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THE FRANKLIN TIMES.
J. A. THOMAS, Editor and Proprietor.
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FRIDAY, JANUARY 12, 1894

EDUCATING THE NEGRO.

It will be remembered that "Uncle Remus" had a poor opinion of education for the negroes. He said in his quaint way: "Hit's de ruination er dis country. Look at my gal. De ole woman sint'er to school las' year, an' now we dasent hardly ax'er fer to kyary de washin' home. She done got beyant'er bizness. No use talking boss; put a spellin' book in'er nigger's han's, en right dar you looze a plow-han." I done had de spellin' un it."

This is very much the view of a very large percentage of the white people in the Southern States, we may not doubt. Our own view has been different. We do not believe that right education makes any man worse. There is no calling in life in which the proper education of the mind will not be the better quality a man for its faithful and efficient discharge.

But what is right education? It is three fold. It is to educate the hand, the mind, and the soul. The mechanical training must be supplemented by the cultivation of the intellect. The hand and mind training must be based upon a preparation of the heart—must have a moral foundation. The complete man is one whose education has not been neglected in any one of these three particulars—the hand, the mind, the heart.

If you give the negro education of the mind only you but increase his powers for mischief, and make him lazy and inefficient, according to "Uncle Remus" and observation.

That mental education will not uplift a race and make it develop into an enlightened and dominating power is plain enough to those who have eyes to see. We gave recently some facts as to Liberia. There the experiment has proved a most lamentable failure. And so it has proved to Hayti and South America.

In "Anthropology" we find gathered statistics that are worthy of attention. Some of these we have known for years. We read parts of articles years ago that showed the condition of the negroes in Hayti. In 1888 and '89 the New York Herald had a correspondent in Hayti, who furnished startling information. The revelations showed that the negroes had deteriorated immensely since getting from under white control and setting up for themselves. They had gone into cannibalism and other most disgusting habits. The mixed bloods showed no more capacity for government than the negroes showed. The Herald correspondent states that "cannibalistic rites of voodooism are revived," and at "the sacrifice of a young girl a greedy scramble for some portion of the half-cooked flesh" followed. He says "these are well authenticated facts." He says in the interior of the island "the inhabitants are even more degraded than their African ancestors." Another correspondent says that "public life is honeycombed with corruption and the private life of its people is a mass of awful immorality. The lower order of the blacks have little idea of the relations of father, mother, sister or brother. The slaughter of young children by their mothers, that their bodies may be sold as pork or fried down into lard, is a common practice among the natives." This is horrible, and it is in Hayti. It is no wonder that Fred Douglass resigned. He had quite enough of that sort of "civilization." The same correspondent adds: "Only two weeks ago a woman was arrested in the market-place in Port-au-Prince for selling as pork the arms and legs of a child." One more extract from the letter: "At these orgies, the sacrificing and eating of children is still not unknown, and law does not reach into the secluded valleys between the hills of the interior of Hayti."

The New York Times had also a correspondent who corroborates and accounts of this. Of the date

of 28th of July, 1889, he tells of eighteen men being "all executed for the amusement of 'the troops'" of Hippolyte. The captain of an Atlas Line steamer and the American consul witnessed the scene of murder which is described by the correspondent.

The Herald editorially gave an account of the butchery of a young girl "only a few miles from Port-au-Prince." She was "the victim of the so-called religious rites" and was first butchered "and then roasted." Read the following without a single shudder if you can: "Such was the fanaticism of the crowd that in their impatience they backed at the body, cutting off morsels of the raw flesh and eating it as with the appetite of desperate hunger." The editorial is long and pointed and earnest.

In Mexico and in South America the mongrel races are degraded and inferior. Forty years ago Von Toehudi, a famous Swiss naturalist, traveled much in South America. He says of the mixed races that "they unite in themselves all the faults without any of the virtues of progenitors." He says they are "the worst class of citizens in the South American countries." The negroes of Peru are "almost all robbers" he says. He says the "free-born negroes, who from childhood, have received as good an education as fall to the share of many of the white Creoles, * * do not differ from their half-savage brethren who are shut out from these advantages."

Here is the way education has worked in Peru among the negroes. The same writer says: "If the negro has learned to read and write, and has thereby made some little advance in education, he is transformed into a conceited coxcomb, who instead of plundering travelers on the highway, finds in city life a sphere for the indulgence of evil passions."

The Herald writer said in Hayti, "the mulattoes dislike the whites in a higher and more dangerous degree than do the pure blacks."—Wilmington Messenger.

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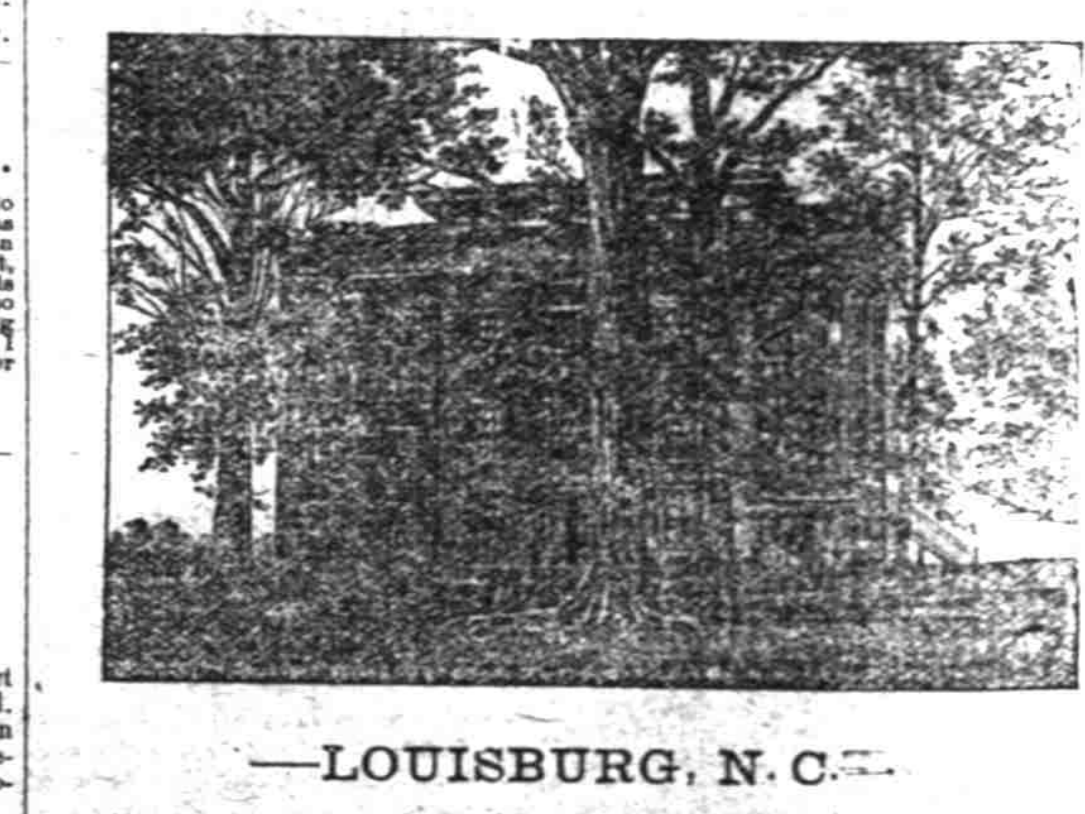
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