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## "WHAT THE NEGROES OWE US"

A writer to the Dispatch of the 14th inst, over the nom de plume of "L\*\*\*" discourses on "What the Negroes Owe Us." Here are his words;

"To the Editor of the Dispatch;

"Bloodshed must follow the unlawful practices of the Democratic party in Virginia. A free people will not much longer tolerate it."

The above is copied from the Richmond Planet of November 8th.

Langston has also talked of hogs heads of blood."

All this furnishes much food for thought. Not that we fear any danger from the "bloodshed" threatened, when two of the most prominent and perhaps the best educated Negroes in Virginia are guilty of such expressions as those above quoted, it is well calculated to convince us that the millions of dollars taken out of the pockets of the southern white people by taxation for the purpose of educating that race to make them better citizens have been worse than thrown away, because it is being clearly demonstrated every day that the more education these people have the worse offizens they become."

The author of those sentiments has certainly been studying the obsolete doctrine of the Bourbons of the old school and in the 19th Century—the era of science, art and literature, announces that education serves to make worse citizens of his fellow-man, that it serves to deteriorate rather than elevate his brothers; for if the principles of Christianity are to be accepted, ADAM and EVE were our common parents, and this assertion is further substantiated by the announcement that He made of one blood all nations, and peoples. Education unfits any people for slavery and serfdom.

The declaration made to the fact that declared oppression or tyranny must end in bloodshed are testified to by history and proven by experience.

It is only by the equal poise of justice that revolutions are averted, and peace maintained.

While we thank the people of the South in general, and those in Virginia in particular for the educational advantages accorded, we must enter our protest against the likening of the Negro to paupers—abject objects of educational charity by the grace of the white tax-payers of the South, who if they are like the croaking writer have unwillingly contributed their means for that purpose.

He seems to be oblivious of the fact that the South has always been the seat of aristocratic indolence, made possible by the Negro's industry. He seems to forget that the very education which makes it possible for him to write such articles against an inoffensive people was obtained by the money accumulated from the black man's labor.

He does not remember now that it was a practice to sell a Negro in order to obtain the necessary funds to defray the college expenses of the young "marster" should the cash in hand not be sufficient to supply the immediate demands.

He is unwilling to understand the principle that labor is the basis of all wealth.

The cry before the war that "Cotton is king" should have been the Negro is king, since he was the necessary factor in its production, and accordingly had his hand on the lever that created the financial prosperity of the Southland.

The writer witnesses the abject servility of the Negro passing away under the subtle, but powerful influences of education. He sees in the look on the countenance, the erect carriage, the disposition to penetrate into the fields of science, a sign that the Negro of twenty years ago is passing away forever.

In fact he is looking on a new Negro, the Negro of the past no longer. He listens to statements and reads of oratory as announced by the Negro, and when he thinks of the fact that but a few years back no man of that race would have dared to have exercised such a privilege, which he regards as the sole right of white men, he stops his ears

to enlightening instruction, closes his eyes on the material progress, and yells like one mad that education has made these people worse citizens. He says:

"The average Negro hates us and will continue to hate us no matter what we do for him. We have civilized, Christianized and educated him; but that which if not the most prominent is certainly one of the most commendable traits of the white man's character is totally wanting in his—gratitude."

His assertion relative to the Negroes' hatred of white men is erroneous. We hate your manner and method in dealing with us, and this refers only to men of your stripe. Of the liberal minded white men in the South [and there are thousands] we have nothing ill to say.

When you say, you have civilized, Christianized and educated us, you must remember the conditions under which this was accomplished. The civilization and Christianization of us came by association. In that condition we could better answer your purposes. The education of us came by force.

The engrafting of the 13th, 14th and 15th Amendments to the Constitution of the United States alone caused the education of the Negro since under their provisions, which you and every one else stand sworn to support, you could not establish a white free school without establishing a Negro one. And notwithstanding this, there was a strong element who stood in favor of abolishing the free school system for both races in order that they might see the blacks continue to grow up in ignorance. It was openly charged that our Senator JOHN W. DANIEL was in favor of such a proposition, and the said charge caused his defeat by a combination of these same Negroes and the poor white men of Virginia whose interests were being mutually sacrificed in order to satisfy the prejudices of the rich who were able to educate their children in the best colleges of the land.

