . . So many lives were lost that the territory became known as "bleeding Kansas."

"In 1857 the Supreme Court of the United States decided a case that helped to hasten the coming of war. A Negro named Dred Scott was taken North by his master and held as a slave where state law forbade slavery. It was argued that Dred Scott had become free upon being taken into non-slave territory. The Supreme Court decided that Dred Scott had not become free, but remained a slave. This meant that a slave owner could take his slaves into any of the territories of the United States and keep them as his slaves, just as he might carry along and keep his watch.

"Abraham Lincoln appears. . . . In one of his speeches Lincoln said: "'A house divided against itself cannot stand. I believe that this government cannot endure permanently half slave and half free; I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing or all the other." Lincoln was one of the leaders of the Republican party which had been organized in 1854 to oppose the extension of slavery in the territories. In 1860 Lincoln became the candidate of the Republican party for President.

"Meanwhile the break between the North and the South was being hurried by a number of happenings. The strife continued in Kansas; the slave owners found it more and more difficult to have runaway slaves returned to them, once they had escaped to the North; the leaders in some of the states of the South were talking more and more about leaving the Union; the people of the North were being stirred by the picture of slavery given in a recently published book called Uncle Tom's Cabin; and hard words were being passed by both sides in the newspapers, in Congress, and in speeches throughout the country.
"John Brown was a Northern man whose mind was filled with the one idea that he must do something to free the Negroes. He had taken part in Kansas in the fighting between the pro-slavery settlers and the anti-slavery settlers. Now he planned to seize the United States arsenal at Harpers Ferry, Virginia, gather the Negroes of the surrounding country about him, arm them, and turn them loose on the white people of Virginia. It was his hope that there would be a general uprising of the slaves throughout the South. . . . Then, one night in October, 1859, he seized the arsenal. He held it for a short while, but was soon captured by a Federal force under the command of Colonel Robert E. Lee. Brown was tried for treason against the state of Virginia and was convicted and executed. . . . . . . . . . . . . . . . . . . . . .

In the campaign of 1860 the leaders of the South made it plain that the election of a Republican President would cause some of the Southern states to leave the Union. Lincoln was elected, to become President in March, 1861." (pp. 305-320).

On page 342 there is the following statement concerning the Emancipation Proclamation:

"On January 1, 1863, Abraham Lincoln issued a statement called the Emancipation Proclamation, saying that all the slaves were free in those states or parts of states that were still fighting against the Federal armies. Naturally this proclamation had no effect in freeing any slaves until the Federal armies actually overran the land. At the end of the war the Constitution was amended so as to insure freedom from slavery in all parts of the United States."

The events following Lincoln's death are thus described by the author:

"The Vice President, Andrew Johnson of Tennessee, became President on the death of Lincoln. He began to have new state governments set up in the South. His purpose was to readmit promptly to the Union the eleven seceded states. There were a few leaders in the North who felt that it should not be easy for the states of the South to reenter the Union. They felt that the South must be punished for its secession. These leaders in Congress were strong enough to have their plans accepted in place of the plans of the President. The result was very sad for the South for many years. The white men of the South who had served the seceded states or the Confederate government in any way had their right to vote taken from them. The Negroes were made citizens and were given the right to vote by Amendments to the Constitution. Thus the leaders of the South were denied the right to vote and to hold office, while these rights of citizens were given to hundreds of thousands of Negro men who had just been freed. A few of the people of the South had remained on the side of
the Union. These still had the right to vote and hold office. Some of them became leaders of the Negroes in politics and helped in the fraud and dishonesty that soon became so common in the governments of the states of the South. These Southerners were called "scalawags."

"There appeared also in the South a number of men from the North who came to lead the Negroes and to shape the politics of the South for their own ends. They were called "carpetbaggers" because many of them came to the South with all their belongings in a carpetbag. The governments set up by the Negroes, the scalawags, and the carpetbaggers were protected by Federal soldiers who were sent into the South for the purpose. The scalawags, the carpetbaggers, and the Negroes piled up vast public debts on the states of the South, for which the people of the South received little or nothing. Some of the states have not yet paid all the debts that were made by these reckless governments. . . . By 1870 all the states of the South had been "reconstructed"; that is, they had done all the things required by Congress for being readmitted to the Union. Among the things each had to do was to accept the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution. The Thirteenth Amendment provided for freedom for all persons in all parts of the United States; The Fourteenth, for making citizens of the Negroes; and the Fifteenth, for making voters of the Negroes.

"The Reconstruction days in the South were among the darkest and most hopeless that the South had ever known. The white people were ruled and governed by ignorant Negroes and dishonest white leaders who were making themselves rich through plain theft in office and through contracts. . . . In 1872 the right to vote and to hold office was given back to most of the people of the South from whom it had been taken. Thereafter the whites regained control of their state and local governments." (pp. 348-351).

SUMMARY OF FINDINGS

Four of the fifth grade textbooks refer to the Negro. These books contain nine references to, and two pictures of Negroes. One book capitalizes the word 'Negro' and the others do not use the word.
CHAPTER IV
NEGRO-CULTURE CONTENT FOUND IN TEXTBOOKS USED IN THE SIXTH GRADE

A basic reader, two supplementary readers, a music book, speller, civics, two histories, a geography, health book, arithmetic, English and writing book are prescribed for use in this grade.

READERS:
(Supplementary)

(2) Freeman, Frank N., and Johnson, Eleanor M., Child-Story Readers, Sixth Reader. Lyons and Carnahan, Publishers, 1936.


MUSIC: Same as for grade five.

SPELLING:

CIVICS:

HISTORY:


GEOGRAPHY:

HEALTH:
The Negro is mentioned in the following seven books:

Spelling For Everyday Use, First Lessons in Georgia History, Fact and Story Readers, Book Six, Citizenship Readers, Makers of America, Old Europe and Our Nation, Child-Story Readers, Sixth Reader, and Elementary Music.

SPELLING FOR EVERYDAY USE. On page 96 we find the word 'Negroes' spelled as follows: 'negroes'.

FIRST LESSONS IN GEORGIA HISTORY. Under rules for the colony of Georgia we find the following on page 38:

"Among the rules for the new colony was one that prohibited the sale of rum and the use of negro slaves."

With reference to Negro slavery in the colony of Georgia the author states:

"You will remember that the Trustees had forbidden the use of negro slaves in Georgia. This produced much dissatisfaction among the settlers. They knew that the people of South Carolina had slaves, and that all the other colonies had them. Even Massachusetts, Rhode Island, Connecticut, and New York allowed negro slavery. It seemed unfair for Georgia to be the only colony where slavery was prohibited. The result was that new settlers did not wish to come to Georgia, and many of those who were already there were dissatisfied. Many petitions were sent from time to time to the Trustees to allow the colonists to have slaves, but for fifteen years they remained firm in their refusal. The colonists determined to evade the law, however, and many of them hired negro slaves from their owners in South Carolina, for a hundred years or during life, paying the full value of the negroes in advance, the owner agreeing to take them back in case of trouble. In some instances
negro traders came to Savannah with slaves and sold them openly to the boldest of the colonists, who declared they would leave Georgia if they were not permitted to keep slaves. Several negro servants were purchased for the Bethesda Orphan Asylum by James Habersham; and George Whitfield declared it was a Christian act to bring negroes from Africa and convert and civilize them, even if they were made slaves. At last the Trustees saw they must yield, or the colony would suffer. They agreed that slavery might be introduced into Georgia provided the slaves were taught no useful trade that would interfere with white citizens; that inhuman treatment should be prevented; that religious instruction should be given them; and that they should not be compelled to work on Sunday. Under these conditions negro slavery was made legal in Georgia in 1749." (pp. 74-76).

Facts concerning Georgia's population are given in the following paragraphs:

"We now come to the end of the twenty years for which the Trustees had held the charter for Georgia. There were between four and five thousand people in Georgia, of whom fifteen hundred were negro slaves." (p. 81).

"In 1752 an important addition was made to the colony of Georgia. A body of Congregationalists from Dorchester, South Carolina, secured from the authorities of Georgia a tract of land, halfway between the Savannah and the Altamaha, in what is now Liberty County. In December of that year a few families with their servants arrived and took possession. Others followed until the colony at that place consisted of three hundred and fifty whites, with fifteen hundred slaves." (p. 83).

"The white population of Georgia now amounted to six thousand people. There were about thirty-five hundred slaves in the province, most of whom were employed on the rice plantations along the coast." (p. 98).

The following reference is found on page 113:

"James Wright had been governor of Georgia for ten years. He had purchased valuable lands, owned many negro slaves, and cultivated several plantations."

Events at Savannah during the Revolutionary War are narrated as follows:

"Late in December, 1778, the British fleet from New York, under Colonel Campbell, entered the Savannah River and anchored below the city... The British commander thought the American position too strong to be attacked in front, and determined to find a way through the swamp by which he
could pass around their lines and attack them in the rear. By chance he met an old negro man named Quash Dolly, who knew the roads and pointed out a path leading directly through the swamp. This path had been left unguarded. Colonel Campbell posted his artillery and drew up part of his force in line of battle before the American lines, as if about to make an attack, but secretly sent his light infantry on the path through the swamp, with the old negro as a guide. While the Americans were engaged with the enemy in front, the regiments that had been sent through the swamp suddenly appeared on their flank and in the rear. . . . Surrounded and outnumbered, the Americans fought gallantly, but resistance was vain, and they were driven from the field." (pp. 139-140).

On page 154 the author continues:

"General Prevost, in Savannah, hearing that the French fleet had come, sent orders for all outposts to fall back into the city, and for all boats to retire up the river. He began to fortify the city thoroughly, working the soldiers, sailors, and a large body of negroes night and day."

The author describes Savannah's condition after a bombardment as follows:

"Savannah had been reduced to a state of desolation by the bombardment. It had only four hundred and thirty houses in all, and these were mostly wooden structures. A number had been blown up by the bombs, and some had been burned. The churches and public buildings had been turned into hospitals, storehouses, and barracks. The private houses had been so polluted by the presence of soldiers and negroes, and the streets had been so neglected during the siege, that the entire city was in danger of an epidemic. To make the matter worse, smallpox broke out in one part of the city, and the negro slaves, who had been armed and put to work upon the trenches during the siege, refused to return to their ordinary labors. Sir James Wright set to work to vaccinate the negroes and to clean the city in order to secure the health of the unhappy people." (pp. 164-165).

The author continues on page 198:

"No correct estimate can be made of the losses of the citizens of Georgia during the Revolutionary War. A great many negroes and other property were carried off. . . . The accounts of that time say that seven thousand persons left Savannah when the British surrendered the city. Of these, twelve hundred were British soldiers and loyalists, and five thousand were negroes. Three fourths of all the negroes in Georgia were carried off by the British, leaving but few to work the farms and rich plantations of the State."
The following discussion of cotton is found on page 208:

"The cotton which grows everywhere else in Georgia is called the short-staple cotton, and its lint adheres very firmly to the seed. There was a machine for cleaning the long-staple cotton, but the upland cotton had to be picked from the seed by hand. A negro could not clean more than a pound of upland cotton in one day."

