

Feb.  
Louisville Ky Jan

Judge Tourgee Esq.

Sir: I send you enclosed  
an article I published  
in last weeks Indianapolis  
World. I trust it will  
meet your approval  
let me hear from you.

Truly I remain  
Frank R Willis

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CHAUTAUQUA COUNTY NY HISTORICAL SOCIETY 2013

## LINCOLN NC. TWO

Is Judge Tourgee—His Loyalty to the Negro  
—And His Espousal of his Cause—The Ir-  
repressible Jew Cited—Industrial Educa-  
tion—Notes.

Regular Correspondent of The World.

LOUISVILLE, Ky., Jan., 30.—Amid this stage of civilization the Negro finds a friend indeed in the person of the gallant and noble hero, Albion W. Tourgee, and too much can not be said by the Negro in his favor, for his mission is equally as much as the gallant old Lincoln. For race hatred is the thread that is growing weaker daily under such influence of men like Judge Tourgee. Indeed he has sacrificed himself for the Negro's rights as a loyal citizen. The general mass of the white papers denounce him as a crank, fool, lunatic and etc. But, however, he bears the burden that is heaped upon him by his own race and continues to speak for a race that has been oppressed and is yet oppressed. Surely, indeed, the heart that throbs within him is of the purest and loftiest kind. Like a bold and fearless soldier, he fights for the rights as the God of us all gives him light to see the right, he peers through the dense clouds which beset our race and sees the other side where civilization, morally and equality appear as the sun with its beautiful rays banishing the darkness that overshadows us. This he plainly advocates to his people, for, he believes to educate us to the standard of other civilized Americans would better the country at large as well as elevate the Negro.

But human nature will continue to follow its course until God deems it proper to change it. Judge Tourgee will, perhaps, advocate the course of the Negro until all that is mortal of him be laid into a tomb. Another generation may pass from the stage of action before the Negro will be regarded by the white race as their equals. We can draw a lesson from the Jews that would benefit us. In the great city of London, Eng., the Jews were at one time allowed upon the principal streets, they were compelled to live in the subways and alleys. They did not resent the oppression, but started their small business among themselves; they traded with one another. They clung together and soon the alley merchant became a capitalist and was welcomed among London's leading business men. Soon the Jews owned the largest houses of trade. They had gained recognition. Why? Simply because it paid to recognize them. The same course will aid us in changing our condition from a race of menials to a place of respect and dignity. Let us never develop backward and neither must we look backward. We must toe the line with other men and be abreast with the white man and thus we can to recognize our abilities as being neighbor and citizen, then like unto the Jews the avenues of life will be as free to us as the boundless air or the mid-summer breeze.

Judge Tourgee has advocated for the oppressed people of all nations for years. He delights to follow the old maxim:

Let the mighty give justice to the poor

And God will bless our country more.

I first observed him in an article in the North American Review upon civilization. He is a clear and sympathetic writer, just in his dealings, honest in his convictions and a light that other sinners may look to who wish to be guided to an honest and honorable tomb.

He believes behind the Negro's black skin there is a pure heart. He believes beneath the Negro's black skin there is a well meaning brain. He believes beneath the black skin of the Negro there is a soul that shall dwell in the beautiful heaven amid all nations. The last then shall be first and the first last. Can we then fail to speak of Judge Tourgee as our foremost friend?

By appealing for justice he has abolished in part the long standing hatred against us. No, we can not fail to utter his name by our fireside at night, in our churches by day, in our revivals in the winter, and in our camp meetings in the summer, in our joy in the spring time, and in our sorrow in the fall. We must praise him forever. Long live the gallant Tourgee, and when nature returns that mortal frame to mother dust I pray that others will arise and complete the work so well begun.

The Southwestern Christian Advocate arrived at my desk full of glittering news. I find the ministers are discussing the southern Negro in its columns. The better portion of them declare that the south would prosper under a good school system, showing that they believe education is to be an important element in the solution of the race problem. For the blacks some general system of industrial training is needed that shall fit them for the pursuits they will have to follow. That such a system is practical and can be universally applied, has been demonstrated by a white teacher at Knoxville, Tenn., who has answered the question: "How shall the Negro be educated?" This teacher is a highly cultivated northern lady who decided some twenty-three years ago to put

her life to some use by devoting it to the education of the southern Negro. She went to Knoxville, opened a school and gathered the Negroes about her so that she might instruct them. At first she was ostracised by the better portion of Knoxville society. These good people did not object to the teaching of the blacks but forced the opinion that the white woman that would engage in such must be very low. However, she borne the burden and taught twelve long years, until the little children she had taught their a. b. c's. had grown up to be men and women. She was looked up to as a guide and friend by a black population of over six thousand. For a while she worked under the auspices of the Freedmen's Bureau, but when that failed her she supported her school from her own resources, this she did until the black children overflowed her borders and then she put up a building, that is the best in Knoxville, making the sole condition that the "Austin School," as it is known should forever be devoted to the education of the blacks.

Thus she worked for twelve years and then she looked about her to see the fruits of her labor. She saw it in many of her best and brightest scholars—girls who had gone to the 'acad,' boys that were unfitted for useful work and actually good for nothing; she had taught them all of the higher branches and the result was harmful instead of good. A large mass of young people with their heads crammed with learning they did not understand her twelve years of earnest labor absolutely wasted. It is not surprising that for the moment she was heart-broken, but she no sooner clearly seen the evil then she set about applying the remedy, which laid in her training her girls to be good house-wives and her boys good bread-winners. Doing this she would teach them less about books and more about life and its daily duties and thereby qualify them to do well the work that would devolve upon them by the necessities of their condition. At once she opened for girls a sewing school and a kindergarten in which she taught them simple house-work; then she established a carpenters shop for boys, soon she added other branches of industrial training, and she has succeeded. Her system generally adopted would revolutionize the south and solve the problem which is now puzzling the heads of the wisest statesmen, namely: "What shall we do with the southern Negro?" Through sixteen years of prejudice, often sick in body and weary in soul this heroic woman did work at this problem and the solution she has at last wrought out in most successful experiment is this: "Train the young Negro of to-day to do skillful work and you will make of him a good citizen."

We will discuss the problem less and follow what we have already heard from various sources, then our ordeal of success will be upon us, then we will live in the paradise of equality.

FRANK L. WILLIAMS.