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THESIS.

A Statistical Social Study of the  
Negroes of Cinclare Central Factory  
and Calumet Plantation, Louisiana.

by

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Massachusetts Institute of Technology,  
Course IX. 1901.



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A STATISTICAL SOCIAL STUDY of the NEGROES  
of CINCLARE CENTRAL FACTORY and CALUMET  
PLANTATION, LOUISIANA\*\*\*\*\*

The present study was suggested by those made under the direction of the United States Commissioner of Labor, "a series of investigations of small well-defined groups of negroes, in various parts of the country" as set forth in Bulletin No. 14, of the Department of Labor, January 1898.

The localities chosen for study were Cinclare Central Factory and Calumet Plantation. They are regarded as representative of the conditions on all the sugar plantations in Louisiana. The two places are however, quite differently situated both as to geographical position and conditions. In order to understand better the local conditions a brief sketch of the neighborhood of each is desirable.

CINCLARE CENTRAL FACTORY.

Cinclare Central Factory is located at Cinclare, West Baton Rouge Parish, Louisiana, on the west bank of the Mississippi River and about five miles below Baton Rouge, the capital

of the State. The cultivation of sugar cane, cotton, some rice, and a little stock raising, are the only occupations of the inhabitants of West Baton Rouge Parish.

It has about one mile frontage on the river and is about four miles in depth. About two thirds of this land is in cultivation. Besides Cinclare Central Factory proper there are two plantations, which together are about one-half the size of Cinclare Central Factory and about one mile distant, which are owned by the same gentleman and under the same management, known as Cinclare Additions. These two places are included in all cases in this investigation as part of Cinclare Central Factory. Silvery Plantation, about seven miles further up the river and about five miles inland, is also included as part of Cinclare Central Factory unless otherwise stated. All these places are sugar plantations and all send their sugar cane, when cut, to the Factory at Cinclare, where it is ground and manufactured into sugar.

Cinclare Central Factory is as its name implies a central factory, only one fifth of the cane which is ground there being raised on the place, the rest coming from different plantations within a radius of about 75 miles by the Texas and Pacific Railroad which runs through Cinclare. The Factory is one of the largest, best equipped, modern sugar factories in the State. This somewhat changes the character of the

population as there are more men working in or about the factory, than if it were a plantation and not a central factory. About 80 per cent of the population of Cinclare are negroes. The manager, overseers, engineers, and skilled workmen and their families, being the only white persons on the place.

#### CALUMET PLANTATION.

Calumet Plantation is in Parish St. Mary, Louisiana, on Bayou Teche, about four miles from Patterson. Patterson is the chief city of the Parish and the center of the lumbering industry for that district. Lumbering and the cultivation of sugar cane are the chief occupations of the inhabitants of the Parish.

Calumet is a true plantation, all the cane that is ground in the sugar house being raised on the place except in exceptional cases, so that here there are more field hands and fewer factory hands employed than on Cinclare.

The character of the negroes who compose about 90 per cent of the total population of Calumet Plantation, is also different from that of the negroes of Cinclare. On Calumet a few of the old French negroes and some of their descendants are still found. It is said that the

dangerous negroes from all parts of the South were brought to the Teche and sold there during slavery times, as such furnished the low priced negroes demanded by the Teche planters, whose overseers were a peculiarly fearless lot. If this be so it means that a large proportion of the present negroes there, are from bad stock and this must be taken into account when comparing them with the population of the rest of the State. There have been no great number of colored people permanently imported since the Civil War -- only a few each from Tennessee, North and South Carolina, and Georgia.

The negroes of Cinclare, on the other hand, are of the ordinary run of negro stock and not descendants of a particularly vicious lot. Migration is easier also on the Mississippi River and not so confined to one district as on the Teche, where about the only means of communication with the rest of the State is by the Southern Pacific Railroad.

In this study I have followed as nearly as possible the order of the study of The Negroes of Farmville, Virginia, by Dr. DuBois, Dept. of Labor Bulletin No. 14, and that of The Negroes of Sandy Spring, Maryland, by Dr. Thom, Dept. of Labor Bulletin No. 32, for purposes of comparison and because of the excellence of the plan.

The materials for this study were collected by me on the ground in July and August, 1900, supplemented and corrected by some facts obtained in April, 1901. Having special advantages and being known to the negroes I had no trouble in collecting the necessary data except that they were a little shy at first, not knowing to what use I intended to put them.

The following questions were asked each negro and in addition the length and breadth of the head was measured in order to compute the cephalic index.

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THESIS.

- 
- Head of family.....
  - 1. Number in family .....
  - 2. Relation to head of family.....
  - 3. Sex.....
  - 4. Race.....
  - 5. Age (nearest birthday).....
  - 6. Conjugal condition.....
  - 7. Place of birth.....
  - 8. Able to read or write.....
  - 9. Occupation.....
  - 10. Wages per day.....
  - 11. Mother of how many children.....
  - 12. Number of children now living.....
  - 13. First child.....
  - 14. Whereabouts of children.....
  - 15. Defective.....
  - 16. Length of head.....
  - 17. Breadth of head.....
  - 18. Cephalic index.....

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Remarks.....

.....

.....



There was little difficulty in obtaining answers to all the questions except the fifth, which many were unable to tell, partly for the reason that some of them had been slaves and not allowed to know their age for purposes of trade. Still they answered as well, I think, as a body of whites could who were equally illiterate. The ninth and tenth questions were obtained from the books of the owners, so those results are perfectly accurate.

There are no special exceptions to make so as to put the figures on the same basis as those for Sandy Spring and Farmville.

AGE, SEX and BIRTHPLACE of NEGRO POPULATION.

The total number of negroes of whom record was taken was 301, located as follows:

On Cinclare & Additions.....	145
On Silvery.....	57
On Calumet.....	99
Total.....	<u>301</u>

Quite a number of those who were working on the places at the time did not live on the place and they are not included in this investigation.

Taking the negroes of Cinclare and Calumet as shown in the following table, we find that there are 181 males and 120 females -- a proportion of 663 females to

1,000 males. This shows quite a different order of things from the case of Sandy Spring where there were 1,143 females to every 1,000 males, and that of Farmville where there were 1,048 females to every 1,000 males. It is also very much below the general average for the United States, 952.8 females to every 1,000 males.

It must however be remembered that these observations were taken at the time of year when the labor employed is the smallest in the whole year and that the families on the places were not all there. The figures indicate a large immigration of males and this is only natural for they are the only ones who can find work on the plantations in the months of July and August, which are near the end of the cultivating season and before grinding season. The negroes are migrating or cultivating their own little patches of ground during that season also. The women are at their homes in other parts of the State and in fact migrate almost as much as the men, moving from place to place at their own pleasure, for few of them have very binding ties. This migration of both sexes is becoming more and more noticeable and will undoubtedly play a large part in the future of the race.

The following is a table of the number of negroes, by sex and age periods.

Number of negroes on Cinclare, Silvery, and Calumet, from whom reports were obtained by age periods and sex.

Age Periods.	Males.	Females.	Total.
Under 1 year.....	1	3	4
1 to 9 years.....	24	28	52
10 to 19 ".....	40	26	66
20 to 29 ".....	53	32	85
30 to 39 ".....	25	4	29
40 to 49 ".....	13	5	18
50 to 59 ".....	2	2	4
60 to 69 ".....	5	1	6
70 to 79 ".....	2	-	2
80 to 89 ".....	-	-	-
Age unknown.....	16	19	35
	<u>181</u>	<u>120</u>	<u>301</u>

Over 10 per cent of the negroes are reported as of age unknown, which is a much larger per centage than in either Sandy Spring or Farmville. There are 116 males of voting age. For sake of comparison the tables for Sandy Spring and Farmville are added.

NEGROES ON CINCLARE, SILVERY and CALUMET, LOUISIANA,  
and IN SANDY SPRING, MD. and FARMVILLE, VA., FROM WHOM  
REPORTS WERE OBTAINED BY AGE PERIODS AND SEX\*\*\*\*\*

(This table does not include 65 persons at Sandy Spring and 75 at Farmville, mostly women in domestic service.)

