

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are Life, Liberty, and the Pursuit of Happiness."

• THE ATLANTA TIMES •

S. CUNNINGHAM, EDITOR.

C. SPALDING, MANAGER.
ADDRESS, BOX 420.

Atlanta, Ga. June 5th, 1892.

Hon. Aldton W. Touroee,

Dear Sir:—Although the business manager of the largest and most influential colored paper published in this state, I am of pure Anglo-saxon blood, and do not hesitate to say that I am a Democrat politically. My great-grandfather was a "chum" of Ethan Allen's and was with him at Ficonderoga and other places, endeavoring to nurture and cultivate the little sprigs of Liberty which were in their time just appearing above the surface and his great-grandson is endeavoring in his humble way to assist a very peculiar people to come from their present darkness and bondage to a condition of light and Liberty. How to accomplish this in the best manner, is the great query. The negroes under our laws, are the equals of the whites in every way, but in every other respect they are by all whites looked upon as inferiors and our southern born whites, everywhere, consider them their servants and demand of them the same ready obedience as when in slavery times; the northern people who come to this southland fall into the same practice, and if anything are more exacting in their demands upon the

negro, so between these two classes of our white citizensthe colored race are so continually reminded of their dependent condition that they have themselves come to really believe that to be a fact, and so have settled down into an apathetic condition from which it is difficult to rally them. Even the most intelligent among them have so little of the spirit of true independence that they counsel submission to whatever wrong may be inflicted upon them rather than to go counter to the wishes of the whites among whom they live. This class comprises those who are engaged in business in a small way in our towns, the teachers and preachers, and the merchants; these are law-abiding, God-fearing people, and if possessed with a spirit of independence sufficiently strong enough to overcome the servility they have had forced upon them by their slave ancestors, are the peers of the whites of the same station in life.

A second class comprises those who, like many of their white-skinned fellows, have an idea that the success of a political party is the panacea for all the ills which beset the race, and to accomplish that very desirable end devote all their time and talents, hoping and laboring to hasten the time when the millennium shall come when every man having a colored skin shall be put in possession of a public office. This class like the white political blatherskite, has great control over the third class, which includes the lowest grade of laborers and the acari who prey upon the body politic— a class as destitute of all ideas of personal moral responsibility as are the beasts of the field.

To these two last classes of our colored people may be directly attributed all occasions of clash between the races in the south. Those of the second class ostentatiously and offensively assert their equality under the law, and are always supplied with means of offence and defence, and as a natural consequence collisions between the whites and blacks are

often unavoidable, unless indeed the white man is willing to accept the situation and "hug the wall." The third class is composed of human forms fully possessed and controlled by animal passions and instincts. I consider that all of those victims of lynchers for the crime of rape are no more morally responsible for the infamous crime than is a cat to be condemned for killing a chicken—in fact, I am sometimes inclined to think that the negro has not yet accepted the doctrine of personal moral responsibility, and only refrains from crime and wrong-doing from fear of being found out, and not from any respect he may have for the rights of individuals; and often this applies to those who have had the benefit of education at our colored colleges. As an instance: about two years ago, when I was residing in Talladega, Ala., one Sunday night a negro was arrested on the complaint of a countryman for stealing two chickens. He was a minister, a graduate of one of our numerous negro colleges, and in the "missionary field." Seeing a well dressed negro in charge of the officer, I followed to the calaboose from curiosity to learn what was the occasion of the arrest, and was allowed to talk with him, and he told his story to this effect: He has a family in the town—he is a "missionary preacher," and is every day in the week engaged in traveling through the surrounding country on his mission. His income is very small, depending almost entirely on donations from the poor people whom he visits. His family had for some time been destitute of meat on this particular Sunday he had filled three different appointments and preached at each. He had expected donations of money and provisions, but had been disappointed, only receiving a few sweet potatoes. He says "I had the sweet potatoes in a bag on my mule, and I prayed the Lord to open a door for me to get some meat for my family—he opened a door, for as I came past ———place I REMEMBERED HOW THE CHILDREN OF ISRAEL

SPOILED THE EGYPTIANS, and just at that moment I saw two nice chickens on a branch right over my head, and I put them in my bag with the sweet potatoes. — is an Egyptian—he is not a Christian, and I knew that the Lord had opened the door." The man was perfectly sincere, and only appeared sorry that his work as a missionary would be delayed in consequence of his arrest. Before I left the lock-up I HEARD HIS VOICE IN loud prayer for deliverance, and was told in the morning by the police man in charge that he had kept up singing and praying all night and was released in the morning, as the owner of the chickens having recovered his property declined to prosecute. I met the negro on the street and he said "I did no wrong, and the Lord upheld me."

Now, my dear sir, what can be done with a people even the educated of whom are so nearly destitute of all our ideas of moral responsibility, and the uneducated are as the beasts of the field, while the great mass although intelligent and law-abiding, are in so great a degree destitute of the spirit of independence which befits a MAN?

I wish to do all in my power for the negro, as by so doing I am doing work for humanity. They need something besides schools from which they graduate as preachers and country schoolmasters—how can they be reached to their own benefit and to the benefit of the country?

Pardon me for troubling you. The columns of The Times are open to me at all times.

Yours truly,

C. Spalding.