

South was his natural home and he desired to stay here; but in order to keep him at home he must have contentment; he had to be assured of protection of life and property; assured of the enjoyment of public utilities; assured of educational advantages, ample and adequate, to prepare his children for useful and helpful citizenship; he must be permitted to serve God unmolested and to assemble in the community where he lives, in church, in society and politics; for his own moral, intellectual and physical benefit he must be given living wages and reminded in his daily dealings with his white neighbor that he is a citizen, not a negro, and that he is charged with responsibilities like other citizens. The negro is conscious of his racial identity and not ashamed of it. He is proud of his race and his color, but does not like to have the word "negro" define his relation as a citizen. The white man should understand that the negro is making progress; that he is getting property and education; that his wants are increasing in common with the white man's wants and that he is not going to be bottled up or hemmed up in any community, so long as there is another community on the face of the earth where he can breathe freely and enjoy the pursuits of life, liberty and happiness in common with other men.

*The Christian Index*¹ the official organ of the Colored Methodist Episcopal Church, published at Jackson, Tennessee, was of the opinion that:

There are two sets of causes for the negro leaving the South at this time. One set may be known as the surface causes and the other set beneath-the-surface causes. The surface causes are easily seen and understood. These are economic causes. The war in Europe has called home foreigners out of the industrial centers of the North and West. These large factories and other industrial enterprises, representing enormous investments, had to turn in some other direction for labor. These large industrial opportunities with higher wages made strong appeals to the southern negro.

The beneath-the-surface causes are to be found in the handicaps under which the negro labors in the South and the uncivilized treatment to which he is subjected. He is segregated. To this he most strenuously objects. There is a difference between segregation and separation, especially so in the southern interpretation of segregation as observed in the practice of the South in its enforcement of the idea. Separation in matters social and religious is not necessarily objectionable. Left alone each race group instinctively seeks separation from other race groups. But segregation, as we have it, means more than separation; it means inferiority and humiliation. It means not only another section of the city for the negro, but a section that is inferior in improvement and protection; it means not only a different school, but an inferior school both in building and equipment; it means not only separate accommodations on the railroads, but

¹ June 24, 1917.