THE APPEAL LEADS ALL IN CIRCULATION.

THE APPEAL.

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EIGHTH YEAR. SAINT PAUL AND MINNEAPOLIS, MINN., SATURDAY. JUNE 18, 1892. $2.40 PER YEAR.

HOPE OF TWO RACES.

Negroes and Indians Prepared for Citizenship.

GEN. ARMSTRONG'S WORK.

Hampton Institute Educates Head, Hand, and Heart.

The Gospel of Work Plants the School Room and the Shop Side by Side.

FORTRESS MONROE, Va., May 23.—*Special Correspondence.*—Hampton Roads has gone into history as the most celebrated theater of naval war-fare. Hampton Institute is going into history as the most celebrated theater of modern civilizing influences by which two degraded and despised races, a race of slaves and a race of wild men are being gathered into the citizenship of the Republic as brothers of the white man. This old peninsula of Virginia was historic ground from the beginning, and its history has not all been written. Here was the pioneer settlement of America; here the place where were landed the first slaves on the continent; here freedom first given to the slave by General Butler's famous "Contraband" order, and here the first school for the negro, taught by an ex-slave. Here was McClellan's defeat and Grant's victory.

To-day the map of Virginia is dotted with two galaxies of stars that cover its surface from the mouth of the James to the Western mountains. One galaxy of these stars is red and they mark the hundreds of battlefields that show how hard the contest was made by the Confederacy in defense of its capital and its old institution of slavery. The black stars mark the hundreds of schools for colored youth, taught by scientific methods and by negro teachers who have been fitted for their work at the Hampton Normal and Agricultural Institute. What is not marked on the map is the development of a people for whom these battles were fought and these schools established. But while this is not written on the map it is written all over the face of Old Virginia by the improved homes, the frame dwellings which have taken the place of the slave cabins and the freedmen's hovels as they were to be seen everywhere twenty-five years ago.

The establishment of the Hampton Institute was not an accident either in the conception or the location. The founder had his preparation for the work as the son of a missionary in the Sandwich Islands and a Union soldier fighting for the abolition of slavery and the maintenance of the Union. General Samuel Chapman Armstrong was born in the Sandwich Islands, the son of a missionary who in the great revival in that country surprised the American Missionary Association by writing to headquarters asking for tools rather than more preachers. He and his fellow missionaries were converting the heathen in belief so fast that they had to baptise them with whitewash brushes. What he wanted was some means of converting these people to Christian living. That could only be done by the acquaintance with tools used by Christians to build civilized homes and cultivate the fields as Christians cultivated theirs.

Soldier and Missionary.

Richard Armstrong, the American missionary, did not get the tools he asked from the American Missionary Society, but the King of the Sandwich Islands made him Minister of Public Instruction in 1847, and he was largely instrumental in building up the Hawaiian free school system. His young son was his secretary and [illegible] er's death in 1860, [illegible] o the United States [illegible] war a year later [illegible] as a soldier, and [illegible] for commissioned [illegible] manders of negro [illegible] of the One Hun- [illegible] York Volunteers, was the first to offer his services. As lieutenant colonel and colonel of the Ninth and Eighth Regiments of United States colored troops for two years and a half he learned to know the qualities and capacities of the negro. "The negro in a tight place is a genius," said Colonel Armstrong. When the war was ended and General Howard sent this young colonel to take charge of the work of the Freedmen's Bureau in Eastern Virginia, the way began to open for future developments. Here he found a little school for the Freedmen taught by Mary Peake, an ex-slave, and last week he graduated from Hampton Institute with high honors the youngest daughter of the ex-slave, Miss Gertrude Peake, a beautiful girl almost as fair as the daughters of the old slave masters. The point was strategic not only for warfare but for civilization and education. It was accessible to two million colored population, and in 1868 General Armstrong began to develop the day dream that had come to him in camp at the siege of Richmond. That day dream was to train selected negro youth who should go out to teach and lead their people, first by example by getting homes; to teach respect for labor, to replace drudgery with skilled hands, and to build up an industrial system that would not only make the negro independent, but give him character. To this end he began to build a school where every pupil should learn that the royal road to education was through the fields and shops of honest labor. No boy or girl should be denied an education for lack of money and none could buy it with other than effort. Labor was to be the foundation for education, and the workshop and the academy were to stand side by side to illustrate that both are necessary to the citizenship of a republic. His was the gospel of work, and to-day his gospel has grown in its influence until Hampton claims to have put a girdle about the earth with her working graduates in every land. It was not only the gospel of work, but of skilled labor to make every graduate not only an educated man, but a skilled workman.

