

habits of civilized men. The present stage is no longer experimental. So much has already been done, and, in the main, done successfully, that what still remains to be done is to complete and expand the operation of methods, instrumentalities, and laws already in operation.

The results at Hampton and Carlisle have settled the question of the capacity of the Indian for education. During the last decade Hampton alone has trained with more or less thoroughness more than three hundred students, who have been under its culture from a few months to five or six years. The record of these students has been carefully preserved, and that record shows that the great majority, in the face of almost insurmountable obstacles, are exercising a wide and beneficent influence on the communities through which they are scattered, and are doing faithfully and successfully the work of pioneers in the civilization of their people. As teachers, farmers, clerks, interpreters, scouts, and cattle-raisers they have attained, all things considered, an average success quite as high as that which would have attended the labors of an equal number of whites. The record of Carlisle's school would undoubtedly make as favorable a showing as the record of Hampton.

But the great and substantial gain which has been made in the discussion of the Indian question is the clear perception that the doing of justice does not depend on the character of those to whom it is awarded; that it is an absolute obligation independent of all such considerations. The long and terrible story of injustice to the Indians has at last borne its fruits in an awakened public conscience. The appealing pathos of such a story as "Ramona" has undoubtedly reached many who would have turned away indifferent from a bare recital of facts, but if the typical Indian were Geronimo rather than Ramona our duty to him would not be the less evident or the less imperative. It is the perception of this long-neglected duty which has not only banded together individuals to secure the redress of the wrongs inflicted upon the Indian, but which has at last produced something like a coherent system of measures looking to a permanent adjustment of the relations of the two races. The breaking up of the reservation system, the allotment of land in severalty, the conferring of the privileges and protection of citizenship, the extension of the civil and military laws over the reservations, the organization of an educational commission looking to the establishment of public school education, are all consistent features of a general movement which shall incorporate into the law of the land the aroused sentiment of its citizens.

Hamilton Wright Mabie.

Industrial Education for the Negro: Is it a "Craze"?

MOST friends of the negro in the North as well as in the South agree that industrial training should go hand in hand with his moral and mental culture. That is, they think that there should be for men such a drill at least in the elementary principles and processes of farming and the most common handicrafts, and for women in cooking, sewing, domestic economy, nursing and the care of children, that they may be better able both to earn and to save money, to secure homes of their own, and to make them worthy of that sacred name.

But while there is this nearly universal agreement as to the need of training of this sort, and disagreement merely as to matters of detail and method, there are a few earnest friends of the colored man — whose long, arduous, and efficient labors in his behalf entitle their opinions to great weight — who are afraid of this movement, and speak of it as a "craze." They think that the outcome of it is almost certain to be a less extended and thorough mental and moral culture. And as some of them are in positions where their opinions must have great power to shape or modify some of the most important of the organizations and institutions whose special object is negro education, it seems as if a statement of the reasons for their opinion, and the considerations which lead many of the benevolent to disagree with them, would be timely.

One of these reasons is that it is very hard to get enough money to give the ordinary scholastic education, the equipment for which is not so costly as that for industrial training. Will not the effort to give this more expensive culture diminish the amount available for the other?

It is urged, further, that the proposed change implies too great a concession to the widely prevailing opinion that the negro is, and in the nature of the case must be, better fitted for manual than for mental labor.

They argue also that the new departure tends to foster materialistic notions of the value of education, the main object of which should be the ennoblement of the worker rather than the production of more cotton, rice, sugar, coal, iron, or lumber. It is a materialistic age at best, and the tendencies in that direction are especially strong in the South at present; and even were the object no higher than the increase of the negro's value as a factor in the production and distribution of commodities, a widely known writer contends that, since dexterity is largely a result of mental rather than muscular training, any scheme that contemplates less of the higher education for the sake of increased production will in the end defeat itself.

Then again, the surprising success in some schools, and notably in one, in mastering the more advanced branches is profoundly affecting the opinions of many of the most influential people in the South as to the capacity of the negro; and to do anything which would make the work in these high-grade schools less extensive or less thorough will push him and his friends off this hard-won vantage-ground.

Still further, we are exhorted to remember that leaders qualified to hold their own in the sharp competitions of professional life are a great, if not the greatest, need of the colored race in this country. Over wide areas most of their clergy are illiterate, immoral, self-seeking, bitter sectarians, and the most determined opponents of every kind of improvement. So, too, the lack of lawyers, editors, and physicians of sufficiently broad and thorough training to be able to defend their weaker brethren against designing or incapable advisers is a very discouraging feature of the situation. The negroes do not as a rule seek the leadership or counsel of competent and honest whites in matters of religion or of business; hence the greater need of well-qualified men of their own race.

