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E. E. HILLIARD, Editor and Proprietor.

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NEGRO EDUCATION IN SOUTHERN STATES.

MILLIONS OF DOLLARS EXPENDED
AND A NUMBER OF EXCELLENT
COLLEGES AND NORMAL
SCHOOLS ESTABLISHED.

REFORMS IMPERATIVELY
NEEDED.

Rev. Thos. Dixon in New York Herald.

The only solution possible for the
negro problem in America, it seems
to me, is true education, time and
and the accumulation of wealth.
One of the brainiest negroes in Amer-
ica, one of the truest men I know,
black or white, is the Rev. J. C.
Price, president of Livingstone Col-
lege, North Carolina. He is presi-
dent of the Afro American League
which has for its purpose the eleva-
tion the negro through education and
the accumulation of property. This
man is not simply a true lover of his
race—he is a man of the highest
attainment of character, an orator
of magnificent power. He will be
remembered as the man whom Presi-
dent Cleveland appointed Minister
to Liberia in his first term, but who
declined the post, which he did not
seek, and has continued his work in
this little village of North Carolina.
Price says of the negro, in one of his
recent addresses to an audience of
negroes:—"Change the condition
of the negro, and you will change
the attitude of the white race toward
him. Black is not what is the mat-
ter with you people; it is simply be-
cause you are dirty and ignorant
and superstitious. Change your con-
dition, and I will guarantee the
world will change its attitude to-
ward you."

Is the negro being truly educated
in the South to-day? It is certain
that great sacrifices have been made
by the Southern States to fulfill the
obligation of the constitution in the
education of the negro along with
the whites.

MILLIONS EXPENDED.

Millions upon millions of dollars
have been spent and are being spent
for his education by the Southern
whites. The spending of this money
means not simply the appropriation
of so much money from a glutted
treasury. It means so much
money wrung from the hard
earnings of poor people. It is a
fact that the South to day is making
more sacrifices for the education of
the negro than many Northern
States, including the wealthiest and
most cultured, are making for the
education of their people. Contrast,
for instance, the State of North Car-
olina with the State of Massachu-
setts. North Carolina has in round
numbers property valued at two
hundred million dollars. This is
the basis on which all the taxes of
the State are levied, from which
must be raised all the money to run
the State government, to pay the
salary of her officers and to run
her penal and charitable institutions,
both for white and black.

Think of a whole State possessing
200,000,000 in property to be taxed
for all purposes! A single family lives
on Fish avenue, in New York city,
with more property than the
whole taxable value of the State of
North Carolina, from the sea to the
farthest mountain peaks on the west,
including land, houses, goods and
every possession of the people. Mas-
sachusetts has property valued at \$2-
400,000,000 as the basis on which
she runs her government and schools.
That is to say, Massachusetts has
twelve dollars to North Carolina's
one. Massachusetts is twelve times
richer than North Carolina, but does
she give twelve times more to educa-
tion? North Carolina contributes
\$700,000 Massachusetts \$7,000,000.
That is to say, Massachusetts has
twelve dollars to North Carolina's
one, but only gives nine dollars to
North Carolina's one. North Caro-
lina, in proportion to her ability,
makes about one-quarter greater
sacrifice for the cause of popular
education than Massachusetts.

PLENTY OF COLLEGES.

There are numbers of colleges and
State normal schools in the South
for negroes that are doing excellent
work. These colleges are well man-
ned with teachers, and the character
of their work is excellent. The
South does not need any more col-
leges for negroes, in my opinion.
It does need better endowment for
the colleges they possess. Their fa-
cilities for work are hampered be-
cause of their meagre endowments.

Shaw University, in Raleigh, N. C.,
is a typical negro college of the
South. They have about five hun-
dred students, and the character of
the graduates is of the highest order.
The atmosphere of the institution is
strong, pure, wholesome. It has an
industrial department that is a real
feature of the institution and all
those who graduate from this col-
lege go forth with the truest and
strongest ideals of life. The build-
ings of the college were erected by
the students in their industrial de-
partment. Wherever these men go
they carry with them a vigorous
influence for morality and industry
and temperance and thrift among
their people, the great difficulty be-
ing that there are not found congre-
gations able to support the preach-
ers they graduate, nor schools out-
side the public common schools that
can support their people as teachers.

The paramount and present need
of the negro in the South to-day is
a common school education that
will fit him for industrial life. He
must be trained to earn his living.
He must be given an industrial edu-
cation. The race needs it as a race
and the race is not getting it as a
race.

MORE OR LESS A FAILURE.