"The invention of the cotton gin exerted great influence upon the condition as well as upon the history of the South. All the cotton that was raised could now be used. Hence the planters began to open new farming lands. This called for more slaves to work the soil; consequently the number of slaves in the South increased rapidly." (p. 213).

Under a picture labelled "Negro Quarters" we find the following:

"The negroes belonging to the plantation lived in small houses, generally built in a row, and called the "negro quarters." Being well treated, they were free from care, and were therefore happy and devoted to their masters. After the day's labor they had their simple sports, such as dancing, playing the banjo, and 'possum hunting. They were fond of singing, even at their work. At night around the fire in "the quarters," or at their meetinghouses, they would sing their melodies in rich, musical voices. The white children liked to play around "the quarters" and listen to the stories of "Brer Rabbit" and "Brer Fox" related by the old negroes." (pp. 232-233).

The question of slavery is discussed on pages 268 through 271 as follows:

"As the years passed, the State of Georgia increased in population and importance. . . . By 1850 the population had reached nine hundred thousand, and was annually increasing. Of course there were many slaves in Georgia, as there were in all the Southern States. Over half of the total population of Georgia were negro slaves. They worked in the cotton fields, slept in the quarters, were cared for by their masters on the plantations, and were as happy as their condition would permit.

"In the history of the United States you will learn that slavery, especially in California and in the western part of our country generally, had by this time become a cause of bitter contention between the North and the South. There were many people in the North who declared that slavery should not be allowed to spread into the western territory, but should be confined to the Southern States where it
already existed. Abolition societies were formed in many places in the North for the purpose of abolishing slavery altogether. The disputes over the slavery question caused much bitter feeling in Congress. The members contended over the admission of California as a State with or without slavery, over the organizing of the territories and the settlement of the slavery question in them, and over the laws for the arrest and return of runaway slaves.

"... The position taken by the Southern States on the slavery question was very simple. They maintained that the holding of slaves was a question that each State had a right to decide for itself, and that this right was one of the things reserved by the Constitution of the United States to the States themselves. ... If the Northern States did not desire to have slaves they had a right to abolish slavery in their own limits as they had done. If, on the other hand, the Southern States desired slavery in their limits, they had a right to hold slaves, as they were doing, and the Northern States had no constitutional right to interfere.

"While the controversy was going on, a convention of delegates from various parts of Georgia met in Milledgeville to consider the situation. A committee was appointed to draw up a report for the convention. This famous report was written by Charles J. Jenkins, and was known as the Georgia Platform. The report declared that Georgia was attached to the Union; it regretted the agitation of the slavery question, and insisted on the right of the States to settle the matter for themselves; it declared the willingness of the State of Georgia to abide by the compromise measures of Henry Clay; it announced that the State of Georgia ought to, and would, resist any action of Congress that would disturb the safety and violate the rights and honor of the slave-holding States. The meaning of all this was that Georgia would stay in the Union as long as it could with honor and safety to itself, for the people loved the Union and did not want it broken.

"Among the most brilliant advocates of the rights of the States to settle the question of slavery for themselves was Robert Toombs, at one time a United States senator from Georgia. ... As the controversy over slavery in the territories grew more bitter, and as the abolitionists grew more determined to abolish slavery everywhere, and as the rights of the Southern States seemed more and more endangered, Toombs grew more positive in his declaration of principles."

In speaking of Georgia's loss as a result of the Civil War, the author states:

"By the war the State lost three fourths of its wealth, including slaves valued at nearly three hundred million dollars." (p. 298).
On page 302 he adds:

"With the army a large number of Northern men also came to Georgia. Some came to make their homes here and to take a part in building up the State. A great number, however, were mere adventurers, who had no real interest in Georgia, and whose only object was to plunder the State by getting the support of the negroes and securing the public offices. These adventurers were appropriately called "carpetbaggers." Many of them came as agents of the Freedmen's Bureau, which had been created by Congress to look after the interests of the negroes. One of these Bureaus was established in every important town, and they soon acquired great influence with the freedmen."

The author writes of the period of reconstruction in the following manner:

"The period of reconstruction is a very sad epoch in the history of Georgia, as well as in the history of every other Southern State. It was a trying time. There were Federal soldiers stationed in nearly every Southern city for the purpose of keeping order. These soldiers were present at the polls in all elections to see that the negroes could freely exercise the right to vote. While the negroes were now given the right to vote, there were a great many white men who were denied that right, on account of the part they had played in the war.

"The negroes were free, and many of them were lawless and dangerous. A great many stayed on the farms with their former masters, but there were some who were vicious as slaves, and were now more vicious as citizens. There were not many of those, it is true, but when they were influenced by the carpetbaggers from the North and the designing politicians at home, they became a great menace to the peace of the community.

"To control the negroes and defeat the plans of the unscrupulous white men, there arose the Ku Klux Klan. It was a secret society composed of the white men of the South. . . . If a bad negro or an evil white man was giving trouble, he soon found a note nailed to his door telling him to leave the community or suffer the consequences. He generally left." (pp. 305-306).

Section one of article eight of the Constitution of the State of Georgia (p. 346) reads as follows:

"1. COMMON SCHOOLS.— There shall be a thorough system of common schools for the education of children, as nearly uniform as practicable, the expenses of which shall be provided for by taxation, or otherwise. The schools shall be
free to all children of the State, but separate schools shall be provided for the white and colored races."

**FACT AND STORY READERS, BOOK SIX.** The only item relative to the Negro found in the basic reader is a picture (p. 343) of a king with a black servant standing over him holding an enormous fan.

**CITIZENSHIP READERS, MAKERS OF AMERICA.** This supplementary reader mentions the Negro in several places.

"Some incidents from the life of Jefferson will show more clearly some features of the customs of that period. In 1770, when he was practicing law, his old home at Shadwell caught fire and burned down. When word was brought him of this disaster, his first thought was for his precious books, and he eagerly asked if they had been saved.

"No, massa," said the ebony servant. "Dey is all burned up; but de fire didn't git yo' fiddle. We done sabed dat." To the simple-minded negro a fiddle was of more value than a mere stack of books." (pp. 25-27).

In discussing a tour of Ohio, Kentucky, and other states by James Madison, the author states:

"One incident of the journey is told by Monroe himself. He had spent the night at a hospitable house, but was eager to be off very early the next morning. Before daylight he called his negro servant: "Sam, get up and take a look out of doors to see what kind of day we have to travel in." Sleepy-headed Sam stumbled around in the darkness for awhile, then reported: "Hit er powerful dark mornin', Marse Jeema, and it smell of cheese." Sam had opened the door of a cupboard instead of the outside door!" (p. 35).

The author describes the events leading up to the invention of the cotton gin as follows:

"There gathered one day in the year 1793 a party of distinguished guests at the beautiful plantation of General Greene on the Savannah River. . . . Conversation among the visitors turned naturally on the crops, and in that year the conditions in Georgia were far from flourishing. . . . "They grow good cotton, excellent cotton," one planter declared, "but where is the use in growing cotton crops for sale when only a pound of green seed-cotton can be made marketable by one man's work in a day? It doesn't pay for his keep. I'm almost inclined to join the abolition movement that seems to be growing in the South and give up
keeping negroes. Every slave I own is money out of my pocket, especially if I go on raising seed-cotton." The others agreed with him, though they could not well see how they could throw off the responsibility for the negro by simply making him free.

"We should have to support him even if we did free him," another planter declared. "For he has nothing to live on, and unless we keep him on our hands he will die or become a menace. Better keep him at cleaning seed-cotton even if the few cents we get for the pound a day he cleans is a dead loss. But how it would change things here in Georgia and the whole South if we had something decent to separate the cotton and the seed!"

"Well, then, why don't you go to work and get up something that will do it, gentlemen?" exclaimed Madam Greene, with true Rhode Island thrift. "Your shiftless negro folks throw away or spoil enough to keep them in luxury. Put on your thinking-caps and get up something that will do the work."

"You may be sure that young Whitney was very proud of his success when he exhibited to a select number of Madam Greene's planter friends the results of his experiments. . . . It must not be forgotten that the cotton-gin had much to do with the Civil War. As the cotton could be so rapidly cleaned, greater amounts were raised. This required more slaves to work on the plantations, and the slave-trade increased." (pp. 114-120).

The chapter "Old Hickory" contains the following statement found on page 286:

"The territory of Florida was then owned by Spain, but in the forests and swamps were a number of Creek Indians, runaway negroes, and the Seminole Indians, who had given a great deal of trouble to the people of Georgia."

Of Mark Twain, the author says:

"Mark Twain was born in the town of Florida, Missouri, but during most of his boyhood lived at Hannibal, on the Mississippi. Here he became acquainted with the various characters of whom we read in Huckleberry Finn and Tom Sawyer. He knew the river pilots, the "niggers" and the vagrant train of sharpers who cheated the river towns." (p. 358).

OLD EUROPE AND OUR NATION. The authors have the following to say anent the beginning of civilization:
"The first people to grow out of their savage ways of living were the Egyptians and the Babylonians. The Egyptians lived in northern Africa, along the banks of the River Nile. . . . The Egyptians and Babylonians learned to do many things that we do today. They had governments. Their kings lived in magnificent palaces adorned with paintings and sculptures. They knew how to read and write and had great libraries of books written on rolls of paper and on thin blocks of rock and clay. They studied arithmetic and geometry and knew how to measure land. They could spin and weave and make cloth of cotton and wool. They could make rings and bracelets as beautiful as any that our jewelers make today." (pp. 5-6).

On page 37 Egyptians of light complexion are shown building a pyramid. Another picture (p. 41) shows tribes from the Sudan, far up the Nile, bringing tribute to the Pharaoh.

Continuing the discussion, the authors state on pages 44 through 46:

"Civilization began in the Valley of the Nile River. . . . The fertile Nile valley made Egypt the home of the first civilized people. The Egyptians developed a number of vegetables and grains. Flax was grown to obtain fibres for the spinning and weaving of cloth. A number of animals were tamed. A government was worked out with a king for ruler. Social classes grew up, dividing the people into nobles, peasants, and slaves.

"The Egyptians also developed trades, art, and architecture. The pyramids were their largest buildings. An interesting religion was created and beautiful temples were erected as places of worship. These early people invented an alphabet, paper, and methods of writing. They wrote books, and built libraries. The Egyptians studied the stars, developed astronomy, and invented a calendar and a clock. They developed trade by means of barter, and extended commerce by building seagoing ships."

One black soldier appears on the picture (p. 137) of Hannibal's march through the Alps.

The following discussion of Hannibal is found on page 138:

"Hannibal was one of the greatest generals in history. He defeated all the armies that Rome could raise. He
stayed in Italy for fifteen years, and the Roman generals
could not beat him. And still, with all his victories,
Hannibal did not win the war. Hannibal thought, before he
got to Italy, that the Italian peoples would be glad to
revolt against Rome and join him. He went to Italy counting
on their help. But the Italians stuck to Rome because she
had treated them well. Rome won the war because her Italian
subjects were loyal even when she was beaten and helpless.

