

degree. It was a bright moonlight night, and the scene was indescribably beautiful. We seemed to be sailing through glistening white snow, the intense phosphorescence in these waters giving the same diamond rays from the particles of pumice-stone, as they turned and rolled in our wake, as are thrown from clear snow on a still, cold, frosty night.

The daylight brought unpleasant sights. Here and there a dead body would be seen floating along, with trunks of trees, pieces of boats, and other reminders of the awful calamity. We ran out of this pumice-stone sea that day, but from there down to the cape we would see occasional patches of it. Our thrifty captain took advantage of the circumstance to lay in enough pumice-stone to smooth paint and scrub bright-work for the next ten years. Eleven months and twenty days from the time we passed Sandy Hook, bound out, we were again anchored in New York Bay.

E. J. Henry.

Should Higher Education be Provided for the Negro?

THE most ardent advocates of the interests of our colored Americans are puzzled as to what is the best practical education for this particular people. The question used to be a local one, growing out of Southern opinion and prejudice. Happily, the question has become national. Philanthropists at the North, who have been generous in gifts for the educational advancement of the colored people, have become skeptical when the subject of higher education for this people is suggested. It is an open secret that those who magnify industrial training for the colored people receive the most munificent gifts to foster their work, both North and South. That the North has experienced a change of heart respecting this problem of educating the colored people goes without saying. No one can be censured for this, for the scare of the times is, for all people, "over-education." The cause of apprehension on the subject mentioned may be in what a writer stated in an open letter in *THE CENTURY* some time ago: "If the negroes are made scientists rather than classical scholars, it may avoid to some extent the prejudice against whatever tends to put a colored man on a level with whites. They might come to look upon a scientific negro as they would upon an improved cotton-gin—that is, a promising addition to the resources of the country." From such reasoning one readily sees that it is not the highest good sought from a practicable standpoint, but the best policy in view of "existing conditions." Whenever the education of a people is based upon policy at the expense of the perfect development of the race, that system of education is a failure. It is far from our thought, however, to advocate a classical education for the masses of the colored people—or of any people, for that matter. We do claim stoutly, however, that for specialists, as "teachers," "model pastors," and "leaders," to use another's terms, a thorough education is as essential for colored people as for white people. It is an exceed-

ingly novel idea of education which abridges its breadth and scope to local environment. No man is properly educated unless his capacities are ranged in the fullest line of the service for which he is fitted.

The colored man is too shrewd not to believe that what is good enough for a white man's son is just good enough for his own son. The example of Talladega College, in Alabama, and other institutions in the South, is commended by some for "dispensing entirely with Greek and altogether with Hebrew. Students, instead, are given a thorough acquaintance with the English Bible, with an abridged but very exacting drill in church history, systematic theology, etc." Such a curriculum is a maker of "the model pastor," "the negro's greatest need." We would add that "model pastors" are somewhat scarce in the churches, and our white churches should profit by the curriculum mentioned.

The only manly and practical way to face this question is to settle the point whether thoroughness in biblical study is as essential to the leadership of colored clergymen as it is to white clergymen. Is a knowledge of Greek and Hebrew necessary for the average biblical student? There is a good deal of blind reasoning in the trite phrase, "thorough acquaintance with the English Bible," with no discriminate knowledge of what really constitutes the English Bible. We admit in all candor that "knowledge puffeth up," model pastors and leaders not excepted; and we are forced to the conclusion that one seldom finds a colored man with a classical training who does not betray in some way a consciousness of his high attainments; and there are preachers who read the Bible in the original tongues who instinctively feel that they are caught up to a high state above their fellows. But this lofty-mindedness proves nothing in respect to race; for consciousness of superior attainments is not always absent from white preachers, though it may not be so frankly shown as by the colored students.

If the institutions which educate the colored people *en masse* even modify their curriculums on the theory that the colored race should have a special education, their usefulness will be virtually at an end.

We doubt seriously whether a scientifically educated negro will satisfy the country in contradistinction to her classically educated whites. The "improved cotton-gin" would certainly put a high premium upon itself; and in the South especially the racial status of wealth would doubtless be reversed. The country is no more willing to receive the "scientific negro" than it is willing to acknowledge the social status of the negro. Classified education will not settle the race problem as such, but an all-round practical training will; and those institutions educating the colored people as *people*, and not as a *race*, in lines developing their special and varied gifts and callings, are giving birth to a new race and hastening the dawn of a new civilization in America.

Robert A. McGuinn.

IN LIGHTER VEIN

The Doorless Wolf.

A FABLE.



I SAW, one day, when times were very good,
A newly rich man walking in a wood,
Who chanced to meet, all hungry, lean, and sore,
The wolf that used to sit outside his door.
Forlorn he was, and piteous his plaint.
"Help me!" he howled. "With hunger I am faint.
It is so long since I have seen a door—
And you are rich, and you have many score.
When you'd but one, I sat by it all day;
Now you have many, I am turned away.
Help me, good sir, once more to find a place.
Prosperity now stares me in the face."
The newly rich man, jingling all the while
The silver in his pocket, smiled a smile:
He saw a way the wolf could be of use.
"Good wolf," said he, "you're going to the deuce,—



The dogs, I mean,—and that will never do;
I think I've found a way to see you through.
I too have worries. Ever since I met
Prosperity I have been sore beset
By begging letters, charities, and cranks,
All very short in gold and long in thanks.
Now, if you'll come and sit by my front door
From eight o'clock each morning, say, till four,
Then every one will think that I am poor,
And from their pesterings I'll be secure.
Do you accept?" The wolf exclaimed, "I do!"
The rich man smiled; the wolf smiled; I smiled, too,
And in my little book made haste to scrawl:
"Thus affluence makes niggards of us all!"

Oliver Herford.



Diplomatic Reserve.

A DIALOGUE.

SCENE: *Private office of an Assistant Secretary of State, within a few miles of the Potomac.*

CHARACTERS: *The Assistant Secretary of State.*

Mrs. Vandersicle.

Mrs. Vandersicle. Oh, good morning, Mr. Secretary. I sha'n't detain you but the briefest moment. I know how busy you public men must be, and particularly now when things are in such a—what shall I say? I don't wish to characterize, but that is not necessary; you know precisely what I mean, no doubt. I sha'n't detain you long, as I say, for my carriage is waiting at the door, and I have several calls to make this morning. The fact is, I am a member of the Woman's Diplomatic Club,—you know it, of course; they're all in our set,—and this winter we are going to give our attention exclusively to international questions, so of course I came to you.

Secretary. I shall be very happy, I'm sure, to lend you whatever aid I can; but—

Mrs. Vandersicle. Yes, yes; I know. I really mean to be very brief. The fact is that I am to read a paper,