

## NEGRO EDUCATION.

Our attention has been drawn to a very able paper written by W. N. Armstrong, of Virginia, and entitled "One Aspect of the Negro Question." This essay, first read before the Yale Alumni Association of New York, was republished the other day in the *Present Century*, one of the numerous eclectic periodicals of that city. While submitting to the inevitable, and recognizing the great fact of the liberation of the negroes as the practical result of the war of Secession, Mr. Armstrong still has the courage to contend that the suddenness of that liberation and of the political enfranchisement which followed it is fraught with peril to the best interests of the Republic. Upon the whole he looks on the Negro Question from the stand-point of Carlyle, rather than from the more emotional platform of the philanthropic abolitionist. Judged in the light of facts, Quashee is an inferior being. "What," asks Mr. Armstrong, "are his antecedents?" When originally imported, his ancestors were ignorant, degraded, savage pagans. Till recent days they have experienced no civilizing influences. Education was forbidden. The marriage tie, the bonds of family feeling, were alike unknown. Nothing but a few of the outward forms of religion and civilization percolated down to them from the energetic domineering race that ruled over them with a rod of iron.

Is it then to be wondered at that thinking men, while discarding all notions of reaction, consider that a great mistake was committed when the electoral body of the States was suddenly swelled by four million voters of this calibre? Distributed, as these men are,

over a large number of States, it is plain that in a closely contested election the balance of power may lie in their hands, and the chance of successful manipulation of the polls indefinitely increased.

"We must educate our masters,"—this was the remark made when the last English Reform bill had struck a layer of voters unaccustomed to the habits of self-governing bodies. With how much more force the remark applies to the United States of today, let each man tell himself who contrasts the most uneducated English artisan with Sambo, slave to fetichism, accustomed to separate religion from morality, liable to imposition, panic, and the surrender of his own will to that of any one stronger or more cunning than himself.

Mr. Armstrong considers that education is doing little as yet to remove these dangers. True, he says, there was an educational "boom" directly after the war. Reading and writing had been so tabooed that their possession seemed to be a charm to conjure with. "When they discovered that there was no immediate connection between learning and money, their zeal began to die out. Studious old negroes studying spelling books by the light of the pine torch are not so common." The vast distances and the poverty of the country, too, are great difficulties in the way of the practical and efficient working of any school system however well devised.

We should like to hear from any of our readers, who may have had experience in teaching the average negro in the Southern States, as to how far their views coincide with those of Mr. Armstrong.

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CORRECTION. —In our last issue we fell into error in saying that Mr. Samuel Woods, M.A., had been appointed to the Chair of Classics in Queen's College, rendered vacant by the recent death of the Rev. Professor McKerras. Mr. Woods, it seems, has simply been requested by the Principal to teach the Greek Classes in the College until the Trustees meet, when they will advertise for a successor to the late incumbent of the office. The Rev. Mr. Nicholson, who has discharged the duties of Assistant Professor of Classics very satisfactorily for two years past, we learn, continues to teach the Latin Classes.