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(Continued From The Third Page.)

BOOKER T. WASHINGTON AND THE NEGRO

By THOMAS DIXON, JR.

Equality is the law of our life!—when man is educated and ceases to fill his useful sphere as servant and peasant, what are you going to do with him?

The second big fact which confronts the thoughtful, patriotic American is that the greatest calamity which could possibly befall this republic would be the corruption of our national character by the assimilation of the negro race. I have never seen a white man of any brains who disputes this fact. I have never seen a negro of any capacity who did not deny it.

One thought I would burn into the soul of every young American (and who thinks of a negro when he says "American?")—this: Our republic is great not by reason of the amount of dirt we possess, or the size of our centuries roll, but because of the genius of the race of pioneer white freemen who settled this continent, dared the might of kings, and blazed the way through our wilderness for the trembling feet of liberty.

A distinguished negro college professor recently expressed himself as to the future American in one of our great periodicals as follows:

"All race prejudice will be eradicated. Physically, the new race will be much the stronger. It will be endowed with a higher intelligence and clearer conception of God than the whites of the west have ever had. It will be much less material than the American white of today. It will be especially concerned with the things of the mind, and moral excellence will become the dominant factor in the life of the new nation. The new race is to gain more from the black element than from the white."

We have here an accurate statement of the passionate faith of ninety-nine negroes out of every hundred. Professor Du Bois, author of The Souls of Black Folk, undoubtedly believes this. His book is a remarkable contribution to the literature of our race problem. In it for the first time we see the naked soul of a negro beating itself to death against the bars in which Aryan society has caged him! No white man with a soul can read this book without a tear. Mr. Charles W. Chestnut, the negro novelist, believes in amalgamation, for he told me so. Professor Kelly Miller, the distinguished negro teacher of Washington, believes it. In a recent article he declares:

"It is, of course, impossible to conceive of two races occupying the same area, speaking the same language, worshipping according to the same ritual, and endowed with the same political and civil privileges without ultimately fusing. Social equality is not an individual matter, as man contend, but is rigorously under the control of public sentiment."

I commend the solid logic of these sentences from a thoughtful negro to the illustrious Society of Pooh-Poohs.

What is the attitude of Mr. Booker T. Washington on this vital issue? You will search his books and listen to his lectures in vain for any direct answer. Why? Because, if he dared to say what really in his soul of souls believes, it would end his great careeer, both north and south. In no other way has he shown his talent as an organizer and leader of his people with such consummate skill as in the dexterity with which he has for 20 years dodged this issue, holding steadily the good-will of the southern white man and the northern philanthropist. He is the greatest diplomat his race has ever produced.

Yet he who reads between the lines of his written and spoken words will find the same purpose and the same faith which his more blunt and fearless brethren have honestly and boldly proclaimed. He shows this in his worship of Frederick Douglass. In his book, The Future of the American Negro, we find this careful sentence:

"To state in detail just what place the black man will occupy in the south as a citizen when he has developed in the direction named is beyond the wisdom of any one."

Yet on page 6 he says:

"The surest way for the negro to reach the highest positions is to prepare himself to fill well at the present the basic occupations"—independent industries, of course—for, mark you, "Tuskegee Institute is not a servant-training school!"

Again on pages 83 and 85 we are told: "There is an unmistakable influence that comes over a white man when he sees a black man living in a two-story house that has been paid for. I need not stop to explain. Just in so far as we can place rich negroes in the south who can loan money to white men, this race question will disappear."

Why?

The conclusion is obvious: The negro who holds a mortgage on a white man's house will ultimately demand and receive social recognition from him.

On page 66 of his Future of the American Negro he says: "The Jew, who was once in about the same position as the negro is today, has now recognition because he has entwined himself about America in a business and industrial way."

Again his conclusion is obvious. The absurdity of the comparison, however, is the important point in this sentence, not only for the pathetic ignorance of history it displays, but for the revelation of the writer's secret hopes and dreams.