Give Every Man a Chance.

The fundamental doctrine of the Hampton Institute is that the color of the skin is not the true test of human worth, and to give every one a chance to show this to the world. This chance was to be for boys and girls alike, and while the original idea was to take the freedmen and convert them into citizens the chance is open to all races and all colors. In following out this idea for twenty-four years General Armstrong has been prodigal of his own energy and the improved schools for negroes all over the South are the result. As the work has grown the machinery has had to grow also, until to-day the Hampton Normal and Agricultural Institute is a colony representing every department of skilled labor as well as every department of an academic education. It has 650 students, of whom 136 are Indians and the other colored youths of an average age of 18 years. Its shops range from the saw-mill to the cabinet-maker's bench, and in woodwork the students in the different departments are able to take the logs from the raft in the river and send them to market in the finest of furniture or ornamental building.

Here is a plant representing $500.000 in value, and since 1863 the round sum of $1,350,000 has been expended on this work of preparing leaders of two races, who will be able to civilize and Christianize on the principle, "Let us make the teachers and we will make the people."

On this principle of self-help Hampton has sent out over 800 graduates, who have taught about 200,000 children in the South. These graduates have been closely followed, and have property valued at $175,000. or an average of about $250 each. The largest amount of property now reported by a young man who graduated is $15,000, and the largest amount by a young woman $5,0.0.

Commencement at Hampton.

Commencement day at Hampton was like an Agricultural Fair, an Industrial Exposition and a college graduating exercise combined. The shops were all running and the students were in their classes one hour and at the lathes, forges, bellows or bench the next hour. They were equally at home in class-room and shop. One of the large halls was given up to an exposition of the work of the students. In one room was the exhibit from the farm, including fruits, vegetables and grain. It was a rich and varied exhibit, showing that the Hampton students know how to raise many other things besides cotton. In other rooms were the exhibits from the different shops.

INDIAN GIRLS' COOKING CLASS.

The saw[illegible] department, including carpentry in one, showing a great variety of uses to which lumber is put; the cabinet-making in another with a rich array of furniture manufactured by the boys and girls working in the shops; the blacksmithing and iron works in another, the tin shop, harness shop, shoe shop, the wagon making, buggy trimming, paint shop and other industrial interests grouped about in other rooms and in front of the building until it looked like a county fair. In addition to these exhibits were others representing the purely domestic side of life, the sewing, embroidery work and even the mending done by the girls. The prominent feature of all this exhibit was its practicability. It was not exhibition work, but everything made to order and either for sale or for use in the school. There were several sets of fine harness for gentlemen in Richmond, Va., and Philadelphia. There were wagons and drays and wheelbarrows with the names of firms of different cities of the South painted on them to show that they had been made to order. The same was true of the tin-shop, the shoe-shop, and the other shops. All are a part of an industrial system where the product is sold, and the student at work is not only learning how to work as a skilled mechanic, but is earning wages. He is at the same time learning business habits, because he has to keep his own accounts with the school, charging himself with board and crediting every hour of his labor and its value as contracted for, so as to be able to know his standing, and what are his savings with the treasurer of the institution.

SAMUEL C. ARMSTRONG.

THE INDUSTRIAL SYSTEM.