"Scipio, the best Roman general, said that the way to get
Hannibal out of Italy was to send an army to attack
Carthage. The Romans followed his advice, and the Cartha-
ginians made Hannibal come home to defend his home city. He
returned, but he no longer had a good army, and Scipio beat
him, and captured Carthage."

An account of Prince Henry's exploration of Africa is
set forth in the following paragraph:

"In 1394, ... a son was born to the King and Queen of
Portugal. He was given the name of Henry, and when he be-
came a man he took such an interest in discovering and ex-
ploring strange lands and seas that people called him the
Navigator. ... Prince Henry had been a soldier in Africa,
and he determined to explore it. When he began his work
Europeans knew nothing about Africa except a narrow strip
of land in the north, along the Mediterranean shore, and a
portion of the coast of Morocco. ... In spite of the
superstitious terror of the sailors, Prince Henry's ships
sailed year after year farther southward along the coast of
Africa. They found no boiling ocean, no sea monsters, no
magnetic mountain. They did not find the kingdom of Prester
John. But they did find ignorant natives with gold and
ivory to sell. They bought the gold and ivory for articles
of little value, for trinkets and knives and cloth; and
after a little while they began to capture some of the
natives and sell them in Europe as slaves." (pp. 363-367).

Three Negroes are shown in the picture (p. 452) of

CHILD-STORY READERS, SIXTH READER. "Hannibal With The
One Eye" is the caption of the following story:

"When the city of Rome was built, she was like a little
wave rising up among the other waves of the sea. But as the
years rolled on, the power of Rome rose up bigger and bigger,
... higher and stronger than all the other waves in the
sea. The other cities in the world, that were like the
little waves, knew that she was greater than they were, and
many of them feared her and wished to destroy her before
she swallowed them up. Now the city of Carthage in Africa
feared and hated her most. Many battles took place between the Romans and the dark-skinned men of Carthage, and the Romans were the victors.

"Then one day a little dark boy was born in Carthage, called Hannibal. When he was nine years old, his father, Hamilcar, made ready to lead the men of Carthage into battle, for he was a great general. The little Hannibal said to his father: "Take me, too!" The big Hamilcar looked down upon the little Hannibal and thought: "One day he will be big enough to fight the Romans." Then he took Hannibal into the temple and told him to lay his hand on the altar. "Now," said Hamilcar, "swear to be the enemy of Rome all your life."

"Hannibal swore the oath. When he grew up, he never forgot it. He was the greatest general in Carthage, and the greatest enemy Rome ever had. He had only one eye, but he saw farther with it than most men see with two. He got together a great army of men with black skins and brown. He got horses and elephants, too, and sailed away from Carthage to fight Rome. Rome heard that he was coming to take her and prepared herself, for she knew that Hannibal was one of the greatest generals in the world.

"Before he could get to Rome, Hannibal had to march through Spain, and on the way many Spaniards joined his army. So now he had black men and brown men, and horses and elephants, and Spaniards in white tunics with purple borders. Before he could get to Rome, Hannibal had to march through Gaul, and the Gauls also flocked to join his army. . . . Before he could get to Rome, Hannibal had to cross the Alps. Oh, those great mountains, with their snowy tops and cold white mists! . . . Yet over the Alps he went with his army, his black men and brown men, his horses and elephants, his white and purple Spaniards, and his wild, naked Gauls. They met savages who fought with them, and snowstorms that blinded them, and icy winds that froze them, and mists in which they were lost. But in fifteen days Hannibal got his great army over the Alps. Rome heard he was coming, and sent out her army under two generals, Fabius and Minucius. Now Minucius was young and brave and rash, and Fabius was old and wise and patient. Minucius said: "Let us attack Hannibal in a great battle!" But Fabius said: "No, let us lie in wait in the mountains, and not come to open battle with him. For if we just hold him in check among the hills and valleys which we know so well, and which are strange to him, at last he will be tired out."

"Minucius hated this advice, but for a time let Fabius have his way. Hannibal could not draw the Roman army into open fight. His army was on one hill, and theirs on another. When he showed himself on his hill, they showed themselves on theirs; when he moved on towards them, they disappeared and moved a little away; and by no means could Hannibal meet them and fight them.
"Then he thought of a strange trick to drive the Romans off their hill. In the night he got two thousand oxen, and fastened great flaming torches on their horns; and he sent a few men to drive them up the hill. At first the oxen went softly up the hill, with their torches burning steadily on their heads; . . . But presently the torches burnt down to the roots of their horns, and the oxen felt the fire and became mad with pain, and they rushed up the mountain with flaming foreheads and tails, scattering fire on all sides. The Romans on the hill were terrified and hurried away, and Hannibal came up and took the hill from which he had driven the Romans.

"When the Romans found out the trick, they were all angry with the old patient Fabius who had not let them fight Hannibal, and Minucius said: "You see, Fabius, how useless all your wisdom was!" The old Fabius was in disgrace at Rome, and Minucius was allowed to have his way with his half of the army. Minucius marched out with his men to meet Hannibal in open battle; but Hannibal knew that he was coming, and had hidden bands of men in the ditches and the hollows of the land. Then with the rest of his men he met Minucius, and as they were fighting, the black men rose up from the ditches and surrounded Minucius on all sides. Fabius saw it all from the camp, and he cried:

"Now, my brave soldiers, let us help Minucius with all our strength, for he loves Rome and is a brave man, and this is not the hour to blame him for his mistakes." Then Fabius led on his men as though he were a young man, and not an old one; and he pushed his way through Hannibal's black troops, and saved Minucius, and Hannibal had to fall back. As his men fell back, Hannibal pointed to the old wise Fabius and said to his friends: "Look! there is the cloud full of thunder which has burst upon us from the mountains."

"So Fabius saved, not only Minucius, but Rome, from Hannibal; for, some time after this battle, Hannibal had to return to Carthage, which was being attacked by another army of Romans who had sailed over the sea. In his own country Hannibal was defeated, and had to fly away and take refuge with a king in a foreign country. The Romans demanded of the king that he should give Hannibal up to them. But Hannibal, . . . took from his finger a golden ring, in which a strong poison was hidden; and rather than fall into the hands of the Romans, . . . he drank the poison." (pp. 13-18).

This joke is found on page 82:

"Chickens sah," said the negro, "is de usefulllest animal dere is. You c'n eat 'em fo' day is born an' ater dey's dead."

On pages 105 through 114 there is a story which tells how a white man, a black man, and Jock, a dog, went crocodile
The cause of Southern hospitality is set forth in the following paragraph:

"In the southern colonies, most of the people lived on large plantations of several thousand acres, and were usually three or four miles from their nearest neighbors. Each plantation had its slave cabins, barns, granaries, . . . and sometimes even a country store. There was also the master's house, often called the Great House. . . . Because the roads were so poor and the country was so thinly settled, plantation life must have been very lonely at times. For this reason, any one traveling through the South was given a warm welcome at the plantation houses. The planters and their families entertained strangers with the best they had; and in return were glad to hear news from the outside world. Some planters even stationed a negro where the nearest road passed the plantation. This slave was instructed to stop travelers and to invite them to rest at the master's house, and to be his guest for a time." (pp. 269-271).

On page 303 there is a cotton field scene with Negro workmen.

The 'little dictionary' in the back of the reader contains the following definition:

"Kaffir, a member of an intelligent and powerful negro race of South Africa." (p. 477).

**ELEMENTARY MUSIC.** This book contains the song "Old Folks At Home." The words of the chorus are:

"All the world is sad and dreary everywhere I roam; O darkies, how my heart grows weary, far from the old folks at home." (p. 189).

**SUMMARY OF FINDINGS**

Seven sixth grade textbooks contain references to the Negro. Negroes are referred to in thirty-two instances, and there are seven pictures in which Negroes are shown. Four of these books write the word 'Negro' with a small 'n', and three do not use the word 'Negro'.
CHAPTER V

NEGRO-CULTURE CONTENT FOUND IN TEXTBOOKS USED IN GRADE SEVEN

A basic reader, one supplementary reader, a music book, agriculture book, speller, civics, history, geography, a health book, arithmetic, and English are prescribed for use in grade seven.

READERS:
(1) Freeman, Frank N., Child-Story Readers, Seventh Year. Lyons and Carnahan, Publishers, 1929.

(Supplementary)

MUSIC:

AGRICULTURE:

SPELLING:

CIVICS:

HISTORY:
(7) Latané, Edith, and Latané, John, American History for Young Americans. Allyn and Bacon, 1935.

GEOGRAPHY: Same as used in grade six.

HEALTH:

ARITHMETIC:

ENGLISH: Same as used in grade six.
Six of the textbooks for seventh grade refer to Negroes.

They are Fact and Story Readers, Book Seven, Civics and Citizenship, Advanced Geography, American History for Young Americans, Pleasant and Profitable Farming, and Applied English Grammar.

FACT AND STORY READERS, BOOK SEVEN. The following story is entitled "The Woodhaven Goat":

"Major Worthington was smoking his pipe upon his broad back porch at Woodhaven, and dozing in the balmy air of a faultless morning in May. . . . Well might he be content. His broad fields were already ribboned with the pale green of young cotton, and all hands agreed that the "stand" was perfect. . . . He had tried many experiments; he had run away and marooned with Isam in slavery time, had fought a duel before the war, and had bravely worn the gray as commander of that renowned organization, the "Worthington Guards."

". . . Today, the day of which the chronicler is called upon to write, no cloud dimmed the horizon of Crawford Worthington, late Major C. S. A., and still master of Woodhaven. But it was to be an eventful day. Isam was in the yard, under a broad elm, sitting on the well-swept ground and busy cleaning the Worthington case knives on a soft brick - an immemorial custom. His little black eyes, set deep within his wrinkled, complicated face, reflected the light flashed up by the polished steel, and he hummed softly a line from the old song, "My Gal's er Highborn Lady."

"Over in the orchard, at the far end of the broad back yard, an aged goat was browsing phlegmatically in the fence corners, and near the triple rows of beehives that were terraced upon plank shelving close to the backyard a strutting turkey gobbler drummed among his wives. . . . Presently the whole flock scattered in a panic, ran with lowered heads to the limit of the orchard, rose on wing, and sailed away.

". . . It was while making this final survey that his attention was attracted by the low-hanging branches of a cherry tree, deep green their verdure and seemingly succulent their leaves. He dismissed the turkey puzzle, and standing upon his hind legs, beckoned to the leaves with his long, flexible lip, a mute invitation that bore no results whatever. Jumping upon a lower hive, he rested his feet upon one above, and again strained his whole frame toward the aerial pasture. Then he mounted yet higher, and with his hind feet upon the topmost hive and body perpendicular, reached the coveted prize."
It was at this moment that Isam, suspending work, fixed his eyes upon the picture, and keeping them there, began to feel about for the knives. His low, earnest voice broke the stillness:

"Mas' Craffud! Mas' Craffud!" "Well?" The major mumbled the response from mere force of habit, his eyes still closed.

