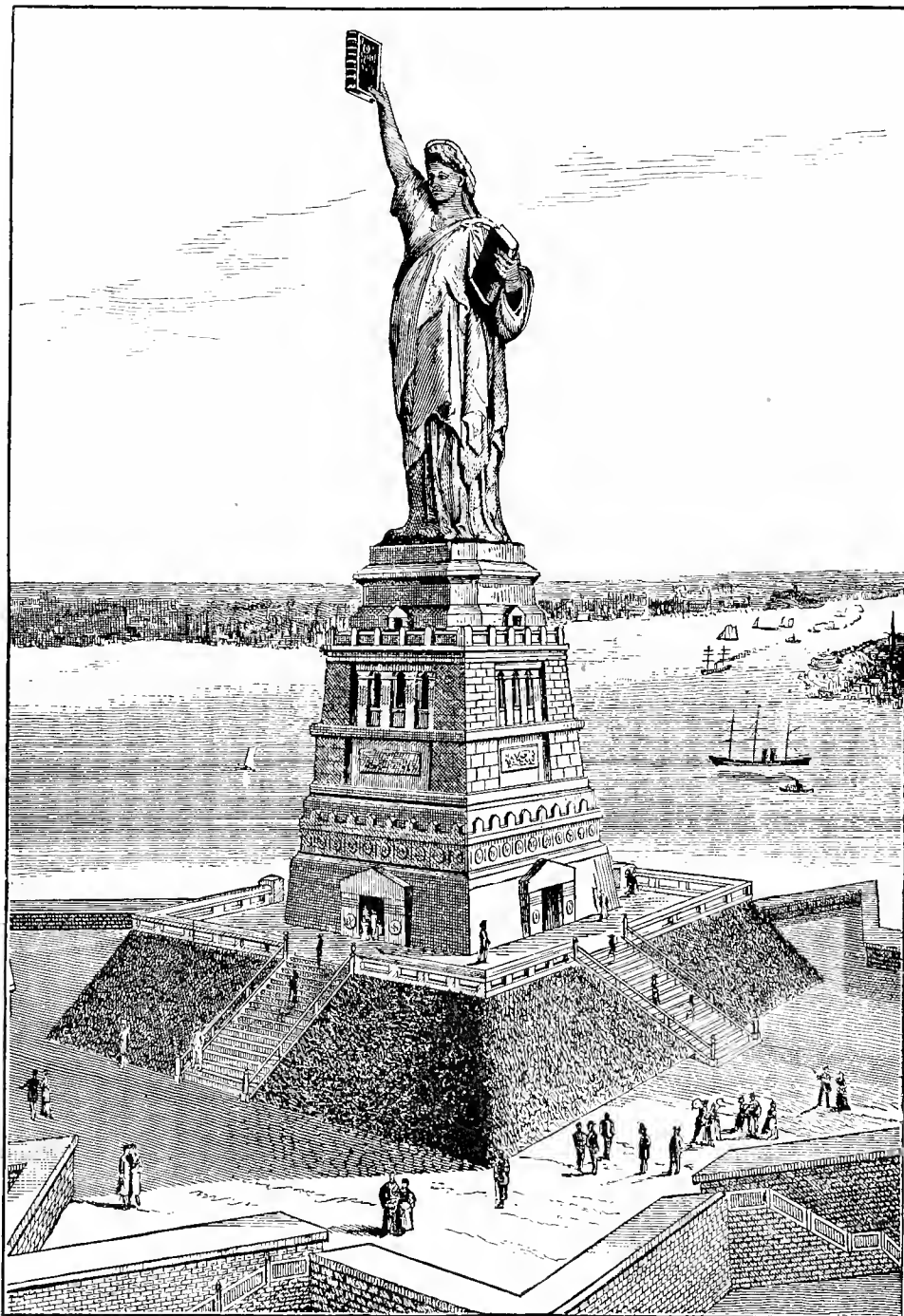


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AFRO-AMERICAN ENCYCLOPÆDIA



ENLIGHTENING THE RACE.

Afro-American Encyclopaedia ;

OR, THE

THOUGHTS, DOINGS, AND SAYINGS OF THE RACE,

— EMBRACING —

*Addresses, Lectures, Biographical Sketches, Sermons,
Poems, Names of Universities, Colleges, Seminaries,
Newspapers, Books, and a History of the Denomi-
nations, giving the Numerical Strength of Each.*

*In fact, it teaches every subject of interest
to the colored people, as discussed by
more than one hundred of their
wisest and best men and women.*

ILLUSTRATED WITH BEAUTIFUL HALF-TONE ENGRAVINGS.

Compiled and Arranged by James T. Haley.

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NASHVILLE, TENN. :
HALEY & FLORIDA.

1895.

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PREFACE.

Twenty years ago we commenced the subscription book business. Our canvass was usually from door to door, embracing both white and colored. The scarcity of books by negro authors suggested the idea of the compilation of this book. The labor connected with such a work as this none can fully appreciate but those who have performed it. We have tried to compress within a few hundred pages the momentous events connected with the Afro-American race during the nineteenth century. The utmost care has been taken in the collation of the matter in this work, and no expense has been spared to make it not only acceptable to the colored people, but to all classes of readers as well. We can scarcely hope that each article our book contains will be found strictly accurate, since authors of the highest repute differ greatly; where there is a difference of opinion we have endeavored to give the explanation which appeared to be the best supported. We hope and believe the book is free from serious error, but if any should be discovered we shall feel under obligation to those who detect the same, if they will kindly communicate with us, so that in future editions they may be corrected. The book, however, is one of reference rather than one of criticism, an accumulation of facts rather than of opinions. It furnishes the most authentic information concerning the race, and we trust it will awaken a more appreciative spirit of enterprise among them. It has aimed to direct attention to their vast capabilities and resources, many of which are yet undeveloped. We have endeavored to meet the wants of the negro, who is desirous of knowing more of the history of his race, and the achievements of its great men and women (but who are without the assistance of books that bear upon this subject), by compiling these subjects, believing that it will incite a more cheerful reading and deeper research, as the best means of obtaining general information. An effort has been made to render it so generally interesting that it may "be dipped into here and there with the certainty of something being found capable of giving instruction to all classes of readers." The matter contained in this volume can be accumulated only by years of labor and research from sources not easily accessible to the general reader, to say nothing of the vast amount that is fresh from the pens of the most eminent men and women of the race.

Our object throughout has been to produce a useful book, therefore, as far as was consistent with our plan, we have carefully gleaned whatever was of value wherever it could be found. If at any time we have failed to give credit, it has been because we did not know to whom credit was due. It would have been impossible to render this volume as complete as it now appears, without the sanction of living authors, publishers and owners of copyrights to make extracts; for their courtesy, and for all information from whatever source we tender our most grateful acknowledgments. With this preface, we launch our boat, trusting, hoping and praying that it may accomplish some good.

J. T. HALEY.

NASHVILLE, TENN., Sept. 1, 1895.

~ ~ ~ ~ ~ DEDICATION ~ ~ ~ ~ ~

To all, of whatever nationality, who desire to know more of the progress and achievements of the race, and especially to Afro-Americans, old and young, but more especially to those noble, consecrated Christian men and women, who have rendered me such valuable assistance in the preparation of this work, is this volume dedicated.

By the Compiler.

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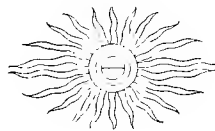
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AFRICAN WARRIOR.

Africa and the Africans.

AFRICA is one of the great divisions of the globe—the second in point of size, but the least important as regards civilization and progress. Until recently, this continent, so long a land of mystery, was inhabited by wild and barbarous tribes and untrodden by the foot of civilization. This great continent of the globe lies in the Eastern Hemisphere, South of Europe, and is separated from that continent by the Mediterranean Sea. No other land division of the globe has such a rounded and complete outline. The explorations of travelers within the present century have revealed all the leading topographical features of the country, and enabled us to form a fairly accurate knowledge of its configurations. Lying almost wholly in or near the equatorial regions, its torrid climate and enormous deserts render explorations perilous.

It is southwest of Asia, with which it is connected by the Isthmus of Suez. It may, however, be described in brief as an insular continent, since it has of recent years been disconnected from Asia by the Suez Canal.

The continent lies between 37 degrees 20 minutes north, and 35 degrees south latitude, and 17 degrees 33 minutes west, and 51 degrees 22 minutes east longitude. It is, therefore, almost wholly in the tropical regions. The greatest length of this mysterious land, when we measure from Cape Aquehas, just east of Cape of Good Hope to Cape Bon, which is near Bizerta in Tunis, is about 4,330 geographical miles; while the greatest width, taking Cape Verd on the Atlantic side and Cape Gardafin on the Indian Ocean, is 4,000 geographical miles. Figuring the entire length of the country, excluding Madagascar and other African islands, we have about 11,300,000 statute square miles. The explorations of the continent are slowly advancing year by year, but with earnest and unceasing progress.

The southern portion of Africa is a vast tableland not generally elevated, sloping on its northern side to the equatorial plane of Sudan, and thence to the lowland region which constitutes the greater part of Northern Africa. Senegambia on the west and Abyssinia on

the east are characterized by mountaneous ridges and plateaus, which "stretch from the southern tableland like rocky promontories into a sea of level country." The only other elevated region of importance is the Atlas range in the northwest. The coast line is about 16,000 miles in extent, or about two-thirds of the entire distance around the globe. The bodies of water which surround Africa are the Mediterranean Sea on the north, the Red Sea and the Indian Ocean on the east, the Southern Ocean on the south, and the Atlantic Ocean on the west.

This country has been looked upon as pre-eminently the land of deserts. The great Sahara stretches almost across northern Africa. It is not an unbroken sandy expanse, but full of variety, broken up by great oases and green stretches of land. Some of them are 120 miles in length and from three to five miles broad. In Southern Africa is another desert known as Kalahari. The plateaus of Southern Africa are fertile and thickly populated.

The extent of the mineral wealth of the continent is unknown, but the precious metals are only found in a limited area. Gold is found in Guinea, iron and copper are found in inter-tropical Africa, coal has been discovered along the Zambesi, and salt is everywhere abundant.

Dense forests with rankest vegetation, teeming with animal and insect life, pervade the equatorial regions. The most valuable productions of the vegetable kingdom are dates, oranges, olives, rice, cotton, indigo, bananas and grains.

The quadrupeds found in Africa cover a wide range of natural history. The chimpanzee and the gorilla, baboons and monkeys abound in great numbers. The elephant, rhinoceros, hippopotamus, buffalo, giraffe, camelopard, zebra, quagga, antelope, lion, leopard, panther, tiger, hyena, jackal and camel are all at home on the "Dark Continent." The camel is used as the principal beast of burden. There are five great mountain systems. The climate is more equable in the distribution of heat than that of America. There are many large and important rivers: The Congo, the Limpoppo, the Niger, the Nile, the Senegal, and the Zambesi. The Nile is the most famous and wonderful of all. Many of the lakes are vast inland seas, whose existence have been verified by recent explorers. The general form of Africa is triangular, the northern part being the base, and the southern extremity the vertex.

In the northern part of Africa the Mohammedan religion prevails,

numbering perhaps two-thirds of the entire population. There are about 700,000 Jews, principally in the cities. Christianity prevails in Madagascar, Liberia, the British possessions of Southern Africa, Algeria, parts of Abyssinia and Egypt.

In the providence of God it seems that this great and glorious country is chiefly for the *colored races*, and especially for the negro. Centuries of effort and centuries of failure demonstrate that white men cannot build up colonies there. That portion of the continent lying between the Mediterranean Sea and latitude 20 degrees north, is settled principally by tribes not indigenous, such as Arabs, Turks, Moors and Frenchmen. They have gained possession of the country by conquest. Egypt is partly peopled by Copts, supposed to be descended from the ancient Egyptians, but they are probably a mixed race. The greater portion of Africa's population belongs to two races, the Berbers and the Negroes of Ethiopia. The former are nomadic occupying the mountainous regions of Barbary and the Sahara. They are sometimes called the Kabyles. The Berber nation is one of great integrity. They are warlike and predatory. Their religion is Mohammedism. In South Africa there are many Hottentots, entirely different from all the negro race. Central Africa is inhabited by the Ethiopic race. Mohammedanism and Fetishism are the prevailing religions of the continent. Some tribes offer human sacrifices. The principal negro nations are the Mandingoes, the Foolahs, the Yolofs and Ashantees. It is estimated by some writers that 150 languages are spoken in Africa, and that the population is about 200,000,000.

The principal divisions of the continent are as follows:

Algeria, Tripoli, Morocco, Tunis, Bambara, Senegambia, Liberia, Ashantee, Dahomey, Gando, Bornoo, Adamawa, Loango, Congo, Angola, Beuguela, Cape Colony, Orange Free State, Madagascar, Mosambique, Zanzibar, Adel, Cazembe, Abyssinia, Darfoor, Kor-dofan, Waday, Soudan, Sennar, Neubia, Egypt, and Haussa.

The word negro is a name given to a considerable branch of the human family possessing certain physical characteristics which distinguish it in a very marked degree from the other branches or varieties of mankind.—*International Cyclopaedia*.

The term negro is properly applied to the races inhabiting that part of Africa lying between latitude 10 degrees north, and 20 degrees south, and to their descendants in the old and new world. It does not include the Egyptians, Berbers, Abyssinians, Hottentots,

Nubians, etc., though in popular language, especially in the older writings, it comprises these and other dark skinned nations, who are not however characterized by the crisp hair of the true negro.

The negroes are said to occupy about one half of Africa, excluding the northern and southern extremities, but including its most fertile portions. They have less nervous sensibility than the whites, and are not subject to nervous afflictions. They are comparatively insensible to pain, bearing severe surgical operations well; they seldom have a fetid breath, but transpire much excrementitious matter by means of glands of the skin, whose odorous secretion is well known. His skin is soft and silky; hair, though called wool, does not present the characters of it, and differs but little from that of the other races except in color and in its curled and twisted form. He flourishes under the fiercest heats and unhealthy dampness of the tropics, where the white man soon dies.

In addition to Africa, negroes are found in the United States, Brazil, West Indies, Peru, Arabia, and the Cape Verd Islands. They are rare in Austria, Europe, and Polynesia.

Negroes were almost unknown to the Hebrews. They were unknown to the Greeks until the seventh century B.C. About twenty-three hundred years B.C. the Egyptians became acquainted with negroes, who helped them on their monuments as early as 1,600 years B.C.

The African negroes display considerable ingenuity in the manufacture of weapons, in the working of iron, in the weaving of mats, cloth and baskets from dyed grasses, in the dressing of the skins of animals, in the structure of their huts and household utensils, and in the various implements and objects of use in a barbarous state of society.

Some of them worship idols, and believe in good and evil spirits, in witchcraft, charms and spells, omens, lucky and unlucky days. They make prayers and offerings to their idols, and have sacred songs, and festivals. They sacrifice animals and sometimes human victims. They have priests who are their doctors. They believe generally in an after life, without any distinct idea of retribution. They have great fears of ghosts and apparitions. They become ready converts to foreign religions. All tribes are passionately fond of music, and have many ingeniously contrived musical instruments. They have a keen sense of the ridiculous, and are of a cheerful disposition. Naturally they are kind-hearted and hospitable to strangers,

and are ready to receive instruction, and profit by it. They are quick to perceive the beauty of goodness, and hence they generally appreciate the services of missionaries in their behalf, and but for intoxicating drinks brought by traders, they would probably soon become Christianized.

LIBERIA.

LIBERIA is a negro republic in Western Africa, on the upper coast of Upper Guinea. The boundaries are not definitely fixed, but provisionally the River Thebar has been adopted as the northwestern, and the San Pedro as the eastern frontier. The republic has a coast line of 600 miles, and extends back 100 miles, on an average, but with the probability of a vast extension into the interior as the tribes near the frontier desire to conclude treaties providing for the incorporation of their territories with Liberia. The present area is estimated at 9,700 square miles. The republic owes its origin to the "American Colonization Society," which was established in December, 1816, for the purpose of removing the negroes of the United States from the cramping influences of American slavery, and placing them in their own fatherland. The first expedition of emigrants, 86 in number, was sent out in February, 1820.

About 36 miles along the coast, with an average breadth of two miles, of the Mesurado territory was purchased in December, 1821. For a hundred years the principal powers of Europe, in particular France and England, had repeatedly tried to gain possession, but the native chiefs had invariably refused to part with even an acre, and were known to be extremely hostile to the whites. On the 7th of January, 1822, the smaller of the two islands lying near the mouth of the Mesurado River was occupied by the colonists, who called it Perseverance Island. They remained here until April 25th, when they removed to Mesurado Heights, and raised the American flag. The colony henceforth grew, and expanded in territory and influence, taking under its jurisdiction from time to time the large tribes contiguous. In 1846 the board of directors of the American Colonization Society invited the colony to proclaim their independent sovereignty, as a means of protection against the oppressive interference of for-

eigners, and a special fund of \$15,000 was raised to buy up the national title to all the coast from Sherbro to Cape Palmas, in order to secure to the new nationality continuity of coast. In July, 1847, the declaration of independence, prepared by Hilary Teoge, was published. Representatives of the people met in convention, and promulgated a constitution similar to that of the United States. Soon after the new republic was recognized by England and France; in 1852 it was in treaty stipulations with England, France, Belgium, Prussia, Italy, the United States, Denmark, Holland, Hayti, Portugal, and Austria.

The constitution of Liberia, like that of the United States, establishes an entire separation of the church from the State, and places all religious denominations on an equal footing, but all citizens of the republic must belong to the negro race.

The most important tribes within and near the republic are the following :

1. The Veys, extending from Gallinas, their northern boundary, southward to Little Cape Mount: they stretch inland about two days' journey. They invented some twenty-five years ago an alphabet for writing their language and, next to the Mandingoes, they are regarded as the most intelligent of the aboriginal tribes. As they hold constant intercourse with the Mandingoes and other Mohammedan tribes in the interior, Mohammedism is making rapid progress among them.

2. The Pessehs, who are located about 70 miles from the coast, and extent about 100 miles from north to south, are entirely pagan. They may be called the peasants of West Africa, and supply most of the domestic slaves for the Veys, Bassas, Mandingoes, and Kroos. A missionary effort was attempted among them many years ago by the Presbyterian Board of Foreign Missions, but it was abandoned shortly after in consequence of the death of the first missionary, Geo. L. Seymore.

3. The Barline tribe living about eight days' journey northeast from Monrovia, and next interior to the Pessehs, has recently been brought into treaty relations with Liberia. The Barlins are not Mohammedans.

4. The Bassas occupy a coastline of sixty miles or more, and extend about the same distance inland. They are the great producers of palm oil and camwood, which are sold to foreigners by thousands of tons annually. In 1835 a mission was begun among these people

by the American Baptist Missionary Union, whose missionaries studied the language, organized three schools, embracing in all nearly a hundred pupils, maintained preaching steadily at three places, and occasionally at a great many more, and translated large portions of the New Testament into the Bassa language. Notwithstanding this promising commencement, the mission has been abandoned for many years, but the Southern Baptist convention has resumed missionary operations among the Bassas.

5. The Kroo, who occupy the region south of the Bassa, extend about 70 miles along the coast, and only a few miles inland. They are the sailors of West Africa, and never enslave or sell each other. About 50 years ago a mission was established among them by the Presbyterian Board of Foreign Missions at Settra Kroo, but it has long since ceased operations.

6. The Greboes, who border upon the southeastern boundaries of the Kroos, extend from Grand Sesters to the Cavalla River. In 1834 a mission was established among them by the American Board of Commissioners for Foreign Missions, which continued in operation for seven years. A church was organized, the language reduced to writing, and parts of the New Testament and other religious books translated into it.

7. The Mandingoes, who are found on the whole eastern frontier of the republic, and extend back to the heart of Soudan, are the most intelligent within the limits of Liberia. They have schools and mosques in every large town, and, by their great influence upon the neighboring tribes, they have contributed in no little degree to abate the ignorance and soften the manners of the native population of Liberia.

Agriculture is carried on with increasing success. Sugar is the principal article of produce, also of manufacture. Arrowroot, rice, cocoa, cotton and coffee are cultivated. Lime is made from burnt shells. Trade is rapidly extending. Palm oil, ivory, gold dust, cam-wood, wax, coffee, indigo, ginger, arrowroot and hides are among the principal articles of export. The capital and largest town is Monrovia, a seaport on Cape Mesurado, with about 15,000 population. Liberia has a population of 1,050,000. But speaking of Liberia to-day, in his excellent work, "Christianity, Islam and the Negro Race," Mr. E. W. Blyden says: "No agency has yet been tried for Africa's regeneration, which promises so much and is capable of so much for the permanent welfare of the

people as the method of the American Colonization Society in the establishment of Liberia. The United States has furnished Africa with the most effective instrument of unlimited progress and development in the Republic of Liberia. The basis of the Liberian political life is the American constitution and laws. But the earlier legislators of the new State very soon discovered that American precedents, in not a few important respects, would have to be set aside; and it is creditable to their statesmanship that they were able to introduce with prudence such modifications into the American system as made it applicable to their new circumstances and practicable for their purposes. Their successors are finding more and more that as they advance into the continent and develop national life, new modifications will be necessary. These must take place if there is normal growth—if the nation is to be the true expression of the race. The friends of Liberians abroad cannot help them to national or racial expression. They must fight their own battles and achieve their own victories, if they are not to be overawed, depressed and overcome, not so much by the merits and virtues as by the vices and failings of foreigners, whose literature they read and whose commodities they purchase.

The theory upon which Liberia was founded has thus far stood the test. It is a theory with definite practical consequences, which every one who is earnest in the desire for African regeneration and acquainted with the facts must accept, and which no one in these days, however antagonistic to the negro in exile, will strenuously oppose.

In Liberia, the people, with all the drawbacks incident to their necessarily isolated life, have the legislative control of at least 500 miles of coast, and of an indefinite interior. They recognize the necessity—the prime necessity—of the moral and religious emotions. Their minds are strengthened and expanded by the wide and glorious prospects which their independent nationality and the vast continent on which they live with its teeming millions of their blood relations open before them; and they stretch out their hands to the United States for the return of their exiled brethren, to increase their civilized and Christian force. They ask for greater educational and religious facilities. They could have greater material prosperity; but they look upon the life as more than meat, and the body as more than raiment. For more than half a century they have resisted the appeals of Europeans for an indiscriminate trade in the country, and

have thus kept an extensive region both on the coast and in the interior in a virgin state waiting for their brethren from the United States, who will know how to protect themselves against the influence of a vicious foreign trade, and who will be able to introduce in a regular and healthful form the blessings of freedom and civilization. As an example of the work in promotion of a genuine Christian civilization which Liberia, as an independent nation, whose laws are final, has the power of performing, see the recent law enacted against Sabbath breaking, which applies only to the seaboard and to the proceedings of foreign vessels. You would understand the import of this fact and its bearing upon Christianity in this country if you could see how all along the coast out of Liberia the Sabbath is disregarded by foreign traders, while the missionaries look helplessly on. In course of time, Liberia will banish the traffic in spirits from the whole of her domain; and in this effort she will be sustained by the great Mohammedan trading community on the east and north.

Now, here is an instrument—indigenous, sympathetic and permanent—for the aggressive work of the American church. If American Christians will deal with this question earnestly and wisely, they can in a few years revolutionize the migration countries. America possesses the elements—the human instruments—now needed for the work in Africa, and they are anxious to come. Rev. H. N. Payne says: “Much as the colored people are attached to the places where they grew up, thousands of them would gladly go to Arkansas, to Texas, or to *any other place* where they would better their condition; but they cannot raise the money to emigrate, and must stay and suffer where they are.” Now here is disinterested testimony, put not half so strongly as the facts warrant. The *any other place* is Africa; and if these helpless creatures do not name Africa in the utterance of their tearful longings, it is because thousands do not dream that there is any possibility of ever getting to this distant country. I found, during my travels in the South, in 1882, that hundreds were turning their faces to Arkansas and Texas, who had never heard of Liberia or the American Colonization Society.

Do not wait until you have trained the negroes up to your ideal—in your peculiar modes of thinking. You cannot make them Anglo-Saxons. You never will make them so in spirit and possibilities, if I interpret the providence of God aright. The Hebrews of Egypt remained illiterate and ignorant, though surrounded for 400 years by the splendors of a brilliant civilization. That civilization was

not for them, though they had, by providential direction, been brought into contact with it. It was not suited for the peculiar work for which they were destined. So the children of Africa in the United States have the possibilities of a great work in the fatherland. Remove them from the pressure in your country to the freedom and congeniality of their ancestral home, and so open a wider sphere, for the play and development of their social, moral and spiritual nature. It is not the best plan to rely upon college training to fit them for work in Africa.

The fugitive Hebrew slaves, without the learning of the schools, received the law for their guidance—found the truth for their race—in the solitudes of the desert. In Africa, the merest rudiments of Western learning will have more power upon the negro than the highest culture in America. There is something in the atmosphere, in the sunshine, the clouds, the rain, the flowers, the music of the birds, that makes the a b c of your culture more valuable to him than all the metaphysics and philosophy you can possibly give him in America.

The Republic of Liberia now stands before the world. The nations of the earth are looking to her as one of the hopeful spots on the continent of Africa. Travelers in Syria tell us that Damascus owes its fertility and beauty to one single stream—the River Abana. Without that little river, the charm and glory of Damascus would disappear. It would be a city in a desert. So the influence of Liberia, insignificant as it may seem, is the increasing source of beauty and fertility, of civilization and progress to West and Central Africa.

We do not ask that all the colored people should leave the United States and go to Africa. If such a result were possible it is not, for the present, at least desirable; certainly it is not indispensable. For the work to be accomplished much less than one-tenth of the eight millions will be necessary. The question is not whether certain rich men will choose to remain behind, but whether there will be found worthy men who will choose to lead the return. Plenty of prosperous Jews remained in Babylon when Ezra marshalled his band of 40,000, and began a new, glorious epoch in the history of his race, making the preparation for that epoch in the history of the world which has been held glorious enough to be dated from for evermore.

There are negroes enough in the United States to join in the return—descendants of Africa enough, who are faithful to their in-

instincts of the race, and who realize their duty to their fatherland. There are many who are faithful, there are men and women who will go, who have a restless sense of homelessness which will never be appeased until they stand in the great land where their forefathers lived; until they catch glimpses of the old sun and moon and stars, which still shine in their pristine brilliancy upon that vast domain; until, from the deck of the ship which bears them back home, they see visions of the hills rising from the white margin of the continent, and listen to the breaking music of the waves—the exhilarating laughter of the sea as it dashes against the beach. These are the elements of the great restoration. It may come in our own life time. It may be our happiness to see those rise up who will formulate progress for Africa—embody the ideas which will reduce our social and political life to order; and we may, before we die, thank God that we have seen this salvation; that the negro has grasped with a clear knowledge his meaning in the world's vast life—in politics, in science, in religion.

CAUSES OF COLOR.

THE various colors seen in the natives in Africa, where amalgamation with other races is impossible, has drawn forth much criticism, and puzzled the ethnologist not a little. Yet nothing is more easily accounted for than this difference of color among the same people, and even under the same circumstances. Climate and climate alone, is the sole cause. And now to the proof. Instances are adduced, in which individuals, transplanted into another climate than that of their birth, are said to have restrained their peculiarities of form and color unaltered, and to have transmitted the same to their posterity for generations. But cases of this kind, though often substantiated to a certain extent, appear to have been much exaggerated, both as to the duration of time ascribed, and the absence of any change. It is highly probable that the original characteristics will be found undergoing gradual modifications, which tend to assimilate them to those of the new country and situation.

The Jews, however slightly their features may have assimilated to those of other nations among whom they are scattered, from

the causes already stated, certainly form a very striking example as regards the uncertainty of perpetuity in color. Descended from one stock, and prohibited by the most sacred institutions from intermarrying with the people of other nations, and yet dispersed, according to the divine prediction, into every country on the globe, this one people is marked with the color of all; fair in British and Germany; brown in France and in Turkey; swarthy in Portugal and in Spain; olive in Syria and Chaldea; tawny or copper-colored in Arabia and in Egypt; whilst they are "black at Congo, in Africa."

Let us survey the gradations of color on the continent of Africa itself. The inhabitants of the north are whitest; and as we advance southward towards the line, and those countries in which the sun's rays fall more perpendicularly, the complexion gradually assumes a darker shade. And the same men whose color has been rendered black by the powerful influence of the sun, if they remove to the north gradually become white, (I mean their posterity), and eventually lose their dark color.

The Portuguese who planted themselves on the coast of Africa a few centuries ago, have been succeeded by descendants blacker than many Africans. On the coast of Malabar there are two colonies of Jews, the old colony and the new, separated by color, and known as the "black Jews" and the "white Jews."

The old colony are the black Jews, and have been longer subjected to the influence of the climate. The hair of the black Jews is curly, showing a resemblance to the Negro. The white Jews are as dark as the Gypsies, and each generation growing darker.

Dr. Livingstone says:

I was struck with the appearance of the people in Londa and the neighborhood; they seemed more slender in form and their color a lighter olive than any we had hitherto met.

Lower down the Zambisi the same writer says:

Most of the men are muscular, and have large, ploughman hands. Their color is the same admixture, from very dark to light olive, that we saw in Londa.

In the year 1840, the writer was at Havana, and saw on board a vessel just arrived from Africa some five hundred slaves, captured in different parts of the country. Among these captives were colors varying from light brown to black, and their features represented the finest Anglo-Saxon and the most degraded African.

There is a nation called Tuaricks, who inhabit the eastern and southern borders of the great desert, whose occupation is commerce, and

whose caravans ply between the Negro countries and Fezzan. They are described by the travelers, Hornemann and Lyon.