Age Periods.	Cinclare, Silvery and Calumet, La., 1900.			Sandy Spring, Md., 1899.			Farmville, Va., 1897.		
	Males	Females	Total	Males	Females	Total	Males	Females	Total
Under 1 year.....	1	3	4	8	17	25	12	12	24
1 to 9 ".....	24	28	52	125	124	249	127	150	277
10 to 19 ".....	40	26	66	107	112	219	182	147	329
20 to 29 ".....	53	32	85	47	61	108	87	101	188
30 to 39 ".....	25	4	29	41	45	86	53	67	120
40 to 49 ".....	13	5	18	40	34	74	47	55	102
50 to 59 ".....	2	2	4	27	22	49	44	52	96
60 to 69 ".....	5	1	6	21	17	38	23	24	47
70 to 79 ".....	2	-	2	8	8	16	14	15	29
80 to 89 ".....	-	-	-	3	8	11	3	3	6
90 to 100 ".....	-	-	-	1	1	2	1	-	1
100 years or over.....	-	-	-	-	-	-	1	-	1
Age unknown.....	16	19	35	8	10	18	4	1	5
	181	120	301	436	459	895	598	627	1225

From this table we get the percentage in different age periods and an opportunity is given to compare these with the ones obtained for Sandy Spring, Farmville, with the negro population of the United States, with the whole population of the United States and with those for the population of three foreign countries.

PER CENT IN DIFFERENT AGE PERIODS OF NEGROES ON CINCLARE CENTRAL FACTORY, SILVERY and CALUMET, IN SANDY SPRING AND IN FARMVILLE, AND OF TOTAL POPULATION IN VARIOUS COUNTRIES.

Age periods.	Negroes of Cinclare Central Factory, Silvery and Calumet.	Negroes of Sandy Spring.	Negroes of Farmville.	Colored population of the U. S. (a)	Total population of the United States.	Population of-		
						Germany.	Ireland.	France.
Under 10 yrs....	21.05	31.24	24.57	28.22	24.28	24.2	20.8	17.5
10 to 19 "	24.89	24.97	26.86	25.18	21.70	20.7	23.4	17.4
20 to 29 "	31.96	12.31	15.35	17.40	18.25	16.2	16.2	16.3
30 to 39 "	10.90	9.81	9.79	11.26	13.48	12.7	10.8	13.8
40 to 49 "	6.77	8.44	8.32	7.89	9.45	10.4	9.8	12.3
50 to 59 "	1.50	5.59	7.84	4.92	6.38	7.8	8.5	10.1
60 to 69 "	2.26	4.33	3.84	2.88	3.94	5.2	6.0	7.6
70 yrs.or over..	.67	3.31	3.43	2.25	2.52	2.8	4.5	5.0
	100.00	100.00	100.00	100.00	100.00	100.0	100.0	100.0

(a) Persons of Negro descent, Chinese, Japanese and civilized Indians.

Here again we have a very clear example of the immigration of negroes, especially between the ages of 20 and 40, the most active part of life and the most desirable age on plantations. As in Sandy Spring and Farmville the number of children under fifteen is increased by the habit parents or widowed persons have of going off and leaving their children with grandparents or relatives to be taken care of while they roam around to their heart's desire.

From the statistics on the place of birth we find that 248 were born within the State and 53 or 17.6 per cent were born without the State.

<u>State</u>	<u>Number</u>
Louisiana . . . . .	248
Mississippi . . . . .	23
Virginia . . . . .	8
Texas . . . . .	5
Kentucky . . . . .	4
Tennessee . . . . .	3
Georgia . . . . .	3
Alabama . . . . .	2
North Carolina . . . . .	2
South Carolina . . . . .	1
Maryland . . . . .	1
U.S. of Columbia, S.A. . . . .	1
Total =	301

In grinding season when more labor is employed the proportion of those born outside the State is greatly increased by the immigration of the extra labor from the neighboring States and even from great distances.

CONJUGAL CONDITION, BIRTHS & DEATHS.

In the following table of the 137 males over 15 years of age who reported, 38 or 27.74 per cent were single, 89 or 64.96 per cent were married and 6 or 4.38 per cent were widowed. The remaining 4 or 2.92 per cent reported themselves as permanently separated from their wives. There were 80 women over 15 years of age recorded; 18 or 22.50 per cent were single, 50 or 62.50 per cent were married, 5 or 6.25 per cent were widowed, and 7 or 8.75 per cent were permanently separated. Of the males and females reported as separated there was not a single case of legal divorce.

Conjugal Condition by Sex and Age Periods  
of the Negroes of Cinclare Central Factory, and Calumet, La.

Age Periods.	Males				Females				Total
	Single	Married	Widowed	Separ'td	Single	Married	Widowed	Separ'td	
15 to 19 yrs. ....	21	11	1	1	11	6	1	1	38
20 to 29 " .....	14	35	2	2	5	23	1	4	85
30 to 39 " .....	1	23	1	1	1	4	1	1	29
40 to 49 " .....	1	12	1	1	1	3	1	1	18
50 to 59 " .....	1	2	1	1	1	1	1	1	4
60 to 69 " .....	1	3	2	1	1	1	1	1	6
70 to 79 " .....	1	2	1	1	1	1	1	1	2
Unknown .....	2	12	1	1	2	11	4	2	35
	38	89	6	4	18	50	5	7	217

CONJUGAL CONDITION by SEX and AGE PERIODS of the NEGROES  
of CINCLARE CENTRAL FACTORY, SILVERY and CALUMET, LA., and of SANDY SPRING, MD.,  
and FARMVILLE, VA.

Cinclare Central Factory and  
Silvery and Calumet, La. 1900

Sandy Spring, Md.

Farmville, Va. 1897.

Age Periods.	Males.				Females.				Total	Males.				Females.				Total	Males.				Females.				Total
	Single	Married	Widowed	Separ'td	Single	Married	Widowed	Separ'td		Single	Married	Widowed	Separ'td	Single	Married	Widowed	Separ'td		Single	Married	Widowed	Separ'td	Single	Married	Widowed	Separ'td	
15 to 19 yrs.....	21	---	---	---	11	6	---	---	38	48	---	---	---	30	3	---	---	81	79	---	---	---	71	3	---	---	
20 to 29 ".....	14	35	3	2	5	23	---	4	85	21	24	---	1	20	40	1	1	108	55	28	---	3	44	51	3	3	
30 to 39 ".....	1	23	---	1	---	4	---	---	29	5	34	---	2	5	39	---	1	86	6	46	---	1	10	49	6	2	
40 to 49 ".....	---	12	1	---	---	5	---	---	18	2	37	1	---	---	28	4	2	74	3	37	3	3	---	30	22	3	
50 to 59 ".....	---	2	---	---	---	1	---	1	4	---	24	2	1	2	16	4	---	49	2	30	7	4	---	32	17	3	
60 to 69 ".....	---	3	3	---	---	---	---	---	6	---	16	3	2	---	11	5	1	38	1	20	2	---	---	9	14	1	
70 to 79 ".....	---	2	---	---	---	---	---	---	2	---	6	1	1	---	2	6	---	16	---	12	1	1	---	4	11	---	
80 to 89 ".....	---	---	---	---	---	---	---	---	---	1	2	---	---	---	1	7	---	11	---	3	---	---	---	---	3	---	
90 yrs, or over..	---	---	---	---	---	---	---	---	---	---	---	1	---	---	---	1	---	2	---	1	1	---	---	---	---	---	
Unknown.....	2	12	1	1	2	11	4	2	35	---	2	---	---	2	3	---	---	7	1	1	---	---	1	---	---	---	
Total..	38	89	3	4	18	50	5	7	217	77	145	8	7	59	143	28	5	472	147	178	14	12	126	178	76	12	



For comparison the following table of the conjugal condition of the negroes of Cinclare and Calumet, of Sandy Spring and Farmville, and of several foreign countries is inserted. The table includes persons of 15 years of age or over.

CONJUGAL CONDITION OF THE NEGROES  
OF CINCLARE AND CALUMET, OF SANDY SPRING, OF FARMVILLE, AND  
OF THE POPULATIONS OF VARIOUS FOREIGN COUNTRIES, BY SEX.

The per cents for Cinclare and Calumet, for Sandy Spring and for Farmville are computed from schedules; those for foreign countries are taken from Mayo-Smith's Statistics and Sociology. The figures for divorced are not shown for the foreign countries. This table does not include any of the 65 persons at Sandy Spring and 75 at Farmville, mentioned on pages 55 and 56, mostly women in domestic service.

Civil Division.	Per cent of males 15 yrs. of age or over.			Per cent of females 15 yrs. or over.		
	Single	Married	Widowed	Single	Married	Widowed
Cinclare and Calumet.....	27.74	64.96	e 7.3	22.5	62.5	f 15.0
Sandy Spring.....	32.5	61.2	a 3.4	25.1	60.9	b 11.9
Farmville.....	41.9	50.7	c 4.0	32.1	45.4	d 19.4
France.....	36.0	56.5	7.5	30.0	55.3	14.7
Germany.....	40.9	53.7	5.3	36.5	50.8	12.4
Great Britain.....	39.5	54.9	5.6	37.3	50.9	11.8
Hungary.....	31.5	63.7	4.7	22.0	62.8	15.0
Ireland.....	49.3	44.8	5.9	43.5	42.1	14.4
Italy.....	40.9	53.1	6.0	53.2	53.2	13.6

a=Also 2.9 per cent separated.

b=Also 2.1 per cent separated.

e=Also 2.92 per cent separated.

c=Also 3.4 per cent separated.

d=Also 3.1 per cent separated.

f=Also 8.75 per cent separated.