"Dere's gwine ter be trouble hyah, sho'ly. Ef dere's anyt'ing 'twix' you an' de baok do' up dere, better move hit -"

"What are you talking about, you black rascal? Get up from there!" "Mas' Craffud!" "Get up, I tell you, and open that gate! Don't you see Jerry coming with the plow?"

"Mas' -" "Get up!" the major thundered, and reached for his stick. Isam darted to the gate and opened it.

"... The goat, reaching too high, had upset the hive on which he stood, and sliding backward down the terrace, had carried several more with him.

A moment the surprised animal stood waist-deep in bees; then suddenly an electric shock went over him. He shivered, bit his flanks, his hind leg and hip; then he jumped ten feet, and, if Isam's account of the tragedy may be accepted, swore a great shrieking oath as he began to make a rapid tour of the orchard. Round and round the goat went, praying, cursing, and crying, the crouching negro in the yard watching him with straining eyes through the picket fence. The major's attention was arrested. He looked at the negro and then at the goat.

"What ails him, Isam? Say yo' prayers, an' say 'em quick, Mas' Craffud, fer ef dat goat come dis-er-way ter git shet er es mis'ry, dere's gwine ter be trouble." He was edging away toward the kitchen as he spoke. "Stop!" thundered the major. "What's all that stuff you are mumbling?"

"Pray fer him ter find er low place inter de cotton, Mas' Craffud. Listen at dat! Don' you hyah 'im callin' you, honey? 'Mas' Craft-t-t!'" And Isam gave an excellent imitation.

"The major did not have time to finish a laugh. A few scattering bees from the wrecked hives struck into the little group, and the mule, being the largest enemy, first received their attacks. He responded by launching out with his heels as fast as he could pick them up and put them down, gradually turning in a circle and becoming involved with the plow and lines. Presently he made a rush for the gate, and finding it closed, started on a wild career around the yard, gathering bees as he gathered momentum. Woodhaven for the
time being had been converted into a two-ring circus. The goat, with his horns laid on his back, had the orchard, and the mule the back yard.

"As the mule came round, the excitement increased, for the plow was swinging out on the chain traces, knocking over benches and tubs, skinning the shade trees, and thundering against the weatherboards of the buildings. Cut off from the porch, and driven from tree to tree by the plow, the major grew desperate. The detached kitchen, built on brick pillars, was the nearest shelter. Seizing an opportunity, he rushed to it, dropped on his knees, and crawled under just in time to escape the plow, which swept away the last vestige of the steps. Jerry had dived over the outer fence, and was viewing the drama from a constantly increasing distance.

"No one responded to the major's stentorian commands to open the gate. Most of them were delivered at a disadvantage, for his head was bobbing in and out as the flying plow and his efforts compelled; but they were loud and fierce enough to be heard half a mile. When he began to call Isam, in particular, a groan behind him drew his attention, and looking back, he saw the whites of a pair of eyes gleaming in the shadow.

"A mighty and elaborate imprecation begun at that moment was never concluded. The goat came over the orchard fence, with a foot of space between him and the palings - a comet from Capricornus, with ten thousand bees for a tail - and after one frantic round in search of relief, dodged the flying plow and went under the kitchen. It was this circumstance that interrupted the major's efforts to do justice to Isam's utter worthlessness.

"When the goat went under the kitchen, the major retained his presence of mind, and Isam lost his. The former, knowing that bees, when angry, follow a moving object, fell upon his face, shielding it with his arms. Isam, on the other hand, rolled out from the dark corner into the yard, and was knocked over as often as he attempted to arise, which was as often as possible; for to the infuriated goat all things were now explained. Isam was the cause of the dire disaster in which he had become involved. Therefore he fairly leaped in the air, and delivered his blows with a savage energy which would have proved fatal to anyone except an African.

"Isam got his enemy by the horns and tried in vain to hold him; but there were no rests or breathing spells - the bees attended to that. The man and the goat rolled over, half rose and fell, and mingled their voices like warriors of old engaged in deadly combat. In his dark hiding-place, the major, lifting his face a few inches, looked out through tears with a sudden delight at the negro's predicament, sobbing and choking with his emotion. When he heard the cry,
"Help, Mas' Craffud! Run hyah, Mas' Craffud!" he frantically beat the dry soil about him with his fist for some moments.

"Better for one to die than two; it's a long sight better," the major shouted when he caught his breath. The memory of the famous conflict with the deer in the swamp had returned to him. And then he added: "Stick to him, Isam, stick to him!" "Run hyah, Mas' Craffud! Help me turn dis goat loose!"

"There was a sound as of a man choking to death under the kitchen; and then between many sputterings and coughings came a hilarious shout from the major.

"Don't cuss, Isam, don't cuss! If ever a man had a call to pray, you've got it now. Stick to him, Isam, stick to him! Whoa, goat! Who-ee! The major fairly rolled over on his back and kicked the kitchen floor above him until exhaustion overcame him.

"The fight outside was not as long as the memorable one with the deer. Covered with bees, man and beast broke away and disappeared from the scene. The mule had crushed down a panel of the fence, and the goat passed through the gap like a flash of white sunlight. In the grove he met his hereditary enemy, ready for a tournament. He only shed a couple of quarts of bees on him and passed away, leaving the ram to start a circus of his own, which he immediately proceeded to do.

"Helen, who had made several brave efforts to go to her uncle's rescue, only to be driven back indoors, finally found the air outside clear enough of bees to permit her to approach the kitchen. She kneeled there and looked under.

"Uncle - Uncle Crawford - where are you?" She saw the old man still stretched out under there, sobbing like a child recovering from a fit of crying.

"Don't," he whispered, pushing a hand back toward her and keeping his face averted; "don't speak to me! I am just grazing apoplexy -"

"But where is Isam, uncle?" The portly form writhed in a sudden convulsion.

"Don't, I tell you!" he thundered. "Tell me something sad - tell me bad news. Go away - go away!"

"Helen obeyed the final command. After a while the major crawled out and came limping across the yard. Helen covered her face and turned away suddenly.

"Don't, my child, don't!" he pleaded. "If I laugh standing up, I'm gone. What? Can't find Isam! Why, I hear his
"I do, too, uncle, but we have searched high and low in vain for him."

"Nonsense; he can't be far away if we can hear him. Find him; he must be badly stung to say nothing of -" He stopped and pressed his sides, while he clenched his teeth. But Helen could not find Isara. That plaintive, pleading voice seemed everywhere, and the owner nowhere. It was as though all of him had been lost but voice, and go where she might that seemed to recede.

"The mystery was at last solved. A negro came into the yard for water. Presently he cried out in amazement. "Dah now! Laws-a-mussy! Hyah he, Miss Helen - hyah he down in de well!" And so it was. The desperate man had performed a very timely although very perilous feat. Maddened with pain, covered with bees, and fleeing from the face of the awful goat, he had leaped upon the well-curb, grasped the chain, and rattled down into the cool waters. He was triumphantly hauled up again; but he refused to leave his place of refuge until assured that the war was entirely over. A little vinegar and soda soon restored him to his usual size.

"It was many weeks before the goat could be tolled back into the yard. He would approach within three hundred feet, point his whiskers at the house for five minutes, and then go sadly away. But Isara never could, afterward, pass him in safety without a club.

"One day, however, the hungry animal came gingerly into the yard and accepted some cabbage leaves from the cook. Unfortunately, little Henry Clay had tied a string to a leg of one of those iridescent beetles commonly called June bugs, and released him to hear the "zooming" noise of his wings, so pleasant to the ears of Southern children on a plantation. The beetle made one rush for liberty, reached the end of the thread, and curved past the goat's ear with the speed of a rifle ball. Have goats memory? It is likely. This goat went through the fence, taking six palings with him, ran headlong into a horse stall, and hid in a dark corner. He came no more to the house.

"I know dea how dat goat feel," said Isam, in describing the incident to his Miss Helen. "Fus' time de chile zoon dat bug erroun' me, I was halfway ter de well 'fo' I catch mer bref. An' dat'a er fao'."" (pp. 268-281).

CIVICS AND CITIZENSHIP. The civics text contains very little relative to the Negro. We first find a picture (p.101) of "Federal Health Officials taking tests to determine
purity of Boston air." One Negro spectator is shown in the group.

"The thirteenth, fourteenth, and fifteenth amendments are called the civil war amendments because they grew out of that conflict. They place restrictions on the states. The thirteenth amendment prohibited slavery in the United States, the fourteenth gave the rights of citizenship to negroes, and the fifteenth forbade a state to deny the right to vote on account of "race, color, or previous condition of servitude." (p. 288).

The Georgia supplement contains the following article taken from the constitution of the State of Georgia:

"There shall be a thorough system of common schools for the education of the children, as nearly uniform as practicable, the expense of which shall be provided for by taxation, or otherwise. The schools shall be free to all children of the State but separate schools shall be provided for the white and colored races." (p. 54).

ADVANCED GEOGRAPHY. This textbook contains several pictures of, and references to, Negroes.

The first picture (p. 10) is a street scene in a native village in East Africa. On page 140 Negroes, engaged in the shipping of grapefruit at Tampa, Florida, are depicted. Next we find a picture (p. 211) of Negro workmen under a tobacco tent in Puerta Rico.

On page 234 we find the following statement:

"Throughout all the West Indies, Negroes are numerous. In Haiti they form by far the larger part of the population. Most of the labor for farming and other occupations is furnished by the Negroes or by natives."

Speaking of Colombia, South America, the authors state on page 252:

"While the white people form only a small proportion of the population, they make up the governing class. The Negroes and Indians do most of the work in the fields and on the plantations."

The Sudan or Northern Grassland. "The northern part of the Grassland area is known as the Sudan. It will probably
remain largely a black man's country. Here in the drier areas live the most progressive natives in Africa." (p. 346).

Figure 411 (p. 354) shows two natives of West Africa driving a tractor pulling huge logs. There is another picture on page 355 of natives carrying ivory to the wharves of Mombasa. The next illustration (p. 360) is a market scene in Luxor, Egypt.

Liberia. "Liberia, with an area about equal to that of Pennsylvania, is a republic founded early in the nineteenth century as a dwelling place for freed American Negroes who wished to make their home in Africa." (p. 362).

Georgia Supplement. Several Negroes in a Georgia tobacco market are shown in Figure 15, page 21. The next illustration (p. 27) is of "Watermelons, ripe and sweet" — with a Negro in the background.

Concerning Georgia's reduction of illiteracy the authors have the following to say:

"In 1931 Georgia reduced the total illiteracy of all its people, both white and colored, ten years of age and over, twelve percent, the largest proportionate reduction of any state in the Union." (p. 50).