When he charges ingratitude on the part of the Negro, he has but to read the eloquent words of the late HENRY W. GRADY on the fidelity of the Negro during the late war and the tribute he pays to his black mammy who let him "smiling into sleep." No, no, Mr. L\*\*\* charge every thing else but ingratitude. In the same issue of the Dispatch, your words are refuted by "One who loves and esteems his former slaves" as he tells the story of Mammy JUDY BAERY, and thousands of white men can testify to similar occurrences.

History furnishes no record of any greater devotion of slaves to their oppressors. He says:

"The history of the world mentions no instance in which the African race has ever been taught civilization successfully except in a condition of slavery, and these Negro editors, professors and politicians who want our 'blood' now would have been eating each other with their cousins in the wilds of Africa had not their ancestors been brought to this country and sold into slavery. I want Mr. Langston, Mr. John Mitchell, Jr., and all their admirers to put that in their pipes and smoke it."

You seem to forget, sir, all of the truths of history. You should remember that the Britains from whom you claim to have descended, were first enslaved and then civilized. They were more than five centuries [500 years] passing from heathenism to civilization.

Can you expect the African race to be any greater than your ancestors? or to accomplish in forty, even fifty years what they did in the time stated? And yet sir, there are Negroes in Africa, who have never submitted to slavery, who have never "bended the supple hinges of the knee" to the white man and from present indications, never will.

All of the tribes of Africa are not man-eaters. In this respect, they are a trifle beyond the civilized white men of the South, who only a few weeks ago roasted a Colored man while he lived.

Their sensitive stomachs possibly prevented them from proceeding with the act of the mastication of that lone Negro, but we are assured of the fact that they were angry enough with him so to do.

It may be said however of the Africans that they never stole savings banks, robbed helpless widows and orphans, murdered innocent men with shotguns and bludgeons, whipped defenceless women and children until blood spouted and professed to believe in the Lord Jesus Christ when their actions demonstrated that they were in league with the Devil. They never severed men's heads, arms and legs from their bodies placed them in trunks, and shipped them to other parts of the country.

They never tied men by their necks and swung them over a log fire while they slowly boiled and their heart rending moans rent the air. In the interior, virtue is respected and the laws rigid. Says the writer:

"For centuries past missionaries have been sent to Africa to try to civilize and Christianize these unfortunate people, and what has been the result? Those who were fortunate enough to

escape being killed and eaten, we were told, had to buy a Negro before they could convert him, and now these very people have been civilized, Christianized, and educated by the only means with which it was possible to accomplish these results want to rule and make laws for those who taught them and failing in this they talk about bloodshed, hogheads of blood, etc."

Your announcement does not agree with STANLEY's assertions. What has been the record of the missionaries?

They have often served as advance agents for exploring parties who while pushing the gospel with one hand, shoved the whiskey jug with the other. They served to demoralize rather than Christianize the African.

They were sent to educate the heathen children there existing but proceeded to get others instead. The result has been that mulattoes are most numerous along the path of the missionary. It is no wonder that the natives killed them, but rather surprising that they ate what was so fraught with corruption. You certainly could not have read the accounts of STANLEY's Rear Column, in which civilized men exceeded the coast-corrupted natives in their debaucheries. The aboriginal inhabitants of every country have been debauched wherever they have come in contact with the civilized white race.

The writer then proceeds to make a plea for mixed schools, that is white teachers in Colored schools. He would have a fair-haired, delicately formed, handsome white ladies sit all day within the closed confines of a Negro school-room breathing the same atmosphere, and associating with pupils of the despised race, in order that they might receive the paltry salary. This is his idea of school management.

He would turn the dial-hands on the clock of progress backward. He would make Richmond, the capitol of Old Virginia, and the spot where educational facilities of which the teachers form a part, are the best, appear ridiculous in the eyes of the country and be the laughing stock of the world in order to satisfy an insane prejudice of his which was presumed to have been interred at Appomattox and which neither GRANT nor LEE wished ever to have a resurrection.

But to the selfish part of the proposition. Where does the money paid to these Negro teachers go? Let the white merchants on Main and Broad street answer?