In the following table the conjugal condition of the negroes of Cinclare Central Factory and Calumet is compared with that of the negroes of Sandy Spring, Farmville, and with that of the entire population of the United States. Only persons of 20 years of age or over are included.

CONJUGAL CONDITION OF THE NEGROES  
OF CINCLARE CENTRAL FACTORY AND CALUMET, OF FARMVILLE, SANDY  
SPRING, AND OF THE POPULATION OF THE UNITED STATES, BY SEX.

(The per cents for Cinclare Central Factory, and Calumet, for Sandy Spring and for Farmville are computed from schedules; those for the United States are taken from the United States census of 1890. This table does not include any of the 65 persons at Sandy Spring and 75 at Farmville, mentioned on pages 55 and 56, mostly women in domestic service.)

Civil Division.	Per cent of males 20 yrs. of age or over.				Per cent of females 20 yrs. of age or over.			
	Single.	Married.	Widowed.	Divorced.	Single.	Married.	Widowed.	Divorced.
Cinclare Central Factory and Calumet.....	14.66	76.72	5.17	3.45	11.11	69.84	7.94	11.11
Sandy Spring.....	15.35	76.72	4.23	a3.70	14.36	69.31	13.86	a2.47
Farmville.....	25.00	65.44	5.15	a4.41	17.30	55.03	23.90	a3.77
United States:								
Native Whites, native parents....	28.54	66.08	4.74	b.64	18.75	67.88	12.79	b.58
Native Whites, foreign parents...	48.82	48.65	2.25	b.28	34.83	58.76	6.02	b.39
Foreign Whites....	28.06	65.93	5.51	b.50	15.39	68.05	16.21	b.35
Negroes.....	25.01	69.02	5.40	b.57	15.71	65.02	18.41	b.86
Total United States....	30.95	63.83	4.65	b.57	19.92	66.35	13.19	b.54

a = Separated. b = including unknown.

As seen in these last few tables the conjugal condition of the negroes of Cinclare and Calumet present some very marked contrasts to that of the negroes of Sandy Spring and Farmville. The number of single men and women of Cinclare and Calumet over 15 years of age is very much less in proportion than of either Sandy Spring or Farmville. In Farmville the number of single men between 20 and 30 was not far from double the number of men of the same age who were or had been married; in Sandy Spring the number of single and married in the same period was about equal, while on Cinclare and Calumet the number of single men is less than one-half the number of men in the same age period who were married. The influences of city life being absent, we would expect to find this the case. There are no unmarried persons over 30 years of age. But while the per cent of single males and females is less it does not by any means follow that illicit sexual intercourse is any the less. In fact I find the conditions were very much worse than those reported from either Sandy Spring or Farmville. There is no aspiration for social position to raise them and to have the good effect that the writer on the negroes of Farmville thinks it is having on the negroes of that place. He says, "No black girl of the town can have an illegitimate child without being shut off from the best class of people and looked at askance by ordinary folks". \* This is not at all the case at Cinclare

\* From Dept. of Labor Bulletin No. 14, page 38.

or Calumet where illegitimate children are numerous, known by all to be so and yet it is considered and spoken of as a matter of course. To compute the per cent of illegitimacy would, however, be practically impossible. Legal marriage is not considered absolutely necessary by them. Of 40 couples on Cinclare who reported themselves as married and who were known well by Mr. Rivault, the head overseer, only 20 were legally married in the church or by the civil authorities. This, then, would make only about 50 per cent of the married persons, so reported, as legally married. Mr. Rivault and others who have had long experience with the negroes of the plantation assure me that even this figure is too high. Co-habitation is the rule. Even when they are legally married and it is generally done after a period of co-habitation and under religious excitement, they soon forget their vows and if the impulse strikes them, they separate and take up with someone more to their liking. Numerous cases are seen of two persons legally married and yet each living with a different person and reporting as being married to the second. A legal divorce is practically unknown among the plantation negroes. For all these reasons too much stress cannot be laid on the figures on the conjugal condition of the negroes of Cinclare and Calumet, and yet I think them representative of the plantation negroes of the far South.

The following table shows by age periods the number of children born to each of the 80 females who returned answers and the number of children still living.

### Number of Children of the Female Age

Number of children Age Periods	0		1		2		3		4		5		6							
	Number of persons	Number of children	Number of persons	Number of children	Number of persons	Number of children	Number of persons	Number of children	Number of persons	Number of children	Number of persons	Number of children	Number of persons	Number of children						
15-19 years	12	0	0	2	2	1	4	8	5											
20-29 years	6	0	0	11	11	9	6	12	9	4	12	6	2	8	6	1	5	2	1	6
30-39 years	1	0	0				1	2	2										1	6
40 years or over	1	0	0													1	5	5		
Unknown Age	2	0	0	1	1	0	2	4	2	2	6	3	2	8	5	3	15	6		



Of these 80 women 58 have had children. These 58 have had 268 children, or an average of 4.62 per woman, of which 154 or 57.5 per cent are still living. In 34 cases out of the 58, or 63 per cent, the first child is living. By all those with whom I talked on this subject and who have lived with the negroes all their lives, it is said that the birth rate is diminishing rapidly and that still births and miscarriages are becoming much more common.

As in the case of Sandy Spring, no facts were brought out in the investigation which indicated an actual miscegenation in progress between the two races, but concubinage is not so unknown.

The proportion of the negroes which are of mixed blood is of course very difficult to determine. I kept a record of the personal appearance of all the negroes recorded and as nearly as I could judge, 261 were apparently of unmixed negro blood, while 40 or 15.3 per cent showed traces of white blood. This is very small in comparison with the figures for Sandy Spring where it was estimated at from 30 per cent to 60 per cent, and for Farnville where it was estimated at from 30 per cent to 50 per cent. But on the other hand it must be remembered that Cinclare is very much further South, nearer the "Black Belt", and also that the overseers prefer a negro of unmixed blood for work on the plantations and that this will influence their choice of

hands. The figure is moreover at best only an estimate and undoubtedly would show a large error if the real facts could be known.

#### SCHOOLS AND ILLITERACY.

Cinclare has no school of its own for the negroes but they can attend the Parish Public Schools about one mile from Cinclare. Only about 30 children, or considerably less than 25 per cent, do attend from Cinclare as there is no compulsory attendance. School is open eight months in the year.

At Calumet the facilities are little better. The school is held in the church building, which is at the geographical center of the place. The teacher (colored, female) receives \$20.00 per month, whereas the teacher in the public white school receives \$40.00 per month. She was educated in New Orleans, seems interested in her work and up to date in method. The school is free except that each family represented there must pay \$1.00 per annum for the purpose of defraying incidental expenses. The Parish Superintendent requires the teacher to drop all who are in arrears. This rule is ignored in the white school. Only about 20 children or less than 10 per cent attend. Indiffer-



ence to the advantages of education and the payment of the dollar being the chief reasons. The colored school is open four months and the white, eight months. As on Cinclare, there is no compulsory attendance.

The opportunities for education on both places are far better than they used to be, yet very few take advantage of them.

The following table shows the literates and illiterates by age periods. There was a little difficulty in getting answers to the question of whether they were able to read or write or both. For this reason I have put in "able to read and write a 'little'" as distinct from being able to read and write as the terms are commonly used. Those who are put down as being able to read and write a little, can read a few well known signs, advertisements and the like. They simply read remembering the shape of the sign or advertisement and cannot spell it out. In the same way they can write their names and a few figures, but nothing more. They are not wholly illiterate, however, and so have been put separately.

LITERATES AND ILLITERATES BY SEX AND AGE PERIODS.  
 CINCINNATI AND CALUMET.

