

THE NEGRO OF AFRICA. BISHOP TURNER'S REVISED VIEWS ON THE EXODUS.

The Negro's Position and Opportunities in South Africa Not Altogether What He is Pictured Them Before His Present Trip—New Openings for the Negroes.

Bishop Henry McNeil Turner of Georgia is the missionary Bishop of Africa of the African Methodist Episcopal Church, one of the strongest branches of the Methodist denomination in the United States. He is a self-educated man, who has done a vast deal of reading and thinking. He was chaplain of a regiment in the civil war, and a very active politician in Georgia in the reconstruction era. Like a good many educated men of his race, Bishop Turner chafes under the restrictions imposed upon Afro-Americans in the United States and has grown rashly impatient of them.

Bishop Turner left New York for South Africa in February last, and he has just returned to Atlanta. Before he left Atlanta where he makes his home, he submitted to a long interview by the Atlanta Evening Journal, in the course of which he said:

'The South African territories, being already under white government, are not as desirable for a home for the African negro as Liberia, where he has a government of his own, makes his own laws, and runs things after his own notions, but in any of the South African colonies the condition of the colored man is a thousand fold better than in America.

'Africa is not only the most desirable country to which the negro can emigrate, but it is the only spot on God's earth where the black man can hope to establish a nation and government of his own. It is his only chance, and you may report me as saying that any negro who thinks otherwise is nothing more or less than a fool.'

The good Bishop had only made several hasty trips to West Africa when he delivered himself in this fashion. He had been to Liberia, which has a territory of only 14,600 square miles, and with the 195,000 square miles of Abyssinia is about the only territory in Africa, which comprises a total of 11,874,600 square miles that remain outside of European occupation or influence.

When Bishop Turner went to South Africa he came into close touch with the dominating and exclusive and prejudiced rule of the Europeans, and was thus in a better position to judge whether in the South African colonies the condition of the colored people is a thousand fold better than in America, and whether those 'who think otherwise are nothing more nor less than fools,' or whether they are wise in their day and generation. He has sent a number of letters to this country from Pretoria, in which he appears to have forgotten entirely the statements of fact and opinion made by him in the Evening Journal interview. On March 31 he wrote from Pretoria:

'I am puzzled about what to do here, after all. I believe in twenty-five or thirty years we shall have a million of members in South Africa, but their own leaders will have to come from themselves. Their language is different from ours. On the Conference floor members sometimes debate and discuss questions, and laugh, while the Bishop knows no more what they are saying than a horse. And every time the Bishop opens his mouth some English-speaking minister would jump up and translate or interpret, one in this language and one in that language.'

Evidently an ignorant Afro-American finding himself in South Africa, outside of Liberia and the English colonies, would be in a vastly worse predicament in making himself understood than Bishop Turner and would stand a splendid chance of starving to death for lack of companionship if not for lack of bread, and a great many have done so and are doing so, at least on the west coast, and are cursing Bishop Turner for advising them to go there, according to the oft-quoted testimony of Missionary Tricoe. Bishop Turner thinks that Afro-American Collegians, male and female would have a splendid opportunity in South Africa, as the whites refuse to teach the natives anything but reading, writing, arithmetic, and grammar and 'they are crazy for Greek, Latin, and higher mathematics.'

'Our ministers are begging us for a college until I feel sorry for them, says the good Bishop. They say that if we will give them a college or seminary we need do nothing else.' It is very pathetic what they really need it agricultural, mechanical and scientific education, and plenty of it, in order to lay a material foundation on which to build the higher intellectual structure. We began at the top twenty-five years ago in the education of the Afro-American, and we are just beginning to realize what a great big mistake we made.

In his letter, dated at Pretoria, April 5, Bishop Turner shows conclusively that the Afro-American who goes to South Africa to better his condition is 'nothing more nor less than a fool.' He says:

'Foreigners and the colored people are disfranchised. White foreigners from England, Europe and the United States can

get a vote after remaining here and paying taxes for twenty-five years, yet the foreign whites outnumber the Boers five to one. Nobody, white or black, can have a gun or pistol, except the Boers or Dutch, without Government permission.