The industrial system at Hampton divides the labor into three classes: the purely educational, aside from self-support; that where industrial education is the primary consideration, with self-support resultant from ability, and lastly that which gives industrial education the second place and puts self-support and necessary labor foremost. The student must earn his or her own way, and is given only the teaching, which is paid for in scholarships of $70 each by Northern contributors. These free scholarships are alike open to negroes and Indians, but the negroes come to the school with nothing for their own support while securing an education, and the Indians have the Federal Government for their banker, paying for their support without the absolute necessity for labor. The system of support by labor was devised for the poor negroes.

These young people come to the school first as working students, and are paid wages at first by the month, the week, or the day, and work ten hours a day, attending night school for two hours each evening. All the negro youth now in the school began in this way. Such a system shuts out undesirable students and insures a class of young people who are willing to secure an education at any cost. It also gives them the discipline of work and economy. A part of their wages they must pay for board and clothes. A part they may have to spend in their own way, and a part they deposit with the treasurer as a bank account against which they can draw in the future when they enter the normal department and devote most of their time to study. After one year as working students, if they increased their ability to earn and have been saving they have enough money to their credit to enter the normal department, but they must still devote certain hours to labor for which they are credited. Throughout the whole course there is nothing given or taken. It is a business exchange on a business basis of wages and purchase with the treasurer of the institute standing as the banker, and every student is taught to keep his own account so that he may know just what he has earned, paid, and has as a balance. The working students are employed on the farm, in the shops, and several branches of labor have been introduced simply for the purpose of giving remunerative employment to these beginners. The knitting department, which supplies a Boston firm with knit goods, is one of these, and the boys there employed soon become so skillful with the machines that they work by the piece and are able to earn good wages. The girls in the first year are employed in the laundry and other work for which they are adapted and at which they are assured good wages. The first year spent in this way lays the foundation for industrial habits and economy, which is one of the principle aims of General Armstrong, as he regards this as the great essential in building up thrifty habits in a race that needs to learn how to care for itself after generations of slavery and treatment as wards. No one is treated as a servant. All have their duties for which they charge and receive their wages.

Working Students.

When they have spent one year as working students and have a surplus in the treasury they enter the normal department and devote a part of their day to study and a part to labor. Many of them are skilled in certain branches of labor and earn good wages when they work while others go into the trades and for a time earn nominal wages, their pay to be increased as they become skilled in the work. In the sewing and tailoring department last year the girls at work there under the superintendence of Miss M. T. Galpin, made 286 new uniform suits, 2.3 work suits, 197 overalls, 163 summer coats and waiters jackets, 1,284 shirts, and 2 527 miscellaneous articles. They also did the mending for 400 boys for which they were paid. The earnings of all the students for the first three-quarters of the year amounted to $44 203.30, which will make almost $60,000 for the year.

HAMPTON INSTITUTE FROM "THE ROADS."

HAMPTON'S GIRDLE AROUND THE WORLD.

The Hampton industrial system is so extensive as to give one the impression that it is a large manufacturing plant with nothing else in view. There is so much hustle and work in all the departments with 650 people so intent on their labor that it is easy to jump at the conclusion that it does not differ from other manufacturing plants. The large saw-mill, which turns out 20,000 feet of lumber a day, its boiler-rooms and engine-rooms, its rafts of logs which are brought from the pine forests of North Carolina, its dry-kilns, and its big lumber yard is so like other big saw-mills that it in no way suggests a part of an educational plant. Every man is intent on his work, for he is a wage-earner. This big mill, with its annex of a planing mill and carpenter shops, was the gift of C. P. Huntington, and it has developed so much industry in the students that it is self-sustaining. The mill ships lumber to Baltimore and New York, and supplies the local trade at Hampton City. But so complete is the business system that the mill charges even the boiler-room for the slabs that are used for firing. In fact, no one department secures anything whatever from another department without having it charged against it. The farm pays the mill for lumber and charges the school for vegetables, grain, and flour. The mill charges the carpenter shop for lumber and the shop charges the school for any work done. The same is true of all the departments and the students as they advance to places of responsibility in work as foreman must learn to manage the business matters at the same time. It is a business community carrying on the business of $100,000 per annum.