Sex and Age Periods.	Able to read and write.	Able to read illiterate.	Illiterate.	Able to read and write a little.	Able to read a little.	Total.
Males.						
10 to 20 years.....	6	3	30	4	1	44
21 to 30 years.....	10	3	38	1	1	53
31 to 40 years.....	5	1	13	2	1	22
41 yrs.and over.....	3	1	15	2	-	21
Age unknown.....	-	1	14	-	1	16
Total..	24	9	110	9	4	156
Females.						
10 to 20 years.....	6	-	22	3	-	31
21 to 30 years.....	5	2	16	3	1	27
31 to 40 years.....	1	-	3	-	-	4
41 yrs.and over.....	2	-	4	2	-	8
Age unknown.....	1	-	18	-	-	19
Total..	15	2	63	8	1	89
Both sexes.						
10 to 20 years.....	12	3	52	7	1	75
21 to 30 years.....	15	5	54	4	2	80
31 to 40 years.....	6	1	16	2	1	26
41 yrs.and over.....	5	1	19	4	-	29
Age unknown.....	1	1	32	-	1	35
Total both sexes	39	11	173	17	5	245

This table presents a very different state of affairs from that found in either Sandy Spring or in Farmville, as shown by the tables which follow.

LITERATES AND ILLITERATES, BY SEX AND AGE PERIODS.  
SANDY SPRING, MD.

\*\*

Sex and Age Periods.	Able to read and write.	Able to read Illiterate.	Not report- ed.	Total.	
Males.					
10 to 20 years.....	91	6	10	2	109
21 to 30 years.....	36	1	10	-	47
31 to 40 years.....	34	3	8	-	45
41 yrs.or over.....	36	8	46	4	94
Age unknown.....	2	1	2	3	8
Total males	199	19	76	9	303
Females.					
10 to 20 years.....	102	4	9	3	118
21 to 30 years.....	47	1	5	1	54
31 to 40 years.....	41	4	2	-	47
41 yrs.or over.....	41	8	37	3	89
Age unknown.....	4	-	1	5	10
Total females	235	17	54	12	318
Both Sexes.					
10 to 20 years.....	193	10	19	5	227
21 to 30 years.....	83	2	15	1	101
31 to 40 years.....	75	7	10	-	92
41 yrs.or over.....	77	16	83	7	183
Age unknown.....	6	1	3	8	18
Total both sexes	434	36	130	21	621

\*\* Dept. of Labor Bulletin No.32.

\*\*

LITERATES AND ILLITERATES, BY SEX AND AGE PERIODS.  
FARMVILLE, VA.

Sex and Age Periods.	Able to read and write.	Able to read.	Illiterate.	Not report- ed.	Total.
Males.					
10 to 20 years.....	97	49	45	4	195
21 to 30 years.....	38	16	26	1	81
31 to 40 years.....	30	7	10	-	47
41 yrs. or over.....	34	13	80	5	132
Age unknown.....	1	1	1	1	4
Total males	200	86	162	11	459
Females.					
10 to 20 years.....	96	21	34	3	154
21 to 30 years.....	52	21	23	1	97
31 to 40 years.....	28	17	28	-	73
41 yrs. or over.....	10	14	116	-	140
Age unknown.....	--	--	---	1	1
Total females.	186	73	201	5	465
Both sexes.					
10 to 20 years.....	193	70	79	7	349
21 to 30 years.....	90	37	49	2	178
31 to 40 years.....	58	24	38	-	120
41 yrs. or over.....	44	27	196	5	272
Age unknown.....	1	1	1	2	5
Total both sexes	386	159	363	16	924

\*\* Dept. of Labor Bulletin No. 14.

Of the 245 persons recorded, 173 or 70.6 per cent were wholly illiterate; 39 or 15.9 per cent could really read and write; 11 or 4.5 per cent could really read but not write; 17 or 7 per cent could read and write a "little"; and 5 or 2 per cent could read a "little" but not write.

In Sandy Spring 69.9 per cent could read and write, 5.8 per cent could read but not write, while 20.9 percent were wholly illiterate; and in Farmville 42.5 per cent could read and write, 17.5 per cent could read but not write and 40 per cent were wholly illiterate.

The illiteracy of the youth from 10 to 20 years of age on Cinclare and Calumet is 69.3 per cent as compared to 8.4 per cent at Sandy Spring and 23 per cent at Farmville.

If, as in the case of Farmville, the population is divided "into four classes -- those reared in slavery, those reared in time of war and reconstruction, those reared since 1870, and present youth" \*\* -- we get just the opposite result, an increasing per cent of illiteracy from war time (40 to 31 years) when it was 61.5 per cent, through the next decade where it was 67.5 per cent, to the present youth whose rate is 70.6 per cent. The only explanation for this is that the rate of school attendance has been steadily declining. If the race is to be elevated the first change must be made here and some system by which more will attend school

must be instituted, either lowering the expense or making attendance compulsory. These figures do not represent an exceptional case but are representative of plantation negro labor.

#### OCCUPATIONS AND WAGES.

The occupations of the negroes of Cinclare and Calumet are those characteristic of a plantation community. Every able-bodied man on the place is supposed to work on the place and if he does not do so for any length of time, he is not allowed to remain. They of course live with all their family on the place and the women are given employment if they want it and their labor is needed. For these obvious reasons the occupations of these negroes can not be compared with those of either Sandy Spring or Farmville.

It is almost impossible to give statistics on the number employed in each kind of work on the plantations, for not only do the occupations change with the seasons of the year, but on no two days are the number in each subdivision the same, for the laborer is put at the work that is necessary to be done each day.

The year's work on a plantation may be divided in-

to two parts, the cultivating season, when the cane is planted and cultivated, and the grinding season, when it is cut and manufactured into sugar. The month of March may be taken as representative of the cultivating season for it presents a mean of the months January to September, inclusive, which is the cultivating season. The month of November may be taken as representing the mean of the months October to December, inclusive, which is the grinding season.

In March 1901 there were 90 hands employed at Cinclare, and of this number 27 were women. The able-bodied men were used for plowing, although some of them, with the old men, women and boys under 21, were used for hoeing. They were divided very much as follows:

Plowing. . . . .	32 men.
Hoeing. . . . .	(men, 38) women &
	(boys.
Ditching . . . . .	8 men
Odd jobs in the field, such as quarter-draining, weeding ditch banks, water boys, etc.	12.

In grinding season a great deal of extra labor has to be hired and negroes come and live on the place just during the months of October, November and December, returning home at the end of grinding which is generally about the first of January. In November 1900, 141 hands were employed on Cinclare, of which number 90 were women. It is

impossible to divide them into different occupations as they are used for whatever work is necessary to be done. By far the largest percentage of the men and all the women are employed at cutting cane. The rest of the men, or as many as are needed, are put at loading and hauling cane, a few in the cane shed, and a number at different jobs around the factory, such as firemen, assistants for mechanics, handling barrels, loading cars, etc.

There is practically no negro skilled labor on the place, except one blacksmith, and two or three carpenters' assistants, who can scarcely be called skilled labor. For quite a number of years it so happened that the preacher of the negro church lived and worked on the place but he finally became such a nuisance he was sent away. He was the only one who had any claim whatever to representing the professions and his claim lay in his name only.

The figures for Calumet are very much the same as those given for Cinclare but are for an average of six years, (1896 to 1901 inclusive) for the cultivating season and for an average of five years (1896 to 1900 inclusive) for the grinding season.

During the month of March on Calumet there were employed 135 negroes on an average; 22 of these were boys under 21 years, 10 were women (15 to 50 years), and 103 were men.



This labor was divided as follows:

Plowmen . . . . .	43
Teaming and other work with mules . . . . .	1
Water boys . . . . .	4
Cross drain men . . . . .	6
Hoe hands (a) Men . . . . .	36
(b) Women . . . . .	10
Ditchers . . . . .	20
Jobbers . . . . .	15
Total . . . . .	<u>135</u>

Besides the field labor enumerated above there are a number doing odd jobs around the factory, hostlers, bridge tenders and white-washers. There are also two blacksmiths and two or three carpenters on the place.

It has so happened that nearly all of the ditching during the six years involved has been done in February, March and April, these men not being employed the rest of the year. Most of them are from neighboring towns and do not reside on the place. The jobbers referred to have been working upon the railroad, the levees, or major canals, wood choppers and the like. Some years there have been a good many of these and other years very few, according as they have been cleaning canals, clearing land and the like. The present season but three women have been in the fields, whereas some years the number has reached thirty, in the early part of the cultivating season, while the weather was yet cool. This only shows how very difficult it is to get any average for the occupations of the negroes.

On Calumet in grinding season the number of negroes employed is 165, of which number 63 are women. All the women and as many men as are needed are put at cutting cane. The rest of the men are put at hauling cane, a good many in the cane shed, work around the factory such as firemen, coal rollers, centrifugal men, etc. The rotation of work of able-bodied men on Cinclare and Calumet, from the beginning of the year to the end of the year, is as follows. Plowmen begin the year with spring plowing, harrowing, etc. Numbers of them then go to hauling seed cane for planting or running meal distributors. The crop once planted, many are put to operating stubble shavers, stubble diggers, fertilizer distributors, cultivators, corn planters and other draft implements, very rarely being given a few days in the hoe gang, or after great rains, in the cross drains. They also haul filter press cake and manure, repair bridges and in the late summer shovel out ditches. In the autumn they assist in pulling and hauling corn and hay, mow turn-rows, and finally all get to four-mule fall plowing. During grinding as many as are required are set to hauling cane to the railroad or cane shed, and the balance are put at cutting cane.