I am sorry to say it, but I firmly
believe it is a fact that the education
of the negro in the South to-day
through our common schools is more
or less a failure and more or less
of a curse. The accent is on the
wrong syllable. It is the perpetua-
tion of the old Southern ideal of
the classical education rather than
the meeting of the needs of the new
life. As in the character of much
of our education for the common
people here the accent is exclusively
on the dead. Education is made the
grinding of the intellectual axe with
which we are to hew our way
through life, scarping the weaker
ones who stand in our way. The
clodpopper is taught to despise the
plough, the smith his anvil, the car-
penter his tools. The consequence
is the South is not producing com-
petent negro farmers, smiths and
carpenters. The idea which the
young student gets into his head is
that he has to "rise," to "get on,"
and to leave those behind who can-
not get on. Now the question is,
Does not the age demand a system
that shall better meet the require-
ments of the whole community?

Uncle Remus has some quaint
utterances that, while they contain
an exaggeration, set forth a terrific
truth, that is a living truth, to-day,
in the history of the South. Uncle
Remus is passing along the street
when the policeman hears him in a
row with some children who are go-
ing to school.

"O, they are school children; you
know how they are."

UNCLE REMUS' LOGIC.

"Yes," said Uncle Remus, "dat's
w't make I say w't I do. Dey bet-
ter be home pickin' up chips. W't a
nigger gwine ter larn outen books?
I kin take one bar'l staye an' fling
mo' sense inter a nigger in one min-
ut dan all de school houses betwixt
dis en de State er Midgiglo. Don't
talk honey! Wid one bar'l staye
I kin fairly lift de veil er ignorance."
"You don't believe in education,
ther?"

"Hit's de ruination er dis country.
Jest look at my gal. De ole 'oman
sout 'er to school las' year, an' now
we dasent hardly ax 'er fer ter
kyar de washin' home. She done
got beyant 'er bizness. No use tal-
kin', boss. Pat a spellin' book in
a nigger's han's, er right den er dar
you looses a plough hand. I dose
had de spe'ance on it."

True education is the training of
the whole man in such a way that
the result is the consistent and
harmonious expression of all his fac-
ilities, so that in him the whole com-
munity is blessed. Education,
therefore, must be threefold—for
the head, the hand and the heart.
These three forces control civiliza-
tion, and the well being of society
depends on the proper balancing
of these powers. They are not be-
ing symmetrically developed in the
education of the negro. The accent
is on the head—certainly the hard-
part of his anatomy. The purely in-
tellectual ideal is the one that well-
nigh universally prevails; and yet
it can be shown by a law of mathe-
matics as certain as fate that nine
hundred and ninety-nine chil-
dren of every thousand born into
this world, white or black, must
make their bread by the work of
their hands.

WHAT THE SCHOOLS TEACH

Are we not teaching these thou-
sands of children all the same thing,
in the same way, by the same teach-
er; and is not the thing taught the
ideal of the one rather than the ideal
of the nine hundred and ninety-nine?
The vast majority of these chil-
dren come out of these schools with
a positive distaste for any kind of
manual labor, though there is no
part of the education of man that
is more essential to the development
of true manhood and the training of
his body and of his life. I am
grateful to my father for the colle-
giate and university training that he
gave me. I am also grateful for the
five years course he gave me on the
farm. I drove a team of mules for
three years and became an expert
mule driver. This training I have
found invaluable in the fields I have
since cultivated. If we swell the
army of the uneducated, the mis-
placed and the mistimed by any pro-
cess of education is it real educa-
tion? The great mass of the
children of the South must work
with their hands or starve to
death. The salvation of the South
depends to-day upon the devel-
opment of her industries. Are the
children of the South being fitted
for that work?

This problem of industrial educa-
tion is a great problem for the
North as well as the South. A
young lawyer moved West. In a
few weeks he wrote his father for
money to return, saying as the close
of his letter, "There are plenty of
lawyers out here laying brick wh-
know more law in a minute than I
know in a month." As men rise by
our present industrial process the
number of things they are willing
to do steadily decreases.

EMBRYO PRE-IDENTS.

We are educating every year eight
millions of men to be Presidents of
the United States. We only need
about two dozen Presidents in a
hundred years. Is not this an awful
waste of raw material? Should we
seek to make Presidents of the
United States, or would it be better
to make Peter Coopers and Thomas
A. Edisons? We do not need Presi-
dents; we need mechanics, engineers,
farmers, carpenters, masons—more
men whose brain and personality add
to the sum total of the wealth and
progress of the world. We have to-
day among sixty millions of
people in this country at least one
million men who would make as
good a President of the United States
as either Mr. Cleveland or Mr. Har-
rison. Why should we seek by a
process of education to add more to
this host who are already more than
qualified for such a position, and
who have no earthly chance of ever
attaining it?

At an interview with a gentleman,
a full graduate of one of our colleges,
the other day, he wanted to borrow
ten cents to get a plate of soup. I
loaned him a dollar and never expect
to see him again. He was educated
for President of the United States,
but he missed his calling.

We are doing for the negro in the
South, in the way of popular educa-
tion, only that which apparently
does not fit him to enter the pro-
fession, and does not fit him to do
the work that he must do in life.

EFFECT OF SUCH POLICY.