The western tribes of this nation are white, so far as the climate and their habits will allow. Others are of a yellowcast; others again are swarthy; and in the neighborhood of Soudan, there is said to be a tribe completely black. All speak the same dialect, and it is a dialect of the original African tongue. There is no reasonable doubt of their being aboriginal.

Lyon says they are the finest race of men he ever saw, "tall, straight and handsome, with a certain air of independence and pride which is very imposing." If we observe the gradations of color in different localities in the meridian under which we live, we shall perceive a very close relation to the heat of the sun in each respectively. Under the equator we have the deep black of the Negro, then the copper or olive of the Moors of northern Africa; then the Spaniard and Italian, swarthy compared with other Europeans; the French still darker than the English, while the fair and florid complexion of England and Germany passes more northerly into the bleached Scandinavian white.

It is well-known that in whatever region travelers ascend mountains they find the vegetation at every successive level altering its character and gradually assuming the appearances presented in more northern countries; thus indicating that the atmosphere, temperature and physical agencies in general, assimilate as we approach Alpine regions to the peculiarities locally connected with high latitudes.

If, therefore, complexion and other bodily qualities belonging to races of men depend upon climate and external conditions, we should expect to find them varying in reference to elevation of surface; and if they should be found actually to undergo such variations, this will be a strong argument that these external characteristics do, in fact, depend upon local conditions.

Now, if we inquire respecting the physical characters of the tribes inhabiting high tracts in warm countries, we shall find that they coincide with those which prevail in the level or low parts of more northern tracts.

The Swiss, in the high mountains above the plains of Lombardy, have sandy or brown hair. What a contrast presents itself to the traveler who descends into the Milanese territory, where the peasants have black hair and eyes, with strongly-marked Italian and almost oriental features.

In the higher part of the Biscayan country instead of the swarthy complexion and black hair of the Castilians, the natives have a fair complexion with light blue eyes and and flaxen or auburn hair.

In the inter-tropical region, high elevations of surface, as they produce a cooler climate, occasion the appearance of light complexions. In the higher parts of Senegambia, which front the Atlantic, and are cooled by winds from the Western Ocean, where, in fact, the temperature is known to be moderate, and even cool at times, the light copper-colored Fulahs are found surrounded on every side by black Negro nations inhabiting lower districts; and nearly in the same parallel, but on the opposite coast of Africa, are the high plains of Enared and Kaffa, where the inhabitants are said to be fairer than the inhabitants of Southern Europe.

Do we need any better evidence of the influence of climate on man than to witness its effect on beasts and birds? Æolian informs us that the Eubæa was famous for producing white oxen. Blumenbach remarks that "all the swine of Piedmont are black, those of Normandy white, and those of Bavaria are of a reddish brown. "The turkeys of Normandy," he states "are all black; those of Hanover almost all white. In Guinea the dogs and the gallinaceous fowls are as black as the human inhabitants of the same country." The lack of color in the northern regions of many animals which possess color in more temperate latitudes—as the bear, the fox, the hare, beasts of burden, the falcon, crow, jackdaw, and chaffinch—seems to arise entirely from climate. The common bear is differently colored in different regions. The dog loses its coat entirely in Africa, and has a smooth skin.

We all see and admit the change which a few years produce in the complexion of a Caucasian going from our northern latitude into the tropics.—*The Rising Sun.*



Color of the First Man.

BY REV. J. F. DYSON, B.D.

THOSE who are conversant with the Hebrew language will agree with me in the statement that the Hebrew word Adam, the name given to the first man, means reddish or auburn color, as well as man; or better, perhaps, red man; the name designating the color. I therefore claim two points, which, to any reasonable person, are sufficient proof of Adam's color, namely: The color of the material out of which he was made, and this indicated his name. Is it not more reasonable to believe that a man made out of red colored material, and having a name signifying red color, was red, than to believe that he was white? And is it not strange that many men who seem consistent in making expositions on other weighty matters will agree that the first man was made of red clay, that his name signified red color, that it was given him because of his red color, yet he was white? Mystical inference! If the first man had been made out of chalk, and called *Chivvah*, which is the Hebrew for white, what rational man is there under the sun who would presume to gravely assert that, notwithstanding his formation from chalk, and his name which implies the color of chalk, yet the first man was red? But I must not cross the Rubicon before I come to it. Perhaps when I have presented my whole argument some opinions will have undergone a change. Was the first woman of the color of the first man? This is a question whose answer will determine my cause of procedure.

1. Is it *possible* that the color of the first woman was not of the same color of the first man? To say that it is *impossible* is to limit omnipotence and omniscience. The same wisdom that produced one color in man, could produce a different color in the woman.

2. It is *probable* that the first woman was not of the same color of the first man, from the presumption that God having manifested variety of color throughout the several kingdoms of nature would not make an exception of this rule in the heads of creation. To begin with, there is the black earth and the white light of the sun; and

there is the black crow and the white crane; the black and polar bear; black and white beasts; the black dolphin and white fish. There is chalk, limestone and lead: coal, granite and iron; black and white stone and minerals; ebony trees and sycamore trees; blackberries and white cap berries; the dun pansy and the white rose, and so forth.

3. It is *probable* that the first woman and man were not of the same complexion, from the fact of the existence of divers colors in their offspring, to time whereof the history of man runneth not to the contrary, and the total silence of history, sacred and profane, at the surprise of any race, or individual of any race, in meeting another race, or individual of another race of a different complexion, justifies this probability yet more.

4. It is *probable* that the first man and woman were of different complexions, from the fact that all of Noah's children were not of the same color. The words alchemy and chemistry preserve in our own language this meaning of Ham or Cham. They literally mean the "black art," from Kemia, chem—black. They came to us through the Arabs from Egypt. That Ham in Hebrew means swarthy or darkish all linguists are agreed and, as we have before intimated, that in the early history of mankind names given men frequently indicated peculiar physical features possessed by those who bore them, we are therefore to conclude that Noah's second son was of a complexion darker than that of either the oldest or youngest son.

Japheth, the name of the youngest son, was no doubt derived from Yaphah, which means "to be beautiful," hence fair, that complexion being thought the ideal of beauty among the ancients. But for the children to be of different colors, it is necessary that the parents be of different colors, and again their parents must have been of different colors, and so on back to the diversity of color between Adam and Eve.

What was Eve's color? She could not have been red like Adam, otherwise their posterity would have all been red. If she were darker than red, or even Adam's color, their descendants, according to physiological law, would have been yet darker. If she was jet black, their children, by the same law, would have been a brown next to black. These results would have been as stated, *provided* their offspring had taken color after Adam, admitting Eve to have been red, brown or black, and thus, too, accounting for the yellow, brown,

red and black races of those who hold that there are five distinct races of man. But how about the white race? It seems to have been left entirely out of the enumeration. There can be but one conclusion regarding it. If Adam was of a reddish color—as I think I have clearly shown him to have been—and Eve was of a color which was neither yellow, red, brown nor black, and as some of their posterity are a complexion different from either of these just named, and that complexion is the only one that she could possess, if we agree with Blumenback that there are but five races of men distinguished by their color, then we must conclude that Eve, the first woman, was white. The argument upon which this conclusion is founded is both scriptural and scientific, and from this basis, and none other, it proposes to declare a hitherto hidden truth. Having established the color of the first man by a draft on Scripture narrative, etymology and mental philosophy, I shall, in another chapter, establish the color of the first woman by the same means, perhaps using the argument of two or three affinitive sciences in addition thereto.—*The Unity of the Human Race.*

Color of the First Woman.

BY REV. J. F. DYSON, B.D.

LET us first consider Gen. ii. 21–23, wherein Moses, Israel's great law-giver, gives the world the only trustworthy history it has of the creation of woman and the beginning of the world. "And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from the man, made he a woman and brought her unto the man. And the man said, this is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man."

I attach more importance to the fact that woman was made out of man's rib than others do, yet no more than the fact deserves. If Adam was made out of red clay, which made his color red, it is unreasonable to believe that as Eve was made out a white rib she there-

fore naturally received her color from it, or received no color at all, if it be contended that white is no color. In all candor, is not this a more reasonable, a simpler theory than the unscriptural ones that are thrust into notice of the reading public? It puts an end to many theories heretofore advanced, and silences forever Ariel's bray, and brands his infamous assertion that the negro is a brute, a malicious falsehood; it withholds from the murderer Cain and a she ape in the land of Nod the ancestry of the black race; it shows that the color of Ham's descendants is not the result of Noah's cursing Canaan, by proving that the source of their color was in Eden. In a word, it turns a full light upon the Scripture declaration, "God hath made of one blood all nations of men for to dwell on all the face of the earth," traces it to its true source, and keeps to the text in contending with those who inadvertently overlook this truth, pervert, or willfully deny it. It does not require nearly as great a stretch of faith to believe that Eve took her color from the rib out of which she was created as to believe that she was created out of the rib; therefore let us bow at the shrine of reason and consistency. In proving the color of Adam I resorted to the etymology of his name. Does not the etymology of Eve's name also have reference to her color? Beyond a doubt it has. The word which we translate Eve is *Chavvah* in Hebrew, and means simply life, and no one who is familiar with Holy Writ will deny that life and immortality are symbolized by white, from the Pentateuch of Moses to the Apocalypse of John, and in human experience from Nimrod until now. Therefore Eve's *color* indicated that she was the "mother of all living," or the source of all living, as much as her name. In order for the woman to engage the attention of the man she must have been attractive. What color is more attractive than white? For her to claim his protection she must have had a delicate appearance. What color is more delicate than white? To draw upon his affection she must have been fair, or, in other words white; and I do not think it more poetic than truthful for me to say that Eve's color denoted virtue, the brightest gem in the diadem of her priceless womanhood, and the most glorious and most valuable legacy left by her to her posterity.

It would be unwise for me to multiply these subsidiary arguments in support of the fact of Eve's color being white, which has been already made plain, for in doing so I would underrate the mental ability of the reader to grasp ordinary truth, and see by the clear light of analogy, illustration and reason.

Next we will consider the complexions of the descendants of father Adam and mother Eve. At once the important question is proposed: "If Eve was white and Adam was red, none of their immediate descendants could have been white or entirely black. Some of them must have approximated a white color, some a color medium between white and red, and others must have approximated Adam's color, or the colors must have graded from nearly, or quite red, up to nearly white, in several fine shades. Where then is the source of full white and full black people?" This question is not difficult of solution. In answering it I shall show, however paradoxical the proposition may seem, that it is easier to account for the black and white children from a red Adam and a white Eve than it is to account for yellow, red, brown and black children from a white Adam and a white Eve, white and yellow children from a red Adam and a red Eve, or white, yellow, red and brown children from a black Adam and black Eve.

Knowing that there are different opinions as to the universality of the flood, I shall not insist that all human beings save Noah, his wife, his three sons and their wives, perished therein. My agreeing with those who affirm or those who deny this theory would neither strengthen nor weaken my argument asserting the divergence of color in the first human pair, and per force of reason in their descendants whether they were roaming the tableland of Nod during the flood, or rocking in the Ark upon the billows above Shinar. I have often stated that Noah's three sons, saying nothing of his wife or his son's wives, differed in complexion. The names of two of them indicate this. Ham (Hebrew Cham) means swarthy. Japheth (Hebrew Yaphar) means fair or whitish. Between Ham's swarthy complexion and Japheth's fair complexion it is not unreasonable to believe Shem's auburn complexion had place.

The Scriptures teach that Noah lived after the flood three hundred and fifty years, but giving no account of his having any other children than those who survived the flood with him and his wife in the Ark. As the Scriptures are mute on this subject I shall be also. Not denying that Noah had other sons and daughters born unto him after the flood, but basing my theory of the re-peopling of the earth upon the fruitfulness of Shem, Ham and Japhet, and the fruitfulness of their children and their children's children, whose geographical distribution alone I shall notice.

I assume as a matter of course that the white complexion did not

exist after Eve's death until centuries after the confusion of tongues at Babel, and the dispersion of the three grand divisions of mankind thence "upon all the face of the earth," as the Hebrew has it, nor was the very black complexion known until the people distinguished thereby had subordinated themselves to the circumstances which produced it. To what do these statements lead? They lead to the inevitable conclusion that all the complexions except the white and black were the naturally direct result of the union of Adam's and Eve's complexions, but that these were produced by the "influences of the chemical solar rays, the altitude or depression of the general level, the difference of geological formations, the varying agencies of magnetism and electricity, as atmospheric peculiarities, miasmatic exhalations from vegetable and mineral matter, difference of soil, proximity to the ocean, variety of food, habits of life and exposure."

God's Problem for the South.

BY REV. A. L. PHILLIPS, TUSCALOOSA, ALA.

GOD is the greatest of all problem makers. Neither nature nor metaphysics nor grace contains a single problem that is not his by origination and proposal. The mystery of the milky way or the doctrine of perception or the method of reconciliation between God and man are not human. Since no human mind has ever fully understood them, it is but just to infer that they are super-human in origin. When God sets a problem before the human mind he usually indicates general principles by which it is to be solved. He never ciphers out the details for any man. God told Moses to go lead his people out of Egypt. "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." (Ex. iii. 10.) When Moses had insisted upon Jehovah's telling him something about the details of the work, he was at last asked, "What is that in thine hand? And he said, A rod. Cast it on the ground. He cast it on the ground and it became a serpent, and Moses fled from before it. And the Lord said into Moses: Put forth thine hand and take it by the tail. And he put

forth his hand and caught it and it became a rod in his hand; that they may believe that the Lord God of their fathers hath appeared unto thee." (Ex. iv. 3-5.) Moses' problem was *to lead out the people*; his method of solution was to be *miracles*. Jesus stood in the midst of his disheartened disciples on the mount in Galilee, and gave them the greatest problem ever committed to human head, heart and hand. "Go ye into all the world and preach the Gospel to every creature." Such a problem had never been given to men in the past history of the church; it has not been modified one jot or one tittle since its first announcement. It was original, startling, overwhelming. It gave the world a new estimate of the power of the human soul, that it could embrace with loving solicitude the entire human family. The problem carried within its depths its own solution as a granite mass bearing its imbedded dynamite. The problem was *Go*: its solution lay in one word—*preach*. The problem is now before us. It is divine; so is its solution. The church must, and, by God's good grace, will work it out.

In working it out, the church in the United States has some peculiar conditions to meet. It is better equipped in brains, in money, in spirituality than ever in its history. More people are easily accessible than ever before. Cries for the preached word come from every quarter of our own country and in tumultuous mobs beneath our windows alarm our sleeping consciences. Mute appeals of unnumbered millions of heathen call us irresistibly to their help. The Syro-Phœnician woman in the coasts of Tyre begs for crumbs from the spiritual feast that our Lord spreads before us. Poor Lazarus, outcast, sore-covered, dog-licked, lies at our door piteously pleading, "Give, or I die!" Let us attend to this cry from Lazarus for a little while. We'll not stop to speak of the Chinaman, for he is removed from us by law, nor the Indian, who is fast being removed by powder, rascality, and liquor. Our problem in the South is how to reach the negro with the gospel. It may be solved perhaps by first reaching the *white man*. For until his brain is cleared and his conscience aroused, very little can be done. What are the conditions of the problem? 1. Many millions of white and black people live in the same territory. 2. The whites once owned the blacks. 3. The whites are vastly in the majority, have infinitely more money, education and spirituality. 4. Against the will of the intelligent majority, the minority was freed. 5. By law both black and white are equal citizens of the same government. 6. Powerful influences

have for years been at work causing ill-will between the two races. The question that we have to answer is, can these two races live in peace on the same soil as equal citizens of the same government? If so, how?

What does history say about it? Before the general diffusion of Christianity when two alien races came into contact, one or the other was exterminated or enslaved. Rome and Carthage fought until it was written *Delenda est Carthago*. But what lesson do the records of nations since our Lord's ascension *even down to the year 1891* teach us? An elaborate experiment was made in Spain. But the Moors were expelled in spite of their superior science and art. Spain and Portugal came into contact with the natives of Mexico and South America only to enslave and destroy them. The Puritan and the cavalier met the proud red man on his own soil and have killed him until only a small remnant remains to build the camp-fire and recall the deeds of ancient braves, with no hope for the future except his ration of blue beef and abuse. Slave and Hebrew, though not even of different races, cannot live together unless the Jew will submit to oppression nearly as galling as slavery. What says history? She says emphatically that the experiment that we are making in this country is a crime against humanity—that either slavery or death must be its end.

What says the Constitution of the United States? Before the adoption of Article XIII. of the amendments of the Constitution abolishing slavery, its existence had been simply ignored by that immortal document. Perhaps no greater experiment in making laws has ever been attempted than the adoption of the last three amendments, making citizens out of slaves up to that time kept ignorant by law. Questions as to the wisdom of their enactment or perpetuation are purely theoretical. They are there, and nothing short of a revolution can remove them. What does the Constitution, our highest and most unchanging law, say about these two races living together? It simply says to all alike, "You shall live together in peace!" This may not be the voice of conscience, but it is the fiat of authority. The Constitution therefore says to us, say we yea or say we nay, "I know that history declares it can't be done, but my voice is louder and my arm is stronger than history. Let there be peace!" The Constitution sought to create peace and interject it between the discordant and warring elements of society. As loyal citizens of our land and as staunch defenders of the Constitution, we must *obey the law*.

What says the gospel of God? "As ye would that men should do to you do ye even so to them likewise." "Follow peace with all men." "Thou shalt love thy neighbor as thyself." We are perhaps too prone to apply these wholesome precepts to the lives of others, forgetting for the time their direct bearing upon our own consciences and lives. It is to no purpose that we say that we once did our religious duty to the negroes. Satisfying reflections on our past performances may soothe us into present neglect. Energetic resolutions to do our duty in the future may be a subtly delusive way of calming the cryings of an urgent conscience to-day. A shifting of responsibility that God has laid, is impossible, for the only method of discharging responsibility to God is by doing the duties demanded.

A condition of society exists to-day in the South the like of which has never before been seen. Ignorance and intelligence, poverty and plenty, have always existed side by side everywhere. But when in the history of the ages has a people who were never in bondage to any man, conferred on an alien race, once their slaves, the equal legal rights and privileges which they themselves have created and enjoy?

When we have set aside all political considerations and social fears, we find that the essence of the whole matter lies in the question of, How shall two men, equal before the law, behave towards one another? History is eloquent with illustrations, and the Constitution speaks with the voice of authority. But to consider this question, neither history nor the Constitution is sufficient. For the Christian, there is but one code of morals, but one yard-stick for measuring this cloth, but one voice—and that of law and love united—that has inherently the power of solution. Political expedients are, at best, mere temporary aids. The law is useful as an educator, but it has no power of producing in its own subjects sympathetic obedience. We must have a solvent more permanent than party platforms, more powerful than all law. Something is needed to arouse the conscience, engage the heart, and direct intelligent effort. There are three persons concerned in this matter—the white man, the negro and Almighty God. The white man knows his weakness, the negro is expectant, and, unless the Lord show the strength of his right arm, the pessimism taught us by history and aggravated by the demands of an unfailing law, will soon change to discord and open strife. A learned divine once said, "Unless the gospel solve this matter, then it will be *bang! bang!*" Says the apostle "I can

do all things in him that strengtheneth (*endynamites*) me." What says the gospel? "Go ye into all the world and preach the gospel." "For it is the power of God unto salvation to every one that believeth"—"Christ the power of God and the wisdom of God." So long as we walk in such light as that, there is no pessimism, not even a shade of doubt.

Again, says this same gospel, 1 Thess. ii. 3, 4, For our exhortation is not of error nor of uncleanness, nor in guile; but even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God, which proveth our hearts. That is, we were made by Christ, at his ascension, trustees of his Gospel, for the benefit of all mankind. Shall not this stir up our consciences? A trustee must be *faithful*. Have we, as individuals, or as a church of Jesus Christ, done our duty to the negroes? At the judgment seat of Christ it will be too late to attempt an answer. It is called to-day. "The Spirit of the Lord is upon me," said Jesus, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Man can have no higher duty, he can enjoy no more sanctifying privilege than to do the works and speak the words of God to men everywhere. Is there a finer field in our South-land for preaching Christ than is afforded by the negroes? Humble, bound by Satan in chains of lust, enslaved to sin, blinded by the god of this world, ignorant of the time of God's calling—among such, surely ought the gospel to be preached.

The Southern Presbyterian Church is just entering upon the great evangelistic period of its history. For the coming of this time God has been patiently preparing us. He has endowed us with a pure doctrine and an adaptable polity. He has enlarged our borders. He has filled our barns with plenty. He has unstopped our ears to the cry of the heathen. He has opened our eyes to the destitution at home. He has been perfecting us by the sufferings of persecution, dissension and discord from within and from without. Uniform and unified we stand before him to-day. In his own hand-writing he gives us our problems. The great home-problem is how to evangelize our colored fellow-citizens, who are our friends and neighbors. Surely, God's people will not halt now. To halt will be to retreat. With heart and head and hand, intelligently, wisely, humbly, pa-

tiently, cheerfully, sympathetically, for God's own glory, let us now do our whole duty *to the negro*. Let North, East and West be patient and charitable, while aiding us to adapt the gospel to these hitherto untried conditions. Let all the people conscientiously introduce God into this mighty problem. It will soon be solved then, and, until then, *never*.

The Providence of God in the Historical Development of the Negro.

BY REV. A. F. BEARD, D.D.

THE original condition of the Negro people was heathenism in Africa. Then came two and a half centuries of American slavery with the evils which it bred and fostered. In the dreadful discipline of slavery, there had yet been a great gain in condition over the estate of their ancestors. The race had ceased to be absolutely African; there remained few with wholly African blood.* Not only by the amalgam of race but in other ways, all had gained something from contact with civilization. Those who had lived in towns and cities had taken on certain of the blessings of civilization. The great majority who lived on remote plantations had nevertheless seen something of civilization. Mentally and morally children, their heathenism had been modified by living among white people. The speech of heathenism had been exchanged for the rudiments of the English tongue. Besides this they had learned needful lessons in their hard school of servitude. The spirit of obedience, the consequent reverence for law and respect for authority, in the providence of God, were preparations for the

*A Southern authority, in a careful work entitled: "The Resources and Population of South Carolina," published in 1883 with the State imprint, speaking of the Negro people uses the following words, viz. . "One-third has a large infusion of white blood. Another third has less, but still some; and of the other third it would be difficult to find an assured specimen of pure African blood. If the lineage of these Negroes whose color and features seem most unmistakably to mark them as of purely African descent be traced, indisputable evidence may often be obtained of white parentage more or less remote."

day of emancipation. While most of them imperfectly apprehended the meaning of a religion which meant character and conduct, yet nearly all had absorbed a sense of the government of God, which was strong and in some ways controlling. All this was progress in condition over the estate of their African ancestors; a great gain over naked barbarism. This was not the purpose of man, but it was in the providence of God.

When Christian faith and love said this redeemed people must now be educated and helped into worthy Christian manhood and womanhood, this was another step in the movement of divine providence.

When the race history began, it began at zero. Four millions of people had existed, but as yet there could be no history. That there may be history, there must be legal marriage, family name, continuity of family life, and possession of property. The Negro had none of these.

A score and a half years have passed and the Negroes number seven millions of people. Two millions have learned to read. Many have pushed on beyond elementary education, and a small percentage have made attainments which are prophetic of power and position for the race in the times to come.

While it is true that those who cannot read to-day are in excess of the original four millions when they were set free, and that the Negro left to himself has even degenerated from the Negro of slavery, it is also true that a single generation has witnessed in the life of hundreds of thousands a wonderful evolution in manhood and womanhood. The growth of the race in honorable self-hood has been for such, like the story of Narcissus in the myths of the ancients. Narcissus, you remember, had fallen from the knowledge of his high birthright as a descendant of the gods, and was living low down unmindful of his high origin. But one day at the water side for the first time he saw his own image reflected back to him as from a mirror. It was not a clear vision, but to him it was a revelation. He saw that he was not like the brutes. He felt that he ought to be more than he was. His thoughts within him were stirred. The sense of his high origin and birthright slowly came to him. One thought quickened another, and he found himself rising to his thought until he felt the fire of his divinity. He grew in his purpose toward that which he held in his mind. He cast aside what was low, and he resolutely left all that pulled him down. Thus leaving the things that were behind, he pressed forward, and so

became transformed in thought, in character and in life, passing from achievement to permanent possession, until the glory of the gods was his, and he took his place among them.

Thousands upon thousands of the Negro people have had this vision and revelation. The idea of self-hood, and the reaching forth to it, in a single generation of the Negro race has been a wonderful prophecy of possibility in the significance and quality and nobility of life. This is seen to be the master key to unlock the door of caste and hindrance for their entrance to the rights of manhood and womanhood, and to the dignities of life. This is the power that is to settle at last the standing and the recognition of race. This is a gain greater than that which can be tabulated in statistics. This is the highest achievement of this generation of the Negro race. It means a people who are capable of storing strength and character. It means the uplift of race life.*

We are not to conclude, however, that a true and living progress of the race is to come easily or in a short period of time.

The fact that millions are in degradation and are not getting out of it, and that more children are growing up in ignorance than are being educated, is one of gravity, and must excite concern. It will trouble future generations more than it does the present one. It must not only qualify the progress of those who would rise, but it must also make the question of white and black people living side by side in peace and in respect for civil and Christian rights more difficult of solution, and more uncertain in respect to time.

We may expect no little trouble in such conditions. The alienation between the white and black people will be likely to widen and

*When the race history began there was not a school for the Negro; there are now more than 25,000 schools.

Then there was not a Negro pupil; now there are enrolled 1,309,251 pupils in schools.

Then the number of Negro people who could read "were not worth the counting;" now 2,000,000 people have learned to read since 1865.

But elementary education is not all. There are 25 colleges, 8,396 professors and students; there are 25 schools of theology with 755 students; there are 5 schools of law, and 5 schools of medicine.

Where a Negro teacher would have been a subject for jest and also of arrest, there are now 20,000 such teachers in common schools.

Where their churches had the ministry of ignorant and immoral preachers these are being displaced by those who are intelligent and worthy. Purer churches are being organized. We sometimes think the progress is slow. It is no slower than Christianity is.

The Negro who possessed nothing is acquiring property. The estimate of taxable property gained since emancipation for 7,000,000 of people is 264,000,000 of dollars.

deepen. True peace and cordial relations depend upon conditions which as yet exist but in very small degree.

The moral evolution of mankind is a very slow process. The development of purity of mind and heart is a long way from perfection yet, in peoples most powerfully affected by Christianity. The development of conscience so that it shall rule the life of man has not been such as to make the best communities unduly elated. The development of civil society which depends upon the development of man, upon the expansion of his mind and the regulation of his moral nature, is slow even when the hindrances are fewer than the helps.

Consider now a people among whom chastity was an almost unknown virtue, among whom superstition overlaid conscience, among whom conscience was in the alphabet of development, among whom the first principles of civil society and duties were never thought of, and he would be unreasonable who should even in favorable environments expect any permanent progress which shall come in other than in long and patient years. Then remember that for the most part the environments are not favorable. There is the prejudice of race to be overcome—prejudice which lives cruelly and dies slowly.

The Negro people have not to make their first acquaintance with oppression and injustice, and no one can tell when they and their wrongs will part company. It will be a long time before the Negro race will have even-handed justice. The race will be tolerated, perhaps, and some Christian souls will cherish friendliness and give helpfulness. But to most the Negro will be a social and political burden. He will be discriminated against. If recent events in the South teach anything the negro may not expect his civil rights and perhaps not the protection of equal laws for many a year. We may hope for gradual amelioration with gradual education. We may hope that brute force and violence and personal cruelties will not long continue, but we have no reason to expect that the time of discipline is nearly over. This people are to remain a separate race, who cannot be absorbed with the people by the side of whom they are to live, and yet to live without a separate national existence—always in the minority—always the weaker among the stronger. Here, on the same soil the struggle of life must go on, are two races—the juxtaposition of two nationalities—that differ in physical externals, in distinctive characteristics and in sympathies; the weaker condemned to the discouragements which grow out of their weakness, and with no alternative but the generosity of the stronger when any conflict

of interest may arise. Until Christ shall possess the hearts of men as he does not yet, it requires no prophet to tell us that the history in many respects must be sad, and it may be fearful. There are difficult facts to meet when we consider the development of this race.

What shall we say as to the providence of God in this history?

Let us get our bearings. For the sake of comparison suppose we recall the history of the development of some other peoples during this period of two hundred and fifty years, peoples who were civilized when the first shipload of slaves landed in Virginia.

Our Anglo-Saxon people. It has not been always a sunny day and an excursion of pleasure in the forward movements of our own race. During this same period of time more people in England have lost their lives in their struggles to come where they now are, than have perished in this land through slavery. Not to mention ruder days, two hundred and fifty years past have witnessed stormy times in old England. The dethronement and beheading of a king, bloody wars under Cromwell, persecutions for opinions' sake; imprisonments and executions in the restored monarchy; insurrections in Scotland, conspiracies in Ireland, massacres in all three islands, and that on a large scale. How people suffered for their opinions! How property was taken from them! How families were exiled and scattered! It is a crimson history.

If we take France, e.g., in the same period, there are the Huguenot persecutions, the revocation of the Edict of Nantes and its attendant horrors, St. Bartholomew's day and its murders, and for centuries men hunted down like beasts and driven from their country to keep their lives; the French Revolution; the Reign of Terror; the Goddess of Reason and the Scourge of Unreason. Germany with its continuous wars poured blood of men on the soil like water.