Hoemen do little until grinding but hoe, clean levees, ditch banks, fence rows, etc., drop and thin corn, pull and house corn, turn, load and stow hay and attend to

all miscellaneous work. In the late summer they shovel grass out of ditches. During grinding they principally cut cane.

Ditchers are usually employed to assist in planting. They then follow their peculiar work for two months or so. Along in May they are most often put in the hoe gang when they disappear from the place, one by one, in quick order.

Jobbers can never be induced to do any field work, except during grinding, when most of them cut cane or work about the sugar house as firemen, coal-rollers, centrifugal men, etc. They are generally of little account, but present notable exceptions.

Women only hoe, drop and thin corn and in grinding cut cane. Except for a few among the older ones, the women make only about one-half time. During the cultivating season practically none come out upon Saturdays and very few on Mondays. They do not work in bad weather. During grinding they lay off Saturdays but mostly work Mondays. They average well as cane cutters but are otherwise very unsatisfactory. Whereas few of them turn out during the cultivating season, not only all the women living on the places, but those from neighboring plantations and villages turn out to cut cane in grinding.

All of the negro labor except the ditchers and job-

bers are paid by the day. On Cinclare the wages are as follows:

Cultivating Season.....	(a) Men.....	\$0.75
	(b) Women.....	.60
	(c) Old men & boys..	.50
Grinding Season.....	(a) Men.....	1.00
	(b) Women.....	.75
	(c) Old men & boys..	.65

Each family is furnished with a cabin or portion of one as the case may be, free of charge. Negro labor does not work on Saturday afternoons during the cultivating season. They are assigned a garden spot and allowed the use of a mule on Saturday afternoons and also the use of a wagon to haul wood, for which no charge is made. Sometimes wood is furnished free during the grinding season, as the labor is needed for plantation work and it is more profitable to have their labor and give them wood rather than lose their labor while they are cutting wood themselves. Some, however, prefer to buy their wood and seek to put in time, such as working their gardens; others are too lazy to work gardens.

The laborer is given a ticket each day with the amount of his wage on it in divisions of five cents each. These tickets are good at the store on Cinclare which is run by the owner of the place. At the end of each month all the laborers are paid in cash for all the uncanceled tickets they have.

Cinclare being located on the Mississippi River, there is no difficulty in securing the kind of labor that is wanted and therefore very few if any Italians are employed, negro labor being preferred as the two do not mix well together. In grinding season when a large amount of extra labor is required for a few months only, the negroes of Mississippi come of their own free will and accord, attracted by the higher cash wages during grinding, being about the only cash money they secure during the year. They are mostly small cotton croppers and by the time grinding begins their crop is harvested. There being no other work for them to do in their cotton section, they seek the sugar section for the balance of the winter, remaining sometimes until March, when cotton planting work begins.

To turn now to Calumet where the conditions are different in this respect. The average wages for the cultivating season for the past 6 years, (1896 to 1901 inclusive), and for the grinding season for the past 5 years, (1896 to 1900 inclusive), were as follows:

Cultivating Season.....	(a) Men.....	\$0.70
	(b) Women.....	.46
Grinding Season.....	(a) Men.....	1.19
	(b) Women.....	.84

For the past two years (1899-1900 and 1900-1901) the wages have been:

Cultivating Season.....	(a) Men.....	\$0.75
	(b) Women.....	.50
Grinding Season.....	(a) Men.....	1.25
	(b) Women.....	1.00

At the present time women are receiving 50 cts. a day but an increase to 55 cts. is expected. (April 21, 1901). Boys, girls and old people are paid proportionately less according to circumstances.

The laborer is furnished with a house just the same as at Cinclare. Plowmen are got out on Saturday afternoons at least two or three times per month. No effort is made to get them out on pay days. Each family has a garden about its house but the people are discouraged from taking any land in the field, as they never raise anything upon it. Very few cultivate even the house gardens, though many of them spade and prepare the land. They rarely have enterprise enough to buy seed. These gardens are too small to warrant plowing. The owner does not permit the people to haul their own wood or to use the teams for any purpose, except to do plantation work. They having cut their wood, it is hauled in for them by a special teamster for which 15 cents per load is charged, if the wood comes from the plantation on which the people live, and 75 cents if they go to one of the owners adjoining properties, or to any of the neighbors. Wood is never furnished free, but it is sometimes sold to them at cost. The factory hands work

every Saturday afternoon and buy all their wood the year around. The labor is paid in cash. Two stores are on the place, both rented out, which have to meet outside competition. The plantation also has a ration room. From this dry salt shoulders, flour and meal is issued, on account, to those who have neither money nor credit with which to buy at the stores of the neighborhood.

From the facts given it is seen that the wages in grinding season are 25 cents higher on Calumet than on Cinclare. This is due to the location of Calumet, which is off the line of travel of the migrating negroes and pretty far away for the cotton croppers to go to. The extra labor on Calumet for the grinding season comes from points along the Illinois Central R.R. in Mississippi, notably Amite, Kentwood, Osyka, Magnolia, Brookhaven, Hazlehurst, Crystal Springs, Jackson and Madison. Some are brought in by neighbors from New Orleans and Mobile. The city people are mostly "bounty jumpers" and "gentlemen" who prove unsatisfactory. Many Teche planters procure their extra labor from Parishes above them: St. Martins, St. Landry, Rapides, Avoyelles, Lafayette and Acadia. These are mostly "French" darkies, noisy but good workers, who return to the same plantation managers each year.

This extra labor is secured principally through colored labor agents, residing at the points named, who have

spent numerous grindings at Calumet as cooks, foremen at cane hoists, and the like. Several white men (cane weighers, cane yard bosses, etc.) have brought colored help also from their homes in Mississippi. In every case the results are unsatisfactory. Very few whose homes are at a distance apply on the place and those who do are mostly those who have "jumped" other planters, leaving debts behind. It is not known why the people from Mississippi go there. Those who have gone to Calumet are mainly lazy, ragged, half-fed town boys, 18 to 25 years old and not cotton hands. Some go, no doubt, for the journey and lark, their expenses being paid, others because their friends go, yet others to get a few weeks square feed: a few for what they can earn. Store keepers at their homes say none of them bring any money home. "When grinding arrives, the majority of them take the first band wagon". People brought in later in the season, when labor is hardest to get, are generally of a better class -- often, no doubt, cotton pickers out of a job.

Italians are taken as well as negroes at Calumet. In fact during the six years, 1896 to 1901 inclusive, there has been a steady decrease in the number of negroes and an increase in the number of Italians employed. The majority of the Italians are lately from Italy and are single men. Six years ago there was not a single Italian plowman on the place. The present year there are twelve. The growth of an immense lumber industry in the neighborhood and the attractions of



town life seem to explain the decreasing number of negroes on the plantation. The negroes belong to a social race, do not like the steady work exacted by the overseers and, being imitative, like to buy such small properties as they can afford, all of which leads them into towns. Higher wages in the swamps and at sawmills induce some of them into the lumber industry, notwithstanding the work there is just as exacting as in the fields. On both Cinclare and Calumet the laborer is paid for the time he actually works. The negroes go to work at sun-up and stop from 7:30 to 8 o'clock for breakfast and from 12 to 1 for dinner and finish at sun-down. During the summer months when the days are long and hot they sometimes stop work at 11 o'clock and do not commence until 2 o'clock, after dinner. The field labor averages about 20 days in the month but the plowmen lose more time than any other kind of labor.

so far

I have spoken only of field labor. It would be impossible to enumerate the wage paid to each single workman about the factory, as they differ from time to time as the man changes from one job to another: but suffice it to say that they average about the same as field labor. Factory labor, however, generally makes full time, not being laid off by the weather as is field labor. One of the characteristics of negro labor is that they never provide for or look

ahead to the future. As soon as they make money they become indifferent and frequently it is difficult to get negro labor to turn out for work when they have money, they claiming to be sick and giving various other excuses to stay away from work until they can spend it. For this reason some planters think it is a benefit to have Italian or other classes of laborers who are always ready to work for their pay, as an incentive to get the negroes out. On Calumet where they have had a good many Italians, the example of industry set by them has as yet not produced much effect upon the negro in that respect. The negro is, however, so far a creature of habit and so readily conforms to the necessities which surround him, that with good management, prompt "turning out" may be made second nature to him.