Skilled Labor.

General Amstrong is a great believer in improved methods and he wants every boy in the school to learn to use the machinery that belongs to his trade, so that he may not be a mere drudge, but a skilled master of his department of labor. In the shops he has modern improved machinery and also on the farm. The farm boys handle the latest plows, drills, reapers and mowers and learn to raise everything that will grow in this Virginia soil. In this way they are being educated out of the old idea that cotton is the only crop. On the home farm, back of the school buildings, are experimental fields for test farming, where Mr. Howe, the superintendent of the industrial department makes his experiments as carefully and as scientifically as they are made at a high class agricultural college. The Hemenway Farm of 550 acres, about five miles from Hampton, is under the direction of J. C. Jourdan, a graduate and a skilled farmer. He also has charge of the night school for the boys at the farm. He has 110 acres in corn, 100 acres of grass, 98 acres of oats, 6 acres of vegetables, a fine orchard, and the place well stocked with young horses and cattle. The barns both at the home farm and Hemenway place are models, and the home barn is said to be the largest and finest in Virginia. The efforts of General Armstrong and his assistants have been directed more especially to the two branches of industry, farming and carpentry, because the negroes and the Indians are farmers as a rule, and should be taught the best methods of crop raising, and also the use of tools, that they may build their own houses and barns and know how to help themselves. They are all taught mechanical drawing, that they may be able to plan their houses if not build them.

WHITTIER PRIMARY SCHOOL.

The girls too are taught how to use carpenter tools. Miss Catharine Parke has an annex to the Huntington Works, where she instructs a large class of girls in the use of the saw, the plane, the hammer, and other tools. They make boxes, shelves, bric-a-brac, and when they leave this department they are able to make a large part of the simple furniture of a modest home. In selecting a woman for teacher in this department, the girls have before them the example of what women can do with tools. Miss Parke is a skilled workwoman, and her class has made rapid advances in wood work. Several of the middle class, who were sent out to teach after their third year, found this knowledge of especial advantage to them in their poorly-equipped school-rooms. They were able to make black boards, desks, benches, repair windows, and, in many ways, supply needed school furniture. But, above all else, they were able to help the poor people in their neighborhood to improve their homes. This is the great point in General Armstrong's system. He holds that what these people need above all else is instruction in Christian and civilized living; that they must be taught how to make Christian homes before they can be taught the true principles of Christian lives. He selects his teachers and so far as possible his pupils with this end in view. He would send all his pupils at Hampton back to their people as missionaries of Christian living, to show the people how to build better houses, provide more home comforts, introduce the privacies and courtesies of decent living into the little one-room cabins of the negro and the sod houses of the Indians. That his pupils have in the main been successful in this is demonstrated by the neat two-story cottages in the negro quarter of Hampton City and the surrounding country. Where a few years ago were small one-room cabins are new neat two-story houses. The same is true of the Indians as shown by a report made to the United States Senate last year by Hampton teachers who went to the West to look up the Hampton Indian graduates and note the effect of their home life since their return to their people. Miss Cora M. Folsom spent several months in Dakota, Nebraska, and the Indian Territory, visiting returned Indian graduates, and her camera brought back the indisputable evidence of their advancement. The photographs of their homes and their families are undeniable proofs of their civilization. Of the 335 Indians who have been educated at Hampton and returned to their people, Miss Folsom reported 286 satisfactory and but forty-nine disappointing. In her more careful grading she reported 77 as excellent, 151 as good, 58 as fair, 39 as poor, and 10 as bad. From this she claims that 85 per cent of the Indian graduates are doing as well as could be expected.

The same kind of record has been made by the Negro graduates and 90 per cent of them have been found to be successful teachers among their people, and only 10 per cent have failed. It would be interesting to see a report of graduates of normal schools for whites that would be better than this of the Negro and Indian graduates of Hampton.

GOVERNMENT AT HAMPTON.