All this and more in many lands became history while the Negro was in the tobacco plantations and in the cotton fields. There is in the lesson of history certainly no ground for discouragement for the Negro people in the fact that struggle means struggle, and that struggling up means time, a long time. Said the apostle, "For we know that the whole creation groaneth and travaileth in pain together, until now." This is what other peoples have been doing all the ages "until now." The stages of advancement and attainment in the history of peoples are, if you please to call them so, the evolutions in these processes God's providence. The kingdom of truth, of order, of reason, of justice and, finally and supremely, of love,

that is, the kingdom of God comes in these processes; in and through the conflicts of human thought and the struggles of human will not only, but most often by means of them. The philosophy of the history which records the movement of men's minds through darkness into light, through obstacles and painful transformations, over oppositions and adversaries, the errors and the evils, the discordances and distractions are all in evidence that these very conditions in the providence of God, furnished not only the occasions, but the reasons and methods for growth out of weakness into strength, for the expansion of intelligence, for better laws, for better and larger life. History is full of movements which themselves were big with injustice, and from which were painfully envolved the very arguments to overcome them, and to deliver the people from their evils. The progress of mankind has thus been through storms and against head winds. The course has seldom been a straight one as men planned, but a crooked one as men made it, like a ship beating its way against hard and furious weather. When the evils in one form had come to be at last too grievous to be borne, then under the impulsion of necessity there is a new course of thought and action, and the ship tacks about. She does not point to the goal always but there is a gain in the stretch. The movement is zig-zag, and often apparently away from what is desired, but the resultant of these movements is progress toward the final good. From every century and every race comes this same story. It is this, the law of struggle is the law of life, a severe law, but in the providence of God, and in the long run the law through which comes all human achievement and progress. The peoples who are welded are welded in the fire.

Now the Negro people will prove to be no exception to this law, unless they are always to be a subject class. If in their hard conditions God has some better things for them they cannot get this in an easy way nor in a short time. They are taking now their first step in their historic life as a people. No people ever got as far as their advanced guard has, more easily or more rapidly.

If now under the dispensations of God's providences these who have moved up from the lowland to highland look back into the bogs to see millions of people there with little movement to better life and get discouraged, or if they see the difficulties and dangers, the inevitable hostility to which they are subjected, and get apprehensive, we can say to these, other people have been through floods and under the waters. Governments and institutions and races are but human na-

ture on a great scale, and what the word of the Lord says to persons is true for aggregations of persons, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." It must needs be that peoples which have not been through the fiery ordeal, which is God's school of development for the accumulated strength of trial, must remain in weakness. The accumulated strength of a patient overcoming on the part of a soul or on the part of a people, is a permanent possession, and in the end is worth all the cost. Ideas that have been wrought in by pain and wrought out by patience are those which are permanent. The working and the waiting, the injustice and reactions to the confirmations of justice, the wandering in the wilderness on the way to the promised land, and the dying without the sight of it; the violence of opposers as well as the hand of Christian sympathy, the hostility of caste as well as brotherly kindness, these are all in the process. This discipline, development, evolution, all in the end make for the regeneration of the generations. If the process is hard, it is yet a process in the providence of God, and it prevents weakness. No people who have a history have been exempt. All have found in this way their inheritances. If this stumbles you, does it stumble you any more than the fact of sin in the world?

Again, if the missionary, or the philanthropist, or patriot, is likely to be discouraged or disheartened because that which will surely take many generations is not secured in one generation, he may call to mind the fact that the providence of God is a continuous providence, and as the great historian of France says, "its logic is not the less conclusive for reasoning slowly." As Christians we may not forget that the first fact of history is sovereignty of God. Men may oppose this, and suffer and cause others to suffer, but they cannot hinder it. The Omnipotent will is ceaselessly working. It has neither change of purpose nor repose. Every detail of history, every attempt to hinder and destroy that which God has purposed, works on and all work together in combination and dependency until God's clock of time shall strike the hour of his providence.

Very truly did Ex-Governor Bullock, of Georgia, recently testify as to the present avowed purpose in our Congress to practically annul the fourteenth and fifteenth amendments to our Constitution, which confirm to white and black alike the rights of freedmen and the privileges of citizenship, in saying, "this is not only unpatriotic, but for our section is bad politics." Yes it is, and it is one more of

those false movements intended to reverse the providence of God and to secure the will of man, but which always turn out for the furtherance of the divine purposes. The brethren of Joseph took counsel together to hinder the purposes of God. The stronger sold the weaker a slave in another land. But as time moved on, these sinners and brothers must needs go "way down into Egypt land." Then conscience extorted the confession from them, "We have verily been guilty concerning our brother." The one whom they proposed to degrade in servitude God had highly exalted. "Ye thought evil against me, but God meant it unto good." Man is free, but God rules.

What God in his purposes may have in store for the people whom his providence brought from the jungles of Africa, and whom his providence prepared for the emancipation which he himself ordained and brought to pass, we cannot know until his providence shall have ripened. But this we have learned, that God has overturned the purposes of man. When men proposed to make the chains stronger, God snapped them. Enough already has been concluded to give us a pledge of God's purpose that he intends this people to be at least really and truly free, and to have their opportunity for manhood and womanhood. That which has been settled in heaven will not be unsettled on earth. Providence takes no step backward. The chariot wheels of God turn only one way. On man's part possession may wait, must wait upon preparedness. The fullest manhood, the truest brotherhood, the best life, is not a gift which one may take and say, "I have it." It is a salvation which one must needs work out with fear and with trembling, as God works it in. As to time, this salvation of a people will move on with the movement of Christianity and Christian faith in our land.

Finally, we who are working together with God are engaged in that which is assured. There is no uncertainty as to the result. The prayers of good men and good women, the schools and the teachers, the churches and the preachers, the forces that make for righteousness, the promises of God for the accomplishment of his purposes among men, "the stars in their courses," will bring forth judgment unto truth. There may be oppositions, hindrances, and what are to us discouraging delays, but he who came "to bring forth judgment unto truth will not fail, nor be discouraged." And when God shall explain his providences and justify his ways to man, it shall be seen that human history is something more than the fact

that men can choose, and that one event thus follows another coming and going, but that while they choose there is One who both governs and judges. To the degree that we believe this we shall be faithful and we need not fear.

Whatever happens on the way to this day of God, it is for us to labor on, confident in his redeeming grace, in the certainty of his holy government, in the pledge of his omniscience, in the help of his omnipotence, and in the amen of his accomplishments.

The Possibilities of the Negro.

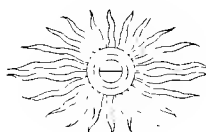
BY THE LATE SENATOR LOGAN.

Extracts from His Washington City Address in the A. M. E. Church.

AFTER dwelling at length upon the marvelous progress of the colored race in the United States, he then pointed out the negro's faults:

If there is any one thing that will clog the wheels of your material progress it is the fact that some of you try to overreach yourselves. Do not become dazzled at the splendor and magnificence of those who had hundreds of years to make this country what it is today. No man is a success who has not a fixed object as a sign-post—an aim in life to attain unto. A man should get that kind and that amount of education that will best fit him for the performance and the attainment of his object in life. Too much Greek will do you no good; what does a man want with Greek around a table with a white apron on? I do not say that you should not study Greek if you intend to fill a chair in some institution of learning; I do not say that you should not read medicine if you desire to become a physician, or law if you wish to follow that profession. But I tell you our white people are fast growing indolent and lazy. If you watch your chances and take timely advantage of the opportunities offered you, your race will be the wage workers, the skilled artisans, and eventually the land owners and the wealthy class of this country. I advise you to learn trades; learn to become mechanics. You have the ability and capacity to reach the highest point, and even go further in the march of progress than has yet been made by any people.

I predict that the time will come and it is not far off when we will have a negro poet from the South. He will set the magnificent splendor of the "Sunny South" to music. His muse will touch the lyre and you will hear the sweet murmur of the stream, the rippling waters, and we shall see the beauty of that country as it was never seen before. It will come; and after him other still greater men. But it takes labor to become a great man just as it takes centuries to make a great nation. Great men are not fashioned in heaven and thrown from the hand of the Almighty to become potentates here on earth, nor are they born rich. I admit that there is, in some parts of this country, a prejudice against you on account of your color and former condition. In my opinion the best way to overcome this is to show your capability of doing everything that a white man does, and do it just as well or better than he does. If a white man scorns you, show him that you are too high-bred, too noble-hearted to take notice of it; and the first opportunity you have do him a favor, and I warrant you he will feel ashamed of himself and never again will he make an exhibition of his prejudice. The future is yours and you have it in which to rise to the heights or descend to the depths.



A BLACK MOSES.

BY THADEUS EDGAR HORTON.

BISHOP HENRY M. TURNER, of the A. M. E. Church, who has stood for many years as one of the foremost representatives of the negro race in this country, has attracted attention of late by his advocacy of the return of the black man to his native land. His published views on this subject have been extensively discussed, and because of the bishop's prominence and his reputation as a student of the Afro-American problem, have had great weight attached to them.

The bishop is himself an interesting personality. He was born in Newberry, S. C., in 1834. His parents were free, but while a boy he was "bound out" to a slave owner and worked side by side with slaves in the fields until his fifteenth year. Then, tiring of the hard labor and ill treatment, and with restless longings for something higher than the farm hand's fate, he ran away from his master and entered the service of a firm of attorneys in Abbeville, S. C., where John C. Calhoun once practiced law. His employers, attracted by his aptitude, especially in spelling, taught him the elementary English branches, and in the intervals of his duties as office boy he read law, often pouring over his books late at night, when his "bosses" had gone home.

At twenty years of age young Turner became a licensed minister of the M. E. Church, South. After a few years of itinerant service, during which his fame as an eloquent preacher spread through the surrounding country, he determined to go to Africa as a missionary. About the same time he transferred his allegiance to the A. M. E. Church, and entered Trinity College, in Baltimore, where he studied for four years, completing the courses in divinity, Latin, Greek and Hebrew.

The war was in full blast when he ended his college term and he was assigned to the pastorate of Israel Church, in Washington. His



BISHOP HENRY M. TURNER,
Of the A. M. E. Church.

reputation and his congregation grew rapidly, and when the enlistment of negro troops was decided upon, on the recommendation of Chief Justice Chase and Secretary Stanton, President Lincoln made him chaplain of the first regiment of colored troops that was mustered into the service of the Government. He was the first negro chaplain ever appointed and possibly the first colored officer to receive a commission. At the close of the war, so excellent had been his record, he was recommissioned a chaplain in the standing army by President Johnson. Later, he was detailed for Freedman's Bureau service and sent to Augusta, Ga. ; but finding so much religious and educational work to be done among his people, he resigned that place and re-entered the regular ministry of the A. M. E. Church, delivering lectures on educational and industrial subjects, and advising the negroes how to adapt themselves to their new condition of freedom.

During the reconstruction period he became known as one of the most powerful stump speakers in Georgia. He was elected from Bibb County as a member of the Constitutional Convention, and was afterward chosen to two successive Legislatures. When Congress passed the Civil Rights Bill he resolved to abandon active participation in politics and has never since been an aspirant for an elective position. He was made postmaster at Macon, Ga., being the first Negro postmaster in the State; but resigned on account of the bitter opposition of the white people, and was appointed custom house officer at Savannah.

In 1876 he was chosen by the General Conference of the A. M. E. Church, publisher-in-chief, with headquarters at Philadelphia. Four years later the General Conference held at St. Louis elected him bishop. During all his other duties he had preached regularly, and had become known as perhaps the greatest revivalist of his race. He often preached three times on Sunday and every night in the week for three or four months at a time, and he has a record of thirty thousand additions to the church to his credit.

Bishop Turner is one of the best informed men on the Negro question in this country. He has three times visited Africa, once on a flying trip and twice in his official capacity. In 1891 he went to the Dark Continent to look after the missions of his church there, and organized conferences in Sierra Leone and Liberia. The past spring he visited Africa and spent several months on the west coast. The bishop is the general consular representative of the Republic of

Liberia to the United States, regularly accredited by President Cheesman and Secretary of State Gibson.

The bishop believes that his race will ultimately return to Africa and that it is the duty of the government to help them do so. He regards slavery not as a divine but as a providential institution of temporary duration, brought into existence for the purpose of bringing the negro in contact with the Caucasian—the great race of the world. He thinks the black man will rise faster in a republic to himself, and that that alone will bring peace and quiet to this country. He declares that for two races of people to be living in the same country, under the same institutions and subject to the same laws with no social contact, is an anomaly and can be productive only of evil results.

Bishop Turner's home is in Atlanta, Ga., where he is held in high esteem by the best people of both races. He was married a few weeks ago for the second time.—*Once A Week*.

REV. EDWARD W. BLYDEN, A.M., D.D., LL.D.

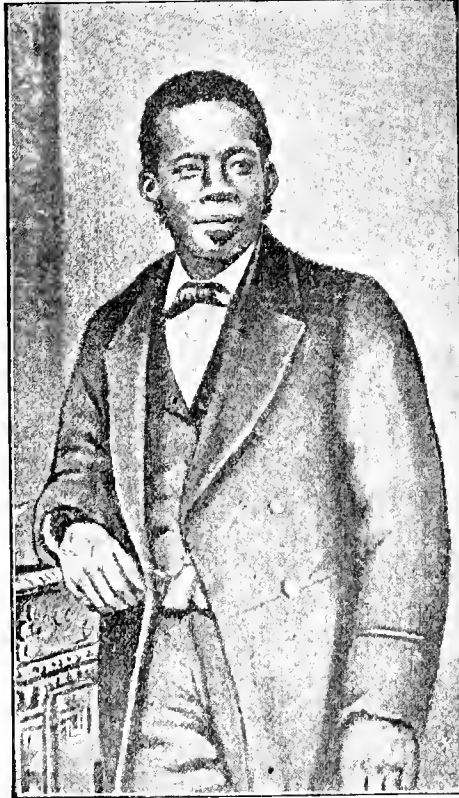
BY HON. SAMUEL LEWIS.

EDWARD WILMOT BLYDEN was born in the Danish Island of St. Thomas, West Indies, and is of the purest Negro parentage.

Inspired in early youth with a love for the fatherland, and a desire to labor for its amelioration, he went to the United States in his seventeenth year, with a view of pursuing certain studies to fit himself to work in Africa. Influential friends endeavored to secure for him admission to some institution of learning there, but so strong was the prejudice against his race at that time that the effort proved unavailing. He was advised to proceed at once to Liberia, where the Board of Foreign Missions of the Presbyterian Church in the United States was about to establish a high school under the care of Rev. David A. Wilson, M.A., a graduate of Princeton College, now Dr. Wilson, of Missouri. After a few months' residence in Liberia, young Blyden entered the new institution among its first pupils. By diligence and perseverance he soon rose to the headship of the school, and, after filling that office for three years to the satisfaction of all concerned, was, in 1862, elected to a professorship in the newly-founded college of Liberia. In 1864 he was appointed Secretary of

State by the President of Liberia, and managed for two years to combine the duties of that office with his educational work. In 1869 he made a journey to the East, visiting Egypt and Syria, chiefly with the view of studying the Arabic language in order to its introduction into the curriculum of the college.

In 1871 he resigned his professorship and after a brief visit to Europe spent two years in Sierra Leone, during which time he was



REV. EDWARD W. BLYDEN, A.M., D.D., LL.D.

sent by the Governor of this Colony, which was then under the administrations successively of Sir Arthur Kennedy and Sir John Pope Hennessy, on two diplomatic missions to the powerful chiefs of the interior. His report on one of those expeditions was published at length in the Proceedings of the Royal Geographical Society.

In 1877 he was appointed Minister Plenipotentiary of the Republic of Liberia at the Court of 'St. James', and was received by Her

Majesty at Osborne, July 30, 1878, being introduced by the Marquis of Salisbury, then Secretary of State for Foreign Affairs. He was soon after elected an honorary member of the Athenæum Club. In 1880 he was elected a Fellow of the American Philological Association. In 1882 he was made a corresponding and honorary member of the Society of Science and Letters of Bengal. In 1884 he was elected Vice President of the American Colonization Society. The honorary degrees of Master of Arts, Doctor of Divinity and Doctor of Laws have been conferred upon him by different American colleges. In 1885 he was nominated by the Republican party of Liberia a candidate for the Presidency of the Republic.

Dr. Blyden has in the course of his labors been brought into contact—epistolary or personal—with some of the most remarkable literary men of his day. Among them may be mentioned Lord Brougham, Mr. Gladstone, Dean Stanley, Charles Dickens, Charles Sumner.

He seems from his earliest years to have had a central idea, a dominant conviction about the Negro and his country, which has, all along, guided and sustained him in his efforts. He believes his views to be true, and he is only gradually elaborating the exact method by which they may be brought home to others.

The following articles, though written at different times, will appear, when read carefully, to be linked together. They are not only the sentiments of a careful observer and diligent student, but they are the exponents of a purpose, the patriotic purpose of a lover of the race.—*Christianity, Islam and the Negro Race.*

Hon. John M. Langston, A.B., A.M., LL.D.

ONE of the greatest negroes in America is the subject of this sketch. He was born upon a plantation in Louisa county, Virginia, on the 14th of December, 1829. He was born in slavery, and takes the name of his mother. His father was his owner, and upon his death, John was set free and sent to Ohio where he grew up to manhood, receiving in the meantime a fine education, graduating at Oberlin College in 1849. He chose the law as a profession, and graduated in that department at Oberlin College in 1853. He was

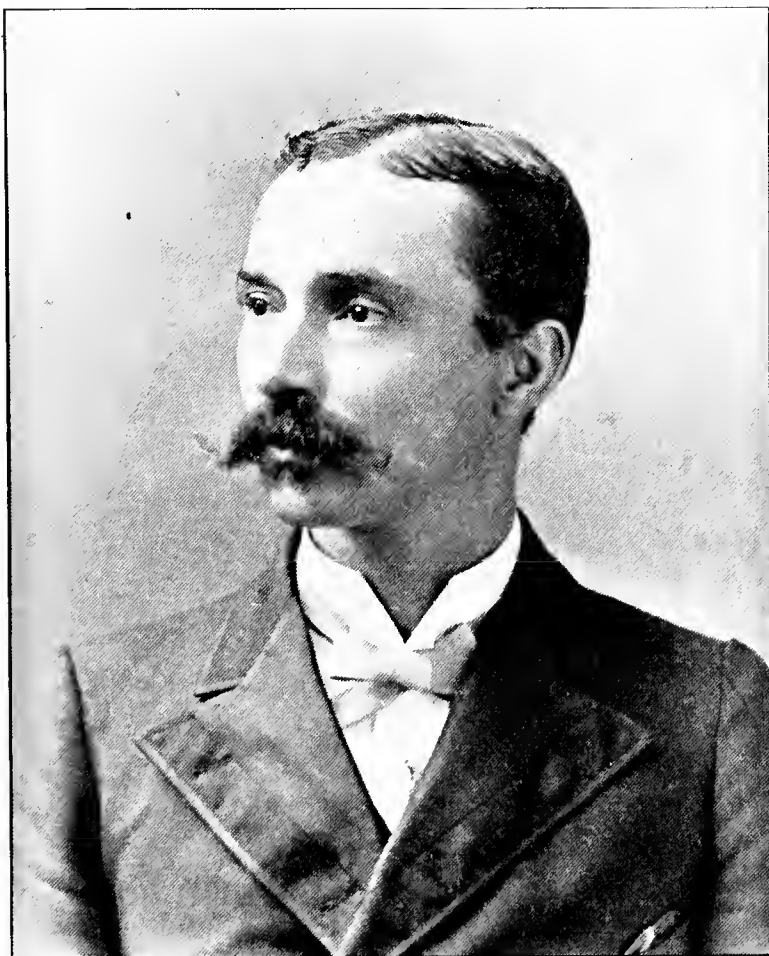


HON. JOHN M. LANGSTON, A.B., A.M., LL.D.

elected clerk of the township of Russia in 1856; in 1857 he was elected City Councilman, and two years later he became one of the Board of Education of Oberlin. In 1867, through the influence of Hon. Salmon P. Chase, Chief-Justice of the Supreme Court, he was made inspector of the colored schools, and in July of this year he made a trip through the South, speaking at every prominent place. This same year he was admitted to practice in the United States Supreme Court. In 1869 he accepted a professorship in the Law Department of Howard University, Washington, D.C. He was dean of this department for several years, receiving in the meantime the degree of LL.D. He was appointed by President Grant a member of the Board of Health of the District of Columbia in 1871. In 1877 he was appointed minister to Hayti by President Hayes. Here he remained until July 1885, when he was elected President of the Virginia Normal and Collegiate Institute. This school was founded by the government in 1882, and "supported by popular appropriations of twenty thousand dollars annually." This duty he performed with credit to himself and his people until December 1887 when he resigned much to the regret of the students for all held him in the highest esteem. He was elected a member of the Fifty-first Congress to represent the people in the Fourth Congressional District of Virginia in 1888, the first and only colored representative in Congress from the "Old Dominion." Mr. Langston is among the most scholarly men of his race. He is a man of wealth and lives in luxurious style in his "Hillsdale Cottage" in Washington, D. C.

Hon. J. T. Settle, Memphis, Tenn.

JOSIAH T. SETTLE was born among the mountains of "East Tennessee," September 30, 1850, while his parents were "in transitee" from North Carolina to Mississippi. His father was Josiah Settle, of Rockingham County, North Carolina, his mother belonged to his father, who unlike many prominent slave holders of that period, had a deep and sincere affection for his children and their mother. After several years residence in Mississippi he manumitted the mother and her eight children according to the laws of the State. He feared, however, that their freedom even then,



HON. J. T. SETTLE,
Memphis, Tenn.

might not be secure, and in 1856 he moved the family to Ohio and located them at Hamilton. It was at this time the highest evidence of his Christian manhood and nobility of character were shown, when in the presence of his family and many prominent citizens of Hamilton he lawfully married the mother of his children, giving the children a legal right to their name and their mother a right to the sacred name of wife. Giving them all the tardy justice which the conditions of slavery had until then rendered impossible.

He spent his summers with his family in Ohio and the remainder of the year upon his Mississippi plantation until the war came on, when being a "Union man" he came North and remained with his family until his death in 1869 in the 70th year of his age, he having been born in 1799. Josiah T. Settle, the subject of this sketch, attended the public schools in Hamilton and vicinity until 1866, when his father sent him to Oberlin where he prepared for, and entered college in 1868. He was one of three or four colored boys in a class of forty or fifty, yet he was chosen as one of the eight class orators to represent the class when he entered college, an honor much sought by all students. He completed his Freshman year and entered the Sophomore Class at Oberlin. In 1869 having lost his father, who had indeed been a father to him in the broadest sense of the word, he left Oberlin and went to Washington City and entered the Sophomore Class of Howard University, where he pursued his college studies and taught in the preparatory department. During a portion of his "college course" he was a clerk in the Educational Division of the "Freedmen's Bureau." In the latter part of his Senior year he was elected Reading Clerk of the House of Delegates, (the District of Columbia then being under a territorial form of government).

He graduated from the College Department of Howard University in 1872 together with James M. Gregor, now professor, and A. C. O'Hear, theirs being the first class to graduate from that department. At the time of his graduation he was performing the duties of Reading Clerk of the Legislature, teaching a class in Latin and one in mathematics daily at the University and pursuing his own studies at the same time. Immediately upon his graduation from college he entered the law department of the same institution, then under the control of Hon. John M. Langston, from which he graduated in 1875.

While a citizen of the District of Columbia, Mr. Settle took an active part in politics and held many positions of honor and profit.

On July 9, 1873, he was appointed a clerk in the Board of Public Works of the District of Columbia at \$1,200 a year by Governor A. R. Shepherd, which he held until some time in 1874 when the Board having ceased to exist, he was on August 29, 1874, appointed clerk in the "Board of Audit," a Board consisting of the first and second comptrollers of the United States Treasury, to adjust the indebtedness of the late Board of Public Works. He continued in this position until the Board had completed its work and expired by act of Congress. He was also trustee of the public schools of the District of Columbia, serving in that capacity several years.

During the presidential campaign of 1872 he canvassed several counties of Maryland and Virginia in the interest of the Republican ticket, where his youth and brilliancy created considerable attention; he also made speeches for the ticket in Ohio, speaking at Hamilton, Dayton, Cleveland and other places. Upon his graduation from the law department he was selected as one of the orators to represent his class. He was admitted to the bar of the Supreme Court of the District of Columbia, but having determined to practice his chosen profession in the South, he left Washington in the spring of 1875 and located in North Mississippi and at once began the practice of law. He returned, however, the same year and married the refined and cultured niece of Mr. J. C. Bishop, of Annapolis, Miss Therese T. Vogelsang, and again made his home in Mississippi. In August of the same year he was unanimously nominated by the Republican convention for the position of District Attorney of the then Twelfth Judicial District of Mississippi in which there was, at that time 2,000 Republican majority. The result of the elections in Mississippi in 1875 was a revolution in the politics of the South, and the virtual death of Republicanism in that part of the country. Mr. Settle was of course defeated with all the rest.

In 1876 he was one of the delegates from Mississippi to the National Republican Convention which met in Cincinnati. He was the only delegate from Mississippi who voted for the nomination of Roscoe Conkling for president, and continued to vote for him as long as his name was before the convention. This same year he was chosen one of the presidential electors for the State-at-large on the National Republican ticket, and made the canvass of his State for Hayes and Wheeler.

In 1880 he was presidential elector, on the "Garfield and Arthur" ticket. In 1882 he was strongly urged to become a candidate for

Congress in the Second Congressional District of Mississippi, but in the convention declined the nomination and himself placed General James R. Chalmers in nomination. He was made chairman of the Republican Congressional Executive Committee, and made a thorough canvass of the district which resulted in the election of General Chalmers by a handsome majority.

In 1883 Mr. Settle was nominated and elected to the Mississippi Legislature. He was elected upon an independent ticket, being strongly opposed to the fusion his party made with the Democracy. It was during this canvass that he made the most brilliant efforts of his life. He was met by the ablest speakers of both of the old parties; but before the people he was irresistible and was triumphantly elected by more than 1,200 majority. Though elected upon an independent ticket, for local reasons he never swerved from his Republicanism, and was one of the recognized leaders of the Republican members of the Legislature. Though his party was in a hopeless minority in that body, his ability and genius were fully recognized, and upon the adjournment of the Legislature he was presented with a gold-headed cane as a token of the esteem in which he was held by his fellow members. The correspondent of the *St. Louis Globe-Democrat* writing from Jackson, Miss., Jan. 4, 1884, of the personnel of the Mississippi Legislature said of him:

“A colored orator—but the palm for natural ability as an orator—is borne by a colored man, J. T. Settle, of Panola County. He comes of the famous North Carolina family of that name, is well educated and a lawyer by profession. He is of spare figure, light of color and good looking. When he gets the floor he speaks in a manner to command the attention of the entire house.”

Upon his return from the Legislature he determined to abandon active participation in politics and devote his time and energies to the practice of law, and left Mississippi and located in Memphis, Tenn. About two months after his location in Memphis his success in practice having won for him the respect and admiration of Gen. G. P. M. Turner, the Attorney General of the Criminal Court, he appointed him Assistant Attorney General, which position he held for more than two years. During this time he conducted the greater portion of the public prosecutions. The manner in which he discharged the responsible duties of prosecuting attorney is thus put in a letter written by the Hon. Addison H. Douglas, who was at that time upon the bench of the Criminal Court:

“It is at all times a pleasant duty to offer commendation to those whose exemplary professional deportment has been such as to challenge attention. This is peculiarly appropriate in reference to those who have had the good fortune to be admitted to practice in the courts of the country; for in that capacity, with all its surroundings, of contact and associations, a man more readily and certainly develops his true character than almost anywhere else. I am led to these observations in part by closely scrutinizing the general deportment of members of the bar, both from the bench and as an associate practitioner. A remarkable instance occurs to me at present in this connection in the character and conduct of J. T. Settle, Esq. He settled in Memphis about the year 1885, having recently served in the Legislature of the State of Mississippi, and shortly after locating in the practice in this city he was appointed Assistant Attorney General, which position he continued to fill two or three years with marked ability and fidelity. His uniform attention to official business, his manly courtesy and amiability won for him the esteem and respect of the bench, the bar and litigants, and went very far to break down the existing prejudices against his color in the profession. His talent is fully recognized, and his integrity has in no instance been in the least questioned from any source.

“He prosecuted without acerbity and with fairness, but neglected no legitimate resources to fix conviction upon the really guilty.

“He is such a master of elocution and displays such fluency and indeed brilliancy, that he invariably captivated those who listened to him.