#### ECONOMICS OF THE FAMILY.

The statistics on the size of the families of the negroes on Cinclare and Calumet who returned answers are for the real family only, i.e. the parents and all children living at present. It would be nearly impossible to get anywhere near the size of the possible, and the economic, families, and even the size of the real family will apply only to the time that the report was taken, on account of the constant swapping of women and children among the men. The extent

to which this is carried on by the plantation negroes is not realized anywhere but on the spot. It is safe to say that by far a large majority of them are married (mated) several times during their life time, and of those marriages which are contracted early in life, few last more than two years. From this it will be seen how difficult it is to judge even by the real family for sometimes they take their children by a previous marriage with them and sometimes they do not. The following is the table.

NUMBER OF CINCLARE CENTRAL FACTORY AND  
CALUMET NEGRO FAMILIES, BY SIZE.

Size of Families.	The Real Family.	
	Families.	Persons.
1 Member .....	26	26
2 Members .....	29	58
3 " .....	33	99
4 " .....	21	84
5 " .....	18	90
6 " .....	11	66
7 " .....	6	56
8 " .....	4	32
9 " .....	6	54
10 " .....	2	20
11 " .....	1	11
12 " .....	3	36
Total .....	162	632
Average .....		3.96

The tables of the real families of Sandy Spring and Farmville are also put in for sake of comparison!

NUMBER OF SANDY SPRING NEGRO FAMILIES, BY SIZE. \*\*

Size of family.	The Real Family.	
	Families.	Persons.
1 member.....	7	7
2 members.....	17	34
3 members.....	24	72
4 members.....	17	68
5 members.....	20	100
6 members.....	18	108
7 members.....	16	112
8 members.....	20	160
9 members.....	11	99
10 members.....	11	110
11 members.....	10	110
12 members.....	6	72
13 members.....	1	13
14 members.....	1	14
15 members.....	2	30
16 members.....	-	--
17 members.....	-	--
18 members.....	-	--
20 members.....	-	--
Total.....	181	1,109
Average.....	---	6.13

\*\* Dept. of Labor Bulletin, No. 32.

NUMBER OF FARMVILLE NEGRO FAMILIES, BY SIZE. \*\*

Size of family.	The Real Family.	
	Families.	Persons.
1 member.....	--	--
2 members.....	42	84
3 members.....	39	117
4 members.....	48	192
5 members.....	33	165
6 members.....	25	150
7 members.....	16	112
8 members.....	19	152
9 members.....	11	99
10 members.....	7	70
11 members.....	5	55
12 members.....	--	--
13 members.....	2	26
14 members.....	1	14
15 members.....	--	--
16 members.....	--	--
17 members.....	1	17
21 members.....	--	--
25 members.....	--	--
Total.....	249	1,255
Average.....	...	5.03

\*\* Dept. of Labor Bulletin, No. 14.

The number of families of one member each is absolutely larger on Cinclare and Calumet than at either Sandy Spring or Farmville, although fewer families are considered. This is due in a large part to the presence of a good many young persons who have been deserted by their parents and left to earn their own living. The number of large families is relatively very much less than at either Sandy Spring or Farmville. The average number of persons to each family on Cinclare and Calumet is 5.96, while at Sandy Spring it is 6.13 and at Farmville 5.03.

How to account for this I do not know unless it is that the negro families are actually diminishing in size, for we would expect to find in a purely rural population like this, larger families than in semi-urban communities like Sandy Spring and Farmville.

The following table, comparing the percentages of negro families by size for Cinclare and Calumet, Sandy Spring and Farmville, and the country at large, tends to bring out more forcibly the diminishing in size of the plantation negro families.

PER CENT OF NEGRO FAMILIES OF CINCLARE CENTRAL FACTORY AND CALUMET, OF SANDY SPRING AND OF FARMVILLE AND OF TOTAL FAMILIES OF THE UNITED STATES AND OF THE NORTH ATLANTIC STATES IN EACH GROUP, BY SIZE OF FAMILY.

(The figures for Cinclare and Calumet, for Sandy Spring and Farmville are from schedules; those for the United States are from the census of 1890.)

Size of Family.	Negroes of Cinclare Central Factory, and of Calumet.	Negroes of Sandy Spring.	Negroes of Farmville.	United States.	North Atlantic States.
1 member.....	16.05	5.45	4.96	3.63	6.23
2 to 6 members.....	69.14	65.64	72.90	73.55	78.05
7 to 10 members.....	12.35	26.06	19.47	20.97	17.00
11 members or over....	2.46	4.85	2.67	2.07	1.72

The negroes on both places still live in the "quarters" as in the times of slavery. They live a little separated from the other buildings. A street runs down the middle and the cabins are on each side. On Cinclare there are 34 cabins, 17 on each side of the street. There are two or three families, or from four to ten persons in each cabin. The cabins have from two to four rooms and some families sleep all in one room, using extra room for cooking; others use both of the rooms allotted to them for sleeping and cooking.

On Calumet there are 90 double houses in the quarters, arranged on each side of the street, each with four rooms, being counted as two each when occupied by two families. Except for those with three rooms, all built of recent years, and a few old ones, on Grandwoods, erected by other parties just after the war, which have but one room, all the houses have two rooms, or if double cabins, four rooms. Some families also use the space above the ceiling and rafters in the peak of the roof, for boy's sleeping apartments. Entire families do not as a rule sleep in one room on Calumet. If any houses are without occupants, they are those with a single room each. The maximum number of persons in one house is 13, the minimum number 3, and the average 6.11 persons to each house.

The negroes as a rule do not work any harder than they have to, to keep their families alive. Boys of 12 to 13 years are made to work, but not all of them. The position of water-boy is much sought after. Even boys such as mentioned are not forced into hard work by their parents and are not made to work regularly. More Italian children than colored are worked and these at harder labor, such as hoeing. As a rule negro parents who make their children work retain most, if not all, their wages. The result of this is that the boys run away from home and become independent very early in life. Girls do not often work before they are 15 or 16 and these re-



tain their wages. Those boys who are forced to work cease giving up their wages as a rule when they become independent enough to run away from home, say at the age of 14 or 15. A few, who are permitted to spend a part of their earnings themselves and who are well treated, remain at home. These are most often given their independence by the time they are 15, probably from fear that otherwise they will go off. Many of the latter are pretty good boys, whose fathers are dead or gone off, but whose mothers, sisters or others remain. They generally marry (mate) very early and mostly separate from their women within a year or two after. Fathers, more often than mothers, are the cause of the boys leaving home at an early age. Few, if any, boys are supported, even in part, after they are 16 to 16-1/2 years of age. Cinclare differs a little in this respect for there the children are more or less supported until 18 to 21 years of age.

Parents do not charge board even for grown children, though some families take single men (ditchers, jobbers and even field hands) to board. Girls are cared for by parents until mated -- boys until, say 15 if they remain at home. Girls, some of them, cut cane in grinding season and buy clothes with the proceeds. If wages are high they shoe, off and on, during the cultivating season, but spend their earnings themselves. They begin very early to get money from the men. Boys instead of paying cash board, purchase a portion

of the provisions, dress themselves, cut wood, etc. Both boys and girls mate early, take houses and set up for themselves.

Children are rarely a charge upon the parents after the 15th year and never after they are 16 to 16-1/2, except in the case of young, married girls, who return home after abandonment by their husbands.

The negroes never save any money, although there are a very few exceptions. They do not know what economy is and will buy anything you will sell them on credit. They never think of the morrow, and spend their money foolishly. The men buy liquor and delicacies and the women gay garments and trinkets. No thought is given to durability or appropriateness in the purchase of dress or other articles, but only to showiness. They will not provide wood for cold weather, rain proof shoes or garments for wet weather, or prepare in advance for any contingency.. They are poor traders and do not know the intrinsic value to themselves, or the exchangeable value of any article, or the relative value of different articles. They want ambition and prefer idleness and want to exertion and plenty. They are careless and will not care for even that which they have. They have an unfortunate notion of generosity, which enables the more worthless to borrow fuel, food and what not on all hands from the more

thrifty. They have an inborn love of gambling, which keeps the best workers among them idle much of the time and poor all the time, but worst of all they have an unfortunate notion of freedom which leads them most to desire what they could not possess as slaves: guns, ponies and the privilege of moving about, none of which things bring them profit of any sort.