The following mention is made of the State-supported institutions for Negroes:

"There are three institutions for negroes, the State Teachers and Agricultural College at Forsyth, the Georgia Industrial and Normal College at Albany, and Georgia State College at Savannah." (p. 50).

AMERICAN HISTORY FOR YOUNG AMERICANS. It is in this textbook that one finds more references to Negroes than can be found in either of the other books for seventh grade.

We first find a street scene in Rome at the time of her greatest power. Blacks and whites are pictured parading down the Appian Way. (p. 7).
Slaves... "A few African slaves had been brought by a Dutch vessel to Jamestown as early as 1619, but for more than half a century there were not many in the colonies. British ships had engaged in the slave trade as early as the days of Queen Elizabeth; they got the cargoes of slaves in Africa and took them usually to the West Indies.

"The business became so profitable that it increased rapidly, especially towards the close of the seventeenth century, and English ships brought many slaves to the North American colonies. New England had many ships and her captains wanted to share in the great profits, so they too brought over cargoes of slaves.

"By 1750 there were about 300,000 slaves in the thirteen colonies and slavery was permitted by law in them all. The Africans could not stand the cold climate of New England and they were not fitted to do the skilled labor needed there. So the number in New England was very small. In the middle states there were more, and they served chiefly as house servants.

"It was on the great plantations of the South that rough labor was needed in tobacco and rice fields and in rapid clearing of lands. Also the negroes could stand the hot sun better than white men. So the Southern planters bought slaves in such numbers that there came to be almost as many negroes as white men in Virginia, and more negroes than whites in South Carolina.

"So it was that the "colored people" came to us, not by their own will, and became a part of our life. Men knew and talked about the evils of slavery, but the Quakers of Pennsylvania were the only people who in those days opposed it very outspokenly." (pp. 126-127).

Continuing the discussion of slavery, the authors say:

"The original differences between North and South had been increased by the new business. The North had gone into manufacturing and the Northwest into food-raising. The South and Southwest had kept the plantation system and were raising a few great crops, tobacco, sugar, and, most important of all, cotton.

"More than the difference in business, however, was the difference in the labor employed. Massachusetts had freed her slaves during the Revolution, and all the other states north of Mason and Dixon's line had now made arrangements to free their slaves by degrees or by a certain date. The colder climate had never agreed with the negroes and they were not well suited to the kinds of industry that went on in the North. So these states had had few slaves except house-servants.

"Both climate and plantation labor had made slaves more desirable in the South. Thoughtful men then saw the various
dangers of slavery and wanted to abolish it. However, when
the cotton gin suddenly made slaves more desirable than
ever, many men began to look upon slavery as a necessary
evil. The Ohio River carried the dividing line between
freedom and slavery west to the Mississippi according to the
Ordinance of 1787.

"In 1790 the population of the North about equaled that of
the South, but soon the North was far ahead. Slave labor
always drives out free labor. Working men from Europe found
no opening in the South and always added their strength to
the North or Northwest.

"... The South was getting far outnumbered in the House
where population counted. But if she could hold her own in
the Senate, where number of States counted, she felt safe in
being able to prevent laws that would be hostile to her in-
terests.

"This was the situation when Missouri asked to come in as
a slave state. Nobody at that time thought of disturbing
slavery by act of Congress in any of the original states,
though many men thought it was a mistake to give it a foot-
hold in new territory.

"The bill to admit Missouri led to long and bitter debates
in House and Senate and throughout the nation. Southern men
spoke of slavery with deep regret. Since it already existed,
however, they felt that Congress had no right to legislate
it out of territory that belonged to the whole nation.
Southern men had already settled in Missouri, taking their
slaves with them, and it seemed an injustice to deprive them
of their property. Northern men said that slavery was an
evil and that the majority of the nation had a right to pre-
vent it from spreading.

"At last Henry Clay brought about a compromise. Missouri
was admitted with slavery, but Maine came into the Union as
a free state; thus the balance was kept. More than that,
however, it was agreed that slavery should never be per-
mitted in the rest of the Louisiana purchase lying north of
the parallel 36° 30'.'

"This compromise pleased most people. The South got
Missouri and Arkansas, which was admitted as a state in
1836, and the North kept slavery out of the rest of the
national territory. ... Unhappily, peace had not come to
stay." (pp. 285-289).

"The Slavery Agitation" is the title of the following
chapter: (At the beginning of this chapter (p. 350) there
is a picture of several Negroes picking cotton).
"You know that English ships, sometimes against the wishes of the colonists, had brought slaves to them. Of course, those who purchased and used slaves took a share in the responsibility for slavery and later some of the colonists themselves engaged in the slave trade.

"When the thirteen states became independent, they accepted slavery as a fact and countenanced it in certain laws. . . . Few thoughtful men in those days justified either slavery or the slave trade. They wanted to see an end to both, but that was easier to desire than to accomplish. It was not hard where the slaves were few, and we have seen that all the Northern States did get rid of their slaves before many years passed. Some were freed and some were sold south.

"In the South, however, what would become of the great numbers of negroes if freed? It was a serious problem. A noble effort to solve it was made by the American Colonization Society formed in 1816. It was a plan to send freed negroes to Liberia, on the west coast of Africa, and let them have a free state of their own under the protection of the United States government. Several thousand negroes were sent there, but they could not stand the climate and so many died that the plan had to be given up. Friends of the negro, both northern and southern, worked together in this scheme, and such statesmen as Madison, Monroe, Marshall, and Clay were among the presidents of the society.

"Many individual masters did free their slaves. In Virginia alone more slaves were freed by voluntary emancipation between the Revolution and the Civil War than were freed in the entire North by laws.

"Naturally, the presence of free negroes in the slave states made such complications that most Southern States had to forbid emancipation unless the freedmen were taken out of the state. This was not easy to do. John Randolph directed in his will that his slaves should be freed and that his executors should buy for them a large tract of land in Ohio. When the freedmen arrived at the border, armed men ordered them back and refused to let them enter. Indiana and Illinois passed laws prohibiting free negroes and mulattoes from settling within their borders. If the free negro was considered such a danger in the free states, is it strange that the slave states found him a danger too?

"Meantime cotton became "king" in the South and we have seen how that increased the economic gain from slavery. As it was so hard to get rid of the slaves and as they were increasing in value, the states of the far South came to regard slavery as a permanent institution.

"The English had gradually set themselves against the slave trade and slavery, and in 1833 the last slaves in the British Empire were emancipated. These were in the British
West Indies, and Parliament voted $100,000,000 to pay the owners. Most of the other European countries abolished slavery in their colonies.

"While in the United States there was, of course, great sympathy with the world-wide movement, slavery was still considered a question which each state must settle for itself. For many years the Quakers had opposed slavery in their quiet way, and many individuals were working against it, but political parties so far did not suggest disturbing it where it already existed.

"In 1831 William Lloyd Garrison founded in Boston the LIBERATOR, a paper whose object was to bring about the immediate freeing of all slaves in the United States. In the first number he said, "I do not wish to think, or speak, or write with moderation." Later, because the Constitution recognized slavery, he burned a copy of it publicly in the streets of Boston, saying, "So perish all compromisers with tyranny."

"Anti-slavery societies were now formed and went to work with energy. Their plan was to arouse feeling in the North and to send literature to the slaves in the South to make them long for liberty. Afterwards a system known as the "Underground Railroad" was organized to help slaves to escape from their masters. Secret agents met the slaves, and took them at night from point to point, supplying their wants and hiding them during the day until they reached the free states or Canada.

"Soon after the LIBERATOR appeared, there was a slave insurrection in Virginia. A negro preacher led a small band of slaves who began murdering the white people of the neighborhood and killed sixty-one, largely women and children. This was the worst slave insurrection that had ever taken place in the South, and people there believed that the abolitionists were responsible for it.

"The Virginia legislature at its next meeting devoted weeks to a discussion of the whole question of slavery, and they came very near adopting a plan for ending slavery gradually in Virginia. The debate is very important as a record of what leading Southern men thought about slavery at that time. They said that slavery was a bad thing for the South economically, that it kept away free labor and manufactures, and that the system was exhausting to the soil. They objected to slavery on higher grounds, too. One man, who was afterwards a governor of Virginia, said that the slave's feeling "that he was born to be free" was "a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man." These men admitted that slavery was against the spirit of the age, but they did not see a way to get rid of it without making new problems that might bring evils as great."
"The growth of the feeling against slavery at first made the Southern people apologetic about it. Later the intolerance of many abolitionists, their failure to see real difficulties, and their bitter and unjust words made the slaveholders angry, and they took to defending the whole system.

"... As the work of the abolitionists spread among the slaves, the Southern States felt it necessary to make stricter laws for the slaves, limiting their comings and goings and forbidding masters to teach them to read. Of course, this won more friends for abolition. Congress was flooded with anti-slavery petitions and had fierce debates about hearing them. Churches could not avoid the issue and several denominations before 1850 split into Northern and Southern branches.

"The North and the South had come to feel hostile to each other and suspicious of each other and each felt itself the champion of its own highest traditions and ideals. Now you can see why the Southern men who did not own slaves voted with the slaveholders.

"... In 1852 there was published a novel that suddenly gained a greater circulation than any other ever written. This was UNCLE TOM'S CABIN by Harriet Beecher Stowe. With the intensest feeling she wrote of slavery and the slave trade at its very worst. She claimed that much of the book was taken from real life, but her selecting and putting together of scenes and events did not give a fair picture of slavery.

"... The fugitive slave law, too, made more bitterness of feeling. The "Underground Railroad" became more active than ever, enticing slaves away from their masters into free states. Often the runaway slave was arrested according to the Federal law, only to be freed by a mob. Every such scene stirred up the North, made hundreds of friends for the anti-slavery cause, and made Southerners feel that the North was not willing to keep the Compromise honestly.

"Meantime the Dred Scott case came up before the Supreme Court. It was hoped that the Court would settle once for all the question of slavery in the territories. Dred Scott was the slave of an army officer whose home was in Missouri. Scott had been taken by his master to an army post in territory which under the Missouri Compromise was free. When later he was taken back to Missouri, Scott claimed his freedom because of having had residence on free soil.

"The Court decided that a negro was not a citizen and so could not bring suit in the Federal Court. It added that Congress had no right to exclude slaves or any other kind of
property from the common territory of the United States, and that, accordingly, the Missouri Compromise had never been legal. This decision favored the Southern view of rights, while it made the North indignant with the Court and defiant of its decree.

"Senator Douglas of Illinois had good hope of winning the next Democratic nomination for the presidency when he suddenly found he was in immediate danger of losing his seat in the Senate. His Republican rival was Abraham Lincoln, whom the whole country now came to know for the first time as the two men engaged in a series of debates in Illinois.

"Of course the subject was slavery in the territories. Lincoln stood for the right of Congress to decide; Douglas stood for the right of the people in the territory. Lincoln made Douglas admit that if the people of a territory could keep slavery out, then the Dred Scott decision would not really be of any use to a slaveholder who wanted to go to that territory.