What would happen if we should
succeed in carrying out to its logic
the conclusion such a policy? Let some
magician arise to-day in the South,
wave his wand over the land, and by
a single word bestow on every negro
man and woman a through collegiate
education, according to the present
standards and methods, what would
be the result next morning? I go
down into my kitchen a half hour
after breakfast time and find that
breakfast has not begun. I ask the
cook, a buxom negro woman, what is
the matter? She quotes to me a sen-
tence from Cicero, and says:—
"What an odd old fellow Cicero was!
Hear him!—O fortunatum namque
consule Romam." I look at her in
amazement.

I say to her, "Woman, what I
want is buck-wheat cakes."

She replies with a sigh, "I am
seeking for my affinity."

I say to her, "Woman, I am seek-
ing for beef; I must have it or I per-
ish."

She sighs again and declares that
Julius Caesar says that "all Gaul is
divided into three parts."

I announce to her that, "if we
don't have breakfast in thirty min-
utes this household will be divided
into at least two parts."

HOW ANARCHISTS ARE MADE.

Could we run this world by such a
method twenty-four hours? If all
the world were educated today, with
the accent of education on the head
only, I fear that anarchy would be
the result. Certainly there would
be a readjustment of some sort in
the social world that would make the
dry bones rattle. I am not saying
that this would not be for the best.
I am simply inquiring if the present
method of head ideal only in educa-
tion is not destroying the foundations
of the present social regime. If so,
those who love the present social or-
der had better look to it. Educa-
tion is put down as the great care all
of the evils of the world is heir to. Edu-
cation will do wonders; but we
must understand what education is
when we make these world wide
claims. If you were to transplant a
million negroes from the industries
of the South and turn them into
classic scholars with a distaste for
industrial work, the result will be to
plunge the South into a hall of an-
archy. Take a million men in the
North out of the industries of the
nation and put them through the
same process turning them out with
a distaste for work, and the result
would be practically the same. In
my humble judgment the accent of
education in the South, even in its
primary branches, is lacking funda-
mentally in the industrial principle.
True education is the education of
the whole man, in such a way that
the result is the consistent and har-
monious expression of all his facul-
ties, to the end that he may attain
for himself the highest things, and
that in him the whole community
may be blessed. If the negro is given
this education, time will solve the
rest.

The Value of Work.

I do not know that the prodigal
in Scripture would ever have been
reclaimed had he not given up his
idle habits and gone to feeding
swine for a living. "Go to the ant,
 sluggard; consider her ways and be
wise, which, having no guide, over-
seer or ruler, provideth her meat
in the summer and gathereth her
food in the harvest." The devil
does not often attack the man who
is busy with the pen, and the book,
and the trowel, and the saw, and
the hammer. He is afraid of those
weapons. But woe to the man
whom this roaring lion meets with
his hands in his pockets.

Do not demand that your toil
always be elegant and cleanly and
refined. There is a certain amount
of drudgery through which we must
all pass, whatever be our occupa-
tion. You know how men are sen-
tenced a certain number of years
to prison; and after they have
suffered and worked out the time,
then they are allowed to go free.
And so it is with all of us. God
passed on us the sentence, "By the
sweat of thy brow shalt thou eat
bread." We must endure our time
of drudgery, and then after a while
we will be allowed to go into com-
parative liberty.—Dr. Talmage.

Stub Ends of Thought.

Idle men are as great gossips as
idle women.
If a man's ability were as great
as his discontent, everybody would
be a Napoleon.

History's heroes were selfish
men.

Sentiment is a glorified prej-
udice.

Every man defends himself un-
consciously.

There is one day in the week to
go to church, and seven to love thy
neighbor as thyself.—Detroit Free
Press

So it is

A THOUSAND dollar bill is a good
thing to have. A woman passed a
night at a hotel, and after taking
breakfast the next morning called
for her bill. It was presented, and
she offered a thousand dollar bill in
payment. The landlord could not
make the change, and she went
way rejoicing. She then went to
the depot and asked for a ticket to
Philadelphia. It was handed to her
by the polite agent, and she smil-
ingly presented the \$1,000 bill. He
didn't have the change, and she, ac-
cepting his excuse, walked into the
train. When last heard from she
had traveled a thousand miles with-
out paying a cent. O, a thousand
dollar bill is a good thing to have.

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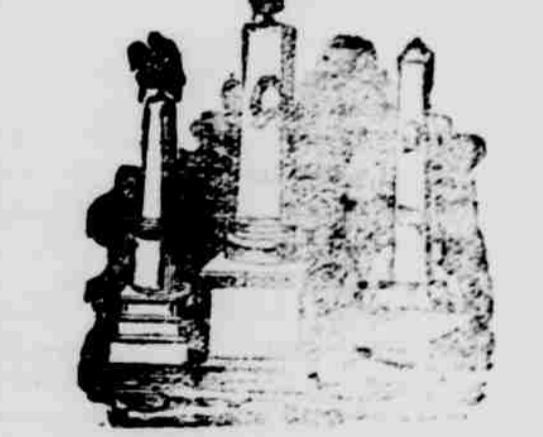
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