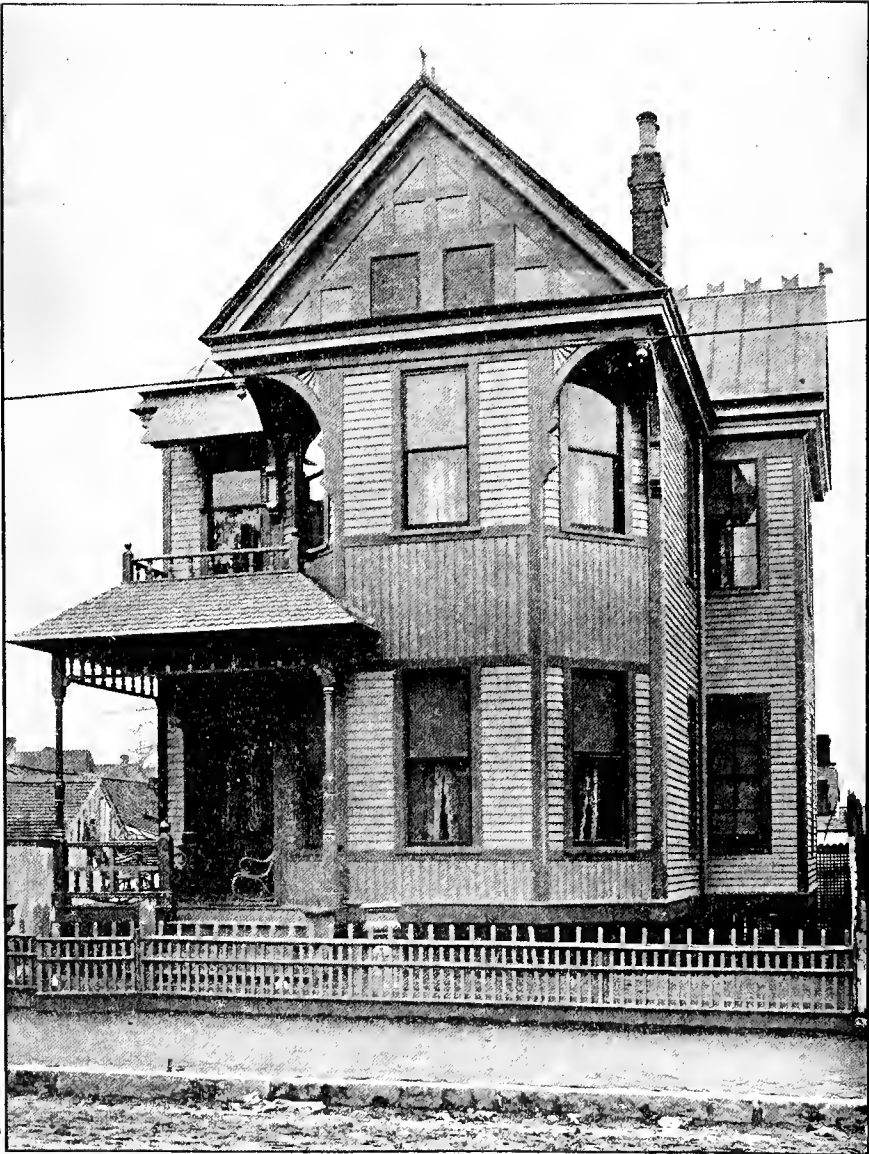
“He is remarkably simple in his manners and utterly without ostentation, and an honor to his profession. Respectfully,

“A. H. DOUGLAS.”

In the spring of 1888 Mr. Settle lost by death his devoted wife, who had indeed been a helpmate to him in every sense of the word. She left him no children, their only child, a little girl, having died years before in infancy.

This same year he was made a member of the Republican State Executive Committee of Tennessee and served continuously for six years. In 1892 he was a delegate to the Republican National Convention at Minneapolis.

Though Mr. Settle takes some part and interest in politics, such as he believes the interests of his race demand, he is by no means



Residence of HON. J. T. SETTLE, Memphis, Tenn.

what may be called a politician, and seeks no political preferment. He prefers to devote his entire time and energies to his profession and by his success demonstrates the capacity of his race to successfully measure arms with the Anglo-Saxon in the professional walks of life. Mr. Settle's course at the bar demonstrates the fact that it is possible for a colored American to succeed in the practice of law, if he will thoroughly prepare himself for his professional work and then give it his whole time and energy. He enjoys the confidence and esteem of the entire bench and bar; his practice is large and lucrative, and he is rapidly accumulating a competency. He is now in easy circumstances.

In 1890 he married Miss Fannie A. McCullough, one of the most beautiful and accomplished ladies in Memphis. She was distinguished for her superior vocal qualities, and at the time of her marriage had charge of the musical department of LeMoyne Institute. This position she resigned upon her marriage. Mr. Settle owns a beautiful house in one of the most desirable localities in Memphis where their friends always find a cordial welcome. Their marriage has been blessed by two extremely intelligent and handsome boys, Josiah T. Settle, Jr. and Frances McCullough Settle, both of whom give great promise for the future. This man's life, thus far, demonstrates what the colored American can do, and is doing in the South.



COLORED BAR ASSOCIATION.

[An address of the Hon. J. T. Settle, delivered at Greenville, Miss. Some stirring, new and novel thoughts advanced by an eloquent Memphis lawyer before the first State Bar meeting of his race held in the South.]

GENTLEMEN of the Colored Bar Association of Mississippi, I have listened with pleasure and profit to your excellent addresses on different legal topics, and I can pay you no higher compliment than to say you are an honor to the profession. I look upon this meeting as the dawn of a new era in the history of our race. It is no new thing for us to meet and participate in the public assemblages of men; in fact one of the misfortunes of our people has been a too great love for meetings and conventions of every kind, out of which little if any permanent good has ever accrued to us. The emotional side of our nature has ever been so easily reached that we have been too often used as instruments in the hands of others in promoting their own selfish ends.

This organization, of which this is the first annual meeting, marks the advent of the colored citizen into a new field of labor. It evidences the existence of a sufficient number of colored lawyers in Mississippi engaged in active practice of the law to form a State organization to promote their interests individually and collectively and in doing this they cannot fail to promote the interests of the entire race and to contribute to the general welfare of our common country, for we are as much a part of our composite nationality as any element it contains. It is no new thing for the residents of this beautiful delta to see gatherings of colored men. Politics and religion have given us conventions and conferences at short intervals until some have come to believe that we take to them as naturally as birds to the air and fishes to the sea. But whoever thought that here in this beautiful city—queen of the valley—beside this great inland sea, would meet the first colored bar association ever organized in the United States? And I think I may safely say that never in the history of the race has there been a meeting fraught with more significance. It shows that the various and trying ordeals through which we have passed during the last fifteen or twenty

years in this beautiful southland, have envolved a class of men—educated, thoughtful and conservative—indeed, men who are alive to the present and prepared to meet the demands of the future.

To be members of this “Bar Association,” you must be members of the bar of Mississippi, and this means a great deal; it means that you bear the great seal of the State to a good moral character, and to your possession of sufficient learning in the law to be admitted into the professional brotherhood of her greatest sons, and no State in this beautiful galaxy of States can point with greater pride to her bar than our own beloved Mississippi. Among jurists and advocates, her Sharkey and her Prentiss have few equals, and no superiors, and a long list of those who have emulated their greatness has distinguished Mississippi in the highest courts of our country and of the national legislature. Each member of this association has subscribed to the same oath and presented the same qualifications as were required of Sharkey and Prentiss, of Walthall and George. We are all equals in the world of intellect; though some of us may be small and some great, here there are no distinctions of race or color; circumstances may control the use of our attainments, but our acquisitions of learning are only circumscribed by the limitation which Deity placed upon our minds in the hour of our creation. Most of us here have spent many years in the practice of our chosen profession, many of us began the practice under adverse circumstances; none of us probably had fathers or kinsmen in the profession who could take us into their offices and induct us into the practice; then there were few if any members of the race old enough in the profession to render us much if any material assistance.

Many of our friends and all of our enemies discouraged us by saying that this was the one profession in which we could not hope to succeed. We have been compelled to realize that we are the representatives of that race which has labored in mental and physical servitude and suffered from political and social degradation since the planting of civilization on this continent. We realized in the beginning that the undertaking to become practical lawyers, and to acquire such a mastery of the law as to enter favorably upon its practice, was a serious one and doubly so to us.

We have met unreasoning prejudice which denied us excellence of any kind—which declared that we were without intellectual vigor and inventive power, and destitute of strength to grasp, and per-

sistency to retain and master any complex and profound proposition. In many instances we have commenced our trial before a jury whose pre-formed judgment would disqualify them from sitting in any other case. We have often found, not our client, but ourselves on trial, and not ourselves alone, but the whole race with us—a race which is condemned for the failure of its individuals, while the success of every member of it is pronounced exceptional and due to incidental conditions.

We have made good soldiers and successful teachers, we have produced some great preachers and distinguished speakers, and this meeting demonstrates the fact that we are equal to the hard, tough and long-continued struggles of the bar, in some respects the severest test that can be applied to a man; and yet the world may be slow to admit our success until, perhaps, we have produced an attorney-general or a justice of the supreme court. We have met these and many other trying difficulties. Most of us here began our professional career alone and unaided, and such success as we have won has come, as come it will, through years of diligent application and earnest endeavor. We find many obstacles in our professional paths, but they are not insurmountable; they are rather crucibles into which we have been placed where the dross is purged away and the best elements of professional manhood refined and elevated.

I do not mean to say that every young man of color who has begun the practice of the law has succeeded; no, not by any means. Nor is this true of the young men of any race, for along life's highway, in all of the professions, are many wrecks which mark the weakness and frailty of human character; and here I think I may safely say that one of the principal causes of failure in the legal profession is the want of sufficient preparation. Some persons unwisely think that all that is necessary to constitute a successful lawyer is an oily tongue, a vivid imagination and a great capacity to lie; in fact some people profess to think lawyer and liar synonymous terms. Such persons, it is needless for me to say, know but little of the law and still less of the lawyer. They forget, or do not know, that the contests of lawyers are not "ex parte." They confront each other before learned and astute courts and in the presence of the world, where lies and frauds have the least possible chance of success and where exposure would usually prove fatal to a cause.

No lawyer can build a splendid professional career upon an insufficient education any more than he can build a monument of stone

upon a foundation of sand. I do not mean to say a collegiate education is absolutely necessary to a successful career, but it is a great help. Few men ever reached distinction in the law who were not thorough scholars. Many also fail who are well equipped intellectually because they depend upon the oily tongue and vivid imagination rather than real earnest work. I know that there are many prejudices against our profession. It has been said that it is full of pettifoggers, who pervert the law to purposes of trickery; with quacks, who sacrifice their clients through ignorance, and with hungry hangers-on, who are continually stirring up law-suits. It is also said that lawyers delight in tricks and chicanery, that they will argue as strenuously for the wrong as the right, for the guilty as well as the innocent, and hire out their conscience as well as their ability to any one who is willing to pay a fee. I, for one, am ready to admit, to some extent, this truth. Ours, above almost any other profession, abounds with opportunities and temptations to abuse its high functions, and it would be strange indeed if it had not some, nay many unworthy members.

We see many unworthy members of other professions, and therefore take no particular shame to ourselves that some are found in ours. We also take refuge behind the maxim that the supply simply meets the demand. Were there no dishonest clients there would be no dishonest lawyers. Our profession, therefore, does but adapt itself to the community in which it is exercised. Blackstone says "that the law employs in its theory the noblest faculties of the soul," and further he declares "that it exercises in its practice the cardinal virtues of the heart." Let no man make the fatal mistake of entering our profession as a sinecure, for lawyers dearly earn all they obtain, whether of honor or emoluments. Genius may sometimes distinguish a man in some other walk of life, but not here. Here he must toil unceasingly; here there can be no drones; here no fertile imagination can supply the place of patient investigation. A well-balanced mind might easily suggest what the law ought to be, but actual investigation alone must determine what the law is.

An eminent jurist addressing a class of law students once said: "Let those who would prepare themselves for untying the knots and solving the problems of jurisprudence first of all make up their minds to hard work. Let them weigh well the fact that to scorn delights and live laborious days is the indispensable condition of professional eminence; on somewhat easier terms they may prepare themselves

to prowl in courts of law for human prey, but nothing short of resolute, emulous study can raise him to that height which alone should satisfy a generous ambition."

When we examine for a moment the popular impressions against lawyers they resolve themselves into popular delusions. The law rightly practiced is one of the noblest professions that can command our time and employ our faculties. Its effects upon the mind and soul of the practitioner are at once to enlarge and exalt, whatever the world may say or think. Its practice calls into constant exercise his best qualities of intellect, and familiarizes him with the use only of the most honorable means, while as a result of his contests in the presence of the world, those contests are necessarily of the most honorable, and often of the most chivalrous character. As one consequence there is almost a total absence of feuds, animosities and jealousies among the members of the profession, and few tales or slanders concerning its practitioners find inventors or bearers in the atmosphere of the law.

The rule of absolute integrity is the rule of the first-class lawyer, and he may (as he frequently is) be entrusted with the dearest possessions, and the most sacred of human confidences, with the certainty that good faith will govern his entire conduct in the discharge of all his duties. The practice of the law enlarges and strengthens all the faculties of the mind, and naturally leads to various attainments. The constant dealing with the business and affairs of men makes him an adept and expert in all the varied branches of industry and enterprises. His habit and business of advising in difficult and complex transactions makes him a cautious, safe, and skillful counselor. His constant intercourse with men renders him a master of human nature, the working and weaknesses of the human heart, the play of human passions, and the springs and motives of human conduct. He sees rather the worst of men, and would grow cynical and misanthropic, if he was not constantly surrounded with the illustrations and manifestations of man's better qualities in the persons of his professional friends. His habit of investigating everything and of taking things only on proof, makes him incredulous, and hence he is seldom imposed upon and is never visionary. His love and veneration for the law render him somewhat conservative, while his skill and ability as a public speaker—a real power in a free community—always attract to him the popular admiration, and open to him the highest position his ambition may covet.

The successful lawyer unites in his person more of the elements of a popular leader than are usually found in another, and necessarily the members of the bar, although numerically smaller than any other trade, calling or profession, can, and usually do, directly exercise a larger influence among a given people than any other, and by concert could do much to control its affairs and shape its destinies, and it is certainly no discredit to them that the aggregate of his power and influence has always been exercised to promote and build up those institutions that advance civilization, extend the field of human effort, encourage education, promote science and the arts, purify the morals, extend the franchises of the citizen, protect virtue and secure religious toleration.

The bar has necessarily exercised the whole judicial power of this country. It has furnished the controlling influence in its varied legislation, and contributed out of all proportion to the executive officers. In the main this influence has been enlightened, liberal and patriotic; and in no instance has it attempted to advance its own interests as distinguished from the masses of our people.

This, gentlemen, is a subdued and colorless sketch of our profession from the modest standpoint of one of its humble members. The law, as a profession, comes to us with the commendations of a remote antiquity. Sages have heaped upon it lofty panegyrics. It has been said not only to embody "the gathered wisdom of a thousand years," but also in sober truth "the perfection of human wisdom;" and he who would win her favors must consecrate himself to her and to her alone, for she is indeed a jealous mistress, and never flirts or coquettes. She will have nothing to do with the dangles, and reserves her favors for those who woo in good faith and with the most honorable intentions. And here I trust you will pardon me if, from practical observation, I refer briefly to some of the elements of character absolutely necessary to every lawyer who would succeed. In this, above all other professions, is honesty the most essential element to a successful career. He who begins his practice with the idea that anything is permissible by which he can secure a fee, may as well stop among the sharks and pettifoggers, for he will never rise above them. No profession demands of its members a higher standard of honesty and integrity, and no man ever became a great or moderately successful lawyer who was not an honest and upright man. Yet honesty is one of the first elements of character which ambition is likely to overthrow; to sophisticate the truth for any

purpose in the practice, breeds rottenness at the foundation of all personal power. Sooner or later the career based on dishonesty will crumble and fall. Nature is against dishonesty. God is against it. All the conservative and restorative forces of society are against it; it vitiates all the currents of power that flow out of it. The history of this country is full of instruction on this point. Memory does not have to reach far back to recall a list of eminent men who built themselves up by honest endeavor into positions of great personal power and lost such positions by intrigues and compromises into which they were tempted by the desire of place and power.

A great man turned demagogue presents the pitiable spectacle of a Samson shorn of his locks. Will is another element which cannot be overestimated. No man can be called a strong man who is not strong of will. Will may indeed be called the backbone of power, into which all the other elements of character articulate, and to no character is this element more essential than to the lawyer. The will power of Martin Luther was the most potent factor in the reformation of the sixteenth century. It was the indomitable will of Stanley that revealed the secrets of the "dark continent," and gave to mankind a new world to Christianize. When Disraeli, afterward Lord Beaconsfield, attempted to make his first speech he was openly laughed down; he turned, and shaking his fist in the face of his revilers, hissed in their teeth that the time would come when they should hear him, and the influence of this wonderful man upon the history of Europe does but show how powerful was his will.

Will has the same office in every walk of life. It may indeed be called a spark struck from Divine might. So long as it flows through honest channels there is nothing more truly divine. Willfulness is not will, it is simply a form of obstinacy. Will is positive and projects a current of vital force, which we break up into words or shape into actions. No weak, easy-going, yielding, good-natured man ever succeeded at the bar, and never will. Courage, moral and physical, are both necessary elements of character. It is the especial privilege of a lawyer never to give up a case. Lord Erskine, confessedly the first of English advocates, had not the courage to defend Hastings, and absolutely failed in the House of Commons through fear of Pitt. It is said that Cicero lost the case of Milo for the want of nerve; he had not the courage to deliver his argument in the spirit in which it was prepared, and Milo in exile said that if it had been pronounced with courage he had not been banished.

There is probably no element of character that inspires so much admiration and creates so quick and enthusiastic a following as this. A man who is afraid of nothing in the discharge of his duty, afraid of no consequence personal to himself, has his battle half won before he strikes a blow. So great is the popular admiration of courage that it has always been surrounded by a halo of romance.

In the common thought the test of courage is the test of manhood. In multitudes of minds there is no unpardonable sin but that of cowardice. The truth is that he who plants courage of any kind raises friends. Earnestness and enthusiasm are also so essential that I cannot refrain from mentioning them in this connection. I name them together because they are so nearly akin; indeed, enthusiasm is only earnestness carried to white heat; they are the only qualities that can take the place of personal magnetism in compelling sympathy. Earnestness comes from strong conviction and strong feeling; enthusiasm rising out of it is the fusion and sublimation of all the elements of power within a man, and is strong in proportion as it is rational; the moment it becomes mere passion it becomes weakness.

The world refuses to be moved by men who are not in earnest. Human nature is very much like iron—if you would bend it or shape it you must heat it. Earnestness is the furnace; enthusiasm the fire whose flames need only to envelop other minds to make plastic or ductile. Truth is often unpalatable and offensive, but borne in the menstrum of a strong enthusiasm, we accept the draught which would otherwise have been refused. These are some of the elements of character most essential to success in any sphere of life, but especially so to those of us who are engaged in the practice of the law. Coming, as you do, from every part of the state, you are indeed a representative body of men. You represent the intellectual and moral worth of the race, which has survived the political revolutions which have swept over the state during the past few years.

We have learned in the hard school of adversity that we are not the wards of any political body; that the improvement of our condition in life is not the solicitude of any particular section of our country, and that the days of our political bosses are over forever; that we are the architects of our own fortunes and the arbiters of our own destinies. That with the various walks of life thrown open to us we are to enter and win victories or defeats upon equal conditions with every other race or condition of people.

We are citizens of this country by nativity, not by choice or adop-

tion, and here, under God's providence, we mean to stay, and strike glad hands with all lovers of justice, work out our own destinies and vie with every other nationality in developing the material resources and contributing to the greatness of our beloved southland. Agitators may discuss the so-called race problem, but in the busy, active duties of life we have no time for theories. We should prepare ourselves by every energy of mind and soul to solve the problem put to us by those by whom we are surrounded, and with whom we live, viz.: "The survival of the fittest." Citizens by nativity, we have no other land to love. To this we have given our labor for more than 100 years; in defense of her flag we have given our lives; to sustain her integrity we have contributed whatever was demanded of us. At all times have we been faithful and reliable.

We have never been numbered among our country's enemies. We have never been found in the ranks of the Socialists and Anarchists in their attacks upon social order and our free institutions. Yet we have lived under a condition of things at times unequalled in the history of civilized government. We see the political party to which we have given a blind devotion for a quarter of a century growing tired of our allegiance. We see our rights in Mississippi, together with those of some of our unfortunate white fellow-citizens, diminished and taken away. I must confess these are not incentives to awaken sentiments of "armor patriae" in our hearts. Though sometimes discouraged we are not despondent, and behind the clouds that overhang our horizon we think we can see the silver lining, and challenge any race or condition of American citizenship to a greater love of country.

Eria's sons were never truer to the Emerald Isle, nor the Highlander to Scotland's cliffs and crags than we to the land of our birth. What member of any race ever gave expression to loftier sentiments of patriotism in the American Congress than the distinguished lawyer and scholar, Hon. John M. Langston, of Virginia, when from his seat in that august body he said: "Ah, my white fellow citizens on the other side of the house, and on every side, black as we are, no man shall go ahead of us in devotion to this country, in devotion to its free institutions, for we hold our lives, our property and our sacred honor in pledge to the welfare of our country and of all our fellow citizens. Do you want us to fight for your flag? Call on us and we will come. Do you want men to tarry at home and take care of your wives and children, to take care of your homes and pro-

tect your interests? Call on us and we will sacredly keep and perform every trust and obligation." Every member of the race echoes these sentiments, and in the years to come, when man's passions and prejudices have subsided, impartial history will give to no race a prouder place in their country's history than we shall possess, and no race or condition of people will be prompted by a purer or loftier patriotism than we, in our efforts to make our beloved South the home of a happy, prosperous and contented people.

Dr. Robert Fulton Boyd.

THE subject of this sketch was born on a farm in Giles County, Tennessee, where his early boyhood days were spent. His mother was taken from him before the time for weaning and he never lived with her very much from that till he was nearly grown, and yet he has always been a most devoted son. When the great civil war broke out his mother was carried South and there remained till 1866, when she returned to Giles County and carried her two children, the oldest of which was Dr. Boyd, to Nashville. At the age of eight years he went to live with Dr. Paul F. Eve, one of the greatest surgeons of his day. It was there that our hero first conceived the idea of making a physician of himself. While living with Dr. Eve he attended night school at the old Fisk School, now Fisk University, where he learned to spell and read in McGuffey's First Reader. In 1868 he was put to work on a farm in Giles County. Here he worked till 1871 when he returned to Nashville and began to work at the brick trade. He had not yet learned to write and knew but the elements of reading. His soul was kindled with the hope of an education. His ambition was aroused so in 1872 he hired himself to General James H. Hickman, a real estate agent, to work half the day for something to eat, and he attended school the other half. He kept up this contract with General Hickman for three years, at the end of which he was doing all the outside collections and doing the entire bookkeeping of the office. The General never paid him any money during this time, but when he found that the Doctor meant to quit he offered him \$20, \$30 and \$50 per month to stay and do the same work that he had been doing for his meals. But our hero had



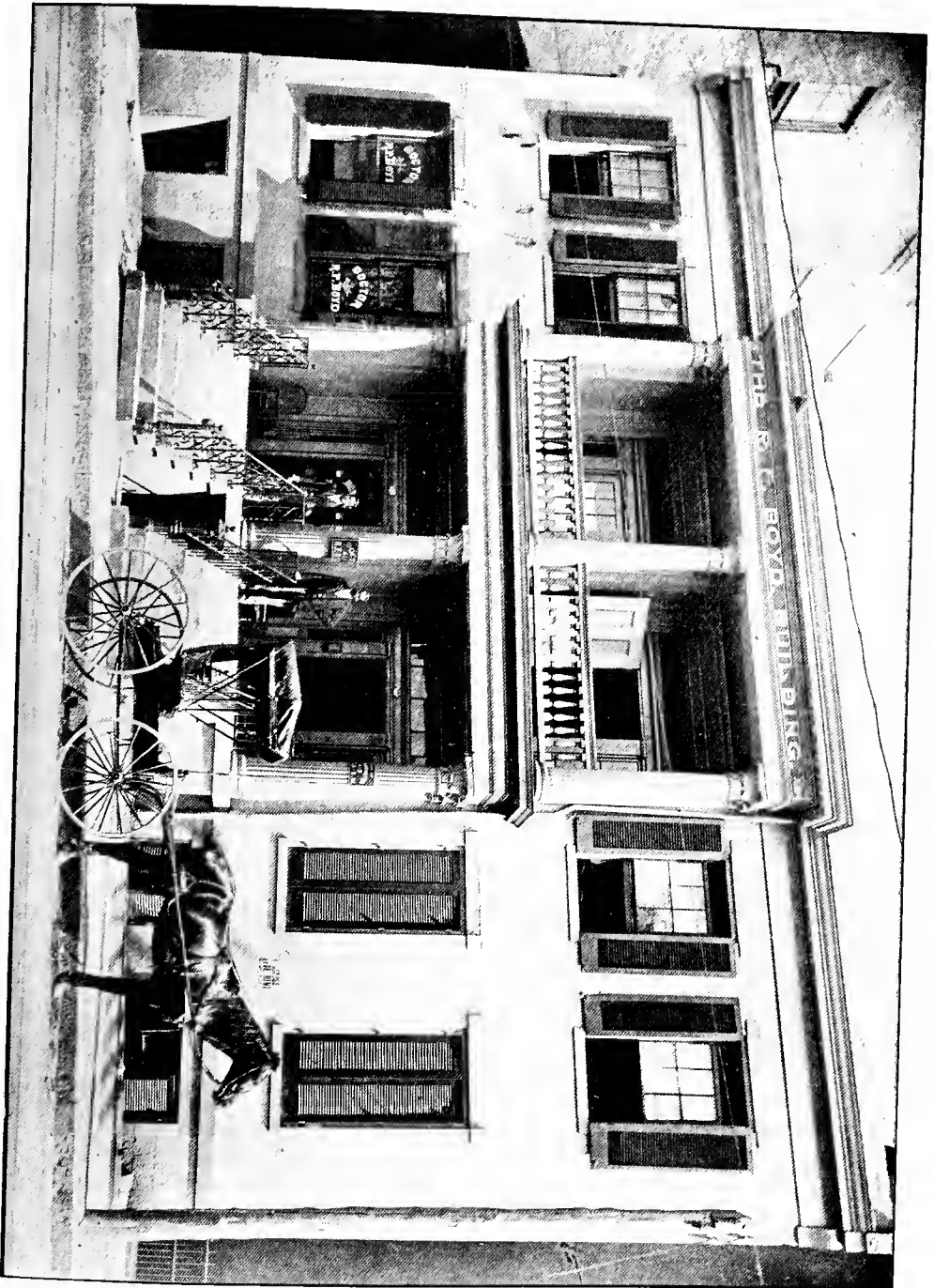
DR. ROBERT FULTON BOYD.
Nashville, Tenn.

higher ambition and more lofty aspirations. He left General Hickman in the early summer of 1875 and entered upon the profession of school teaching at College Grove, Williamson County, Tennessee. His soul was in the work and he impressed the people with his earnest, energetic, conscientious spirit. At the close of a most successful term here, he returned to his studies at the Central Tennessee College. In the summer of 1876 he went to Giles County and began teaching. Here he gradually rose from the country schools to the principalship of the male school of 170 boys in Pulaski. In 1878 and 1879 he was principal of the female department of the public schools in Pulaski. In 1880 he entered Meharry Medical Department of the Central Tennessee College, where he graduated with the first honors of his class in 1882. After graduating the Doctor went to New Albany, Mississippi, where he took the principalship of a high school and practiced medicine till the fall of '82, when he returned to Nashville and was made adjunct professor of chemistry in his *Alma Mater*. He entered upon his work at Meharry and at the same time he entered the College Department of the Central Tennessee College from which he graduated with honors in May 1886. From 1884 to 1888 he was professor of physiology in Meharry. He graduated from the Dental Department of this college in 1887. In 1888 and 1889 he was professor of anatomy and physiology in Meharry. In the summer of 1890 he took a post course in the Post-Graduate School of Medicine at Chicago, and in the summer of 1892 he took a special course in the same school on the diseases of women and children. While in Chicago he did work in all of the big hospitals there under some of the greatest men of the profession. While connected with the Central Tennessee College as a student he taught in the various departments of the school, and was during the whole time professor of hygiene and physiology. In June 1887 he entered upon the practice of his profession in Nashville, Tennessee. He did not ask nor expect the better classes who were able to employ experienced and well known physicians to patronize him; but he went into the alleys, old cellars, dilapidated stables and unhygienic sections of the city. Under his treatment nearly every case got well and the incurables were greatly benefited. His success was unparalleled. In all difficult cases he freely sought the consultation and advice of the physicians and surgeons of high standing.

His work has steadily grown in quantity and quality till it is second in importance to that of no physician in the city. Really he

does more work than any other physician in Nashville. He goes to the homes of high and low. He goes in the parlors and lowest tenement houses. Whether there is money in the visit or not he goes. He boasts that he has never denied any person his professional services. He is a blessing to the people of Nashville and they realize it. The people there know him well, love him, trust him and honor him, as is demonstrated by the fact that in 1891, they nominated and ran him on the Republican ticket for the General Assembly. In 1892, when both the Democratic and Republican Executive Committees refused to allow colored men to have a say in nominating candidates for Mayor and City Council, the colored citizens met in convention and put out a full city ticket, at the head of which for Mayor was Dr. Boyd. A great many whites were in sympathy with the colored people and voted for this ticket. Colored voters rallied around the ticket to a man, and by so doing forever wiped out the color line in Nashville politics. In May, 1891, his *alma mater* conferred upon him the degree of A.M. For the years 1889 and '90, he was professor of physiology and hygiene. For the years 1890 to 1893 he was professor of physiology, hygiene and clinical medicine. Since 1893 he has been professor of the diseases of women and clinical medicine. He is at the head of the college hospital and gives two hours free to the sick and indigent poor every Wednesday, Friday and Saturday during the college year. Hundreds attend his free clinic and are helped, benefitted and cured of all kinds of maladies. While the Doctor does a larger charity and benevolent practice, yet he does a good paying practice. He has made money right along and invested it wisely. He owns several pieces of good property among which is a magnificent three-story double brick on a corner opposite the Duncan House, one of the largest and most popular hotels in the city.