The Jew has not been assimilated into our civil and social life because of his money—but for a very different reason. The Jew belongs to our race, the same great division of humanity. The Semitic group of the white race is, all in all, the greatest evolved in history. Their children have ever led the vanguard of human progress and achievements. A great historian and philosopher once said: "Show me a man of transcendent genius at any period of the world's history and I'll show you a man with Hebrew blood in his veins." Our prejudice against the Jew is not because of his inferiority, but because of his genius. We are afraid of him, we Gentiles who meet him in the arena of life, get licked and then make faces at him. The truth is the Jew had achieved a noble civilization—had his poets, prophets, priests and kings—when our Germanic ancestors were still in the woods cracking cocoanuts and hickorynuts with monkeys. We have assimilated the Jew because his daughter is beautiful and his son strong in mind and body!

The Danger of a Nation Within a Nation.

The trouble with Mr. Booker T. Washington's work is that he is silently preparing us for the future heaven of amalgamation—or he is doing something equally dangerous, namely, he is attempting to build a nation inside a nation of two hostile races. In this event he is storing dynamite beneath the pathway of our children—the end at last can only be in bloodshed.

Mr. Washington is not training negroes to take their place in any industrial system of the south in which the white man can direct or control him. He is not training his students to be servants and come at the beck and call of any man. He is training them all to be masters of men, to be independent, to own and operate their own industries, plant their own fields, buy and sell their own goods, and in every shape and form destroy the last vestige of dependence on the white man for anything.

I do not say this is not laudable—I do not say that it is not noble. I only ask what will be its end for the negro when the work is perfect? Every pupil who passes through Mr. Washington's hand ceases forever to work under a white man. Not only so, but he goes forth trained as an evangelist to preach the doctrine of separation and independence.

The negro remains on this continent for one reason only. The southern white man has needed his labor, and therefore has fought every suggestion of his removal. But when he refuses longer to work for the white man, then what?

Mr. Booker T. Washington says on page 65 of his book: "The negro must live for all time beside the southern white man."

On what sort of terms are they to live together? As banker and borrower? Hardly, if the negro is the banker. Even now, with the white man still hugging the hoary delusion that he can't get along without the negro, he is being forced to look to the Old World for his labor. The simple truth is, the south will lag behind the world industrially in just so far as she depends on negro labor. The idea that a white man cannot work in the fields of the south is exploded. Only one-third of the cotton crop is today raised by negro labor. Even now the relations of the races, with the negro an integral part of the white man's industrial scheme, become more and more difficult.

A Gulf That Grows Wide.

Professor Kelly Miller says: "It is a matter of common observation that the races are growing further and further apart."

Mr. Washington says on this point: "for the sake of the negro and the southern white man there are many things in the relations of the two races that must soon be changed" (page 65). The point I raise is that education necessarily drives the races further and further apart, and Mr. Washington's brand of education makes the gulf between them if anything a little deeper. If there is one thing a southern white man cannot endure it is an educated negro. What's to be the end of it if the two races are to live forever side by side in the south?

Mr. Washington says: "Give the black man so much skill and brains that he can cut oats like the white man—then he can compete with him."

And then the real tragedy will begin. Does any sane man believe that when the negro ceases to work under the direction of the southern white man, this "arrogant," "rapacious" and "intolerant" race will allow the negro to master his industrial system, take the bread from his mouth, crowd him to the wall and place a mortgage on his house? Competition is war—the most fierce and brutal of all its forms. Could fatuity reach a sublimer height than the idea that the white man will stand idly by and see this performance? What will he do when put to the test? He will do exactly what his white neighbor in the north does when the negro threatens his bread—kill him!

Abraham Lincolon foresaw this tragedy when he wrote his Emancipation Proclamation, and he asked congress for an appropriation of a billion dollars to colonize the whole negro race. He never believed it possible to assimilate the negro into our national life. This nation will yet come back to Lincoln's plan, still so eloquently advocated by the Negro Bishop, Henry M. Turner.

It is curious how the baldheaded assertion of a lie can be repeated and repeated until millions of sane people will accept the bare assertion as an established fact. At the close of the war, Mr. Lincoln, brooding over the insoluble problem of the negro's future which his proclamation had created, asked General Benjamin F. Butler to devise and report to him immediately a plan to colonize the negroes. General Butler, naturally hostile to the idea, made at once his famous, false and facetious report, "that ships could not be found to carry the negro babies to Africa as fast as they are born!" The president was assassinated a few days later. This lie is now forty years old, and Mr. Booker T. Washington actually repeats it as a verbal inspiration, though entirely unconscious of its historic origin.