'The native Africans are not allowed on the sidewalks when travelling the streets. The better class of whites, who are disgusted with the treatment of the native African, have begged us to get 1,000 well educated colored men and women from the United States to come here and scatter through the country as teachers, and thus raise the status of the native African. The Boers are afraid of the educated colored man at least so say some of the whites, but the Boers do not appear to fear educated white men very much.

'The Boers do not allow the natives to ride in a first or second car unless they are preachers or teachers.'

If the African natives derive any advantage whatever from European contact, except the right to pay taxes on everything they eat and wear and the miserable huts in which they live—the tax on huts in the British colony of Sierra Leone recently provoked an uprising in which four American missionaries lost their lives—I have failed to discover it in a close reading of African newspapers edited by educated natives. It certainly is not made to appear anywhere in the symposium on white man's Africa, covering forty-one broad columns, in the New York Independent of May 5, in which the most eminent authorities on the subject in Europe and America, with Henry M. Stanley in the lead, are included.

Africa is no longer a dark continent, nor a continent dominated by black men; its map is as well defined and accurate as that of South America, and it is owned and ruled by white men as absolutely as Europe.

We need all the citizens we have in this country, and when the Spanish war is over we shall need them more than ever. When Cuba is free and Porto Rico and Hawaii and the Philippine and Caroline Islands are safely under the Stars and Stripes, we shall all have plenty of room to turn around in, the ignorant and the educated, the black and the white, the red and the yellow. There will be an immense demand for American capital, enterprise, and labor in those possessions, and any Afro-American who dislikes the conditions in one State can easily better them by going to another, without losing his citizenship, without changing his flag.

Even before the Spanish war began there was some talk of supplanting the coolie labor on the sugar plantations of the Sandwich Islands with Afro-American labor, and when those islands are annexed the matter will most probably take tangible shape. And in all the other islands whose possession will be affected by the war there will be a like demand for raw Afro-American labor in field, factory, and construction work of one sort and another, directed by American brains and capital, because the superiority of this class of labor in warm climates has been demonstrated. If intelligent Afro-Americans do not embrace the opportunity of bettering their condition by going into these new possessions of the United States, they will have nobody to blame but themselves. But the chances are that they will do so, judging from the general discussion of the subject in Afro-American newspapers, and paradoxical as it may seem, the more of them who do so, the better will it be for those who shall remain in the United States proper. There is an imperative need of scattering the dense black population of the Southern States so that it may cease to excite antagonism because of its numerical strength and distinct racial idiosyncracies, for it is noticeable that Afro-Americans thrive best and enjoy most immunity from race or color prejudice where they are found in small numbers.

BUILDER AND STRENGTHENER. That is the Term an Ottawa Lady Applies to Dr. Williams' Pink Pills.

Among many in Ottawa and the vicinity who have been benefited one way or another by the use of Dr. Williams' Pink Pills for Pale People, the Journal has learned of the case of Mrs. Gilchrist, wife of Mr. T. V. Gilchrist, of Hintonburgh. Mr. Gilchrist keeps a grocery at the corner of Fourth Ave., and Cedar street, and is well known to a great many people in Ottawa as well as to the villagers of this suburb of the Capital. Mrs. Gilchrist states that while in a 'run down' condition during the spring of 1897, she was greatly strengthened and built up by the use of Dr. Williams' Pink Pills. Speaking of the matter to a Journal reporter, she stated that while able to go about at the time she was far from well; her blood was poor, she was subject to headaches, and felt tired after the slightest exertion. She had read at different times of cures effected by the use of Dr. Williams' Pink Pills, and decided to try them. She was benefited by the first box and continued their use until she had taken five boxes, when she considered herself quite recovered. Mrs. Gilchrist says that she always strongly recommends Dr. Williams' Pink Pills as a builder and strengthener, when any of her friends are weak or ailing.

A Successful Preacher.

An English bishop, as he was going about his diocese, asked the porter of a lunatic asylum how a chaplain whom he, the bishop, had lately appointed, was getting on:

'Oh my lord,' said the man, 'his preaching is most successful. The idiots henjoys it particlular.'