His office, library and instruments will compare favorably with those of our most wealthy physicians and surgeons. His horses and vehicles are of the best. Dr. Boyd is a typical example of what a young man can be in spite of the greatest oppositions. He is a hard worker and uses all of his power to elevate the race and bless mankind. He is at present one of the Tennessee commissioners for the Southern States and International Exposition at Atlanta, Ga.



Residence of Dr. R. F. Boyd, Nashville, Tenn.

THE MORTALITY OF THE COLORED PEOPLE AND HOW TO REDUCE IT

[Read before the Tennessee State Convention of Colored Teachers, held at Nashville, Tenn., June 11-14, 1895.]

A GREAT deal has been said and written about the great mortality of the colored people in the South, especially in the large cities. The statistics are alarming, so much so that the less thoughtful are expecting the race to become extinct. And why not, since the actual figures show that we die three and four times as fast as we are born in large cities of the South? What is the cause and how can it be diminished? There is no longer any doubt in the minds of physicians and the well-informed laity as to the cause of disease and the real possibility of reducing the mortality of a community and thereby prolong life. Under hygienic rules and regulations the health can be improved and the cause of disease entirely removed. The profession formerly understood and defined hygiene as the art of preserving the health; but under modern investigation it is made to increase as well as to preserve the health. The term applies to the place as well as to the people who live in it. We now go further than this, for we include under hygiene the examination of the conditions which affect generation, development, growth and decay of individuals, nations and races. On its scientific side it is co-extensive with biology, the science of life. It includes both sociology and physiology and whatever can cause or help to cause discomfort, pain, sickness, death, vice or crime. And whatever has a tendency to avert, destroy or diminish such causes are matters of interest to all who are interested in our subject. The old belief that disease and death are due to a special providence or the vengeance of an offended deity still lingers in the minds of many with regard to the great epidemics; but to the more intelligent cause and effect do not thus seem. Some would attribute all disease to vice. For this there is an apparent reason, but a deep investigation will convince us of their mistake. Vice and disease are close, their relations are very close, yet each has its separate origin; and in each the public

is equally interested. Every city and well-organized community are being awakened from their stolid indifference of centuries to a sense of the importance of hygiene; and well they might for all the powers moral, intellectual and physical depend upon a proper knowledge and an obedience to the laws of hygiene—the fundamental principle of all efforts to improve and preserve the health. For man is an organized being just as subject to organic laws as the inanimate bodies which surround him are subject to mechanical and chemical laws, and we as little escape the consequences of neglect or violation of those natural laws which effect organic life through the air we breathe, the food we eat, the clothes we wear, the exercise we take and the circumstances surrounding our habitation, as a stone projected from the hand or a shot from the mouth of a cannon can place itself beyond the bounds of gravitation.

A proposition well established by an extensive observation of facts is that a human, supposing him to be soundly constituted at first, will continue in good health till he reaches old age, provided certain conditions are observed, strict hygienic rules, and no injurious accident shall befall. At what age he will die we cannot say. There has been much speculation as to the natural term of man's life. Physiologists have fixed it at a hundred years, which is nearly in accordance with the law indicated by Florens. He states that the period of the life of an animal is five times that required to develop perfectly the skeleton. At present the actual duration of life is less than half this time. But there is satisfactory evidence that it can be increased in civilized countries under hygienic rules and regulations. The ancient estimate of the duration of life is expressed in David's declaration that "the days of man are three-score years and ten, and if by reason of strength they be four-score years, yet is there strength, labor and sorrow."

Kolb, a careful and reliable statistician of our times says that the maximum age reached by man has not changed in many centuries, but the number of persons who now survive infancy, and those who reach ripe old age under hygienic laws and regulations has decidedly increased, and this opinion is sustained and concurred in by Mr. Lewis, the secretary of the chamber of life insurance of New York City. He points out while civilization largely interferes with the laws of evolution by survivorship, it aids by encouraging the waste which occurs in its absence. He says under natural selection when variation in capacity arises, thousands of them are wasted. While we

have no record of the duration of life in Ancient Greece and Rome, it is quite possible that it was greater than in Western Europe during the middle ages which formed a period of retrocession from a sanitary view. The early Jews and the ancient Romans were clean in their person and dwellings, they undoubtedly had a much smaller degree of mortality than the people at the time when dirt became the odor of sanctity. It is impossible for me to speak truth certainly of the vote of mortality of the ancients because statistics are not at our command. But I can and do speak of the good results of modern hygienic rules and sanitary regulations. When properly observed, they increase the longevity of life, decrease the mortality and bring greater health, comfort and happiness to the individual and the community at large. Then if we would preserve for ourselves and the community in which we live what is justly esteemed the greatest earthly blessing, good health, and live out the naturally appointed time, we must observe ten essential rules:

1. A constant supply of pure air.
2. Cleanliness of the person and of the surroundings.
3. A sufficiency of nourishing food properly taken.
4. A sufficiency of exercise to the various organs and the system.
5. The proper amount of rest and sleep.
6. Right temperature.
7. Proper clothing.
8. Sufficiency of cheerful and innocent enjoyment.
9. Exemption from harassing cares.
10. The proper habitation.

If individuals and communities will conform strictly to these rules all avoidable diseases would be completely annihilated and epidemics would be unknown. The physicians would then be employed to prevent rather than to cure. On the other hand wherever hygienic and sanitary science is not enforced, filth, decaying and putrifying matters are sure to accumulate. These are the suitable material for the propagation, generation and development of the disease germs, bacteria micrococci, micro-organism spores, microzomes, etc., which are the cause of all communicable, contagious and epidemic diseases. These germs all have the power of self-propagation in unhygienic surroundings in warm climates such as we have in Southern cities.

A population under the influence of filth, poorly housed in crowded dwellings or low, damp localities, where no rules regulate the habits of eating, drinking, sleeping and exercise, the mortality is sure to be

great. Under these conditions infectious diseases spread, become epidemic and stalk through the land carrying death and destruction. I need not tell you that the greater part of the sickness and mortality of the human race are due to these causes, due to the epidemics, and yet these diseases are all avoidable. They can be stamped out by personal efforts. We have a thorough knowledge of how to prevent most of the diseases that enter the body through the respiratory, digestive, cutaneous, circulatory, nervous and genito-urinary system, and yet they are frequent and their effect is great. Now if what I have stated is true, and it is, not only do health and longevity depend upon laws which we can understand and successfully operate, but man has in his power to modify to a great extent the circumstances in which he lives, with a view to the promotion of his well-being and preservation. Everybody knows that the draining of a marsh pond banishes malaria, a change from city to the country reinvigorates, and those who live in the high, well-drained portion of a city have the smallest degree of mortality; and that the greater comforts possessed by the rich and affluent secure them longer life than the poor. To diminish the mortality of our race will depend both upon our individual efforts, as well as upon the public measures of the legally constituted authorities. We must begin in the homes. The dwellings of our people must be improved. The old dilapidated stables in the narrow filthy alleys are not fit for human habitation. The low, damp, dark basements and cellars often beneath the level of the ground with insufficiency of both light and air are occupied by our people. The cluster of homes built in the bottoms and low places, the closely pent up, back to back, so built as to cut off and prevent free ventilation, with only one entrance to each and a privy in the centre, the dirty neglected portions of the cities where heaps of rubbish, animal and vegetable matter, are allowed to decay and send their poisonous odors from house to house are the habitations of colored people. And to add to the woful condition of things, these uninhabitable quarters are over crowded. I don't think I miss it far when I say that one third of the colored people in our Southern cities live in just such dwellings as I have here described, while most of the white population live in well built houses in the healthy portions of the cities. Then is there any surprise that there should be a great disproportion in the mortality of the two races? Do you wonder that the colored people die so fast? Suppose we add to the disgraceful inhumane dwellings of our people the quality of food

they eat, you will have more light on the mortality of the race. As you know our people are the working classes in the South; they go to the markets Saturday nights and buy the spoiled meats and vegetables on which the flies and smaller insects have preyed all day. In these vegetables are the seed of indigestion disorders and death. The vegetables and meats which are left over and not sold in the market and grocery houses are put in wagons and driven to the colored settlements where they are sold cheap for cash. Do you wonder that the death rate of the colored people is so great? If the white people were similarly situated would their death rate be as it is to-day? Compare the statistics of all the large cities of the North and of Europe and you will find that under similar circumstances this same disproportion exists between the upper and lower classes where the dwellings and food have the same difference. But this same difference exists nowhere else in the world as it does here in our own Southland. In most of the Southern cities it is impossible for a colored man to rent a first-class uptown building, no matter how much money he has, and in many places not even a respectable dwelling can be rented. But the low, dark, damp, confined, ill-ventilated cellars, basements and alley houses are rented to colored people for as much as good comfortable quarters ought to bring. I assert without fear of a successful contradiction that any other race of people situated as the colored people are in the South would be exterminated in twenty years.

In his last annual report Dr. N. G. Tucker, the efficient health officer of Nashville, states that the entire number of white people who died during the year 1893 was 786, and of colored people 839. He says in his report, "As usual the death rate among the colored people exceeds that of the white. If we were to consider alone the death rate of our white population the exhibit would be an exceedingly favorable one for our city." The good doctor gives facts; but he does not tell the city why the death rate of the colored people is so great, nor does he give a remedy for it. Of course the sanitary measures which he recommends are for the good of all; but the key that will unlock the mystery of high death rate among the colored people is to better their condition, improve their habitation, enact and enforce laws against allowing people to sleep in the basements, cellars, and stables, alley houses and pent up cluster houses in low malarial sections of our Southern cities.

Make the penalty against landlords so heavy that they will not

rent such places for dwellings. Regulate the kind of tenement houses to be rented and the number of persons who shall sleep in one room. Enforce the laws against selling tainted meats and decaying vegetables to the poor. Break up these late church meetings in poorly ventilated houses. Prohibit the collection of large numbers of persons in the dens where dancing and whisky drinking are indulged in till the wee hours of morning and the mystery will be solved. By the proper legislation and enforcement of laws we will have prevention. The whole system of medicine is now turning upon prevention rather than the cure of disease. The time has come when physicians must be employed to prevent as well as to cure. If this is done there will be less sickness, and epidemics will be a thing of the past. Then sanitary science under strict hygienic observance will reach perfection. The rude, careless and gross habits of living will be corrected and a system of perfect drainage and pure ventilation will be inaugurated. The pure air and a good water supply will be furnished to every public and private house. Then, only pure and unadulterated foods will be allowed in our markets and grocery houses. Every hotel, private and public boarding house will furnish properly prepared foods, and universal cleanliness will be the law, and the death rate among our people would reach its minimum.

To reduce the mortality of the race we must begin with the new born. The death rate of colored infants in the cities and towns is alarming. More than half of the children born in the cities die before the third year, and about one half of the remainder die before the twelfth year. Of course the circumstances and condition of the parents affect the children and greatly increase their mortality, but still a greater part of it comes from the ignorance of those who handle the mothers and their infants. The ignorant grannies and meddling old women are very largely responsible for the death rate of colored children. None but trained nurses and educated mid-wives under the direction of a physician should handle mothers and their infants.

The infant mortality will be reduced at least one half when our people learn that the care of a good, well-informed, conscientious physician is necessary from generation and development through the entire stage of adolescence, not so much to look after the sick but to prevent disease.

Another most potent remedy for diminishing the mortality of the colored people in the large cities of the South is the establishment of hospitals in which the members of the churches and various

societies can be treated and have the constant care of trained nurses. The churches and societies with the benevolently disposed people could easily support a hospital in every city. The hospitals would afford an opening for our young women to become trained nurses, and whether they give their services to the public or use their training in the schools, they would be a blessing to the race and the country in which we live. The good physicians everywhere would lend their aid and give their services to these hospitals. Meharry Medical College would furnish interns whose services would be given free of charge and the good people everywhere help. The mortality of the colored people must be diminished. Let us all turn our attention to this particular work of urging upon the people better homes, better food, better clothing and better habits of living. Let us urge upon law makers to pass such laws as will help us in our efforts and the call upon the legally-constituted authorities to enforce them. If we will all do our duty a change will soon comè, and we will prove to the world that under proper hygienic laws the colored people will die no faster than other peoples; but, on the other hand, where all things are equal, they will live longer.

THE COLORED MAN IN MEDICINE.

[Delivered by L. T. Burbridge, M.D., at New Iberia, La., January 1, 1895, at Emancipation exercises.]

HAD I been called upon to select a subject upon which to address you on this occasion, I doubt my ability to select one more appropriate to my thoughts and feelings, and more suitable to this audience and this occasion than the one given me by its promoters, viz.: The Colored Man in Medicine. Although I am as yet but a young disciple of the healing art, I believe in common with most young practitioners who have had ample leisure to reflect upon the hopes and possibilities of the medical profession so far as the colored man is concerned there is for him a bright and promising future. I, therefore, thank you for the privilege of addressing you on this subject and on such an auspicious occasion, an occasion (if

you will allow me to say) when the heart of every true and loyal colored man should turn in thankfulness to God for his great deliverance from the greatest curse that ever afflicted any Christianized people. Thank God we to-day are living under entirely different circumstances to those existing previous to the time this day is intended to commemorate. Under the blessings of freedom we enjoy a purer air, a more lofty existence than before, and the sunlight of peace, prosperity and intellectual growth is shedding softened rays upon our pathway, lighting up the darker places and beckoning us on to a future as bright and promising as any ever enjoyed by any other people. May it shine more and more unto the perfect day.

Having been so recently released from bondage, burdened with all the ignorance and superstition which that state implies, it would appear that the colored man had had short time in which to prepare himself for the learned professions. Not so however. With his characteristic power of imitation, and his readiness to adapt himself to the study of scientific medicine with the same zeal and earnestness he had manifested in working his old master's crops, naturally quick of perception and kind and sympathetic in disposition, he made rapid strides in the most difficult of sciences, and the medical history of the last few years furnishes ample testimony to his success.

Had I statistics at my command I could furnish some interesting figures of the growth and progress of the colored man in medicine. It is sufficient to say, however, that thirty years ago, there were few if any Negro M.D.'s to be found, while to-day there is scarcely a Southern town and a large proportion of the Northern towns and cities that cannot boast of one or more colored physicians, regular graduates of authorized Medical Colleges. While this is true we are compelled to admit that there is a field for many more. It is estimated that there is one white physician to every 300 of his people, while there is only one colored doctor to every 20,000 of his people. This furnishes an idea of our need, for we feel assured that when the colored physicians become more numerous so as not to be a rare object then he will be more respected by all classes of people. Then too we feel proud to state that the practice of the colored doctor is by no means confined solely to his own race. For even here in the historic old State of Louisiana, whose fertile vales have often echoed to the cry of the oppressed, the Negro physician enjoys in many instances a small, but growing white patronage. This in itself is a confession of a recognition of skill and ability, wrung as it were from

the lips of the oppressor. And what has been the reception of the Negro physician from his white professional brother? Has he been laughed at, and scoffed upon as being unworthy of any consideration as a scientific man? By no means is this true. While we admit that in all cases he has not been received with open arms due, more perhaps, to petty prejudices and jealousies than any doubt of his medical skill, still on the whole he has received many marks of respect and appreciation, and many kindnesses in the loan of books and instruments from his white professional contemporaries, for which he has been duly grateful. And in many instances the white physicians have not hesitated to avail themselves in consultation over grave cases of his sound common sense and superior medical and surgical skill. The outlook, I say then, is hopeful yet the path of the Negro doctor is by no means strewn with flowers. Isolated, as many of them are, from a daily intercourse with colored men of their own profession and despairing of any assistance from the opposite race, often their only recourse is their books and journals. Under such circumstances the Negro physician sometimes finds himself confronted with a deep and seemingly impassible gulf over which it seems impossible to leap and around which he can see no way. Turning back is not to be thought of, go ahead he must. Then it is that his self-reliance and manhood, if he has any, show themselves. If he stops to reflect he will remember that others have passed the same way, and why should he not do likewise? So summoning all his skill and strength for the effort he makes the leap, lands safely on the other side and has won. I will cite an instance: A surgical operation of importance is to be performed, and the case falls into the hands of the colored doctor. He knows that there is little hope of any professional assistance from the neighboring physicians and his future reputation and success depend, perhaps, upon the issues of the case. The responsibility is a grave one but does he hesitate? Not for long, but he resolutely goes to work, determined to do or die, with no help but that afforded by untrained bystanders; and he usually achieves success. These are not the only difficulties that confront a Negro doctor, but he meets serious drawbacks in the lack of race pride, and confidence which some of his people manifest toward him. It seems that many of our good people have not as yet learned to appreciate the merits of the doctors of their own race. There are those who not only fail to give their own patronage, but take every reasonable opportunity of throwing

obstacles in the way of their progress. This, I am glad to say, is rather the exception than the rule, still it is an exception that occurs entirely too often for the comfort of the doctors, and for the welfare of the race he represents. The advent of the colored man into medicine worked an era of better sanitary protection, and better medical attention generally for his people than they had ever enjoyed before, because of the competition it excited. It would appear then that the colored physician instead of arousing their animosity, should be an object of their confidence and respect. The colored physician does not ask patronage on the score of color, and on the other hand he does not want to be denied work on that account. He does not ask that allowances be made for his deficiencies because he is a Negro, and on the other hand he does not want to be denied the privileges that skill and ability should demand for any medical man whether he be white or black. A recognition of skill and competency is all that he asks regardless of color. In other words he wants to be treated as a man—one who has fully prepared himself to do the work as thoroughly and skillfully as any other man of whatever nationality. The Negro physician realizes the fact that this is his only hope for successfully overcoming the many discouraging features of his work, and with this fact in view he has ever bent diligently to the accomplishment of the task set before him. One has not to go far to judge of his success. Here in your own thriving town you have a specimen of a diligent, hard-working, aspiring Negro physician, Dr. Jefferson, who has been with you now about two years, deserves much credit for the success with which his efforts have met in this community. This, I judge, he has won not from the fact that he is a colored physician, but from the manifest skill and ability with which he has undertaken, and accomplished difficult work. So it is that in spite of opposition, in spite of discouragements, in spite of the numerous obstacles which arise to impede his progress, the Negro doctor is steadily moving onward.

In November last the colored doctors of Florida, and adjacent states, met and formed a Colored Medical Association. At this meeting papers were read and discussed that would have done credit to any medical association of this country, and the daily papers in commenting upon this association spoke of its action as being highly creditable to the colored medical profession, and to the Negro race at large. Is not this encouraging, and does it not bid us to look hopefully forward to the future?

The advantages offered to the colored man for a medical education are good. Meharry, New Orleans and Shaw Medical Colleges, in the South are doing good work, and in the North but few if any doors are closed against the colored aspirant; while England, France and Germany all extend to him a welcoming hand. And if as yet we have not a Treve, we have a Newman, if we have not a Koch we have a Stewart, and if we have not a Sims we have a Boyd. These are among the pioneers of the Negro medical profession, and where they leave off their posterity will take up and carry on the work so well begun. I repeat that the colored medical profession is yet in its infancy. If in thirty years they have accomplished so much what may we not hope for a century? When we reflect that our white professional brother has not one, but many centuries back of him, does not that encourage us to look for brighter things for the Negro physician? May we not hope that the day will come when the Tulane and Vanderbilt Medical Colleges will open their doors to all regardless of color, where the white and black doctors of the South will travel side by side in the same railway coach, when there will be no white or black medical associations, but all be united in one band of harmonious fellow workers with but one object, and that the relief of suffering humanity? We smile at the thought, but history has repeatedly chronicled greater and more wonderful revolutions than these, and so will it again. Then with a firm reliance on self, and an unwavering trust in God, the great harmonizer and peace-maker, we press manfully onward in our struggle for truth and right, believing that in the fullness of time all things will end well.

“ Let us then be up and doing,
With a heart for every fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

A Valuable Remedy for Diphtheria and Throat Diseases.

A FEW years ago, when diphtheria was raging in England, a gentleman accompanied the celebrated Dr. Field on his rounds to witness the so-called "wonderful cures" which he performed, while the patients of others were dropping on all sides. The remedy to be so rapid must be simple. All he took with him was powder of sulphur and a quill, and with these he cured every case without exception. He put a teaspoonful of flour of sulphur into a wineglass of water, and stirred it with his finger, instead of a spoon, as the sulphur does not readily mix with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Sulphur kills every species of fungus in man, beast and plant in a few minutes. Instead of spitting out the gargle he recommended the swallowing of it. In extreme cases when he had been called in just in the nick of time when the fungus was too nearly closed to allow the gargling, he blew the sulphur through the quill into the throat, and after the fungus had shrunk to allow it, then the gargling. He never lost a patient from diphtheria. If a patient cannot gargle, take a live coal, put it on a shovel, and sprinkle a teaspoon full or two of sulphur at a time upon it, let the sufferer inhale it, holding the head over it, and the fungus will die. If plentifully used the whole room may be filled almost to suffocation; the patient can walk about in it, inhaling the fumes with doors and windows shut. The mode of fumigating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma.

VIRGINIA'S FIRST WOMAN PHYSICIAN.

SARAH G. JONES, M.D., the first woman to be licensed to practice medicine in Virginia, is a daughter of George W. Boyd, the leading colored contractor and builder of Richmond. She was born in Albermarle County, Va., and educated in the public schools of Richmond, being graduated in 1883. She then taught in

the schools of this city for five years. In 1888 Miss Boyd was married to M. B. Jones, who, at that time, was also a teacher, but now is G. W. A. Secretary of the True Reformers. Mrs. Jones entered Howard Medical College, Washington, D. C., in 1890, and was graduated this year with the degree of M.D. She appeared before the State Medical Examining Board with eighty-four others and received a certificate, which entitles her to secure a license to practice her profession. Mrs. Jones received over 90 per cent of the examination in surgery. Out of the class of eighty-five, twenty-one white graduates, representing several colleges, failed to pass. Dr. Jones and her husband are representatives of the best society of colored people in the State, and are well-to-do-people. When a school teacher she was known as one of the brightest young colored women in the city. She will practice among her race.—*Noted Negro Women.*

THOMAS A. CURTIS was born at Marion, Perry County, Ala., November 30, 1862. His parents were slaves, but by earnest toil and study his father became State Senator of Alabama. His son, Thomas, inherited his father's love for knowledge, and therefore took advantage of every opportunity to develop his mind. He graduated from the State Normal School at Marion, 1881, and begun teaching in his native State. He afterwards went to Texas where he taught for five years. Abandoning the profession of teaching, he entered Meharry Dental College from which he graduated in 1889 with honors, being the best practical dentist of his class. For this excellency he received a gold medal. His success as the first colored dentist of Alabama was marvelous. During the first year of his labor as dentist he earned more than \$2,000, and every succeeding year finds him making improvement both in proficiency of his profession and increase of his practice.



DR. T. A. CURTIS,
Montgomery, Ala.

THE NEGRO IN DENTISTRY.

BY THOMAS A. CURTIS, D.D.S.

HERODOTUS, the father of history, who traveled in Egypt the fifth century B.C., devoted one of his books to the description of the manners, customs, art and science of the Egyptians. Herodotus, speaking of the ancient Colchus, whose inhabitants were originally Egyptians and were colonized when Sesostris was King of Egypt, said: "I believe that the ancient Colchi to be a colony of Egypt because like them they have black skins and frizzled hair." Volney says, in noting these remarks of Herodotus, "It showed that the ancient Egyptians were real Negroes of the same species of all the natives of Africa." Diodorus, another ancient historian, informs us that the Æthiopians considered these Egyptians as one of their colonies.

Egypt, the mother of science and art, claims dentistry as her elder daughter. She was the first nation of the world to adopt dentistry as a branch of medicine. It is not known how far the specialist of that day had advanced in this art; Herodotus, however, five hundred years B.C., noticed that medicine was divided into branches, among which was dentistry. Evidence in abundance is found to prove that the ancient Egyptians understood the art of filling teeth with gold and the manufacture and setting of artificial teeth. Museums contain mummies from Thebes with gold filled teeth, artificial teeth of sycamore wood set in gold; therefore it is evident that the Negroes are the originators of the art of dentistry. He is now beginning to re-enter the dental profession, and may do for its perfection what his ancient ancestors did for its infancy. But little progress was made in the practice of dentistry until the last century. During this period it has outstripped every other branch of medicine, and now stands before the world as a specialty equal in importance to any branch of surgery, in fact it may justly claim what medicine cannot, to have risen from an art to the dignity of a science.

Prior to 1776 there was not a practicing dentist in this country.

All operations were performed by the general practitioner or surgeon. The key, that instrument which came near debasing the profession, was the only instrument in use. Dr. Woffendale, of London, arrived in New York in 1776. Although he was the only man in the entire country devoting his time to dentistry, the public so little appreciated his services that he was obliged to return to England in 1787, being unable to support himself. In 1783 Dr. Jas. Gardetta came to this country and settled in New York. He afterwards removed to Philadelphia and continued there as a successful practitioner for forty-five years.

Dr. Hyden commenced the practice of dentistry in Baltimore in 1804. He was a man of great energy and ability. It was he who first realized the importance of a higher standard for the profession. He induced a number of gentlemen to join him in petitioning the Legislature of Maryland to establish a dental college. From this time on dentistry has made rapid strides, until it now numbers among its practitioners some of the most scientific and enlightened men of this country. From a mere itinerant existence it has risen to a position equal to any branch of medicine, and is decidedly the most remunerative of all.

Dentistry now opens to view a broad, lucrative and inviting field for the aspiring and educated Negro youth. The opportunities it furnishes have not been grasped in the past as readily as I hope the possibilities will warrant in the future. Our young men have drifted into a stream which has flown steadily into the medical profession. A very few have stopped to ask the all-important question, "Am I better fitted by nature for the practice of dentistry than for the practice of medicine?"

Prior to 1862 we hear nothing of the Negro in the dental profession, but at the close of the war he is remarked as being established as a successful practitioner of dentistry, born and matured, as it were, in a day. When the surprised public had time to ask the question, "Who are these men?" on investigation, they were found to be the former office boys of their masters, who picked up the fundamental principles of dentistry, and now emancipated, practiced it with confidence and ability. The State of Georgia appears to take the lead in producing these noted pioneers, among whom are the Dr. Badger Brothers, of Atlanta, and Dr. Zeque, of Augusta. All of these gentlemen won distinction and wealth in their professions, had as their patients some of the best white families of Atlanta and Augusta. I

have examined with a degree of surprise and satisfaction some of their gold fillings, which at the time, was more than twenty-five years old. Artistic and durable, their work stands a monument to their ability and profession. Many of these old pioneers have passed away, but I am proud to have had the pleasure of saying to Dr. Badger, of Atlanta, that it was from his success that I caught the inspiration to adopt dentistry as my life's work.

The late Dr. Wm. J. Simmons, of Kentucky, a noted Baptist divine, entered the office of Dr. DeLangie, a dentist in Bordentown, N. J., he learned rapidly and was soon able to do good work. Though often rebuffed by the white people, he operated on some of the best white families in the city. But he was unwilling to remain in the profession without the thorough knowledge of dentistry, such as only could be given in a dental college, and on being refused admission to a dental college in Philadelpia, he therefore abandoned the profession.

Dr. Smith, of Little Rock, Ark., also one of these early pioneers, has won wealth and fame in the dental profession. He is one of the wealthiest Negroes in Little Rock. The dentists of to-day are too numerous to mention. There are now about one hundred Negroes practicing dentistry in the United States, graduated from dental colleges. Some of the most prominent are as follows:

Dr. Grant, of the Harvard Dental Faculty, has acquired great distinction as a practician and professor of dentistry, having lectured before the Harvard Dental School for a number of years. His practice is said to net him ten thousand dollars a year.

Dr. C. E. Bently, of Chicago, Ills., is one of the foremost young men in the profession irrespective of color. He has several times been honored with positions in the Dental Associations of Chicago, and is now one of the assistant editors of the leading dental journal of the West.

Dr. J. R. Porter, of Atlanta, Ga., is a practical dentist, a gentleman, affable, refined and cultured. He graduated from Meharry in 1889, and was valedictorian of his class. His success in Atlanta is assured. Day by day he is building monuments of gold and silver that will attest his worth and ability.

Dr. Fields, of Memphis, Tenn., and Dr. Ferrill, of Houston, Texas, enjoy the confidence and respect of all who know them. They are the leading young men in the dental profession in their respective States. There are other young men as prominent and successful in

the practice of dentistry as the ones I have already mentioned. In fact I have yet to hear of a single young man who properly prepared himself for his work who has made a failure.

As an inducement to young men to enter the profession of dentistry in this country, we cite as a fact that the Americans have the worst teeth of any people on earth. The reason for this is we change the proportion of the various food stuffs we eat more than any people on earth. What nature has stored up in food to build up hard tissue we constantly eliminate, consequently we do not take the proper material into our system that would be carried back atom by atom to take the place of this tissue metamorphises. What is true of the white people under the same circumstances is true of the Negro. There seems to be a prevailing, but erroneous, opinion that Negroes possess better teeth than the white people. There might have been a time when this statement was correct, but since the Negro has adopted all the civilized modes of living like the Caucasian his teeth are no better than his, if as good. The advantage the Negro has over the white people as to predisposing causes he loses in exciting causes, carelessness and wanton neglect.

In conclusion ; we do not evolutionize by the advancement in civilization made by other people as much as we advance and become civilized to the extent we are able to evolutionize ourselves. This evolution is nowhere more noticeable than in the practice of dentistry by the Negroes, the establishment of schools of dentistry, the graduating of young men from these schools to take care and preserve our teeth, mark an epoch in the history of our civilization which only future generations will be fully able to comprehend and appreciate.



Shall Our Women Extract Teeth?

BY DR. D. P. REED, IN "NEW YORK AGE."