"... In the autumn of 1859 some events at Harpers Ferry, Virginia, kindled the smoldering feeling of the country into flame. John Brown with a small band of conspirators seized the United States arsenal at Harpers Ferry. His plan was to carry the weapons from the arsenal to the Virginia mountains, arm negro slaves, and start an uprising of the slaves against their masters.

"The United States government rushed troops to the place. Brown was captured, given a fair trial according to the laws of Virginia, and was condemned and hanged. He was a fanatic and said that God had commissioned him to free the slaves of the South.

"His quietness and dignity through the scenes of his trial and execution were very impressive and made him a hero in the North. The praise of him as a saint and a martyr drowned the voices of Lincoln and others who spoke of his act as "among the gravest of crimes." The South was alarmed at the danger of her people and angered by the open approval which Brown and his methods received." (pp. 350-363).

The authors describe the nation's anxiety as follows:

"The political events from 1850 to 1860 had made people throughout the nation anxious and restless. ... Slavery was the storm-center, but the people who were opposed to it differed in their opinions all the way from those who only wanted to check its growth on new soil to those extremists who wanted to excite the slaves to rise and murder their masters. The people who defended slavery differed all the way from those who accepted a state of affairs which had existed long before they were born and who saw no way to get rid of it quickly, to those extremists who actually talked about reviving the slave trade." (p. 365).
On pages 368 and 369 the authors set forth the significance of Lincoln's election as follows:

"What did his election at this crisis mean? . . . . In 1858, in his debates with Douglas, he had said: "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall, but I do expect it will cease to be divided. It will become all one thing or all the other."

"Until Lincoln's nomination Seward was the leader of the Republican party and he had talked about the "irrepressible conflict" which must make the nation all slave or all free.

"The Republican platform said that slavery would not be interfered with in States where it already existed. However, we have seen that the platform also refused to accept a decision of the Supreme Court. Many Southerners believed that since the Republican party was now in power it would undertake to free all slaves in its own way."

After making a comparison in strength between the North and the South, the authors praise the loyalty of the slaves.

"The Union had twenty-four states, counting West Virginia, and all the national territory as against the eleven Confederate States.

"The North had about 22,000,000 people and the South about 9,000,000, including 3,500,000 slaves.

". . . Then what of the slaves? Were they a loss and a danger to the South? How did they behave on the thousands of plantations whose masters went to the war and left their wives and children alone with the negroes? What happened is the best answer to Uncle Tom's Cabin. The slaves justified the confidence of their masters by a devotion and loyalty for which the Southern people can never be too grateful. The slaves did no deeds of violence. The majority of them stayed on the plantations to which they belonged and carried on the usual farming operations. They raised the crops that fed the Confederate armies in the field and the people at home." (pp. 374-375).

The following account of reconstruction in the South is given on pages 402 through 405:

"When the war ended, every one knew that two questions had been settled. First, the Union was saved; the old compact theory of government had gone down in battle and war had established the doctrine that a state cannot secede. In the
second place, there would be no more negro slavery; the Emancipation Proclamation had freed the slaves within the Confederacy in 1863 and before the war was over Congress had proposed to the states the Thirteenth Amendment which was to end slavery everywhere in the United States.

"... The labor system was entirely upset by emancipation. Why could not the former slaves work for wages? The answer is very simple. They did not want to work and did not have to, and few could be counted on for steady labor. The emancipation of the slaves was a huge confiscation of private property.

"What was to become of the negroes who had so suddenly been given their freedom? Neither slavery nor emancipation had been their own doing, and here they were, free, but without plans or prospects, as helpless as children who have suddenly become orphans.

"Of course they were foolish and believed all sorts of foolish things. Some thought that freedom would suddenly put them in the places of their masters. One negro said he "considered no man free who had to work for a living." Most believed that the Federal government which had given freedom was also going to give to each negro "forty acres and a mule." So they rejoiced in freedom and many began roving about, as irresponsible as the birds of the air.

"The Southern people understood the dangers to both white and black races and made laws to meet the new conditions. They did not think the negro ready for full citizenship and expected these laws to guide and train him.

"People in the North were deeply interested in the negro and wanted to help him. In March, 1865, the Freedmen's Bureau was established by the United States government to help the negroes to find food and shelter.

"The "Black Laws" of the South shocked people who did not understand conditions and made them think that the negroes needed protection from the whites. Politicians found the Freedmen's Bureau a wonderful opportunity for dark and tricky doings. For both reasons the bureau was continued for years; it raised false hopes in the freedmen, turned them against their old masters, and so added the bitterness of race hatred to a situation that was difficult at best."

The authors continue the discussion of reconstruction as follows:

"When Congress met in December, 1865, most of the Southern States sent delegates, for they had accepted the President's plan of reconstruction. ... Congress then proposed a Fourteenth Amendment and required the Southern States to ratify it before they could come back. The Thirteenth Amendment had
increased the representation of the Southern States because now all the colored people were counted as population, whereas only three fifths of the slaves had been counted. The Fourteenth Amendment provided for the representation of a state to be cut down according to the number of male citizens over twenty-one who were denied the right to vote. It was an attempt to force the Southern States to let the negroes vote, although only six Northern States at this time gave the ballot to the negro.

"The Reconstruction Bill set aside all the new state governments except Tennessee and put the Southern States under military rule, dividing them into five districts, under five generals. Military government was to end when the states gave the vote to the negro.

...A clause in the Fourteenth Amendment shut out from state or Federal offices all Confederates who had held positions of importance before the war. The oath now required of voters prevented most of the respectable white men of the South from being registered, while all the negroes could vote.

"It was at first hard to get enough men for the state legislatures and the other state offices, and these places were soon filled by agents of the Freedmen's Bureau, a certain class of Northerners called "carpet-baggers" who came South to get anything they could, the meaner sort of Southern whites who were known as "Scalawags," and negroes.

"...It would be hard to exaggerate the worthlessness and dishonesty of the governments so set up. In South Carolina there was a free restaurant at the Capitol for the members of the legislature, chiefly negroes, and it cost the state $125,000 for one session.

"Society was literally turned upside down. The people who had been looked up to for generations were put down, and to the top were pushed those whose character or ignorance made them the most unfit to rule.

"...Such an unnatural situation could not go on forever and the Southern people began to get things in hand. It was plain, however, that they would choose to have their representation cut down rather than have the negroes vote.

"That was a serious idea to the Republicans. They wanted the power that came from the negro vote because they were already losing ground with people in the North who thought Republican reconstruction had gone too far. This situation led to the Fifteenth Amendment, which forbade any state to refuse suffrage because of race.

"How did the South get rid of the Reconstruction governments? Relief came partly from within and partly from without.
"The Southern people had to protect themselves from the great negro population that was being set against them. When they were not permitted to do it by law they found another way. The Ku Klux Klan was organized all over the South. It worked upon the superstition of the negro, kept him in order by fear, and made him see that white men were going to control the South. But the violent methods it sometimes used did harm to the South, just as violent acts always do even though they accomplish some other good. . . . An Amnesty Act passed by Congress in 1872 restored suffrage to most of the white men, and the last troops were withdrawn from the South about five years later.

"Meantime the negroes had been drifting back to confidence in their old masters. Many of them lived on in the old cabins, working on the plantation on shares when they felt like working. They kept many of the "privileges" of slavery. "To the laborer was usually given a house, a water supply, wood for fuel, pasture for pigs or cows, a 'patch' for vegetables and fruit, and the right to hunt and fish."

"By degrees the negroes were discouraged from going to the polls and at length white Southern men again controlled their state governments." (pp. 405-410).

Political conditions in the South are described by the authors (pp. 436-438) in the following manner:

"... As soon as the last troops were withdrawn from the South, the white men tried to undo the evils of reconstruction and to set up honest and efficient governments. They felt that white men ought to be in control and they deliberately refused to let the negroes vote. They persuaded, they bribed, they frightened the negroes, sometimes they used force, and by such means got and kept control.

"Of course, fraud and violence always injure those who use them as well as those upon whom they are used, and it was a most unhappy state of affairs. It can be justified only because, as a choice of evils, it prevented conditions that would have been worse.

"Most of the white men were Democrats, so "the solid South" went Democratic at every election. Of course this irritated the Republicans and desire for the Republican votes of the negroes rather than sympathy with the race led to the proposal of the Force Bill.

"It was defeated for the present, but the South feared it might be passed another time and set about to get rid of the negro vote legally by making new state constitutions.

"These new constitutions had such requirements for the voter as a poll tax to be paid many months before the election, and an educational or property qualification; they also took the
vote from men convicted of certain crimes.

"These provisions excluded many white men too, so the famous "grandfather clause" was invented, saying that the new requirements should not take the vote from a man who was entitled to vote in 1867, nor from his descendants who were of age when the new constitution was adopted.

"This was hardly the spirit of the Fifteenth Amendment, but the North had come to realize some of the mistakes of reconstruction and was willing to let the South work out her own problems."

In the index we find the following:

"Negro, problem of the free, 350, 351; disfranchisement of, 436-438."

PLEASANT AND PROFITABLE FARMING. On page 110 there is a picture of Negroes working with a peanut-picking machine.

APPLIED ENGLISH GRAMMAR, BOOK TWO. The word 'negro' is listed on page 121 of this textbook.

SUMMARY OF FINDINGS

The Negro is referred to in six of the textbooks used in the seventh grade. There are sixteen references to Negroes, and eleven illustrations in which they are involved. One textbook capitalizes the word 'Negro', three use the small 'n', and two do not use the word 'Negro' at all.
CHAPTER VI
SUMMARY AND CONCLUSIONS

The writer has examined the 84 elementary textbooks adopted September, 1932, by the State Textbook Commission of Georgia.

The tables below classify the State-adopted textbooks as to grade, kind of book, and number of references to the Negro.

TABLE 1
THE NUMBER OF TEXTBOOKS AND THE NUMBER OF REFERENCES TO THE NEGRO BY GRADES

<table>
<thead>
<tr>
<th>GRADE</th>
<th>NUMBER OF TEXTBOOKS</th>
<th>NUMBER WITH REFERENCES PRESCRIBED TO THE NEGRO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>14</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>TOTALS</td>
<td>84</td>
<td>26</td>
</tr>
</tbody>
</table>

TABLE II
CLASSIFICATION OF ALL THE STATE-ADOPTED TEXTBOOKS SHOWING THE TOTAL NUMBER OF REFERENCES TO THE NEGRO

<table>
<thead>
<tr>
<th>KINDS OF BOOKS</th>
<th>NUMBER OF EACH</th>
<th>NUMBER WITH REFERENCES TO THE NEGRO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic readers</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Supplementary readers</td>
<td>31</td>
<td>7</td>
</tr>
<tr>
<td>Music books</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Spellers</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Health books</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Arithmetics</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>English books</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Geographies</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Histories</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Civics</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Writing books</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Agriculture books</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTALS</td>
<td>84</td>
<td>26</td>
</tr>
</tbody>
</table>
The writer found a total of seventy-six direct references to the Negro, varying in length from a single word to an entire chapter. Fifty pictures showing Negroes in various capacities were found. Three of the State-adopted textbooks capitalize the word 'Negro', nine use the small 'n', and fourteen do not use the word 'Negro'.