In the instruction in living and the courtesies of life, Hampton takes as much pains as in the industrial and academic course. Negroes and Indians are alike taught to be gentlemen and ladies. The Indian boys have their first lesson in their duties toward the gentler sex when they step from the train at Old Point Station, two miles from the institute. The girls are taken in a carriage, but the boys are invited to walk to their new home. It is a reversal of old customs with them and is so revolutionary that the Indian boys do not soon forget. That lesson is followed by others as simple and effective, until in a little while the Indian boys show the same civilities to the girls that white boys regard as the index of the gentleman. They seek the society of the Indian girls with the same polite manners that the white boys seek their sweethearts; they lift their hats at the approach of a woman be she white, black, or red. At the sociable in the gymnasium the night after commencement the Indian boys and girls were as much like gentlemen and ladies in their manners as any present, and an Indian couple was awarded the first prize in the cake walk as the most graceful couple on the floor.

These Indian youths are housed by themselves at the school, the boys living in the "Wigwam" and the girls in "Winona Lodge," two handsome brick dormitories. An Indian girl showed me through "Winona Lodge," where the rooms are neat and clean, with beds of snowy whiteness, polished floors, pretty curtains and many bright pictures on the walls and dressing cases. They do their own housekeeping, so far as the care of their rooms is concerned, and white girls could be no prouder of their pretty rooms. Their parlor is prettily furnished and the Indian maidens were about the piano with their music. No one stepping into that parlor would have dreamed that these Indian girls had recently come from Indian camps where they were regarded as no better than the dogs and not so good as the horses.

In the Cooking School.

They were the same proud housekeepers in their little cooking school in a pretty little cottage, where Miss Georgiana Washington, a pure type of the negro, teaches them how to do simple cooking and be mistresses of homes. Miss Washington has this little cottage fitted up simply with articles made by the boys and girls. It is a cottage of three rooms such as any Indian graduate of Hampton might build for himself, and its furniture is likewise home-made. The class of Indian girls in the regular cooking school go once a week to the little cottage and cook their own simple meal. They have their flour and meal, their milk and vegetables from the school and 50 cents for the purchase of that which they could not raise at home. With a little churn they make their own butter; they prepare their supper and each in turn takes the place of a hostess to preside. Miss Washington is very proud of her class and says she will send every one of her Indian girls back to the West accomplished cooks and housekeepers.

On a large scale and including all girls is conducted the girls' Holly Tree Inn under the charge of Miss Williamson. It is a girls home where all learn to manage a house and become accomplished cooks. A number of the colored girls who have been in this little school will go North during the summer vacation to take places as cooks and housekeepers for ladies who have seen them here and are anxious to try them at home. The Indian boys are responsible for their rooms in the "Wigwam." When they came they had to be taught how to undress and get into bed, as they were too much inclined to turn in with their boots on. A tour through the "Wigwam" now shows a bright lot of clean and neat Indian boys, their clothes well brushed, their boots shining, their rooms neat and their little library, the greatest attraction they have in the building.

Gen. Armstrong having been a soldier, is a firm believer in military discipline and Hampton Institute is not only an academy and a great industrial community, but it is also a military camp. It awakes with the revelie and goes to bed with taps. It has its boys enrolled in a battalion of six companies with a full corps of officers. They have their regular drills, do guard duty and study the tactics of the United States Army. Their government is by court martial or the "officers court" and every boy knows why he is disciplined and that his punishment is inflicted by the court of his own fellows who are officers and approved by the principal who is the commandant. While General Armstrong holds the position of Commandant, the disciplinarian and chief officer upon whom falls the duties of enforcing the military law, is Captain Robert R. Moton, a negro graduate who is as black as any in the school. No boy reports for drill duty or school without polished shoes and immaculate cuffs and collar. When he goes to the shop he goes in working dress. The officers are selected for fitness and civil service is the rule of promotion. They often visit the artillery school at Fortress Monroe where the officers take much interest in showing them the more intricate workings of military discipline.