#### GROUP LIFE.

The only expression of group life to be found among the negroes of Cinclare and Calumet is that most characteristic of the negroes throughout the United States, the negro church. "The church is, among American negroes, the primitive social group of the slaves on American soil, replacing the tribal life roughly disorganized by the slave ship, and in many respects antedating the establishment of the negro monogamic home. The church is much more than a religious organization; it is the chief organ of social and intellectual intercourse. As such it naturally finds the free democratic organizations of the Baptists or Methodists better suited to its purpose than the stricter bonds of the Presbyterians or the more aristocratic and ceremonious Episcopalians". \*\*

Thus we find that the churches of both Cinclare and Calumet are well attended. Both

\*\* Dept. of Labor Bulletin No. 14, p. 34.

are of Baptist denomination, although the one at Cinclare uses the Episcopal Prayer Book. The church which the negroes of Cinclare attend is about one-quarter mile from the plantation, in Brusly. It is attended not only by all the negroes of Cinclare, but of the neighboring plantations as well. Church is generally held at night, even on Sunday, being a relict of slavery times, when slaves were only allowed to attend church at night. The church is supported by voluntary contribution and by assessments. If they do not pay their dues they are read out of church. Assessments are made at the rate of 10 cents per capita monthly, and every quarter pound meetings are held, each member giving one pound of some kind of provision to the support of the preacher. The past few preachers that the church has had, have been grand rascals, and uneducated men, whose private life was as bad if not worse than any of the other negroes of his congregation. They claimed to be gifted by God to read the Bible and so were accepted by the people.

The church at Calumet is better off in a good many respects. It is situated at the geographical center of Calumet Plantation and is a part of the latter. There are a good many Methodists there also, but they affiliate with the Baptists on perfect equality. The church has 80 communicants. About one-half of the entire negro population, including children, attend services with considerable regularity.

There has been no "revival" for a number of years. The executive board, consisting of seven deacons, decides upon the assessment, which is 25 cents for each member of the church per month for the pastor's salary. A general assessment of \$30.00 per annum is also made for mission work. Occasional collections are taken for the incidentals, viz: oil, fuel, etc. The church was built by the owner of the plantation. The members wish to "beautify" it. The male members are taxed \$1.00 each -- the female members are asked for voluntary contributions of 75 cents, and the "sinner gentlemen" are requested to give as liberally as possible. The owner of the church also helps generously with the "beautifying" by resetting the glass and whitewashing.

The preacher is fairly good looking, well proportioned, pleasant mannered and perhaps 35 years of age. After having had charge for several years of two churches (Oaklawn and Calumet), he spent six years at a Methodist boarding school at Baldwin, La., graduating in the English course. While studying he kept on with his pastoral work and the two charges paid the expense of his schooling, viz: -- six dollars per month. The people seem much attached to their pastor, who is called Elder; feel very proud of his education and expect him to remain permanently with them. He preaches at Calumet every other Sunday morning and alternate Sunday nights. The preaching is

very characteristic. The Elder usually prefaces his sermon with the remark that he is not feeling very well, sticks more or less closely to the text, speaking very quietly for a few minutes, but gradually drifts into a vivid description of various thrilling Biblical scenes, as that of Daniel in the Lion's Den, or of Shadrack, Meshack and Abednego in the fiery furnace, etc., reaching a climax in seeing the New Jerusalem with the four and twenty elders, or something akin. He moves rapidly from one side of the platform to the other, goes through various facial contortions, perspires freely, "hollers", and when the whole audience is swaying, moaning, surging and shouting, under intense excitement, the preacher drops his voice for a sentence and sits down exhausted.

The negroes are naturally a social race and the large attendance at church on both places is easily explained aside from the religious attraction as it is the only place where they get together and talk things over. The negroes of Cinclare and Calumet have naturally not so elaborated a social system as is found in communities like Sandy Spring and Farmville for they are too constantly changing, and all being engaged in the same kind of work few have any economic advantages over the others. For this reason there are, as far as I could learn, no societies or clubs among them. Their one great diversion is picnics, which are generally given under the auspices of the church.

### CONCLUSIONS.

After what has been said during the course of this paper, it must be seen in what a terrible state the plantation negro is and what a problem this country has to deal with, for the conditions have improved but little if any since freedom was given them. The light-hearted-hopefulness or the absence of care which so agreeably characterized the race a couple of generations ago is, I think, disappearing. "The struggle for existence in the midst of economically competitive and socially antagonistic surroundings has had its saddening -- perhaps its hardening -- effect upon these people. The younger generations are not on as good terms with the whites as their elders, and they know it and show it." \*\* They very much dislike the gang system of labor and roam all over the country seeking job work, when they can work as they please.

The negro character aside from purely racial traits, differs between various individuals as widely, proportioned to intellectual and moral capacity, as among the whites. Every extreme is met with among them. As a race they are strong and healthy but as they abuse themselves they are not as a general thing, long lived. In trouble they are helpless. They lack confidence in themselves and are not ingenious in finding expedients. They are not the petty (chicken) thieves paint-

\*\* Dept. of Labor Bulletin, No. 32, p. 101.

ed at the North. They are not bold, nor yet cunning enough to be successful thieves. They are not physically brave with the odds all against them, more than are the members of other races, but are desperately so at evens. Very few of them appear capable of deep emotion; sorrow over the dead dies with the sun; resentment passes with the night; gratitude and local attachment they know nothing of. Yet they are often faithful servants, and in advancing years seemingly much attached to those whom they have served. This may be from long habit and may be more apparent than real. The young children seem bright, but progress ceases at an early age. They appear to have little intellectual and little moral capacity. Few ever care to ask the real reasons for things. Superstition answers most questions to their satisfaction. Their notions of the marriage relations are too vague to have much influence on the conduct of either sex. They are grossly animal in their sexual relations, both in and out of their families. How far the conditions given here for Cinclare and Calumet typify the condition of all the negroes of Louisiana, I have no means of knowing. The two places were chosen as typifying the rest of the State, the conditions being normal as far as is known. How near this has come to the condition of the plantation negro of Louisiana can only be determined by further study.



CEPHALIC INDEX.

Besides obtaining answers to all the questions shown on the investigation card, I also measured the length and breadth of the head, of the 301 negroes from whom answers were received, in order to compute the cephalic index, which is the relation of the breadth of the head to the length.

The negroes were distributed as follows:

On Cinclare.....	145
" Silvery.....	57
" Calumet.....	99
Total.....	<u>301</u>

Great care was taken to have these measurements as accurate as possible, and in many cases they were taken twice in order to verify the results, which in all the cases so tried proved correct.

In computing the percentage of the breadth of the head to the length, the tenths of a percent were dropped if less than .5, and 1 was added if there was more than .5. When it so happened that it came .5 exactly, it was alternately dropped or 1 added.

The results obtained, as shown in the two following tables, are quite different from what was expected. In these tables the indices are plotted as abscissae, and the percent

## CEPHALIC INDEX

%

13

16

14

12

10

8

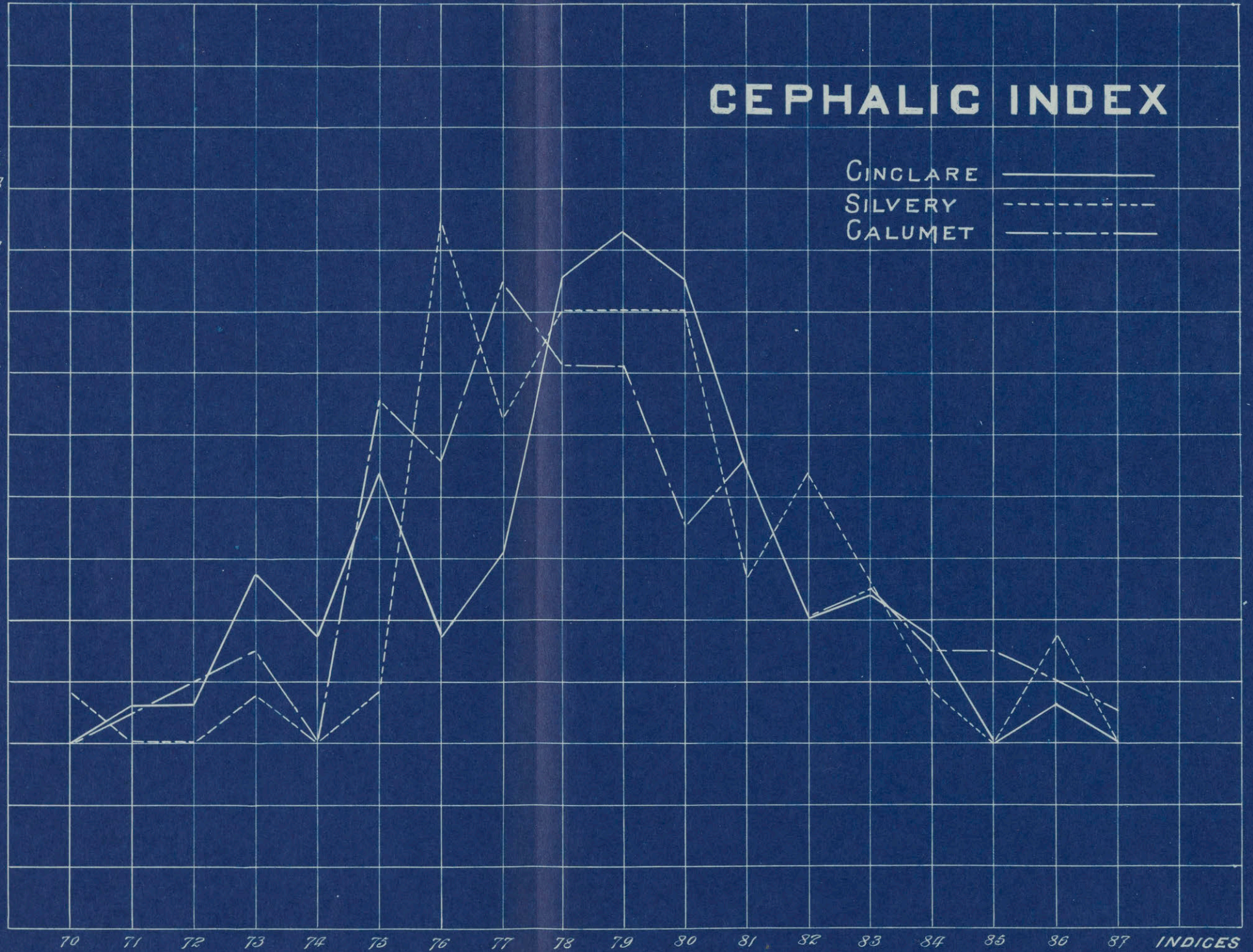
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4