The writer had great difficulty in interpreting the findings of his study because of his desire to deal objectively with the material. Because of the justifiable argument that it is difficult, if not impossible, to determine the effect of certain influences in the development of attitudes, the writer has, therefore, confined himself largely to setting down the findings so that the reader may reach his own conclusions.

However, the writer has attempted to have in mind in considering his findings questions like the following:

1. Do statements tend to make for inter-racial goodwill, or do they tend to foment inter-racial antagonism?

2. Do the statements, implications, and omissions tend to create a prejudiced attitude toward the Negro?

3. Are the textbooks fair to the Negro with regard to his just social, economic, and political status as an American citizen?

4. Do the textbooks tend to establish the democratic ideal as far as Negroes are concerned?

5. Is the material contained in the State-adopted textbooks relative to the Negro likely to develop in the Negro child the proper self-respect?
6. Is it likely that the white child will develop a tolerant and respectful attitude toward the Negro?

INTERPRETATION OF DATA

FIRST GRADE

First grade children who study the State-adopted textbooks learn of the experiences of Bob, Betty, Sallie, Billie, Peter, Peggy, John, Mary, Mother, Father, the farmer, the merchant, the butcher, the baker, and several other characters, all of whom are white.

The absence of stories and pictures of Negroes would confirm any impressions the white child may have previously received concerning the social unimportance of the Negro. The pictures of Caucasians and stories taken from their experiences would probably lend support to the myth of white superiority.

The Negro child finds absolutely nothing concerning his people; he sees no pictures of Negro boys and girls at play; no stories or pictures of family life involving Negro parents like his own; no colored store-keepers, farmers, etc. In his first year in school he finds nothing conducive to the development of the assurance that he and his people are a very definite part of community life.

SECOND GRADE

The Negro child, who was rewarded with nothing concerning himself in the first grade, advances to the next class and sees himself, in each case, only as a menial.

Two pictures of Negroes as 'red-caps' and another as
a Pullman porter may give to the white child the impression that Negroes are capable of performing only the types of work in which he is depicted. On the other hand, the Negro child may get the erroneous idea that his field of labor is restricted to these and similar jobs.

THIRD GRADE

Children of the third grade who study the State-adopted textbooks, find only a few pictures in which Negroes are shown, and only one story involving a Negro character. The pictures, like those found in texts used in the preceding grade, show the Negro only in the performance of the common tasks - those which, as a rule, require little or no independent thinking.

The conversation between "Aunt Cassie" and the little white girl (p. 5) would leave the impression that the days of slavery, from the standpoint of the slave, were great days. There is, of course, another side to the story which "Aunt Cassie" failed to tell. The word "Aunt" as used in the story is a term which is deeply resented by many Negroes, and if its use in the textbook tended to encourage its use as a title for Negro women, race relations would hardly be helped thereby.

Two pictures which show the existence of friendly relations between white and colored children are found in the same text from which the story of "Aunt Cassie" is taken. It is here that the child who uses the State-adopted textbooks first finds illustrations of childhood companionships where whites and Negroes are involved, and the implication
of the possibility of inter-racial good will.

Another illustration of a girl, apparently white, who is shown in the act of picking cotton along with a Negro man and a Negro woman, may be indicative of the fact that work in the cotton fields is not restricted to any one race.

FOURTH GRADE

The story of "Old Nat," describing the tender devotion of Robert E. Lee to his old colored servant, brings out the paternalistic attitude of whites toward Negroes and may represent an attempt to establish a defense against the criticisms of the chattel slavery regime.

In the fourth grade speller the word 'Negro' is written with a small 'n'. One rule governing the writing of proper names is as follows:


The following sentence taken from the geography represents the general inconsistency in spelling the word 'Negro':

"About one-fourth of all the people in Cuba are negroes or have some Negro blood."

If we accept the above-quoted rule, then it is difficult for this writer to understand why the word 'Negroes' used as a noun should be written with a small 'n' while 'Negro' used as an adjective is capitalized.

Negroes throughout the country are making a persistent fight to have the word 'Negro' capitalized according to
accepted rules of spelling. The attitude which Negro children have toward the writing of the word with a small 'n' may be judged by a statement made by a Negro principal of an accredited high school that he has seen school textbooks in which Negro pupils have capitalized the word 'Negro' everywhere it appeared written otherwise.

The pupil learns his first lesson on tenant farming in this grade, and is probably constrained to conclude that there can be nothing wrong with a system which is described for him in words like the following:

"The planter spends a large part of each day going from one of his tenants to another. To each one he gives a few suggestions or some words of advice and encouragement. . . . The white men look after their negro tenants and teach them better ways of farming. They often lend them money to buy seed, fertilizer, food, and clothing, and look after their welfare in many other ways." (see p. 10).

The authors fail to mention the fact that in many instances, because of the financial arrangements between landlord and tenant, the Negro tenant usually finds himself hopelessly in debt to his landlord at the end of the year, and is held in a state of virtual peonage until the debt is settled. In substantiation of this statement, I quote the following paragraph from "The Negro in American Civilization" by Charles S. Johnson:

"When the Negro tenant hires out to the landlord he signs a contract. The arrangement has brought endless misunderstanding, for the tenant usually finds himself wholly at the landlord's mercy. The system has encouraged at times both dishonesty and wastefulness. . . . Peonage, of which so much has been heard, was a natural development of the system."

In describing villages in the cotton belt, the authors do not fail to mention the fact that all these villages have two parts - one for white people, and a less attractive
section with smaller houses for colored people. This implies a justification of segregation based upon race rather than upon the economic condition of the individual.

The statement is made that many things in Cape Town, Johannesburg, and other cities of southern Africa remind an American of home. The authors continue, "Negroes tend the lawns, care for the white children, and do all sorts of odd jobs, just as they do in Atlanta, New Orleans, or Houston."

Here again, as in the second grade textbook, we find implications of restrictions to certain types of work. The fourth grade child might come to the conclusion that the Negro's industrial status is fixed in the United States as well as in other parts of the world.

The following paragraph is quite significant:

"On the train the best and roomiest cars carry white people. . . . The cheaper, second class cars are filled mainly with brown people from India. The poor hard benches of the third class cars are crowded with Africans, many of them almost coal black. At the larger stations a few white men give directions and live in good houses. A larger number of immigrants from India act as station masters, clerks, brakemen, mechanics, and merchants. Their homes are poorer than those of the white men and are often made of sheet iron. The rest of the people are dark African laborers. They live in grass huts or rude shanties with mud walls and roofs made of the sides of gasoline cans." (see p. 13).

While this may be a picture of conditions in South Africa, yet, because of the situations chosen for description and the methods in which these situations are described, the writer regards this quotation as a veiled justification of segregation and discrimination in America. There is no statement or implication of the injustice of such social conditions.

The story of "Toto's Holiday in Town" mentions the white children and the black servants and again implies that the
master-servant relationship of whites and blacks is the natural order of things.

Another story entitled "A Lively Sledride" refers to Negroes as 'darkies'. This word is usually regarded by Negroes as a contemptuous term and is generally resented by them. The use of such expressions in textbooks will probably be regarded by children as a justification of its use. This term is repulsive to Negroes, and impetus should not be given to its use through our textbooks.

After having studied the fourth grade textbooks as prescribed by the State Textbook Commission, the white child might justifiably be expected to move on to the next grade with increased respect for himself and his forbears, and with less respect for the Negro. On the other hand, the Negro child, after seeing and reading about his people only as servants, occupying the shabby homes, riding in the jim-crow cars, etc., probably goes on to the fifth grade feeling himself a social nonentity. Contrasting his lot with that of the white child, there may begin to grow in him a definite feeling of resentment against an implied justification of a caste system. In other cases, some Negro children may accept it as the proper state of affairs. In either case, the effect upon the Negro child may be unfavorable. And if there is any effect upon inter-racial good will, it is probably not that which should be created by textbooks prescribed for use in schools.

FIFTH GRADE

While the description of Robinson Crusoe's man "Friday" may be complimentary to him, it implies that one race is
justified in finding the physical appearance of other races nauseous and ugly. Such a statement is hardly calculated to teach inter-racial tolerance and respect.

The following passage is taken from "The Story of Our Republic" by Irving Foote:

"The rich cotton, sugar, and rice planters of the South owned large plantations. They were, as a rule, well educated, polished in their manners, and accustomed to a life in which most of the work was done by Negro slaves." (see p. 19).

Despite this statement, this textbook gives to the Negro no credit for the part he played in the development of the South during the days of slavery. In Robert B. Eleazer's pamphlet "America's Tenth Man" we find the following statement:

"Beginning with the exportation of twenty pounds of tobacco in 1618, the Virginia planters exported 1,500,000 pounds of tobacco in 1639, and more than 53,000,000 pounds in 1773. The production of cotton, which was 85,000,000 pounds in 1810, doubled every ten years for the next three decades, and by 1840 the South was producing two-thirds of the world's supply. It is estimated that in 1850 the agricultural products of slave labor amounted to $136,505,000, cotton leading with $98,000,000 of this amount. In the light of such figures it would be hard to overestimate the vast contribution which Negroes have made to the material development and prosperity of their adopted country."

The inclusion of such a statement as this in the textbook would have given to both white and colored children a fair picture of the importance of the Negro in the social economy of the South during slavery.

The author states,

"The children of the planter and of the overseers played with the slave children, though the Negroes were never regarded as equals."

He hastens to make it clear that while the white children 'descended' to play with the Negro children, they

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sacrificed none of their 'superiority' by so doing.

Speaking of the Reconstruction days, Foote says in his history:

"The Reconstruction days in the South were among the darkest and most hopeless that the South had ever known. The white people were ruled and governed by ignorant Negroes and dishonest white leaders who were making themselves rich through plain theft in office and through contracts.

... 

"The scalawags, the carpetbaggers, and the Negroes piled up vast public debts on the states of the South, for which the people of the South received little or nothing. Some of the states have not yet paid all the debts that were made by these reckless governments." (see p. 23).

The best answer to this one-sided account is given by R. B. Eleazer in his pamphlet "School Books and Racial Antagonism." He says:

"It must be admitted also that not all the Negroes who achieved political positions in those days were ignorant, venal, and vicious. There were among them in the several legislatures and in Congress a number of men of fine intelligence, good education, and unimpeachable character - men who took their duties seriously and attempted to play the part of patriots and statesmen. (Rhodes, History of the United States, Page 92: "John R. Lynch of Mississippi was a credit to his race and in 1872 made an impartial and dignified speaker of the House.") Our histories, however, give us no suggestion that there were any exceptions to the rule of ignorance, incompetence, and brutal indecency on the part of the Negroes in Reconstruction days.