The Indian boys are also enrolled in a separate company which is governed by the Indian Council which corresponds to the officer's court. The five members of this court are elected by the Indian boys and they hold their councils in the wigwam. These boys have, however, a disciplinarian, a young gentleman from Yale, Mr. Eli Whitney Blake, who has for the past year been so much interested in General Armstrong's work that he has given his services and has been a teacher of tactics for the Indian boys. Mr. Blake has had great success with these boys, and they are devoted to him. In all the grounds of Hampton one cannot meet a negro or an Indian who does not give the military salute.

But Hampton would not be complete wit[illegible] skilled workmen, educated youth, and so[illegible]diers, if it did not have gentlemen graceful and courteous in their treatment of the youn[illegible] ladies. They have their sociables, their pi[illegible]nics, their games, and their entertainment[illegible]. They all dine together, girls and boys at th[illegible] same table. The boys are the waiters. Whe[illegible] there are entertainments the boys make a[illegible]plication to the principal for permission [illegible] escort the girls and know that this will a[illegible]ways be granted so long as they keep th[illegible] record of gentlemanly conduct. The[illegible] are constantly surrounded by a lar[illegible] corps of teachers who take an intere[illegible] in their pleasures as well as in their dutie[illegible] and being a part of these there is the consta[illegible] incentive to merit their approval. T[illegible] teachers take the lead in furnishing these e[illegible]tertainments, so that reciprocity makes the[illegible] a part of any social feature initiated by th[illegible] students. In this way they make Hampt[illegible] a happy community, as beautiful in its life [illegible] are its grounds filled with flowers, cozy vi[illegible]covered cottages, and shaded avenues to com[illegible]plete a picture of an Eden of civilization.

This sociability is further improved by [illegible] circles of tens among the girls which me[illegible] every week to devise ways and means to he[illegible] others. Their Holly Tree Inn, their flowe[illegible] garden, where every two girls have a bed [illegible] flowers to cultivate what they please a[illegible] enter into generous rivalry as which shall pr[illegible]duce the first violets, the finest roses, or t[illegible] rarest of other flowers that can be grown [illegible] of doors. In the winter months they hav[illegible] conservatory with its plants to supply [illegible] rooms with flowers or send them to Old P[illegible] to be sold to the guests at the hotels.

The boys have their base-ball nines and t[illegible] crack Indian nine is ready at any time [illegible] challenge the crack Negro nine to a game a[illegible] while these games are always conducted wit[illegible]out race feeling there is a race pride on ea[illegible] side of the grounds in their respective nin[illegible] The boys are also allowed a mild form [illegible] club life where the government of the scho[illegible] does not intrude. This is in their Holly T[illegible] Inn, a tasteful little cottage with a stew[illegible] and cook in charge, where they can purcha[illegible] little delicacies not found on the school tab[illegible] They can get cakes for a penny, ho rolls a[illegible] butter for two cents, ice cream for five cen[illegible] The inn is open at all except stu[illegible] hours during the day and until [illegible] o'clock in the evening. They ha[illegible] papers and magazines which [illegible] given them, books, checkers, and domino[illegible] and in these rooms they are free from school supervision, but realize that this liber[illegible] depends for its duration on its freedom fr[illegible] abuse. The steward is a graduate, and s[illegible] he has never yet found it necessary to re[illegible] to the principal any break of decorum in [illegible] club. This inn was started to find a place [illegible] the boys' entertainment without their go[illegible] to town. While they are allowed to go t[illegible] town as of old on permission from the [illegible]cipal, they find it pleasanter to spen[illegible] hours at their club.

THE HOME BARN.

The academy's work is under the direc[illegible] of Miss Elizabeth Hyde with a corps of fo[illegible] teachers, and is of a high grade without [illegible]cluding the languages. The negroes are a[illegible]ous to study Latin and Greek, but Gen[illegible] Armstrong is not fitting pupils to ornam[illegible] society or grace the professions. He is fit[illegible]

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