These are strong points. What can be said against them without aiding those who disbelieve in advanced education for colored people? Some of these are warm

friends of the negro, and some, it is to be feared, are not anxious that he should have more education than just enough to keep him from voting on the side of anarchy and to make him more efficient as a hewer of wood and a drawer of water. But is it not possible to unite industrial training with thorough and wide mental and moral culture? In advocating it need we strengthen the hands of the excellent people who oppose the high-school and college work, on the ground that it is better to give some book learning to the many rather than a good deal to only a few? There are a considerable number of those who believe in providing the most advanced scholastic education for those colored people who will push on to gain it who are firmly convinced that the movement for industrial education may be a help rather than a hindrance to the higher school work. What can be said in support of their position?

First. Only a small number graduate in the thorough college courses of the institutions that provide such advantages, and most leave them before they are qualified to pass the examinations for first-grade certificates as teachers. Hence they cannot hope for positions in the graded schools, which are kept open eight or nine months in a year. They must take those which afford them employment for only two or three months. What are they to do during the remaining nine or ten months? If they had the industrial education now given in some schools they might support themselves in the same communities where they teach, acquiring decent homes of their own, which would be a much needed example and incentive to all about them. The lack of anything worthy to be called home is the most appalling obstacle to the elevation of the negro. If these higher schools should furnish this industrial training, as some of them are beginning to do, nine-tenths, or, in many cases nineteen-twentieths, of the pupils who never finish even the grammar-school course might be put in the way of living for the rest of their lives like human beings instead of like beasts.

Second. The industrial training need not diminish, but may be made rather to increase the funds available for school work. Many will give to schools that afford this training who will not give to the schools that do not afford it. Many will give for this who will give nothing for school work. Besides, a large item of the expense of most of the existing schools is for "student's aid." In an institution which gives industrial training the students can earn much if not all of this aid. This saves their self-respect, avoids the danger of pauperizing them, and enables a thousand dollars given for such aid to be used over and over.

Third. In many cases students could stay and get a more thorough mental training if such work were furnished. There need not be such a small percentage of graduates from the normal, scientific, and collegiate courses as the catalogues show.

Fourth. Such work gives an entirely new idea of the dignity of labor. It was one of the greatest evils of slavery that manual labor was considered degrading. This was especially mischievous in its effects on the poor whites. The South is only slowly coming to believe that one who works for a living can be qualified for good society. In many of the industrial schools already established students are beginning to take pride in their command of tools, in their well planned and executed mechanical work, and in the thorough, clean

tillage, the enlarged and varied products, and the improved stock and buildings of the farms attached to these schools.

Fifth. Two or three hours a day of manual labor leave abundant time for all the study which is consistent with mental alertness and vigor. Quality is of far higher importance in mental work than quantity. It is of comparatively little moment that a certain number of facts and rules find lodgment in the mind for a time—usually a short time. The main thing is that the student acquires the power and the habit of incisive, sustained, and honest thinking. Six or eight hours of sharp attention is as much as should be required of any young person in one day. Some public schools require all lessons to be learned at home; but it is hard to see how such schools can produce anything but a lax and flabby habit of mind, or else injure the health. Just as much severe, intense study—and no other should be tolerated—can be done in a day by one who works two or three hours as by one who does not. Work that demands care and skill is really more of a relaxation than that which calls for nothing but brute force, because it is more interesting.

Sixth. The ability to plan or build a church, a school-house, or a dwelling, or to carry on a farm as it should be carried on, gives a man's opinion about purely professional matters greater weight in all struggling communities. A teacher, minister, or physician could hardly have, aside from his mental and moral qualities, a more effective passport to the confidence and respect of colored people.

Industrial education is in the air, and is sure to be tried extensively. Ought not those who have so long and so successfully fought the battle for purely school work to take a leading place in shaping policy under the new departure? Who can keep it from becoming too materialistic so well or so surely as they?

S. W. Powell.

Charles Thomson, Secretary of Continental Congress.

IN THE CENTURY MAGAZINE for April is a very interesting article by Clarence Winthrop Bowen on "The Inauguration of Washington." On page 813 Mr. Bowen says: "In 1774, when he [Charles Thomson] was elected Secretary of the Continental Congress, — which office he held for fifteen consecutive years,— he had just married a young woman of fortune, *who was the aunt of President William Henry Harrison, and the great-great-aunt of President Benjamin Harrison.*" The marriage referred to took place September 4, 1774, at "Harriton," in Merion Township, then in Philadelphia, but now in Montgomery County, Pennsylvania. The lady whom he married was Hannah Harrison, daughter of Richard Harrison, a Friend who originally came from Maryland and married Hannah Norris, a daughter of Isaac Norris and granddaughter of Governor Thomas Lloyd. Richard Harrison died March 2, 1747, and left to survive him his widow and four children, namely, *Thomas Harrison, Mary*, who died unmarried, *Samuel*, and *Hannah*, who married Charles Thomson. As neither of Mr. Harrison's sons was named Benjamin, it is very apparent that Mr. Bowen has made a mistake. John Adams, in his diary of the occurrences of a few days previous to the meeting of Congress,