THE time has long since passed when the availability and fitness of woman for the practice of dentistry can be questioned; and whatever may have been the differences of opinion as to her qualifications, both physical and mental, for this work, when measured by the standard of male requirements, the fact remains that in dentistry, as in all other branches of the "healing art," woman has found and successfully occupied a field of usefulness in which the sum total of those distinctively feminine qualities, which go to make up an ideal womanhood, have been invaluable.

Why should not a woman, if qualified, practice dentistry as well as medicine? Dentistry is only a specialty in medicine, and it takes nerve to practice either with success. But remember that dentistry requires coolness and steadiness of nerves. A frail, nervous woman has no business in this profession. Good health is especially requisite for dentists, because they must do most of their work standing, inhale foul and unhealthy breaths, be indoors most of their time; and when all this is added to their business cares, they must have a good constitution not to succumb to these depressing influences. I am told by a practicing woman dentist, who is a graduate of a reputable college of dentistry, that the question her patients usually ask is, "Can you pull teeth?" Her answer is, "Why, yes; pulling teeth is only an art!" I saw her attempt to extract a tooth one day and it certainly required more strength than art. Very few dentists can extract teeth properly, and for this reason dentist are now specializing, performing only such operation as the cases require.

There are about seventy-five women dentists in this country, and of this number about twelve are practicing in Philadelphia, which seems to be their centre. There they have organized a society, and at their first meeting about half of the women dentists from all parts of the United States attended. Notwithstanding the fact that only a few colleges will graduate them, they are rapidly coming to the

front. Our New York College has several times refused, to my personal knowledge, to admit the fair sex; and it has been only since the Philadelphia Dental College has been graduating them. I had the pleasure of graduating with a woman dentist, and during our college days we spent many a pleasant hour together over our cadavers. She was an American and full of genius. We have about four practicing in this city and they are doing comparatively well. There is Mrs. Lydia C. Clare on Eighth Avenue taking care of her husband's practice. There is one now on Madison Avenue and one on Third Avenue. The first woman dentist to open an office in this city was Mrs. Dr. Olla Neyman, the daughter of Madame Clara Neyman, the writer and lecturer. With these women already in the field demonstrating the capacity of their sex in this profession, there is no reason why some of our able, enterprising and energetic young women should not take up and successfully practice the science of dentistry. I hope these remarks will come under the eye of some watchful, capable young woman and stimulate her to make the effort. As a rule it certainly hurts a sensitive woman to inflict pain, although eventually, she becomes used to it and maintains her sympathetic nature through it all. Thus this very sympathy would attract to her the sensitive and nervous of both sexes; and men as well as women and children would rather submit a troublesome and aching tooth to the gentle ministrations of a woman, than to the harsher manipulations of a sterner and less sympathetic man. It is difficult for the average individual to associate the idea of profound learning and scientific attainments with the fair countenance and unassuming grace of a girl graduate, even when the bright, intellectual eyes look up at him and he has the ocular demonstration that she is skillful even to the tips of the dainty fingers that can quiet a throbbing nerve, plug a fulsome cavity or use the forceps, if necessary, with a dexterity equal to some of our old D.D.S.'s.

DR. IDA GRAY, DENTIST.

AT the writing of this sketch, Miss Gray is among the leading Afro-American dentists. She resides in Cincinnati, Ohio, and is highly respected by all classes. She was educated at Gaines High School. From there she entered the University of Michigan, graduating from the dental department in 1890. After the completion of her course, she returned to her home in Cincinnati where she opened an office on Ninth Street, and commenced the practice of her profession. The success of Dr. Gray only demonstrates what can be accomplished by an Afro-American lady when they manifest the necessary pluck and energy. In the past few years Miss Gray has built up a lucrative practice, her patients being about equally divided between white and colored. Miss Gray is a very accomplished lady, and is spoken of in the highest terms of the press without regard to nationality.

Prof. Booker T. Washington.

[Principal of the Tuskegee, Alabama, Institute—How and Where the Great Educator Grew to Distinction.]

MR. WASHINGTON, of Tuskegee, Ala., was born a slave at Hale's Ford, Va., April, 1857. He belonged to a family by the name of Burrows. Very soon after the war he went with his mother, Jane Ferguson, his stepfather and the remainder of his family to Malden, W. Va., to live. Here he worked in the salt furnaces the greater part of each year and went to school during three or four months. Mr. Washington usually secured some one to teach him at night when not permitted to attend school in the day. After working in the mines and furnaces for a considerable time, he secured employment at the house of Mrs. Viola Ruffner, a lady of New England birth and training, and who, though very exacting regard-



PROF. BOOKER T. WASHINGTON,
Tuskegee, Ala.

ing all matters of work, was very kind and showed her interest in the education of young Washington in a number of ways. In 1871, in some way, Washington heard of the Hampton Institute in Virginia. He at once made up his mind to enter that institution. With his own small earnings, amounting to \$6 per month, and with what his family were kind enough to give him, he found himself in Richmond, Va., but friendless, shelterless and homeless. Casting about, however, he soon discovered a hole under a sidewalk that offered a night's sleep. As luck would have it, when he awoke next morning he found he was near a vessel that was unloading pig iron, and application was at once made to the captain for work, which was given. Mr. Washington worked here until he had enough money to pay his way to Hampton Institute, which place he reached with a surplus of fifty cents. He remained at Hampton three years, working his way through, and graduated with one of the honors of his class. After graduating and teaching in West Virginia, his old home, for a while, and spending a year in study at Wayland Seminary, Washington, D. C., Mr. Washington was invited to return to Hampton as a teacher. In this capacity he remained at Hampton two years, till 1881, when application was made to Gen. S. C. Armstrong by citizens of Tuskegee, Ala., for some one to start an institution at Tuskegee on the plan of Hampton.

Mr. Washington was at once recommended for the position. Upon reaching Tuskegee he found neither land nor buildings, nothing but the promise of the State to pay \$2,000 annually toward the expenses of the school. The school was started in an old church and shanty with thirty students and a teacher. The history of the school and its present condition are already known to the readers of this book, and to the world for that matter. It is enough to say that the institution with its 1,900 acres of land, its 28 or more large buildings, with its 1,000 or more teachers and pupils, its wealth in live stock and its valuation of over \$250,000, is a prodigy of development. Principal Washington has met with unusual success in making the acquaintance and securing the confidence of prominent and wealthy people throughout the country. This is attested by the fact that he succeeds in raising from \$50,000 to \$60,000 each year with which to carry on the school work. Several individuals give from \$3,000 to \$10,000 each annually toward the support of the school. Mr. Washington's services are in constant demand to speak at associations, clubs and prominent churches. The speech that brought him first

into prominence was before the National Education Association, Madison, Wisconsin, in 1884. Soon after he was invited to address the Boston Unitarian club, the most intelligent and wealthy club in the world, he being the first Afro-American to address the club. He has spoken at Plymouth Church (formerly Henry Ward Beecher's); Trinity Church, Boston, (formerly Phillips Brooks') and many other of the most prominent churches in the country; also before the Political Science Club, of Cornell University; the Congregational Club and the Twentieth Century Club, of Boston. The "Outlook," one of the greatest Christian journals in this country, published in '93 the cut of Prof. Washington, along with those of the presidents of twenty-eight of America's leading colleges. Mr. Washington is regarded as one of the leading men of the country and is held in high esteem in Massachusetts, as was shown by his being made the guest of honor at the governor's table recently. Mr. Washington is among the foremost men of this country and time.

Mind and Matter.

[An address delivered by Booker T. Washington, Principal Tuskegee (Ala.) Normal and Industrial Institute, before the Alabama State Teachers' Association, Selma, Ala., June 5, 1895.]

MR. PRESIDENT, LADIES AND GENTLEMEN:

THE question comes before me to-night with a greater force than ever, it seems to me, To what extent is our education reaching, penetrating the heart of the masses of people by whom we are surrounded; to what extent is our education affecting the heart, affecting the hand, affecting the head, the whole man, of the masses by whom we are surrounded in such counties as Bullock, Lowndes, Wilcox, Dallas and Montgomery? Now I understand that there are favored ones in all parts of the State, but an education that does not, sooner or later, lift up the masses, has its weak points. The question arises to what extent is the education that we are getting in our universities, academies, high schools, common schools, reaching the heart of the masses of these people, and to what extent are we able to appreciate an improvement in the condition of the masses by reason of the education we are getting from day to day?

There was an incident which happened sometime ago up in the State of Kentucky, which aptly illustrates what I am speaking of. There was a man who had spent a good many hundred dollars in educating his son known as Solomon. This man and his wife, both of whom were very ignorant so far as books are concerned, began sending Solomon to school when quite young, keeping him in school four and five months each year. During vacations Solomon would earn two and three dollars a week, which he gave to his father and mother regularly. When he grew older, Solomon was sent to college where he remained seven or eight years at the expense of his father and mother. Finally Solomon received his diploma and returned to his old home. It was not very long before the old folks began to note a change in Solomon's appearance and especially in his disposition to work. There was a kind of restlessness about him. The old people began to notice that he cared little for home, that he didn't go out into the field each day and help his old father as he used to do before going to college, and that at the end of each week Solomon didn't bring in the usual two or three dollars. They noticed that he did nothing but walk around the streets with his hands in his pockets, and that as one Saturday night drew near, Solomon got nearer the old man, and asked him for fifty cents with which to buy a silk necktie. The old man scratched his head, but said nothing. And Solomon continued to walk about the streets with his hands in his pockets and stand on the corners. When the next Saturday night came around, Solomon asked his father to give him four dollars with which to buy a new pair of shoes. The old man had never heard of a pair of shoes costing more than two dollars, and started to speak out, but kept his tongue and gave Solomon the four dollars. These requests and the great changes in Solomon began to make the old man think about Solomon and his college education. Finally there appeared in the town, a man from Massachusetts. Solomon's father one day went to this man, whose acquaintance he happened to make, and said, "I want to speak with you about my son Solomon. He has been to college and has a good education. I am sure of that; but my friend, for God's sake take Solomon aside and tell him what to do with that education."

Now my friends, wont you agree with me that there are a good many Solomons getting scattered all through the South? Aren't there entirely too many of our people whose heads are full, but who don't know how to use it?

This Massachusetts man took Solomon aside and said to him, "Solomon, what did you study in college?" "Chemistry, sir." "Well, that's good, but what are you going to do with that chemistry?" "I don't know, sir," replied Solomon. "Well Solomon, your father is a farmer; you take your chemistry and go out into that field and show him how to enrich his soil. What else did you study at college?" "Geometry, sir." "Well Solomon, isn't it possible for you to go out there with your father and show him how to check off that land, how to run his corn rows straight instead of crooked?" "That is true, I had never thought of that," said Solomon. Then Solomon began to think, and by reason of that good, sound and timely advice, joined his old father and began to apply his education; and to-day, my friends, in the whole State of Kentucky, I venture to say, you cannot find a more intelligently conducted farm than Solomon's. (Applause.)

Now my friends, I believe there is no difficulty, however great, out of which we cannot find our way. The story is told that at one time, two unfortunate frogs fell into a jar of milk over night. After kicking for several hours, endeavoring to get out, one of the frogs said to the other, "It's no use kicking, I'm going to give up and sink to the bottom. The sooner it's over the better." Not so with the second frog, who kept on kicking until morning when the milk turned to butter, and he once more found himself on *terra firma*. We must all get out of our difficulties by kicking.

We are born, so far as our educational career is concerned, in time to take advantage of all the mistakes the white man has made during the last two thousand years, and the question is, simply, Are we going take advantage of these mistakes he has made, or are we going over the same rough ground and learn by the same hard experience what the white man is just realizing? (Applause.) I for one, am in favor of taking advantage of these mistakes, and making the most of them. If you have watched the trend of education for the past fifty years, you have noticed that it has tended in one direction, namely, the cementing of mind and matter. It has tended in the direction of making mind a part of matter. In this city to-day there is extended to the poorest and most humble child the opportunity of receiving a better education than was given the child of the President of the Union fifty years ago. Fifty years ago the little boy of four or five years went to school and was taught to count abstractly, one, two, three, etc.; to-day he goes into the school

room and counts, one apple, two definite apples that he can lay his hand on. Fifty years ago this little boy learned to read by pronouncing abstract and often meaningless words; to-day he reads of a dog, not some dog far off in the distance which he cannot see and feel, but one that really exists and upon which he can lay his hand. Fifty years ago he studied about chemistry, he sat up in a school or lecture room, and was told about chemistry, and the chemical experiments which were made; to-day, instead of studying about chemistry, the student feels, handles and comes in immediate contact with the matter about which he studies. He performs with his own hands the experiments which, fifty years ago, were lectured about.

Now my friends this brings me to the question that I have especially in view to-night; it is what we are wont to call industrial education, the application of mind to matter, and to the conquering of the forces of nature. A few days ago I visited a certain institution where mechanical drawing is taught. I went into the room where a class in this study were reciting. I noticed on the blackboard, this problem: "Draw out, design and create a plan for dairy." The teacher told me that none of his students had ever seen the kind of building he had in mind, yet he wanted them to draw from their own resources and create a dairy.

What is education? By education the mind is strengthened, whether through the study of the classics, or through mechanical drawing, or through the carpenter shop. No matter how he gets it, a man is educated whose mind is so strengthened that he has complete control of the organization and use of his mind. And so this teacher told his students to create a dairy. My friends, isn't that education? Compare an education like that with merely having a boy sit down and memorize something that happened a thousand years ago.

Now, my friends, I never plead for less education. I believe in the highest development of the mind. I believe with the poet—

" Had I the power to reach the pole
Or grasp the ocean with a span,
I'd still be measured by my soul,
The mind's the measure of the man."

But we must remember that I am pleading for the use of the mind, for the use of education, no matter whether it is little or much education, no matter whether it is secured in this way or that way, I am pleading for the use of education.

We had just as well inculcate this in our pupils once for all, that

the world cares very little about what a man or woman knows; it is what the man or woman is able to do that the world cares about. An educated man standing on the corners of the street with his hands in his pockets is of no more value to the world than an ignorant man doing the same thing. In almost every community in the South and throughout the North they have what is known as "smart men," men of education and culture. You go into any city and it will not be very long before the news reaches your ears that there is a very smart man in that community. I saw one of these smart men some time ago. I had heard a great deal about him, and asked some one who he was. "O that 's Mr. Soandso, and I tell you he 's a smart man," "What does he do?" I asked. "O he is n't doing any thing in particular just now; he 's just a smart man, that 's all." (Laughter.) "Can he build any houses?" "O no, he never builds any houses." "Drow the plans for any? Does he farm, raise hogs?" "Oh, my, no! He does n't do anything like that, he would n't be caught raising hogs for any thing. He 's just a smart man, but just now he is n't engaged in any particular line of work."

Now, my friends, when we speak usually of hand-craft, the average man gets the idea that it is something to teach a man to work. When you speak of industrial education, he is immediately prejudiced. He will say, "My son or my daughter knows how to work already." My friends, never was there a greater mistake made than this. I do not mean to say that the Negro does n't work. Whether you find him in the Mississippi bottoms, on the sugar plantations of Louisiana, on the rice swamps of North Carolina, or the cotton fields of Alabama, the Negro works hard from morning till night. And he works at a tremendous disadvantage, and he does everything in the most costly manner. I will tell you what industrial education means: It means teaching a man how *not* to work. That is what industrial education means. It teaches a man how to harness the forces of nature and make them do his work instead of working out his brains and strength, accomplishing very little good.

Sometime ago, while traveling through the State of Indiana, I saw a man engaged in planting corn. Instead of following a plow he was seated on a large machine called a cultivator. Hitched to this were two fine horses. The man was not only sitting down, but was holding a large umbrella over him, and all the strength he had to expend was in holding the horses back to prevent their working themselves to death. This machine plowed up the ground, laid off the

furrows, dropped and covered the corn. Besides, instead of planting one row at a time, two rows of corn were planted. On another occasion I saw a farmer plant corn in Alabama. Instead of being perched upon a cultivator, he had an old plow that was loosely tacked together, and about four inches wide. Hitched to this plow was an old mule that traveled about a mile an hour. Instead of riding this fellow was following this plow, barefooted, and carrying with him a long hickory pole which he occasionally laid on the back of the weary-looking mule. Nearly every time he reached the end of the furrow, he would have to stop and repair the plow, and very often the harness, which was composed partly of rags and partly of leather, and too, the mule had only one eye. In addition to ploughing the ground, he had to go over it with the same old one-eyed mule, and then another man came along to drop the corn and then another to cover it. He was what you call one of these "one-gallused" farmers, and he very often found it necessary to stop and repair his suspenders in order to keep his pantaloons in position. Now here was this farmer in Alabama competing with this Indiana farmer? (Laughter.) This man in Indiana had learned how to apply his education to agriculture. And still people tell me that the black man does n't need industrial education. What I mean by industrial education is getting the black boy to the point where he can sit upon an instrument of that sort that the Indiana man used, and raise more corn than the Indiana farmer can raise. (Applause.)

While education brings with it certain privileges, it brings with it also certain responsibilities and certain opportunities. Here it brings an opportunity to compete for the American dollar, and there is nothing that has so little sentiment, so little prejudice in it. We are going to be mortgaged in Alabama, Georgia, Mississippi and all over the South, we are going to continue buying corn from the Indiana farmers until we can get our boys to raise corn just as fast and just as cheaply as the man in Indiana.

At Tuskegee we have in operation what is known as the Aladdin Oven, a machine or vessel for the purpose of teaching a woman how to cook a meal and take a nap at the same time. Would n't you like to cook that way? I claim that industrial education is meant to teach a person how not to work, how to make the forces of nature work for him; and in this vessel a woman can cook a piece of tough beef by putting a lamp under it, and by morning she will find it ready for the table, tender and nicely cooked. This is industrial education.

I was in a dairy a few days ago where I saw men making butter, and in only a few minutes after the milk came from the cow, it was put into a separator, out of which I saw the milk come out of one little tube and the cream out of another. This cream was then transferred to another vessel, a churn, I believe it was, and a man began to turn a crank for a while, and in a very few minutes from that I saw laid off in nice square blocks, some of the finest butter I ever saw. This man hardly touched the butter with his hands. The man who made this butter has had a college education, has studied chemistry. That is the way he applied his education. That is industrial education.

To be a little more practical. There are some things which we have got to learn to do. If we are going to hold our own in this Southland, right about us, we have got to learn, in the first place, to dignify labor, and in the second place to put brains into labor. Now is it common sense to take a girl and teach her to analyze Mars, bound Jupiter and at the same time neglect to teach her? Now I don't say it is wrong, but is it common sense to teach a girl to do that, and at the same time neglect to teach her the composition of the corn bread that she is compelled to eat three times a day? (Laughter.) Is that common sense?

It used to be true throughout the North, as it is now throughout the South, that a great many colored men made their living by white-washing. The old colored man came along with his pole and white-wash bucket, and would occasionally get a fence to white wash, and less frequently, some one would let him in their parlor to white wash the walls. He would not only white wash the walls but would also touch up the pictures, curtains and carpet. (Laughter.) When he was done the whole thing would be pretty well white washed. That sort of thing went on, and when anyone wanted any white washing done they always sent for Uncle Joe, and so for many years Uncle Joe was the chief white-wash monopolist. But soon the white man began to think. The white boy went to college, to the school of technology, and learned chemistry, geometry and physics, and came out and applied his knowledge of these branches to mixing materials, figuring and decorating. He went into the house which old Uncle Joe used to white wash and took his job away from him, and wherever that white man has gone Uncle Joe can never go again. But you don't call that young white man a white washer; you call him a house decorator. He has taken that once common occupation, raised it up, put brains into it.

You know it used to be true that every large and paying barber shop in Boston, New York, Philadelphia and other large northern cities, was in the hands of colored men. Go into either of these cities to-day and you will not find a single paying barber shop controlled by colored men. When the colored man had a monopoly of this business, he went on in the same old way day after day without thinking and educating himself, without planning how to enlarge his business and advance the work. The whiteman saw his opportunity and opened a barber shop in which he put a newly made chair, a nice carpet and hung some pictures on the walls, and then he published a journal relating to the interests of the trade. He had a desk put in the shop at which he sat and kept his accounts. Thus he dignified that labor. But you don't call that man a barber; you call him a tonsorial artist, but he has got the black man's job just the same. (Laughter.)

I think I do not exaggerate when I say that three-fourths of the colored families in the cities of the South are supported by washing clothes. Recently I had an investigation made into the condition of twenty-seven families in the city of Montgomery, and there was not a single one that did not support itself in part by washing. We have had a monopoly of that, but, if you will notice closely, you will see that it is passing away. The white boy leaves school to-day with a knowledge of physics or mechanics. He sets up a steam laundry. He introduces a machine that washes two thousand shirts a day by electricity, and at a much less cost than many washwomen can do it. Now how long are we going to sit still and let this thing go on? The fact is, we have neglected too long to put our brains into these common occupations of life.

We are a great race of consumers, but we produce very little. We consume steam cars, but produce none; hats, but produce none. Suppose a law was passed preventing colored people from wearing hats made by white men; how many of us would go bare-headed? (Laughter.) Did you ever see a colored man who manufactured toothpicks? Of course you have seen plenty of men manufacture one perhaps for his own use out of a piece of dry goods box. You can't afford to do that, can you? The idea of an educated colored man manufacturing toothpicks! He has got to teach or preach. I was up in the State of Maine a few months ago, and found there men who were many times millionaires, and I asked, in one case, how they got their start. I was told that a certain man, one of these rich men,

would go home at night after his day's work on the farm was done, and with a jackknife which he had bought whittled out several dozen toothpicks, and finally he was able to buy another jackknife which he gave his wife, and she whittled. Both would sit around the family fireside and whittle toothpicks, and they kept on in that way until they were able to buy a small piece of machinery, and after a while added another piece of machinery, then applied steam. Thus that man got to be a millionaire by making these little things that we chew up and spit out and think nothing of.

You have perhaps heard the story told by Henry W. Grady of a burial that took place in Pickens County, Georgia. It is said that the grave was dug through a solid bed of marble, but the marble head stone came from Vermont. The burial took place in the midst of a pine forest, but the coffin in which the dead man was buried came from Cincinnati. An iron mountain overlooked that grave, but the picks and shovels used in digging it came from Pittsburgh, Pa. The wagon that hauled the dead man's body came from South Bend Indiana, yet there was an immense hickory grove near by. The shoes that the dead man wore came from Boston, his pants and coat from Chicago, his shirt from Troy, N. Y., and the cheap white cravat came from Philadelphia, and the old one-eyed mule that drew the corpse was bought years ago in the State of Tennessee, and the only thing that Pickens County produced for that burial was the hole in the ground, and the dead man, and had it been possible these would have been imported also. (Laughter.) I fear that as a race, we are pretty much in the same fix as those people in Pickens County.

But I am talking about a practical thing, whether or not it is a practical thing for the teachers who know something of agriculture to take their knowledge and go into such counties as Lowndes and Wilcox where the schools are lasting but three months during the year and get the patrons to let you have their children for a half day each day and with their help raise enough cotton and corn to extend your school term four and five months, instead of the usual three months. If our young men and women who are taught agriculture cannot use it in extending the school term it does seem to me that that education is, to a large extent, useless. And the old colored people on these plantations are beginning to think about this thing. I was at the Georgia State Teachers' Association last year, and some one read a table of statistics relative to the colored people's educational progress, and it was stated that they were not giving so much atten-

tion to college education now as formerly. I do not say that this is true, but if it is, I think I know the cause. The old colored farmer worked hard some years ago, saved every cent that he could get hold of, sacrificed in order that his son might remain in college. But he noticed that as soon as John got his college education he was not satisfied to come and live with mother and father and help them, but wanted to go back to Nashville or Atlanta just as soon as possible.

Since then John hasn't gone home any more. After awhile another son in that family wants to go to college; he wants to go to the same college that his brother John attended. He lets this boy go, but he thinks of John and his college education, of how much money he has spent on John, and that he has not seen John since he got his diploma. Very soon the time comes for the third boy to want to go off to college; but the old man refuses point blank.

Now, what you want to do is to take that old man's boy in Wilcox county and so educate him that he will take his knowledge of chemistry and gemoetry, etc., and go back and show his old father and mother how, by reason of his education, by reason of his increased intelligence, on the same acre of land where only ten bushels of corn were formerly raised, to raise forty bushels on the same acre. Do that, and every man in the State of Alabama who has a son will be willing to sacrifice in order that his son may go to college.

Now, somebody is going to say, "You are too utilitarian in your plea, you overlook the moral and religious." No, I don't. I know that I tell you that we must have a certain amount of industrial and material foundation on which to rest our moral and religious life. The most moral and religious people to-day are to be found in New England. It is easy for a man to be a Christian when he has a hundred thousand dollars in the bank.

To come out flat-footed, as the old man said, the trouble with us is we are hungry. I don't mean to say that you people here in Selma are hungry, but in the broader acceptation of the term—shelter, clothing, provisions for a rainy day, we are a hungry people; and I know some of these ministers will agree with me. The hardest thing that the minister has to do is to make a good Christian out of a hungry man. You can't make a good Christian out of a hungry man; I don't care how much he gets up and shouts in church, if, after he goes home from church at night and finds nothing there, he is tempted (and very often succeeds) to find something before morning.

This is human nature the world over, and I don't say that it is confined to the black man.

As a race you know we are very emotional. The white man can beat us thinking, but when it comes to feeling the white man is n't in it. We can feel more in five minutes than the white man can in a day. The colored man spends much time in preparing to live in the next world. Analyze the average colored preacher's sermon, and you will find that three-fourths of it is devoted to an imaginary description of heaven. It tells about white mansions above, while the members of his congregation live in log cabins; about wearing golden slippers, when more than half his audience are barefooted. He talks about living on milk and honey in the next world, but when he goes to take dinner with one of his sisters he is given cornbread and peas. (Laughter.) I was on a plantation some time ago and heard a preacher preach, and the whole burden of his sermon was, "You get religion and give up the world." Now, I am not speaking irreverently; I have no patience with that sort of thing. I happened to know the people in that community, and I knew that there were not two persons in the whole community who owned land, hogs, cattle and who were not mortgaged. I said to this preacher: "My friend, what have these people to give of the world; what is it you want them to give up?" That is not the kind of doctrine to preach. The people want to be taught to get hold of the world, and mix in with their land, cotton and corn a good bank account, and when they get that, they have a religion that you can bank on seven days in the week.

There is nothing that is going to be so effective in removing whatever friction that exists between the two races in this country as the idea that I have been trying to enforce, the idea of letting the colored man's education tend in the direction of producing something tangible, something that somebody can feel and see. When I went into the town of Tuskegee, fourteen years ago, there were some white people who wouldn't look at me. I went on for awhile. After a while these same white people wanted some bricks and they came to us to get them. That relation has gone on, so that now we have no warmer friends anywhere than in Tuskegee. When we began the manufacture of buggies they came to us. They came to our printing office to have their printing done, and to-day the main Democratic paper of Tuskegee is printed in our office. I don't say we edit it, we only print it.

You will find that the friction will pass just in proportion as the

black man gets something the white man wants. Nobody cares anything for a man that hasn't something that somebody else wants. A white man doesn't care anything about another white man unless he has something, property, influence or perhaps a daughter, and that something brings the two individuals together and makes friends and neighbors of them; and the same thing is true of races. I remember that when I first went to Tuskegee there were some poor white people who were always talking about driving that nigger school teacher away from town. I would meet one of these old fellows and try to impress my importance upon him, but it didn't work. I knew a little about Latin, Geometry and Physics, but what did they care? After a time we began to put up a large brick building. The building brought them and they became our best friends.

And so we have gone on putting up building after building until now we have 37 on the school grounds, the larger part of them being built wholly by the labor of the students. Our property is valued at \$215,000. The annual expense of carrying on the school is about \$75,000 or about \$250 for every day the school is in session. We have some 250 head of live stock of various kinds, three steam boilers, and thirty-five or forty buggies, wagons, carts, etc. In all the school owns nearly 1,800 acres of land, 600 of which are under cultivation. There are twenty-two industries including the following: Carpentry, wheelwrighting, blacksmithing, tinning, foundry and machine work, shoe making, harness making, dressmaking, millinery work, stock raising, horticulture, dairying, brick making, brick masonry, plastering, printing, cooking, laundering, agriculture, mattress making, agricultural and mechanical drawing, tailoring, painting and saw milling. These industries involve a thorough course in mechanical and architectural drawing. Since the organization of the school over a half million dollars have been collected and expended in building up the work. Students have worked out during the past year \$41,000. The whole property as well as the control of the institution is in the hands of a board of trustees. There is no mortgage on any of the property.

We try to surround students in Tuskegee with an air of thrift and business, so that the spirit of industry gets deep into one's blood and bones, as well as to make the institution an object-lesson as to the capability of the Negro and of Negro civilization. There are over 800 students, representing seventeen States and one Territory. Sixty-six instructors, all colored, are employed. The average

age of the students is eighteen and one half years, none being admitted under fourteen.

I have no patience with that class of people who say that the Negro cannot find use for his education after he has obtained it. There are opportunities all about us which we are not using. How many educated horticulturists among the colored people are there in this country? How many educated agriculturists and landscape gardeners are there? Not only are horticulturists needed, but mechanical and civil engineers, architects, brickmakers, trained nurses, educated cooks. If our educated young men and women will turn their attention more and more to the physical, they will find themselves more and more in demand.



CASSEDY INDUSTRIAL HALL.