There is no feeling of resentment on the part of these hard-worked Negro teachers. Let the principals who exercise a fostering care over them tell as to the excellence of their work.

Thank God, there are white men in charge of our city affairs who have the best interests of our community at heart. They know that with the present management the great questions now confronting us are being slowly but surely solved.

They know that ignorance is a greater tax on this community than the educational one which serves to dissipate its influence and end its sway. They are aware of the fact that crime thrives where ignorance is most manifest.

The Negro is progressing. He has lawyers, doctors, historians, congressmen, senators, authors, scientists, inventors, college presidents, professors, editors, electricians, machinists, Doctors of Divinity, druggists, real estate agents, merchants, bank presidents, bank directors, and cashiers in his midst. He has become a land owner and a tax-payer. He is advancing along all of the avenues the white man has traversed. He has attained honor in the best colleges in the country, Harvard, Cornell, Phillips Exeter have placed him at the head of the list—a place he had won. Oppression spurs him on to greater efforts. He is buying every hog-pot and investing in every piece of real estate it is possible for him to obtain. He is striving to own the earth, and there by establish a firm foundation upon which to aspire to greater things. For two hundred and fifty years he has been studying the precepts of Christianity and endeavoring to master the principles of Christ as taught by the white man.

Already we have seen it announced and expect some day to testify to the fact that a Negro translation of the Holy Bible by and for the Negro has been made. Then the black man will have seen for himself. In these laudable undertakings which are especially valuable to us on account of the engraving indelibly in our bosoms the principles of self reliance, we will be cordially assisted by the liberal minded white men of every section, and long after the Bourbons of this writer's stripe have crossed the river, the Negro will be living under his own vine and fig tree with none to molest him or make him afraid.

The doom of Bourbonism is at hand. The wall of this lone writer sounds shrill upon the air, dies away and he and his notes are forgotten. The era of liberal ideas and the

observance of great principles of political economy is making itself felt and to the southern oligarchy as represented by L\*\*\* we may well exclaim in the words of HOMER:

"Yet cometh still, the day decreed by fate: (How my heart trembles, while my tongue relates) The day when thou, impetuous Troy, must bend. And see thy warriors fall, thy glories end."

## INSUFFICIENT EVIDENCE.

We have always doubted the guilt of the persons arrested and charged with the burning of the warehouse at Rocky Mount, Va., October 7th, 1889.

GEORGE EARLY, WILLIAM BROWN, BIRD WOODS and NANNIE WOODS were convicted and sentenced to be hanged. An appeal was taken in their cases, but the judgement of the lower court was affirmed in all except the case of BROWN, who upon technical grounds was granted a new trial. GEORGE EARLY and BIRD WOODS were hanged August 22, '90. Governor McKINNEY commuted the sentence of NANNIE WOODS to life imprisonment. WILLIAM BROWN upon his second trial was again convicted and sentenced to be hanged on the 19th of September. He again took an appeal, and the Supreme Court of Virginia set aside the verdict. Judge FAUNTLEROY rendered the opinion. In it is the following:

"The consideration of the evidence for the Commonwealth alone convinces that it is wholly insufficient to warrant the verdict of the jury, which is plainly wrong. The corpus delicti is not proven. It must be beyond a reasonable doubt like every other fact material to establish the guilt of the accused. The facts stated by the Commonwealth's witnesses do not fully and satisfactorily prove that the fire which burned the warehouse and from it was communicated to the buildings in the town was of incendiary origin, and they do not exclude the hypothesis that the fire may have originated from accidental causes." (Stark's Evidence, Volume 1, page 51.)

This is a terrible arraignment of the jury who passed upon these cases. It tells in no uncertain tones the prejudiced conditions existing in that community, and makes one wish in vain for the resurrection of those human beings hanged for a crime which possibly they never committed.

This impartial and fearless Judge supported as he is by all his colleagues with one exception tells in plain language that the Commonwealth had failed to make out its case, and what seemed to have been of an incendiary origin, may have been produced by accident.

It is not surprising then that witnesses who were foremost in swearing to the guilt of these unhappy people admitted that they had perjured themselves.

Two human beings have been sacrificed. NANNIE WOODS should be set free.