Modern needles are said to have come into use in 1545.

SPEED OF THE HORSE. It is Claimed That he can Outrun the Deer at any Time.

A man on a horse is twice a man. He feels more secure, is braver, is in every way more formidable. European officers know this. In clearing the streets of Paris only cavalry are used. We call out the infantry or the militia and have to shoot people. In Europe they use the flat of a sword held by a mounted man. No unarmed body of humanity will stand the impact of horses. They melt before the charge like snow. It is the uncontrollable instinct to get out of the way, and to do it as soon as possible. Some day we will grow wiser on this side of the Atlantic. Just now we have fifty infantry companies of militia to one of cavalry. Many of our militiamen are unable to pay for the keep of a horse, which is expensive even if a man does the currying and bedding with his own hands. Many others of them would not know what to do with a horse if they had one. This is bad, but with the trolley and the bicycle crowding the street of our fathers closer and closer to the wall there is not much chance that it will be bettered. Five hundred years from now, unless all signs fail, gray-headed college professors, with piano-leg calves and eighteen inch chests, will be lecturing upon an extinct animal and reconstructing him for the benefit of students from a piece of stilt and a front tooth.

I believe that the horse is the swiftest animal in the world. One hears strange tales of the speed of the antelope, the white-tailed fawn, the springbox, the elephant, the jack-rabbit and the wolf. The fastest of these is the American antelope, and I have never seen one that a good pony could not beat. As for the rabbit or any kind of deer, the horse will simply run over him. Taking into consideration the fact that the horse generally carries more than 150 pounds of rider, saddle and gun, one gets an idea of how much superior he is. A speedy pony will outrun a greyhound. I have seen this tried. It is customary among men who use them to give the dogs all the law possible in order to avoid riding over them. In hunting with a brace of very good coursing hounds five years ago it was found that there were five ponies in the party which would outfoot the dogs, and one of them, a gray of undoubted mustang ancestry, it given the bit, would do his best to run over them and killed them. He did not like them. They belonged to his owner and he was jealous—Chicago Times-Herald.

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Information in Australia.

The following account of the proper way of reaching the Klondike is taken from an Australian newspaper: 'The real starting point for the Klondike is Spokane. There the traveler takes a canoe, by which he voyages to Vancouver, B. C. At the latter point he takes a sailing vessel direct to Dawson City.'

