

question: Education, employing that term in its most comprehensive sense. But of late the efficacy of the means has been sharply challenged. In the *North American Review* (June, 1900), Professor J. R. Straton discredits the sufficiency of education to solve the race problem; and, while his argument is directed against the negro, the illustrations he uses, derived from experiments attempted elsewhere, as in the Sandwich Islands and Tasmania, are evidently susceptible of a wider application. He contends that schools have rather injured the negro than improved him. And now he is followed by the chief justice of Mississippi, who bluntly declares:

"The negro should have remained in ignorance. The methods now used to solve the negro problem [by education] will make that problem a fearful one. The negroes are getting farther and farther away from the very basis upon which they can remain peaceably in this country, a distinct recognition of the racial superiority of the whites."

And, as though to lend significance to these sentiments, New Orleans has decided to discontinue the Grammar Schools which heretofore have been open to colored children, affording them henceforth only the advantages of primary instruction. But may it not be that this reactionary movement rather expresses a fear of education than a serious doubt of its power? We must remember that conditions are peculiar in the South, and that in some quarters there exists a not unnatural apprehension that negro supremacy may prevail. To avert this political catastrophe extraordinary measures have been adopted; among them the rule that only those who have complied with certain educational requirements shall be permitted to vote, and the next step

has been to prevent the negro from obtaining the necessary qualifications. And to some degree the justification of this policy has inspired labored attacks on the value of education itself to the negro, and, at least, by implication to other cognate races. To the difficulties that beset the southern people we cannot be indifferent, and neither should we assume that we would act very differently, were we similarly situated. But we think, in view of all the circumstances, that their position on this subject exposes them to the suspicion that it is the success of education they fear, and not its failure. This apparent misgiving reasonably awakens distrust in the soundness of their contention, and it is because I believe this distrust to be well founded, and because the contention reaches beyond the negro and has at present an almost world-wide importance, that I desire in reply to discuss and defend

THE EDUCATIONAL SOLUTION OF RACE PROBLEMS.

It is assumed by many who oppose the educational solution, that inferior races are unassimilable in their nature to the higher civilization. If this is true, then there is not much room left for controversy. We are, therefore, compelled to scrutinize somewhat closely this confident assertion. Proof is sought for the statement in the decadence or disappearance of the "Turanian peoples of Europe," "the natives of South America and the West Indian Islands," the "natives of Tasmania" and of North America. In explanation of the "evils" that overwhelmed these peoples we are told that when they were touched by the stronger historic nations they gradually died out of their own accord, because they felt the effect