My friends, there is an unexplainable influence about a black man's living in a brick house that you cannot understand. When the black man can make his education felt in producing a brick house or something that somebody wants to get hold of nothing causes friction to pass away so soon. Suppose someone would go into the city

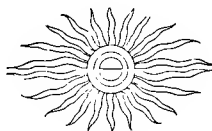
of Birmingham and make the assertion that the Germans as a race are lazy, shiftless, good-for-nothing class of people. Will any heated argument be necessary to prove that he didn't know what he was talking about? No. Some one would say, "Do you see that large block of brick buildings over there? It is owned by a German. Do you see that large cotton mill? That is owned by a German." And there the argument will end. When Thomas doubted whether Christ had arisen from the dead, he did not enter into a long argument with him; he said, "Thomas, do you see where the nails entered my hands and feet?" That was the most convincing, the most tangible argument that could have been produced.

We had just as well acknowledge that after the war we made some great mistakes. We began at the top when we should have begun at the bottom. We spent time and money trying to go to Congress that could have better been spent in becoming the leading real estate dealer in our town. We spent time in making political stump speeches that could have better been spent in operating the finest dairy or truck farm in the country. We spent all this time uselessly instead of laying a material foundation upon which we could have stood and demanded our political rights.

Now in conclusion, my friends, there are a good many rights withheld from us, and wrongfully too, yet we must not spend too much time in giving attention to our grievances and neglect the many opportunities that are about us. We are denied the opportunity in many Southern cities of riding in a first-class car, even after we have paid for first-class fare, but in Dallas County, and all through the State, I tell you of an opportunity that is not denied us. We have the opportunity of living 365 days in the year in the neatest, most attractive and comfortable house in Dallas County, and nobody objects to that. The average colored man has the opportunity of being denied accommodation in a first-class hotel about twice in a year, yet at the same time he has the opportunity all through Alabama, of living and sleeping in the neatest and cleanest room to be found, and no law will say he cannot do it. The average colored man is denied the privilege of sitting on a jury about once in two years, but there is no law to prevent our young men and women who are being educated from owning and operating the finest dairy farm from which butter that is eaten by every man who does sit on the jury is raised. What I mean to say is that he who holds the dollars, brains and intelligence will, in the long run, hold the offices.

We expect too often to get things that God did not mean for us to have in certain ways. At one time an old colored man was very anxious to get a turkey, and he prayed and prayed for the Lord to send him a turkey. The turkey did not come, and finally the old man changed his prayer somewhat, and said, "O Lord, send dis nigger to a turkey," and he got it that night. (Laughter.) God means for us to get many things in about ~~that~~ same way, that is by working for them rather than by depending merely on the power of mouth.

At one time a ship was lost at sea for many days, when it hove in sight of a friendly vessel. The signal of the distressed vessel was at once hoisted, which read, "We want water," "we die of thirst." The answering signal read, "Cast down your bucket where you are," but a second time the distressed vessel signaled, "We want water, water," and a second time the other vessel answered "Cast down your bucket where you are." A third and fourth time the distressed vessel signaled "We want water, water," "we die of thirst," and as many times was answered "Cast down your bucket where you are." At last the command was obeyed, the bucket was cast down where the vessel stood and it came up full of fresh, sparkling water from the Amazon river. My friends we are failing to *cast down our buckets* for the help that is right about us, and spend too much time in signaling for help that is *far off*. Let us cast down our buckets here in our own sunny South, cast them down in *agriculture*, in *truck gardening*, *dairying*, *poultry raising*, *hog raising*, *laundrying*, *cooking*, *sewing*, *mechanical* and professional life, and the help that we think is far off will come and we will soon grow independent and useful.



**TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE—
THIRTEENTH ANNUAL REPORT.**

TO THE TRUSTEES OF THE TUSKEGEE NORMAL AND INDUSTRIAL
INSTITUTE, TUSKEGEE, ALABAMA.

GENTLEMEN :

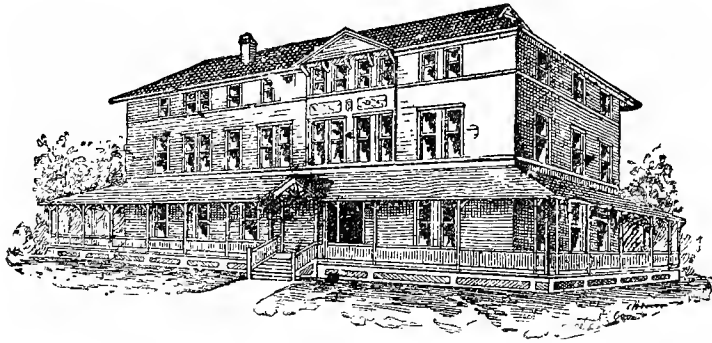
THIS report marks the closing of the thirteenth year of the history of this Institution. Beginning July 4, 1881, without a dollar except an annual appropriation of \$2,000 from the State for tuition, during the thirteen years there has come into our treasury \$511,955.42 in cash from all sources. Of this amount \$73,000 has come from the State; \$5,162.50 from the Peabody Fund; \$15,500 from the John F Slater Fund; \$51,450.91 from the students toward their expenses. The remainder, \$413,842.01 has come in the form of gifts from individuals, organizations, concerts and the county of Macon. During the thirteen years the students have done labor for the Institution to the value of \$293,612.52.

Beginning in a small church and shanty with no property, the property of the Institution, including land, buildings, live stock, outfit and apparatus, is now valued at \$215,000, and there is no mortgage on any of it. In all the school owns 1,810 acres of land. Counting large and small there are thirty-one buildings used for class work, industrial training and dormitory purposes. There are 256 head of live stock, consisting of horses, mules, cows, calves, hogs, etc. The first enrollment consisted of thirty pupils and one teacher. The enrollment for the present year is 809 students and 66 instructors. Including the present class 166 have graduated and are doing excellent work as teachers in the class room and as industrial teachers in other schools, farmers, mechanics, housekeepers, etc. Besides at least 400 under-graduates are doing excellent work in the lines just mentioned. The demand for our graduates is usually larger than we can supply. There are no loafers to be found among those who graduate at Tuskegee.

Since May 31, 1893, the close of our last financial year, to May 31,

1894, the income of the school from all sources has been \$73,107. Of this amount two-fifths have gone into the permanent plant, and three-fifths into the current expenses of the school; \$7,911.28 has been paid in cash by the students toward their own expenses; \$3,000 from the State, and the remainder has come from generous individuals and organizations. Students have done work to the value of \$41,893.20 for this year. The average salary paid the teachers is \$395.58 per year.

In connection with the growth of the Institution, it is encouraging to note the following: During last year the John F. Slater Fund Trustee Board increased its appropriation to the school for the present year from \$2,000 to \$4,000. During the month of February, Dr. J. L. M. Curry, Chairman of the Educational Committee of the Slater Fund, in company with Dr. D. C. Gilman, the President of the Slater Trust, visited and thoroughly inspected the work of the school; and as a result of the visit and report, the Board has just notified us of its decision to increase the appropriation for the coming year to something over \$5,000.



PHELPS HALL.

Phelps Hall, the beautiful and commodious building given by Miss Olivia E. P. Stokes, of New York City, for Bible study, has been completed and furnished at a cost of about \$12,000—the whole expense being borne by Miss Stokes.

A lady who wishes to be known simply as an “Elderly Northern Friend,” has given \$2,000 toward a permanent fund of \$10,000 to endow the Nurse-Training Department. \$1,000 of this is invested in the Macon County Bank at 6 per cent interest.

Following is an explanatory letter from the donor of this fund:—

To the Trustees of the Tuskegee Normal and Industrial Institute:

“Enclosed please find one thousand (\$1,000) dollars toward the ten thousand (\$10,000) dollars needed for the establishment of Permanent Fund for the Nurse-Training Department of the Tuskegee Normal and Industrial Institute; this Fund to be designated as the Lafayette Fund.

“One-half of the annual interest on the above one thousand (\$1,000) dollars, and, also, on whatever sums may be added to this Lafayette Fund from time to time by the present donor, or by other donor or donors, or by accrued interest, is not to be expended, but to be added to the principal, until the needed amount of ten thousand (\$10,000) dollars accrues.

“Meanwhile, the remaining one-half of the annual interest is to be used annually for the benefit of the Nurse-Training Department of the Tuskegee Normal and Industrial Institute.

“After the required sum of ten thousand (\$10,000) dollars has accrued, then the entire interest thereof shall be used annually to defray the expenses of the Nurse-Training Department of the Tuskegee Normal and Industrial Institute.

“Or, at the discretion of the trustees of said Tuskegee Normal and Industrial Institute, part of the annual interest of this said Lafayette Fund of ten thousand (\$10,000) dollars, may be used for hospital needs of said Institute.

“May 12th, 1893.”

Mrs. Mary E. Berry, formerly of Macon County, Ala., but now residing in New York City, has given the Institution a deed to a plantation ten miles from Tuskegee, that contains four hundred acres of land; has on it several buildings, including one brick building with nine rooms. The estate with improvements is valued at \$10,000.

The Fund of \$2,000, given some time ago by Miss Olivia E. P. Stokes, for investment—the interest to be used in helping students having the Christian Ministry in view—is invested as follows:

\$1,200 temporarily invested in the supply farm, “Marshall” Farm; \$800 lent to A. A. Torbert, for building.

A gentleman and his wife, residing in Boston, who do not care to have their names made public, have established the “Dizer Fund,” the object of which is described in the following letter:

To the Trustees of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama:

I hereby donate to the Trustees of the Tuskegee Normal and In-

dustrial Institute, Tuskegee, Ala., (\$1,500) one thousand five hundred dollars, to be known as the "Dizer Fund," and to be used by them in the following manner:

As fast as practicable, I desire the trustees to lend the above-named amount to colored people in sums of \$50.00 to \$300.00, in a way to enable them to secure comfortable homes. In all cases where loans are made, I desire that the Tuskegee graduates or students be given the preference. The loans are to be secured by mortgage on the real estate, and the rate of interest charged is to be 8 per cent. per annum. It is further my wish that the trustees so lend the money as to cause to be built in as many different communities as possible, at least one model Christian home. The annual income from the Dizer Fund is to be used by the Trustees of the Tuskegee Normal and Industrial Institute in any manner that they deem best for the benefit of the Institution, and if at any time, in the judgment of the trustees, the good of the Institution requires it, they are at liberty to use the Dizer Fund for the immediate wants of the Institution, instead of in the manner specified in the foregoing."

At present this fund has been loaned to graduates and others on the conditions named, and it is accomplishing great good. It is eagerly sought after by graduates, and there are many applicants now waiting to secure a loan.

Mr. Henry L. Stearns, of College Hill, Mass., has established a scholarship in memory of his father, Maj. George L. Stearns, by the gift of one thousand dollars, which has been invested at 6 per cent. interest.

A few years ago Rev. Frederick Frothingham, of Milton, Mass., who has been interested in this Institution almost from its beginning, left by will \$20,000 to the American Unitarian Association, of Boston, the income of which was to be used for all time to promote education among the colored people. The American Unitarian Association, at a meeting last fall, voted unanimously to give the income from the Frothingham Fund to this Institution; \$10,000 left the Institution some time ago by the bequest of Mr. Horace Smith, of Springfield, Mass., was paid by the executors during the month of March.

Mr. A. H. Parker, of Brooklyn, N. Y., has recently given us a second mortgage for \$1,000. The money, when collected, is to be used in erecting on the school grounds, a Model Home, to be occupied by the girls of the Senior Class. The mortgage is at present in the

hands of Mr. Parker as a matter of convenience for collecting the interest and principal.

Three new cottages for teachers' residences have been built on the school grounds during the past year. In connection with the literary work, there are at present 23 industries in operation, which are as follows: Carpentry, painting, architectural and mechanical drawing, brick-making, brick-masonry, saw mill work, plastering, wheel-wrighting, harness-making, farming, shoe-making, tinning, printing, mattress-making, nurse-training, dress-making and sewing, stock-raising, blacksmithing, laundrying, tailoring, house-keeping and cooking.

There has never been a year in the history of the school when so much improvement has been made in the teaching of the industries. Most of the industrial work now has as its foundation a thorough course in mechanical and architectural drawing. The article to be manufactured in the shop is first drawn by the student and then manufactured in the shop. Every student now receives three-fourths of an hour each day bearing upon the principles and theory of his trade or industry in addition to the practical work. This has greatly increased the interest of the students in the industrial work as well as added to the value of the industrial work. One of the greatest needs in the industrial work is more teaching force, so that the head of the department can have more time for planning, research and study. The colored people throughout the world are beginning to demand industrial education in a way that they have never done before. All of our industrial departments have been full, and many students refused for lack of room.

A large number of other schools and individuals are applying to this institution for information that will assist them in starting or improving an industrial department, and this furnishes another reason why everything at Tuskegee should be done in the best manner. In a word, an increasing number of institutions are using us as their model.

The Bible Training School, founded by Miss Olivia E. P. Stokes, of New York, about eighteen months ago, is meeting with very satisfactory success. The enrollment for the present year is forty-three, consisting mainly of ministers or those intending to be ministers. Perhaps the most interesting and unique feature of the Bible Training School is the fact that theology in the usual sense is not taught, and the question of denomination is wholly ignored. The

students, as a rule, are about equally divided between Baptists and Methodists, but other denominations are also represented.

The teaching as far as possible is also confined to the simple truths of the English Bible. Special stress is laid upon having the students receive practical training in applied religion, especially in its relations to the industrial and moral needs of the masses of the colored people in the "Black Belt." The simple presentation of the abstract truths of the Bible from the pulpit is not all that the masses of the colored people need. Not much religion can exist in a one-room cabin and in an empty stomach. The prospects now are that the attendance in this department will be greatly increased next year.

This institution perhaps never did a wiser or more helpful thing than when it inaugurated what is known all over the country as the "Tuskegee Negro Conference," which has now held three meetings, the objects of which have been the bringing together for quiet conference, not the politicians, but the representatives of the hard-working farmers, mechanics, teachers and ministers, to find out the actual condition of the race industrially, educationally, morally and religiously, and to suggest remedies for present evils. The conference devotes itself, not to the discussion of wrongs perpetrated upon the race, but to the race's opportunities to better their condition. The good these conferences are doing is very apparent.

Some of the most urgent needs of the school at present are closer attention to the improvement in matters that concern the nicer and smaller details of the work in every respect; also during the coming school year much attention should be given to making the literary and normal work more thorough and effective.

A building to contain sleeping rooms for young men and recitation rooms are badly needed; also a chapel that can be used for large gatherings. Greater efforts should be put forth in the future in securing an endowment fund upon which the school can rely in a large measure for its income.

May 30, 1894.

BOOKER T. WASHINGTON,

Principal.

MISS LUCY LANEY

AMONG the colored female educators of the South, the subject of our sketch stands pre-eminently first. In speaking of her, Rev. George C. Lowe, of Charleston, S. C., says: "Miss Laney is a graduate of Atlanta University, and has taught school for a number of years in various places in Georgia. She left Savannah in 1886 where she was receiving a salary of \$400 per year, and went to Augusta for the purpose of establishing an industrial boarding school, without the promise of aid from anyone. She rented a large house, became responsible for the support of teachers and the boarding department and began work. The first year her school enrolled 140 pupils; the second, 250, and it has steadily increased in numbers, power, and influence." This school is under the auspices of the Presbyterian Church, but is open to all who will comply with the rules and regulations. A few years ago a benevolent Northern lady gave her \$10,000 with which a site was purchased in a desirable locality and a handsome five-story brick building was erected, and four years after it was founded Miss Laney transferred her school to this handsome edifice. We are not surprised at the success with which Miss Laney is meeting since she has associated with her such competent assistants as Miss M. C. Jackson, Miss Irene Smallwood, and Mrs. Mary R. Phelps. Miss Laney is a model for her numerous pupils in everything that the word implies. The "Palmetto Poet," Dr. George C. Rowe, puts it this way:

Not on the height of Bunker Hill
Nor Concord's battle ground,
Nor on the field of Vicksburg, will
Our heroine be found.

Not in the annals of the wars
That history records;
Not in sayings 'neath the stripes and stars
Shall we hear her thrilling words!

But where the ranks of the coming men
And women may be found,
With books and slates and ready pen,
Lo, there is her battle ground!

Not where the din and conflict reach—
Nor hideous bugle toot,
But where the patient teachers teach
Ideas how to shoot!

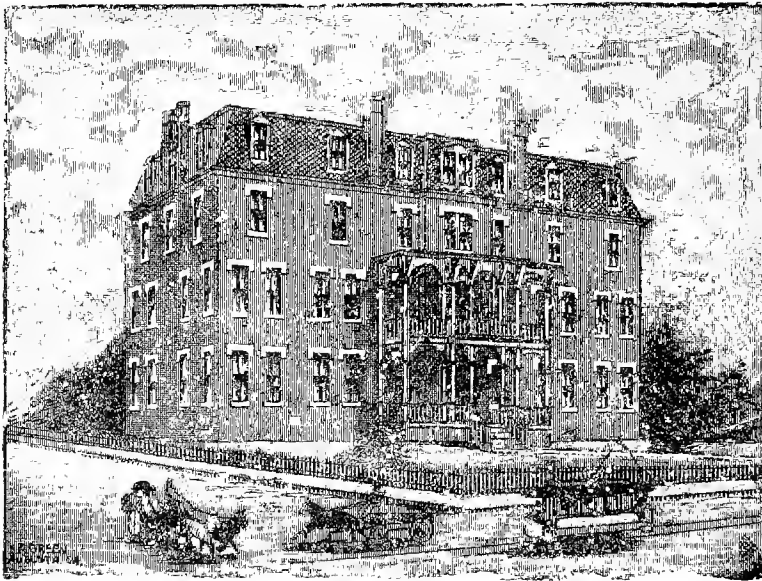
To reach the top her mind was bent;
Patience and faith her rule;
To-day she sits as President
Of Haines Industrial School!

Among the women of our race
We know of few, if any,
Who fill a nobler, worthier place—
Thou earnest Lucy Laney.



Haines Normal and Industrial Institute.

A VERY significant mission school in the South is that one located at Augusta, Georgia, and known as the Haines Normal and Industrial Institute. It is the life and effort of a young Negro woman, Miss Lucy C. Laney, who when very young conceived the idea of founding a school for the uplifting of Negro women. The idea was too noble to perish. Upon her own responsibility the school was founded in 1886 in rented buildings. Four years afterward the work was transferred to a handsome, spacious, five-story brick building.



HAINES NORMAL AND INDUSTRIAL INSTITUTE.

In that building together with a smaller wooden building are taught sewing, printing, and laundry work. The first story of the brick building contains a very large engine used for heating the different recitation rooms and the building in general. The second story consists of a very large assembly room, reception room, dining room, kitchen, music room, and two recitation rooms. The third story has

six recitation rooms, one music room, library, cloak room and Miss Laney's office. The fourth and fifth stories are rooms neatly furnished and sufficient to accommodate about sixty young ladies, aside from the two bath rooms and reception room. There are small cottages used as dormitories for the young men.

There are two departments of this school, viz.: A normal and college preparatory. The normal prepares the students for teachers and to fill the many openings for our young people. The college preparatory course fits those wishing a higher education to enter college. Sometimes the young men leaving Haines and going to Princeton, Harvard and Lincoln Universities, etc., on examination make the junior college course, so thorough is the training given in this Institution.

We feel that we would do Haines an injustice not to mention the special training class for teachers presided over by Miss M. C. Jackson, the assistant principal of Haines. Those wishing a thorough knowledge of "theory and practice" and all or most of the new methods of teaching the young idea how to "shoot," will find themselves greatly benefitted by becoming members of Miss Jackson's training class. There is also a class for training nurses for the sick. How important it is to know how to care for the sick; many die because of ignorant nurses. I would that all Institutions had departments for training nurses. Some of the young women after having finished a course in the training class, nurse in private families for very good salaries, others attend in hospitals as matrons, etc.

One of the recent features of the Haines school is the establishment of the Kindergarten department, which is so ably presided over by Miss Irene Smallwood, a graduate of the Kindergarten Training School in Buffalo, New York. In this school little children from three to six years old are taken and put through a thorough and practical drill in many things which train the intellect, direct the imagination, and tend to make the little ones skilled in the use of their hands. They sew, learn to call things by their names, learn to distinguish colors, and in a hundred things do they receive a training that is indispensable to them when they enter the school room proper.

Haines' School is under the auspices of the Northern Presbyterian Board, with Miss L. C. Laney as its principal. The average enrollment of the school has been about four hundred. This is the only Presbyterian mission school in the State of Georgia, and for that reason it is a very interesting part of the Presbyterian Church.



MRS. MARY R. PHELPS.
Augusta, Ga.

MARY R. PHELPS.

MRS. MARY R. PHELPS is the daughter of Hilliard and Adeline Rice. She was born in Union County, South Carolina. She could read when but four years old, at the age of five she entered the public school. She had a wonderful memory, could recite from memory every dialogue, every piece of poetry, and every page of importance in her school books. When only thirteen years old she was asked to take charge of a large school. With her parents' consent she accepted, was examined and received a teacher's certificate and taught the fall and winter term of said school. Her parents noting her improvement and aptness, notwithstanding her limited advantages, determined to have her educated. They sent her to Benedict Institute, Columbia, S. C., where she remained one term, making one hundred in her examinations. During that vacation she taught as usual, and the term of 1881-2 she entered Scotia Seminary, Concord, N. C., where she completed both courses, graduating from the higher course in 1885. While attending Scotia she was noted for her high style of writing, and for her worthiness received a two years' scholarship in Scotia Seminary. After graduating she was principal of the public schools at Glenn Springs, S. C., three years.

In 1890 she resigned at Glenn Springs to accept a position in the Graded School, of Rome, Ga., where she taught a part of two terms. For the term of 1890-91 she was elected Assistant Principal of the Eddy School, Milledgeville, Ga. On the 25th of October, 1891, she was married to John L. Phelps, of Milledgeville, Ga., at her home, Helena, S. C. In 1893 she was elected Assistant Principal of Cleveland Academy, Helena, S. C., and resigned before the term closed to accept a position in Haines Institute, Augusta, Ga. Aside from these named schools she has taught school in Newberry, Chester, Union, Lexington, Laurens, and Spartanburg, Counties, South Carolina, and Gordon County, Georgia. She has taught more than a thousand children from the age of thirteen to the present. Mrs. Phelps is also a great Sunday school worker. She spends her vacations in the rural districts teaching the country boy and girl, and on Sunday you will find her gathering the children into the Sunday school. If

the community has none she will organize a Sunday school. The women in the country look forward with eagerness to her coming for she assists in whatever they do, especially in dressmaking. She has written articles for several papers and some of her friends have urged her to write, but she holds to what she feels is her peculiar calling, that is, the school room.

“The Responsibility of Women as Teachers.”

BY MRS. MARY RICE PHELPS.

I HAVE a nature somewhat poetic, and might try to please you with simile, metaphor or trope, but the simplest way of saying things is best. To show you the importance of our subject, we would smite you with the wand of imagination and lead you through “Eden” of old to behold man as he languished, surrounded with all the beauties of nature, in a garden of variegated grandeur, till one more perfect came to bless his home in Paradise. Or we might wander with you through ancient days, in the dark ages of the world’s history, and there, among the musty volumes of other ages, the dusty archives of long forgotten generations, read of woman’s worth from one parchment, and on another behold the world’s wretchedness while she is excluded from society. She was bound by fetters of corruption to endure that which was degrading in itself. Yet we find a sense of pure principle and noble purpose found wherever she is found.

In the dawn of the Christian era she threw off the manacle which society had placed upon her and rose, step by step, from one degree of usefulness to another, filling almost every honorable position, till she comes forth as man’s equal and companion. We wish to speak briefly of her responsibilities and the preparation necessary to meet them, trusting that we may say something or suggest some thought that will help the young women of our race to place more value upon opportunities, and to more thoroughly and thoughtfully prepare themselves for the great work of moulding a more perfect negro race. There are manifold reasons to pause on the threshold of womanhood and ask ourselves: “What is the responsibility of women?” If we

ask this question it is because it is grave; because society asks it; because we have a responsibility. This in itself is significant.

The first and most important question with every woman should be: "What did God mean for me to do? Am I preparing myself to meet the demands of my people? Am I equipping myself with the elements that make a true woman?" She who seeks to make herself what God intends her to be is sure of success. Woman's responsibility as teacher is great, grand and awful. Great and grand because of the material used; the thoughtfulness and discretion with which she must labor to make a success. The combined influences, the steadfast purposes, patience and several dispositions that constitute the true man and woman must be so simplified and so developed as to appear so desirable that they will in time become a part of those taught. The responsibility is awful because of the results that will follow. Have you ever thought what a fearful thing it is to shape a character for future usefulness, and instil right principles in an immortal soul?

The field is vast; more than eight millions of negroes in America; the majority to be taught loyalty to one another, and what it is to be true men and women; for the time may not be far distant when they will be called to fill positions of trust. Who can tell what event will begin a new epoch in the history of our country? Who can tell when the balance of power will be equally weighed among American citizens, and the sons of Ham will be a power? We have everything to hope for, though we sometimes murmur and think that stern Justice takes his nap unusually long. So long, until we have cried in our inmost souls, "How long, O Lord, how long?" But this is deviating from our subject.

To what extent does woman teach, and where does her tutorage begin? Every woman is a teacher, whether she be worthy or unworthy; whether educated or ignorant. In the home circle, and around the fireside, her teaching begins with the first dawn of intelligence. This is her inalienable right, the charter given by the Almighty hand. It is she who first points out those paths which are so full of pleasantness and peace, and directs the innocent minds to a heavenly Father. She makes her own life a daily example (we speak of the true woman) of all that is pure and ennobling. She it is who teaches those qualities that are so essential to any race or tribe of beings, morality, the cornerstone in the building up of any race; Christianity, the thread that must make the warp and woof of a prosperous people;

economy, one of the foundation stones that cannot be dispensed with.

It is woman's responsibility to teach the coming generations to live inside of their means, and to reserve extra pennies for rainy days (they will be sure to come), and secure a home for old age. How many are paid large salaries, "live high," unmindful of the future, and end their existence in the almshouse?

The time is fast approaching, so near that we can hear his footstep in the distance, when nobody will care for that class of persons who are content to live in poverty. Such have neglected opportunities, misused means and wasted time. They are content to know little, and possess less, a universal sentiment, because it is a universal experience. Woman's responsibility is great, and its importance vast, when we analyze it. She alone has the power to set at naught the monster, "ignorance," uproot "base desire," break down the barrier, prejudice, and bury the race problem under the black pall of oblivion, beyond the possibility of a resurrection. Why should they fill positions as public teachers? Why, because our educated men are needed for so many avocations that the work of teaching is left almost wholly to women.

True we have little or no part in the political arena, but that gives time for preparation and thought. Seeing the awful blunders that politicians now make will but give a clearer insight to them when it is theirs to act and to do. While they may be debarred from the ballot-box, and we cannot even offer them a clerkship after having worked manfully to acquire an education, we know of other fields. We need jewelers, machinists, engineers, lawyers, merchants, physicians and an educated ministry. We need leaders, not only in politics, but in the pulpits, in the pews and everywhere.

Thirty years have passed since we were liberated from a condition of servitude and extreme degradation to enjoy the rights and privileges as citizens of America. We have waited and looked for a leader these thirty years with such anxiety as did our ancestors two hundred and fifty years ago for the glorious light of freedom. It came. So will a leader. Woman's work in the world is great and multifarious. It is a work which she alone can do. We do not mean to compare her with a man, but compare woman with woman. Judge of what I can do by what I have done; of what women can do by what they have done. She can inspire when man fails. 'Tis hers to uplift, purify and adorn. What great cause of the world has brought about the desired result without woman's help? She did not bring

down the lightning and connect electricity with thought, that different countries could talk to each other; but what did not the Reformation owe to the clear, womanly insight of Catherine Von Bora? Does not American independence owe much to the courage and steadfast resolution of the women of the Revolution?

She did not soar on telescopic wings and poise on ethereal pinions amid the fiery planets of the blue canopy to make a catalogue of the stars and discover the laws that govern them, and "unlock their complicated movements;" but we find her shaping character and moulding the minds that sway the government of our country. What does not missions owe to the Christian women of our country? It holds true that

"Warriors and statesmen have their meed of praise;
And what they suffer men record;
But the long sacrifice of woman's day
Passes without a thought, a word of praise."

'Tis woman's responsibility to teach the young men what it is to be true men; what it is to be a loyal man; "a man" in every sense of the word. To teach the young woman to be womanly; that it is honorable to work; that fashionable and frivolous women who live only in self-indulgence and to have a "good time" are a dead weight upon their parents and a blot in society. In the age of chivalry and knight-hood the laws of human nature were expressed when the crowning of the victor was assigned to woman's hand. As on the knightly fields, so it is on the great battle-fields of life, contestants and combatants are animated and encouraged by woman's approval and cheering words. If you fail, young women, to use this power, you fail positively, not negatively; so fail that you will drag down instead of elevating. This power is yours, and you cannot change it. It belongs to you as women.

Catherine de Medici urged and Protestantism died in France. The women of Rome became dissolute, and the Romans were conquered by the barbarians from the North. Esther pleads, and a doomed nation is rescued. Abigail intercedes, and her household is spared. She teaches the king to think of the folly of rashness. Young women, if you are weak, wicked and worldly, men will follow you as if you were pure. They will seek you, learn of your wicked ways and follow you, even to destruction and death. Knowing these things, equip yourselves with all that make a true and noble woman.

If you have never been a factor in the upbuilding of your race,

count up the cost and begin to do your part. If you have never thought of race pride, think now. Not only think, but act well your part. Without the ennobling power of the woman we can never be a great and noble race. If young men aspire to reach the highest pinnacles of fame, they rise but to fall lower, unless the women are pure and will demand respect. Learn to resent insults, young women. Learn to respect and defend the women of our race, young men.

