

(1908) and *An Appeal to Conscience* (1918), besides many articles and monographs all marked by excellent temper. On the other hand, W. E. B. Du Bois, in *The Souls of Black Folk* (1903) and in his other writings, voices the bitterness of one to whom the color line has proved an "intolerable indignity."

Ray Stannard Baker in *Following the Color Line* (1908) gives the observations of a trained metropolitan journalist and is eminently sane in treatment. William Archer, the English author and journalist expresses a European point of view in *Through Afro-America* (1910). Carl Kelsey's *The Negro Farmer* (1903) is a careful study of agricultural conditions in eastern Virginia. A collection of valuable though unequal papers is contained in the *Annals of the American Academy of Political and Social Science* under *The Negro's Progress in Fifty Years*, No. 138 (1913) and *America's Race Problem* (1901).

One of the first Southerners to attack the new problem was A. G. Haygood, later a Bishop of the Methodist Episcopal Church, South, who published *Our Brother in Black, His Freedom and His Future* (1881). P. A. Bruce, in *The Plantation Negro as a Freeman* (1888), has done an excellent piece of work. Thomas Nelson Page, in *The Negro, The Southerner's Problem* (1904), holds that no good can come through outside interference. William B. Smith's *The Color Line* (1905) takes the position that the negro is fundamentally different from the white. Alfred Holt Stone, in *Studies in the American Race Problem* (1908), has given a record of his experiences and reflections as a cotton planter in the delta region of Mississippi, while Patience Pennington (*pseud.*) in *A Woman Rice-Planter*