We have spent about $800,000,000 on negro education since the war. One-half of this sum would have been sufficient to have made Liberia a rich and powerful negro state. Liberia is capable of supporting every negro in America. Why not face this question squarely? We are temporizing and playing with it. All our educational schemes are compromises and temporary makeshifts. Mr. Booker T. Washington's work is one of noble aims. A branch of it should be immediately established in Monrovia, the capital of Liberia. A gift of ten millions would do this, and establish a colony of half a million negroes within two years. They could lay the foundations of a free black republic which within twenty-five years would solve our race problem on the only rational basis within human power. Colonization is not a failure. It has never been tried.

We owe this to the negro. At present we are deceiving him and allowing him to deceive himself. He hopes and dreams of amalgamation, forgetting that self-preservation is the first law of nature. Our present attitude of hyprocisy is inhuman toward a weaker race brought to our shores by the sins of our fathers. We owe him a square deal, and we will never give it to him on this continent.

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OF MARYLAND.

When TYPHOID FEVER appears in a family the source of the infection must be looked for in drinking water or food taken within the preceding twenty days. The patient may not have been infected at home, but if a second case occurs this second infection will in all probability be traceable in some way to the first patient. In a majority of instances the drinking water has become infected. Your first business therefore is to find out the quality of your drinking water.

You can do this by asking the local health officer for instruction about shipping us samples of your drinking water. In about a week we will be able to report on the drinking water, but in the meantime the members of the family must not use the raw water. The daily supply of drinking water must be boiled.

The infectious material of typhoid fever is produced in but one way. It grows always in the bowels and sometimes in the bladder. It therefore escapes from the sick person in the stools and urine. If we kill the germs in the stools and urine as soon as they are passed there can be no spread of typhoid fever. These discharges should therefore be disinfected as soon as possible. You will need a large quantity of a good disinfecting solution.

RECEIPT FOR A GOOD DISINFECTANT.

To four gallons of water add enough salt to make a strong brine. Put this in a five gallon demijohn or jug and add a quart of crude carbolic acid. Shake it up well and you will have a good disinfectant for stools and urine.

The crude carbolic acid known as U. S. P. 90 per cent. is very good and a quart will cost about 50 cents. There is a cheaper grade known as a 30 per cent. acid, which is nearly as effective.

About a pint of this solution should be put in the chamber or bed pan before it is used, so that the discharges will begin to be disinfected as soon as they leave the body. There must always be at least as much of the disinfecting solution as there is of the discharges, so that more of the disinfecting solution may need to be added after the discharges are passed. If the stools are thin and watery their disinfection will be accomplished in half an hour or so, but if the stools are thick or formed very much more time will be required. On that account it is best to have a covered jar or bucket into which the bed pan can be emptied, and to empty this jar only once in 24 hours. If the discharged cannot be finally thrown into a sewer, they should be buried in the soil at a convenient spot where there is no chance of their fouling a water supply. The discharges should never be thrown upon the surface of the ground, for you will hardly be successful in killing all the typhoid bacilli, and you must not place them where those not killed by the acid may be blown about in the dust or carried away by flies to infect other people.

In spite of every precaution those who wait on the sick person will get their hands infected, and it is therefore necessary to wash the hands every time one does any service about the patient's bed or body. Whoever waits on the patient must not prepare food or drink for other persons in the house, or if it is impossible to mind this rule, one must most carefully and thoroughly cleanse the hands before performing any household duty outside the sick room. Good scrubbing with soap, water, and a brush, and then rinsing well in a fresh water will suffice for cleansing the hands.

If any one else in the house falls sick within two weeks after the first patient the the probability is that the infection was lodged before the precautions were taken in regard to drinking water and the disposal of discharges. But if the second case occurs more than 20 days after the first case, that will signify that we have made a mistake somewhere in our precautions.

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