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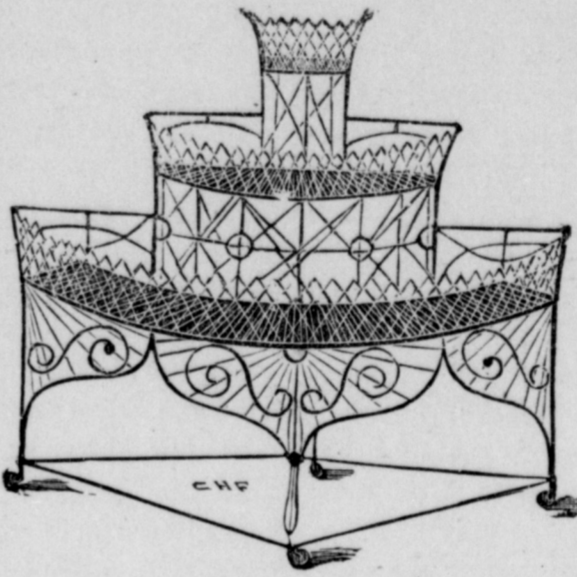
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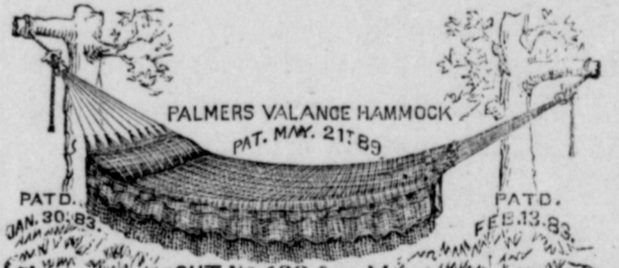
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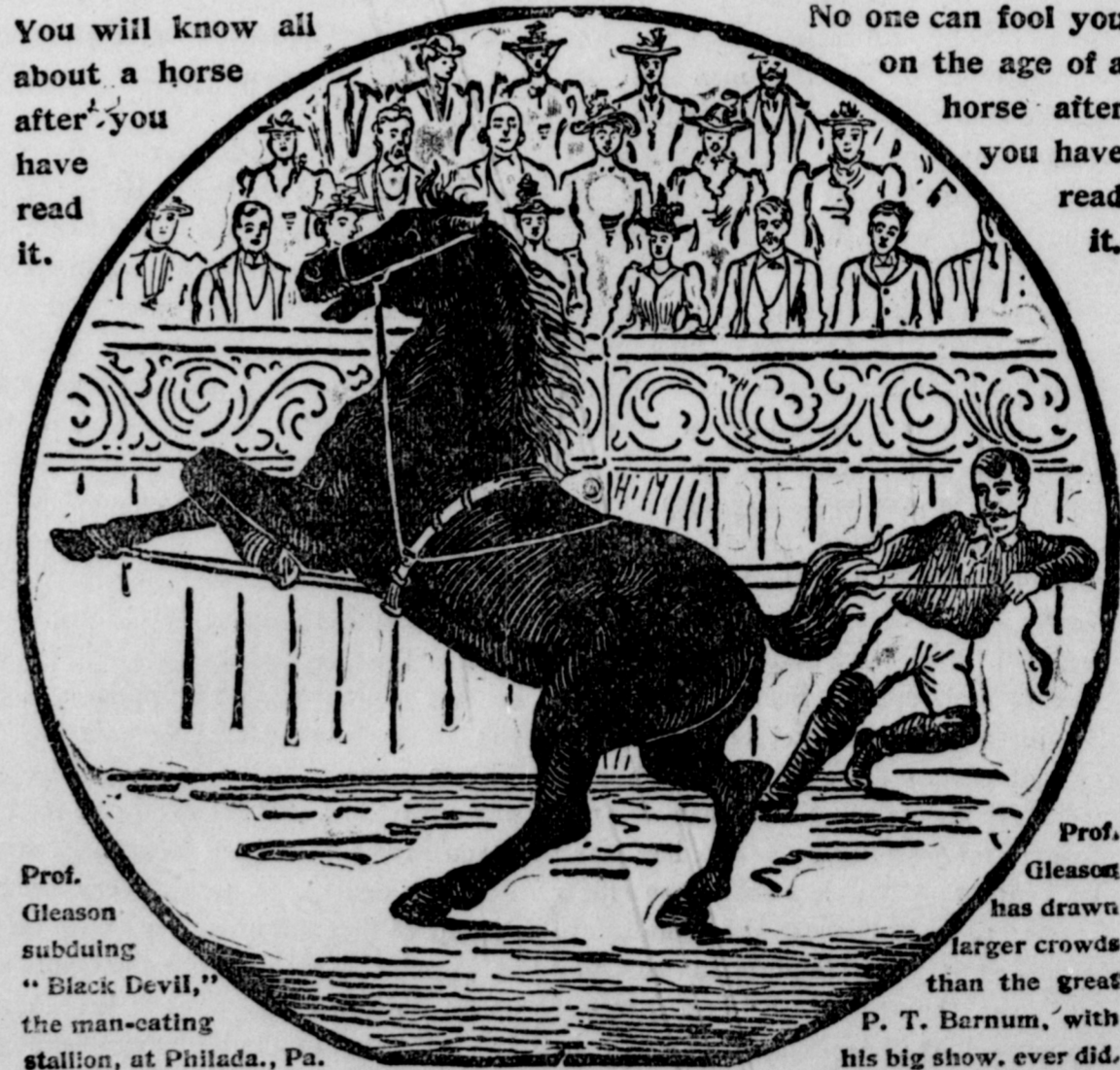
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