The far-reaching decision rendered by the Supreme Court makes it impossible to convict WILLIAM BROWN. With the evidence now adduced, no jury will be allowed to convict him. This is virtually the decision of that august tribunal which presides over the destiny of the innocent and the guilty in this Commonwealth when the cases are appealed.

What kind of justice can there be in this state when such a telling rebuke is properly administered? No one questions the justice in hanging guilty parties for the crime of arson, but it is a lasting stigma on the state when innocent ones are arraigned and hanged when the evidence adduced is insufficient to support the charge. The cry at Rocky Mount was for human blood. Some one must be hanged. The decree was carried out and GEORGE EARLY and BIRD WOODS were ushered into eternity. They both protested their innocence to the last.

It is a serious thing to hang a man. The cruel rope, the ghostly black-cap, the terrible gallows, and the horror-producing coffin serve to make a sympathizing public tremble with indignation when there is even a probability of an innocent man passing through the ordeal.

We do not know what steps will be taken, but if the evidence was insufficient in Brown's case, it is certainly a strong plea upon which to base an application for pardon in the case of the unfortunate NANNIE WOODS.

Gen. WADE HAMPTON of South Carolina was defeated as a candidate for re-election to the United Senate.

Col. JOHN M. L. IRBY was his successful competitor. The last named gentleman was the candidate of the Farmers' Alliance and a personal friend of Gov. BEN TILLMAN.

It is indeed a great retribution. No man in the political annals of the South has done more to send the Colored man to the rear and increase the death rate among the race than Gen. WADE HAMPTON. The blood of thousands of loyal Colored men rests on his hands and proclaims in trumpet tones his lack of justice and disrespect of law. The midnight raiders, KuKlux Klan, were formed upon suggestions made by him, and the reign of terror

which followed will live in the minds of those that witnessed them as long as they are numbered among the people of earth.

WADE HAMPTON of South Carolina defeated upon his native soil! It sounds strange, and defeated too not only by Negroes, but by the white men for whom he risked all hope of heaven.

Let him spend the remainder of his days atoning for his sins. God can forgive in a second but it would be many years before guilty WADE HAMPTON would be in a condition to be forgiven.

Yes, he has been defeated. We have no tears to shed.

We have received "A Baptist Abroad, or Travels and Adventures in Europe and all Bible Lands," by Rev. WALTER ANDREW WHITTLE.

The work is one of the most interesting narratives it has ever been our pleasure to read combining as it does the humorous with the instructive. Rev. WHITTLE is a thorough-going Baptist and does not fail to give the condition of that denomination in countries through which he travelled. As a great portion of the tour was performed on foot and horse-back, the interesting traveller had ample time to view and portray scenes which would have been omitted by the average tourist.

The introductory address by the accomplished and influential Rev. J. L. M. CURRY, LL. D., is also one of the excellent features of the work. We can recommend this production to all, feeling confident that its introduction into the library will result in practical benefit, and the furnishing of increasing information to those who are fond of historical instruction when imparted in a pleasing manner.

The type is large and attractive. We know that our people would be pleased to read it and have no hesitancy in urging them to secure it, and profit by its magnificent passages.

J. A. HILL & Co., Union Square, New York, publishers.

We have received the proceedings of the twentieth annual session of the Grand Lodge, United Brothers of Friendship of Missouri held at Moberly, August 5th to 9th inclusive, 1890. WILLIS N. BRENT, Grand Secretary. It is handsomely bound with paste board cover and gives an excellent report of the progress of the organization.

Editor Mitchell, of the Richmond, Va., is one of the most consistent friends and earnest defenders of the Negro race. There is not a line in his columns but what means something. Here is a specimen of his sentiment, which is brief and pointed: "Colored men get money."—Knoxville Tennes., Negro World.

Shooting down Negroes on the Altheimer Branch road, just below the common last winter a Negro was killed on that little branch by a white man and nothing was done about it. Now a few days ago, a white brakeman, by name of Jas. Tucker shoots and kills a Negro. Negroes had better do their traveling to Little Rock and Pine Bluff by land. If this can't be done, and they must travel over that line, they had better go prepared to protect themselves and do it, it can only be death any way.—Pine Bluff, Ark. Weekly Echo.

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