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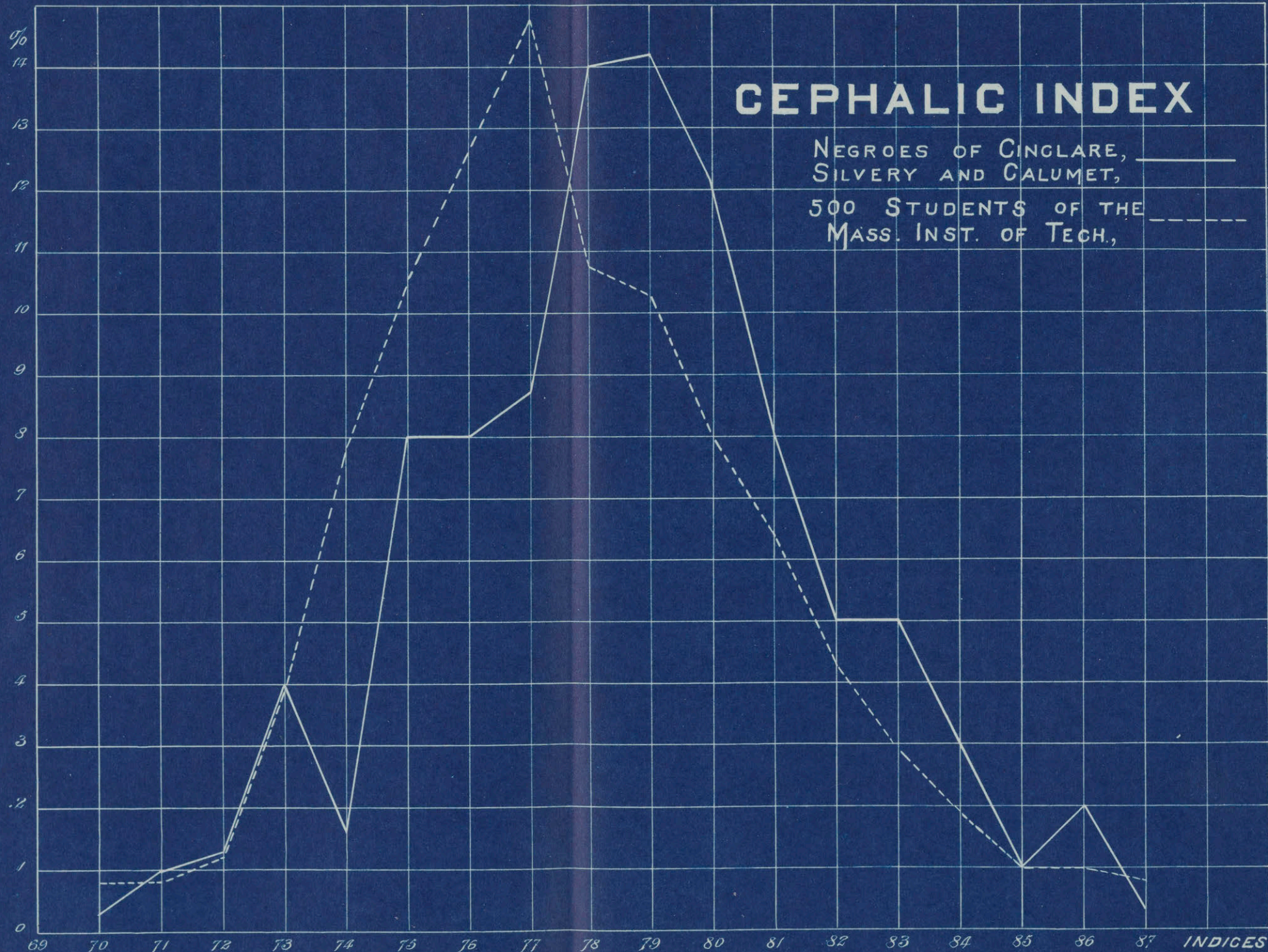
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CINCLARE ———  
 SILVERY - - - -  
 GALUMET ———



INDICES

TABLE N<sup>o</sup> 2.



of negroes to the total, as ordinates.

On the first plot a separate curve is given for each group, in order to compare them with each other. The curves are somewhat irregular due to the small number of cases involved, no doubt. There is quite a range shown, one having an index of 70, another, one of 87. The curve for Cinclare shows, however, that the greatest number have an index of 79. The average is 78.48. The curve for Silvery culminates at 76 although there is a distinct tendency for a secondary curve to approach the same index as that for Cinclare. This shows that the same tendency is at work to raise their index, to that of the negroes on Cinclare. The average index for Silvery is 78.86, which is higher than that for Cinclare. The curve for Calumet has 77 as a culminating point with only a slight tendency to rise at 79. The average for Calumet is 78.48, exactly the same as that for Cinclare. This would seem to show that whatever the cause is that tends to make these curves culminate at 79, it is less strong at Calumet than at the other places. The average of the total number of negroes on all these places is 78.57.

Now the average for the negroes of Africa ranges from 72.5 to 76.9, which is the highest index obtained for the negroes of Africa, as follows:

\*\*  
AFRICANS.

No. of living subjects.	Ethnic Group.	C.I. living subjects.
14 . . . . .	Mushikongo & Bakongo . . . . .	72.5
37 . . . . .	Fulahs . . . . .	74.3
27 . . . . .	Negu-Krus . . . . .	75.1
62 . . . . .	Wolofs, Serer & Leybus . . . . .	75.2
13 . . . . .	Ashantis . . . . .	76.9

There are only two possible explanations for the fact that the negroes of Louisiana have a much higher index than the negroes of Africa from whom they are descended. One is, that in some way their ancestral characteristics have been changed by the change of condition, and the other that the head form has been changed by a mixture of blood with a broader headed people.

The second plot shows the curve for the total number of observations taken as a whole. On the same is put the curve for 500 white students at the Massachusetts Institute of Technology of Boston, Mass., which may be considered a fair average of the Anglo-Saxon race. °° It is seen that the curve for the whites is 2 points lower than that of the negroes so that the intermixture of their blood with that of

\*\* The Races of Men, J. Doniker; p. 592-3.  
°° Thesis of Fisk and Melliush, M.I.T. 1896.

the negroes would not tend to raise their index.

But let us look at the kind of whites we find in those sections of Louisiana. We find that a large proportion of them are of French descent of the old Acadian families. Now the average of the French is very much higher than that of the Anglo-Saxon, averaging from 81 to 83. \*\* An intermixture of this blood, which is quite likely, would then raise the cephalic index of the negroes of Louisiana, and I think that that phenomenon may be accounted for in that manner.

I know of no other records which have been taken on this subject on the Southern negroes so that this short study must only serve as a basis for further work and comparisons. As to whether the conditions given here are true for the cephalic index of all the Southern negroes, can only be told by further study along this line.

*J. Bradford Laws*

\*\* The Races of Europe, William Z. Ripley, p.137-9.