"... Furthermore, no credit is given the several governments of this period for any constructive legislation whatever; yet these governments must have done some decent things. They all framed state constitutions, which in most cases were retained for many years after reconstruction ended. (W. A. Dunning, The Negro and the Reconstruction Governments, "Reconstruction," Page 113: "The constitutions which were framed by these conventions embodied many provisions which were in the abstract highly commendable.") They established the free school system in the South, certainly one of the most progressive and important steps ever taken in this section of the country. The student is left to suppose, however, that the sole contributions of the Reconstruction governments to the Southern states were arrogant brutality, indecency, graft, and mounting debts. Some effort to balance the picture - to
set the lights over against the shadows - would have been not only more humane and helpful, but more accurate history as well."

The following statement appears on page 176 of the textbook entitled "Health":

"Growing boys who use tobacco do poor work in school, look white and tired, and do not gain in weight as they should."

Such a statement hardly describes the effect of tobacco on all boys and rather implies that the author did not have all boys in mind in writing this statement.

SIXTH GRADE

Lawton B. Evans states in his Georgia history in describing the condition of Savannah after a bombardment, that the private houses had been so polluted by the presence of soldiers and Negroes that the entire city was in danger of an epidemic.

Material derogatory to the Negro finds too prominent a place in our State-adopted textbooks, and children who study Evans' book are too often shown the Negro only as a menace to the well-being of the State.

Ignoring completely the loyalty and faithfulness of the Negro slaves who protected the lives of the white women and children during the time their husbands and fathers fought to make slavery a permanent institution, the author says of the freedmen:

"The negroes were free, and many of them were lawless and dangerous. A great many stayed on the farms with their former masters, but there were some who were vicious as slaves, and were now more vicious as citizens." (see p. 30).

Here again, the Negro is portrayed as a menace.

The author of this textbook served as Superintendent of Schools in one of the largest cities in Georgia for a number of years. During his tenure of office, the colored schools of that city suffered terribly by comparison with colored schools in other cities of the State. Immediately following his death, a school building program for Negroes was launched in that city.

In the civics text, a Negro servant is referred to as being "simple-minded" because he was proud of the fact that, although his master's books were destroyed in a fire, his fiddle was saved. Before declaring the Negro "simple minded", the author should have stated the relative value of the books and the fiddle, for it is possible for a fiddle to be of greater value than a set of books.

This civics text, entitled "Makers of America" does not include the name of a single Negro as one who helped to make this country. For example, there is the story of Peary and his trips to the North Pole, but no mention is made of Matthew Henson, a Negro who accompanied Peary on his polar expeditions. Thus Negro and white children are left in ignorance of the part which Negroes have played in the development of our country.

In speaking of Mark Twain, the author states that Twain knew the "niggers." This is the only instance in which the writer discovered the use of this contemptuous term. Its use in any textbook, despite its inclosure in quotation marks, is an insult to the entire Negro race, and may serve as a justification of its use by those who may have occasion or desire to use it.
Before commenting on the discussion of Egypt and its contributions to civilization as found in the text "Old Europe and Our Nation", I wish to set forth a quotation from "The World Book", Volume 3, Page 1965:

"Like most countries of the Orient, Egypt has no accurate census, but its population in 1921 was about 13,387,000. Of these 10,566,000 are Egyptians, most of them of mixed Arab and negro blood, and fewer than 1,000,000 are Turks or Europeans."

While the average sixth grade child may not think of Egyptians as Negroes, ancient as well as present day Egyptians are credited by authorities as possessing a high infusion of Negro blood. These people of Africa, along with the Babylonians, are credited by the authors of the text "Old Europe and Our Nation" with beginning the first civilization of which we have any record. The authors do not intimate that these Egyptians possessed Negro blood. This omission gives to white and Negro pupils a warped idea of the contributions Negroes have made to civilization and deprives them of the privilege of developing the proper appreciation of the contributions which all races have made to the development of civilization.

The authors are liberal in their praise of Hannibal's military prowess, and credit him with being one of the greatest generals in history, but give no idea of his racial identity. In one of the supplementary readers (Child-Story Reader) the authors say of Hannibal's birth:

"Then one day a little dark boy was born in Carthage, called Hannibal."

In this text, the student is not misled, but is given to know that this great general was a member of a colored race.
The inclusion in 'the little dictionary' of Child-Story Reader of the word 'Kaffir' meaning "A member of an intelligent and powerful negro race of South Africa" affords the sixth grade pupil the opportunity of knowing that not all Africans are undeveloped savages.

SEVENTH GRADE

A Negro is one of the principal characters in the story of "The Woodhaven Goat" found in the supplementary reader for this grade. Isam is called "a black rascal" by his master. The reference to color, as used here, is evidently intended as a term of ignominy. In another part of the story, the authors state that under a certain trying condition, the Major, who is white, retained his presence of mind, and Isam lost his. Here we have another implication of the superiority of the mind of a white man over that of a Negro.

Through Isam, the Negro is paid one compliment. Speaking of the attack of an infuriated goat on Isam, the authors state that the goat delivered his blows with a savage energy which would have proved fatal to any one except an African. This implies that Africans are a vigorous people. Yet, there is the implication that Africans can stand more mistreatment than other people.

It is rather surprising that the civics text should contain so little about the Negro. This text merely mentions the thirteenth, fourteenth, and fifteenth amendments, and contains, without comment, the Georgia constitution, one article of which states that separate schools shall be maintained for the colored and white races.
The many important civic problems which arise as a result of a bi-racial situation such as we have in the South, are left untouched and thus both white and Negro pupils are denied, so far as the textbooks are concerned, the privilege of studying these problems, and perhaps, of working out some ways and means of solving them in the light of reason.

The authors of the text "American History for Young Americans" mention the Virginia slave insurrection, led by Nat Turner, in which sixty-one whites, largely women and children, were killed. While there are two points of view, those of the Negro child whose parents were slaves and those of the white child whose parents instituted and maintained slavery, the author can hardly be blamed for recognizing the opinions of only one group. But, it is this type of Negro leadership which is held up as being representative of the group while nowhere in this history, or in any of the other State-adopted textbooks, is the name of such a leader as Booker T. Washington even mentioned. This method of giving to pupils some of the facts and ignoring completely other facts of equal or greater importance, savors of prejudice.

The authors speak in glowing terms of the devotion and loyalty of the slaves who stayed on the plantations and raised the crops that fed the Confederate armies in the field and the people at home. These words of praise are the only mention of favorable attributes of the Negro in the entire text.

This textbook says of the Negroes immediately after freedom:
"Of course they were foolish and believed all sorts of foolish things." (see p. 53).

It would have sounded so much better, and would have approximated the truth more closely if the authors had said "some were foolish." To make such a broad statement would probably lead one to think that all Negroes who had been liberated were foolish.

The textbook entitled "Pleasant and Profitable Farming" devotes an entire chapter to the peanut, and yet no mention is made of the one man who has done more to elevate the status of the lowly peanut than any one else—George Washington Carver, the eminent Negro scientist of Tuskegee Institute. It is he who has developed more than one hundred products from the peanut. Any mention of the peanut as a valuable crop without referring to Dr. Carver is a grave sin of omission.

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After completing the study of textbooks adopted for use in the State of Georgia, the white pupil probably emerges with his self-respect greatly strengthened. Through the history texts, he has learned of the accomplishments of his ancestors down through the ages. The basic and supplementary readers have furnished him with a plenitude of stories and incidents taken from the lives of white people, thereby increasing his appreciation of them as a racial group. All of the other textbooks have presented to him pictures, stories, poems, problems, historical and scientific data, all of which have glorified the white race. With his apperceptive
mass thus augmented, he grows with an increasing pride in
the fact that he is identified with a progressive race.

The Negro child who has studied the same textbooks,
probably comes forth lacking in self-confidence because he
has been denied the privilege of studying, through the State-
adopted textbooks, anything concerning the part that Negroes
have played through the years in making possible this civiliza-
tion which we enjoy today.

He finds no mention of Negro men as soldiers or sailors
and the part they played in the wars of this nation; nothing
is said of Negro scientists and inventors; he sees nothing
of the Negro's contribution to the music of America; no-
where, in any of these textbooks, does he find an account of
great Negro athletes who have brought fame and glory to the
United States through their accomplishments, especially as
members of the American Olympic teams. After reading hun-
dreds of poems in these textbooks, he realizes that not a
single one was written by a Negro poet; he finds no account
of the remarkable progress which Negroes have made since
freedom; he fails to find the names of any of the large number
of Negroes who have made definite contributions to the wel-
fare and progress of our country, while on the other hand,
he studies about Quash Dolly, and others who represent
leadership of the baser sort. He observes that Indians and
other groups are accorded greater respect through the State-
adopted textbooks than is true of his own people; he learns
of the unfair methods employed by Southern whites to deprive
the Negro of the ballot and finds not a word of condemnation of the courses taken; and the crowning insult of all—he finds his people referred to by such contemptible names as "niggers" and "darkies."

It would not be surprising if the majority of the white children of Georgia should feel that Negroes are unworthy of any respect. The lack of information relative to the good things that Negroes have done, has probably left with them the impression that the Negro has always been, and should be at the lowest level of the social structure. Such an attitude could only serve to widen the gap which separates whites and blacks, and does not serve to bring closer the possibility of complete inter-racial accord.

The Negro pupil who has studied the State-adopted textbooks of Georgia might be expected to leave the elementary school almost entirely lacking in self-respect and confidence in his own capacities to achieve and produce. The paucity of 'racial assets' found in these textbooks as compared with the abundance of 'racial liabilities' leaves him little self-respect or self-assurance upon which to achieve for himself a very high place in American democratic society.

Textbooks have played a large part in the school experiences of children for centuries, and in spite of the new curriculum trends, the preponderance of evidence is that for a long time textbooks will continue to be important in the experiences of school children. Textbooks which are selected by the school officials and placed by them in the hands of children should inspire them to respect themselves and others;
to conceive the highest possible ideals of social justice; to believe in their ability to achieve according to the ideals of democratic society. The results of this study do not incline the writer to feel that the textbooks presently adopted by the State of Georgia for use in its elementary schools contribute very much toward these ideals or toward the development of a respectable status for the Negro as a group.

On the other hand, textbooks should not offend the sensibilities of the children; should not contribute to prejudiced or unfavorable inter-racial feeling; should not stifle personal ambition. In the opinion of the writer, the textbooks studied, both by direct statements, implications, and omissions, offend in all these regards.

In closing, I quote the following from R. B. Eleazer's pamphlet "School Books and Racial Antagonism":

"There should be taught in both white and colored schools those things that will build up in the lives of the people of both races such a knowledge of the factors involved in a bi-racial civilization and such mutual understanding as will promote good will, fair play, and a spirit of cooperation that will enable us all to work together as one for a safer, a saner, and a more fruitful civilization.

As a first step in that direction we recommend that each State Department of Education make a careful study of the public school textbooks in use in that state, with a view to such eliminations and additions as may be necessary to the above end. — Recommendations of Southwide Conference of Public School Administrators, Peabody College, August 3-5, 1933."