I would that I had a thousand tongues, and every tongue a thousand voices, and every voice a thousand echoes that could reach from America to the utmost parts of Africa, and I would speak in loudest tone, with animating voice to every negro woman, and bid her take up woman's responsibility, come together and begin to act, begin to do, and exert their power in the right direction, and the world will feel it. Not as it would feel an earthquake shock, but as the globe feels that grand cohesive power which cements its heterogeneous masses and binds them in one harmonious band.

REV GEORGE WYLIE CLINTON, A.M.

EDITOR OF THE "STAR OF ZION," THE OFFICIAL ORGAN OF THE
AFRICAN METHODIST EPISCOPAL ZION CHURCH.

THE subject of this sketch was born in Lancaster County, South Carolina, March 28, 1859. His father having died when he was but two years old, he was brought up in the home of his grandparents, with whom he and his mother lived until he was sixteen years old. He received the training of the common schools of Lancaster County and entered the senior class of the preparatory department of the South Carolina University, an institution which has sent out some of the first men of the South, in both the civil and the ecclesiastical spheres. He remained in the South Carolina University until he had completed his sophomore year in the classical department. This was the year 1876 when Wade Hampton was elected by the Democratic party Governor of South Carolina, and as a consequence colored students were compelled to withdraw from

the university. His education being thus suddenly broken off he returned home, assisted his mother and grandmother in harvesting the crop of that year, and then began his career as a teacher in the public schools of his native State. It may be observed here that young Clinton was very much devoted to his mother, and that this devotion was largely the natural result of the pious training which she had given him. The death of his father when he was so young necessarily brought him more fully under the care and training of his mother and more constantly into her association. Without any disparagement to fathers, may not such a situation together with the fact that the boy must more largely rely on himself, explain the advancement and success of many a young man?



REV. GEORGE WYLIE CLINTON, D.D.,

Salisbury, N. C.

While at home young Clinton was appointed to the position of clerk in the office of C. P. Pelham, Auditor of Lancaster County, and remained in this position till called to larger fields as a teacher of his

race. One incident in connection with his experience in this office deserves special mention, because of its suggestion of the guidance of the unseen hand of Providence. In connection with his other duties he began the study of law in the office of two leading Democratic lawyers of Lancaster, and, as it was recommended by Blackstone, he undertook a close and earnest reading of the Bible. His interest in the Bible soon outgrew his interest in Blackstone and Kent; and, having believed on Him who saves to the uttermost, he abandoned law as a profession and was licensed to preach on February 14, 1879. This was the turning point in his life. He continued preaching and teaching until November, 1891, when he joined the South Carolina Conference of the A. M. E. Zion Church, and forsook all and followed Him.

From this time on Rev. Mr. Clinton's history is a part of the history of his church in South Carolina and in the nation as a preacher and religious teacher with both tongue and pen. His first appointment as an itinerant preacher was near Chester, S. C. He resided in the town and in order to complete his college course connected himself with Brainard Institute, a high grade institution located there. This was another characteristic and significant step. He must complete the foundation upon which he proposed to build the education of a lifetime.

While studying in this institution he so commended himself as an earnest and successful student that he was given by Rev. Samuel Loomis, A.M., the principal, a position as teacher which afforded some remuneration and at the same time permitted him to carry out his resolution to complete his college course. He graduated with high rank, and entered more regularly upon the work of the itinerant ministry in his conference. He continued in this capacity seven years when he was transferred by Bishop S. T. Jones, D.D., to the Allegheny Conference to take the difficult appointment of John Wesley Church, Pittsburgh, Pa., perhaps the most important appointment west of New York. In this appointment he followed one of the most experienced and successful men in the entire connection and one who, it was thought, had carried "John Wesley" to its high-water mark. But our subject made a new mark for her, and gave her a record and standing which alike astonished and delighted the membership and the chief pastors under whom he labored.

The proof of the success of his management of this church was given in the manner in which it entertained the great General Con-

ference of 1892. This appointment may be considered to mark the end of the first stage of Rev. Mr. Clinton's career as a rising young divine of his church.

Before proceeding to review the second stage of his career, it would be proper to remark that during almost the entire period of Rev. Mr. Clinton's itinerancy in the South Carolina Conference he was without question the leading man of the conference, confessedly the standard by which the best material of the conference was gauged. He was a sort of standing secretary of the conference and perpetual compiler and publisher of the minutes. This distinction was due in no sense to an inclination to favoritism on the part of the conference. He won it by his merit as an accurate, painstaking, scholarly worker, and nobody thought of anything else than that this business of the conference was in his hands. When he was transferred he was conference steward or connectional treasurer of the conference, showing that his colleagues saw in him not only scholarship but sound business methods and unwavering integrity. These characteristics of Rev. Mr. Clinton had already opened up to him the columns of the leading papers of his State, like the *Charleston News and Courier*, the *Charleston Sun*, the *Century*, the *Union Times*, and the *Landcaster Ledger*, and all the colored journals sought him.

His contributions to these periodicals always furnished evidence of thought, literary taste and scholarship. Editor Clinton's popularity in his conference and his influence in his State were the means by which the writer first came to a knowledge of his usefulness and prospects.

Returning now to the beginning of the second stage of his career, we find him the accomplished, eloquent and popular pastor of John Wesley Church, Pittsburgh, Pa. From this time on South Carolina can claim him only in common with other portions of the great church of which he has now become a leading figure. Even before he left South Carolina, as a representative of his conference in the General Conferences at New York and New Bern, N. C., his merits were acknowledged by the general church in his being chosen assistant secretary at both these conferences; and at the latter he was also created one of the commissioners of the A. M. E. Zion Church to confer with similar representatives of the C. M. E. Church on Organic Union. But along with his appointment to Pittsburgh, the church urges consideration of him as a suitable man to succeed Hon. John C. Dancey as editor of the church organ, the *Star of Zion*.

Rev. Mr. Clinton had long ago demonstrated his right to such consideration by his luminous contributions to the papers above referred to as well as to the *Star of Zion*, and in Pittsburgh as editor of the *Afro-American Spokesman*, to which position he was chosen by the colored ministers of Western Pennsylvania of all denominations, he proved beyond a doubt that he had talent and calling in that direction. But he gives further and conclusive demonstration of his fitness for the position that was evidently looming up for him by projecting, founding and running the *A. M. E. Zion Church Quarterly*. This effort showed not only his genius for organization but his ability to manage successfully a large and important literary venture. He ran the *Quarterly* on his own resources for two years and then turned it over to the General Conference in Pittsburgh without a cent of cost to the connection. The *Quarterly* is now one of the established institutions of the church, and if Editor Clinton had originated and established no other great enterprise this would be sufficient to give him perpetual fame in the church. But brilliant and creditable as is this effort of his it is only the door by which he enters into larger avenues of usefulness to his church and his race. At the General Conference in Pittsburgh in 1892, he was elected by a good majority to the place of editor of the *Star of Zion*, his church organ. He was by this choice elevated to one of the most responsible and distinguished positions in his church—a position of honor and one matched only by the Presidency of Livingston College in its requirements for scholarship, broad culture and sound judgment as a good business man and high executive officer of the connection.

Editor Clinton's genius to originate is powerfully evidenced also by the following fact: In February 1893 while attending the Florida Conference, he conceived the idea, and planned its execution, which has culminated in the Varrick Memorial Hall and Publishing House of the A. M. E. Zion Church in Charlotte, N. C. He presented his plan to the Board of Bishops in its semi-annual session in Birmingham in March, 1893, and the fruit thereof will be the connection's great plant at Charlotte, N. C., which in its development will undoubtedly become an honor to the mind that conceived as well as to the church which carries it to success.

By way of incident, but a very significant incident, it may be remarked that it was Editor Clinton who proposed the organization of our Sunday School Union and who headed the committee that formulated the plan for carrying out the organization. Editor Clinton has

been progressive not only in the sense that contemplates personal advancement, but he has also manifested a noteworthy philanthropy and public spirit. As an evidence of his philanthropic spirit it may be related that he has assisted seven students through Livingston College, some of whom have gone forward to advanced scholarship and have already achieved considerable success in the professional walks of life. His public spirit was signally illustrated by the brave and courageous part which he took in the famous Flemon-Yeddell case. His earnest and untiring efforts to secure to Flemon justice and his perilous trip to Western South Carolina during the trial were no small part of the means which brought about the acquittal of Flemon.

No sketch of Editor Clinton would be complete that did not include some reference to his relation as husband and to the influence of his wife on his young manhood. At the early age of twenty-one he married Miss E. J. Peay, of Rock Hill, S. C., who was also a student at Brainard Institute, the *alma mater* of her husband. This was a most happy union and it is but just to say that Mrs. Clinton was a large factor in the rapid progress and advancement of her husband. The writer was an eye witness of the halo of grace and gentle inspiration which her presence cast around the home of which she was the center. But alas! As the bud fadeth in the time of its sweetest fragrance her soul eluded the grasp of time and was transplanted to the great beyond where it fadeth not for evermore.

The memory of the General Conference of 1892 becomes poignant only in the vividness of this other precious memory, but its poignancy becomes soothing when we remember what sister Clinton illustrated in her life and won in her death. But the picture must be changed for the final view. Editor Clinton's life has been hallowed in her taking away and his consecration is only increased. He is moving on to brighter goals of success. He is now bending all his energies toward making "The Star of Zion" thoroughly worthy of the great organization which it represents. He is a fair specimen of Zion's coming men, and is making a conspicuous record not only for himself but for his church. One of the proofs in point is the invitation extended to him by Principal Washington, of Tuskegee (Ala.) Institute, to deliver a series of lectures on the Bible in his institution. He is thus chosen as the representative of his church, to do this service calling for theological learning and a wide acquaintance with letters. It will be according to his custom to fill this engage-

ment with credit to himself and profit to his hearers. He is characterized by a lucidness of speech and a forcefulness of utterance which mark for him a towering place among the leaders of his church as a preacher and public speaker, and his logical and earnest style together with his sterling integrity guarantees to him no decline in his ascent of the higher heights of Zion.

HON. H. C. SMITH.

[For eleven years editor and proprietor of the "Cleveland Gazette," and a member of the Ohio Legislature.]

BY PROF. W. S. SCARBOROUGH.

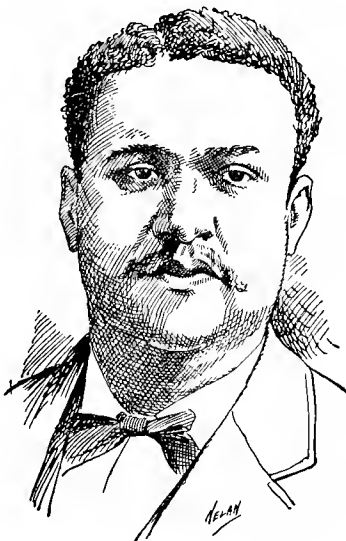
THE well known subject of this sketch was born in Clarksburg, West Virginia, on the 28th of January, 1863. He was taken to Cleveland, his present home, in 1865. Here he attended the schools of the city from an early age, finishing in 1882. During the next year he devoted his entire time to the study of band and orchestral music. In this he also reached distinction. The same desire to rise above mediocrity and thereby demand respect for himself and race because of his fitness and thorough preparation for the work of life, took possession of him here as in his earlier life. He lost no time, but continued to plod upward. The result is, that as a young man of scholarly attainments, of comprehensive views, as a journalist and musician—especially a cornetist—he stands to-day *facile princeps* among the first colored citizens in the State of Ohio.

In addition to his editorial duties, for years Mr. Smith was leader and musical director of the famous Excelsior Cornet Band, of Cleveland, Ohio. His compositions have found ready sale, especially his song and chorus, "Be True, Bright Eyes," now known throughout the country.

In August, 1883, H. C. Smith, with three other gentlemen, launched the *Cleveland (Ohio) Gazette* upon the sea of journalism. Since that time, however, he has become sole owner and proprietor. This paper has proved a success, and is now by far the best colored paper published in the State of Ohio, and is one among the best edited by col-

ored journalists in the United States. It is vigorous in tone, fearless in its defense of right, an uncompromising enemy of prejudice in all its forms, a strong advocate of equal rights to all men without distinction, and a staunch Republican in politics, with principle rather than expediency as its basis.

Mr. Smith has always wielded a fearless and able pen for right and truth. He has fought squarely in behalf of his race, demanding for it recognition wherever denied. No other proof of this is needed



HON. H. C. SMITH.

Cleveland, Ohio.

than the *Gazette* itself. The Hon. Frederick Douglass wrote: "In the midst of hurried preparations for a long tour in Europe, I snatch my pen and spend a few moments to tell you how completely I sympathize with your political attitude." Then, again, he adds: "I do exhort your readers to stand by you in your effort to lead the colored citizens of Ohio to wise political action."

Though at times Mr. Smith has been severely criticised, he has never varied from what he considered his duty. He believes that the Republican party conserves the best interests of the Negro, and thereupon he becomes its able and active defender. His articles are read with both pleasure and profit, to which fact is largely due the increased and increasing circulation of the *Gazette*.

The Republican governors of Ohio are indebted to Mr. Smith about

as much as to any one journalist, colored or white, in the State. The colored members of the Ohio Assembly have always had a strong supporter in the editor of the *Gazette*. A few years ago he was appointed a Deputy State Oil Inspector, at Cleveland (the first Afro-American in the North so recognized) and held the position four years, until the election of a Democratic governor (Campbell). This appointment not only fittingly recognized the race, but the individual in the choice of one in every way qualified for the position and especially deserving of the appointment. The bond required was \$5,000. This he soon secured in the persons of three of the oldest and most respected colored citizens of Cleveland. Mr. Smith is what we might call a self-made man, as it is through his own indefatigable efforts that he has reached his present position in life.

He is the author of several pieces of music for the guitar, in addition to compositions for the voice and piano. His various public utterances rank him as an active, wide-awake observer of passing events. Broad in his views he is withal charitable, zealous and conscientious. He is, perhaps, the first colored member of a white press association in the North, and is one of the youngest of our leading editors.

H. C. Smith is one of the young men of whom we all may feel proud and from whom we may justly expect an ever increasing career of honor and usefulness. His election to the Ohio Legislature at the election held November 7, 1893, by a majority of over 8,000 over his Democratic opponent (white) in a county (Cuyahoga) which polls over 40,000 Republican votes (about 2,000 being those of Afro-Americans), is indeed a fitting recognition of Mr. Smith's ability and worth as a man.

In order to secure the nomination, he had to contest with a very popular white Republican who had served in the preceding assembly. Nominations are made in Cuyahoga County under what is termed "the popular vote plan." That is, Republicans go to the polls on the day of the primaries and vote direct to nominate as all voters do to elect on election day. The same care is taken by the Board of Elections with the vote of the primaries as with the election day vote. The following from the Indianapolis (Ind.) *Freeman*, is pertinent.

"When the voters of 'Old Cuyahoga, in Ohio, were casting about for a representative to send to the legislature, the *Freeman* shied its castor in the ring for Editor Smith, of the *Gazette*, as a proper and fit

person to be selected for the honor. Mr. Smith received the nomination and was triumphantly elected, and his record as he has made it up to this time has amply vindicated the choice and judgment of his constituents. Mr. Smith has quickly and easily taken first place among the three Afro-American representatives selected by the voters of the Buckeye State to assist in making laws, and is in fact one of the few marked and growing young members who have succeeded in making themselves noticed and esteemed for the merit and value of their work. A few days since the colored citizens of Oberlin held a mass meeting, at which the following resolution was reported and adopted:

Resolved, That we do most heartily commend Hon. H. C. Smith, our representative in the Ohio Legislature, for the manly stand in behalf of equal rights for all citizens of Ohio he has taken.

THOMAS JENNY, *Chairman*.

GEO. W. M. LUCAS, *Secretary*.

His bill against lynching drawn upon lines suggested by Judge Albion W. Tourgee, attracted even more attention than the Civil Rights bill he had passed. Mr. Smith did good work for his white constituents also which they thoroughly appreciate. His term expires November 7, 1895. It is customary to elect members for a second term who make a good record. There is no doubt of his re-nomination and re-election should he desire it. Two of Cuyahoga's eight legislators are Afro-Americans. Our lives are measured by what we accomplish and not by "paltry years of existence."

Shall I Take a Paper?

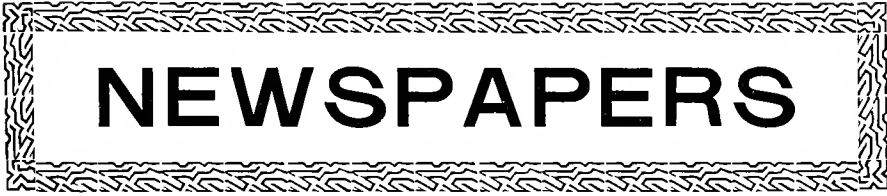
AT this season of the year, when publishers are making special offers to the reading public, we are all debating the mental fare with which we shall spread our table in 1895. We ought to have first a good church paper thoroughly representative of our denomination.

The Methodist ought to have the *South-Western Advocate*, published at New Orleans; the African Methodist ought to have the *Christian Recorder*, published at Philadelphia; the Congregationalist ought to have *The Congregationalist*, published at Boston, or the *The Advance*, published at Chicago, and so on for the Baptists, Episcopalians,

Evangelists and other denominations among us. Each home ought to have its church paper. Next to that stands some good clean helpful race journal. Get one, in the columns of which the editors are seeking to help the race up, and not working to pull it down. When you subscribe for a race journal get one in which the editors display not pessimistic, but optimistic views of the race.

It will be well to remember that it takes brains to edit a newspaper, and men who have not been trained to think are hardly men to be entrusted with the perilous task of giving direction to public opinion. The editorial chair requires more than that culture gotten from the reading of newspapers. The editor who is sending out week by week his paper into the world ought to be able to grapple with the problems of the day and think them through. There is too much guessing on the grave social problems of the day by editors. Riots and mobs are the result of false teaching, both on the part of the hot-headed anarchists and incompetent editors who are not anarchists. In selecting your race journal for the next year find one whose editorial columns show moderation, and one which is not always squared off with a chip on its shoulder daring someone to knock it off. The paper which busies itself with fighting its contemporaries cannot be of very much help to you. When you raise the question about taking a race journal remember there are two reasons especially to be remembered why you should. The first is a duty you owe to yourself to keep up with the movements among your own people. Second, you owe it to the race to support laudable enterprises which look to the betterment of the race. Let us remember, too, that the press, the pulpit and the platform have been the great liberators of the nations. In this land of ours we need the influence of all of these to plead our cause up and down the length of our land. Put some good race weekly on your list for 1895.—*Cleveland (Ohio) Gazette*.



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The following is a list of newspapers and magazines edited and published by and for Afro-Americans. Alphabetically arranged by States:

ALABAMA.

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|----|------------|-----------------------|----------|
| 1 | Birmingham | Harrison's Pet | Weekly. |
| 2 | " | Wide Awake | " |
| 3 | " | Southern Broadaxe | " |
| 4 | Eutaw | Weekly Blade | " |
| 5 | Huntsville | Huntsville Gazette | " |
| 6 | " | Huntsville Journal | " |
| 7 | " | Southern Freeman | " |
| 8 | " | The Independent | " |
| 9 | Lovan | The Eagle | " |
| 10 | Mobile | Southern Watchman | " |
| 11 | " | Ferret Journal | " |
| 12 | " | Weekly Sentinel | " |
| 13 | " | West Alabama Advocate | " |
| 14 | Montgomery | The Argus | " |
| 15 | " | Baptist Leader | " |
| 16 | " | Odd Fellow's Journal | Monthly. |
| 17 | Opelika | The People's Choice | Weekly. |
| 18 | Selma | Student's Voice | " |
| 19 | Tuskegee | The Tuskegee Student | Monthly. |

ARKANSAS.

- | | | | |
|----|-------------|----------------------|---------|
| 20 | Fort Smith | The Post | Weekly. |
| 21 | Helena | Helena Progress | " |
| 22 | Little Rock | Arkansas Dispatch | " |
| 23 | " | Baptist Vanguard | " |
| 24 | Osceola | Afro-American Leader | " |
| 25 | Pine Bluff | The Echo | " |

CALIFORNIA.

- | | | | |
|----|-------------|----------------|---|
| 26 | Los Angeles | The Vindicator | " |
| 27 | " | The Eagle | " |

28	Los Angeles	The Hustler	Weekly.
29	"	Weekly Examiner	"
30	San Francisco	The Elevator	"
31	"	Western Outlook	"

COLORADO.

32	Colorado Springs	Western Enterprise	"
33	Denver	Exponent	"
34	"	Denver Statesman	"
35	Pueblo	Pueblo Times	"

CONNECTICUT.

36	New Haven	Zion's Trumpet	"
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DELAWARE.

37	Wilmington	Twilight	"
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DISTRICT OF COLUMBIA.

38	Washington	The Bee	"
39	"	The Colored American	"
40	"	The Globe	Daily.
41	"	The Pilot	Weekly.
42	"	Woman's Tribune	"
43	"	National Baptist Messenger	Quarterly.
44	"	The Zion Methodist	Weekly.

FLORIDA.

45	Gainesville	Florida Sentinel	"
46	Live Oak	Florida Baptist	"
47	Jacksonville	Southern Courier	"
48	"	The Daily American	Daily.
49	"	The Advocate	Weekly.
50	Winter Park	Winter Park Advocate	"

GEORGIA.

51	Athens	The Clipper	"
52	Albany	The Dispatch	"
53	Americus	People's Messenger	"
54	Atlanta	The People's Advocate	"
55	"	Voice of Missions	Monthly.
56	"	The Georgia Speaker	"
57	"	Spellman Messenger	"
58	"	Hope Spellman Seminary	"
59	"	Atlanta Times	Weekly.
60	"	Southern Appeal	"
61	Augusta	Georgia Baptist	"
62	"	Augusta Sentinel	"
63	"	Methodist Union	"
64	"	The Haines Journal	Monthly.
65	Blakely	The Mouthpiece	Weekly.
66	Brunswick	The Gleaner	"

67	Cartersville	The Negro Educational Journal	Monthly.
68	Dalton	Dalton Argus	Weekly.
69	Eastman	Negro Exponent	"
70	Rome	Baptist Banner	"
71	"	People's Journal	"
72	"	The Woman's World	Semi-Monthly
73	Savannah	Labor Union	Weekly.
74	"	Recorder	"
75	"	Tribune	"
76	Valdosta	Black and White	"

ILLINOIS.

77	Chicago	A. M. E. Record	"
78	"	Appeal	"
79	"	Bee	"
80	"	Brotherhood	"
81	"	Chicago Legal News	"
82	"	Chicago Standard	"
83	"	Chicago Clipper	"
84	"	Church Organ	"
85	"	Conservator	"
86	"	Christian Science	Monthly.
87	"	Free Speech	Weekly.
88	Peoria	The Negro Problem	"
89	Springfield	State Capital	"

INDIANA.

90	Indianapolis	The Freeman	"
91	"	The World	"
92	Terre Haute	Afro-American Journal	"

INDIAN TERRITORY.

93	Lee Creek Nation	Weekly Sun	"
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IOWA.

94	Des Moines	The Avalanche	"
95	"	The Bystander	"

KANSAS.

96	Atchison	The Blade	"
97	Coffeeville	Afro-American Advocate	"
98	"	Kansas Blackman	"
99	Kansas City	American Citizen	"
100	Leavenworth	Leavenworth Herald	"
101	Parsons	Weekly Blade	"
102	Topeka	The Call	"
103	"	State Ledger	"
104	Wichita	National Baptist World	"

KENTUCKY.

105	Hopkinsville	Indicator	Weekly.
106	Henderson	Gleaner	"
107	Lexington	The Standard	"
108	Louisville	American Baptist	"
109	"	National Baptist Messenger	Quarterly.
110	"	Ohio Falls	Weekly.
111	"	Zion's Banner	"

LOUISIANA.

112	New Orleans	The Crescent	Monthly.
113	"	Journal of the Lodge	Weekly.
114	"	Christian Herald	"
115	"	Crusader	Daily.
116	"	People's Reporter	Monthly.
117	"	South Western Christian Advocate	Weekly.
118	"	The Ferret	"
119	"	The Monitor	"

MARYLAND.

120	Baltimore	Afro-American	Weekly.
121	"	Church Advocate	"
122	"	Prohibition Advocate	"
123	"	The Colored Harvester	"
124	Elkton	The Dawn	Monthly.
125	Marlborough	The Crusader	Weekly.

MAINE.

126	Augusta	The Wide World	Weekly.
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MASSACHUSETTS.

127	Boston	The Courant	"
128	"	Watchman	"
129	"	Advocate	"
130	"	Woman's Era	"
131	"	Woman's Journal	Monthly.
132	"	Woman's Column	"
133	"	Boston Banner	Weekly.
134	"	The Republican	"

MICHIGAN.

135	Detroit	American Catholic	"
136	"	Detroit Plaindealer	"
137	"	National Independent	"
138	"	The Beacon Light	"

MINNESOTA.

139	St. Paul	The Appeal	"
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MISSISSIPPI.

140	Columbus	New Light	Semi-Monthly
141		Baptist Reflector	Weekly.
142	Jackson	People's Defender	"
143	"	The Jackson Light	Monthly.
144	"	The Messenger	Semi-Monthly
145	Meridian	Fair Play	Weekly.
146	Natchez	The Brotherhood	"
147		The Reporter	Monthly.
148	Senatobia	The Baptist Herald	Weekly.
149	Shaw	The News	"

MISSOURI.

150	Hamilton	Baptist Standard	"
151	Kansas City	Future State	"
152	"	Gate City Press	"
153	" "	The American Citizen	"
154	" "	Kansas City Messenger	"
155	Independence	The International	Monthly.
156	Moberly	Christian Recorder	Weekly.
157	"	Western Optic	"
158	Pine Bluff	The Echo	"
259	Sedalia	Sedalia International	Monthly.
160	"	Afro-American	Weekly.
161	St. Louis	St. Louis Advocate	"
162	"	Missionary Record	Monthly.

NEBRASKA.

163	Omaha	Progress	Weekly.
164	"	Enterprise	"
165	"	Afro-American Sentinel	"

NEW JERSEY.

166	Newark	New Jersey Trumpet	"
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NEW YORK.

167	New York	The Echo	"
168		The Age	"
169		The Examiner	"
170		Union Times	"
171		National Temperance Advocate	"
172	"	Home Mission	Monthly.
173	Brooklyn	National Monitor	Weekly.
174	Buffalo	The Basis	"

NORTH CAROLINA.

175	Charlotte	Afro-American Press	"
176	"	The Messenger	"
177	"	Baptist Pilot	Monthly.
178	Raleigh	The Gazette	Weekly.
179	"	North Carolina Sun	"

180	Readsville.	Baptist Headlight	Weekly.
181	Salisbury	Star of Zion	"
182	"	Livingston	Monthly.
183	Winston.	The Student.	"
184	Wilmington	A. M. E. Zion	Quarterly.
185	"	The Afro-American Presbyterian	Weekly.

OHIO.

186	Albany.	The Diadem.	"
187	Cleveland	The Gazette.	"
188		Ringwood Journal of Fashion	Monthly.
189		Voice of the People	Weekly.
190	Cincinnati	American Catholic Tribune.	Monthly.
191		Journal and Messenger	Weekly.
192	"	The Race Problem.	"
193	"	Old Hughes.	Monthly.
194	Ringwood	American Journal	"
195	Springfield.	The Beacon.	Weekly.
196	Toledo	Afro-American Standard	

OKLAHOMA.

197	Langston City	The Herald	"
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PENNSYLVANIA.

198	Philadelphia	The Christian Banner	"
199	"	Astonisher	"
200	"	The Speck.	"
201		The Christian Recorder	"
202		Independent Advocate.	"
203		Masonic Herald	"
204	"	Weekly Tribune.	"
205	"	Standard Echo	"
206	"	A. M. E. Church Review	Quarterly.
207	Pittsburg	The Spokesman	Weekly.
208	"	The Broadaxe	"

RHODE ISLAND.

209	Providence	New England Torch Light	"
210	"	The Sun.	"

SOUTH CAROLINA.

211	Aikin Court House	Little Observer.	Semi-Monthly
212	Beaufort	New South	Weekly.
213	Bennettsville.	Pee Dee Educator.	Semi-Monthly
214	Brunson.	Haupton County Elevator.	Weekly.
215	Charleston	Enquirer	"
216		Messenger.	"
217	Chester	South Carolina Herald.	"
218	Columbia.	People's Recorder.	"
219	Florence	Baptist Herald.	Semi-Monthly
220	Valcise	South Carolina Tribune	Weekly.

TENNESSEE.

221	Athens	Watchman	Weekly.
222	Clarksville	Montgomery Pilot	
223	Columbia	Headlight	Semi-Monthly
224	Fayetteville	Colored Presbyterian (Cumberland)	Weekly.
225	Jackson	Christian Index	
226	Knoxville	The Herald	
227	"	Negro World	
228	"	Weekly Gleaner	
229	Lebanon	The Gleaner	
230	Memphis	Head and Hand	Monthly.
231	"	Afro-American	Weekly.
232	"	The Baptist Messenger	
233	"	The Christian Herald	
234	"	The Living Way	
235	"	The Watchman	
236	Nashville	The Citizen	"
237	"	Fisk Herald	monthly.
238	"	Central Tennessee College Record	"
239	"	Tennessee Baptist	Weekly.
240	"	The Bugle Blast	
241	"	Immaculate Headlight	_____
242	"	Hope	Monthly.
243	"	The Bulletin	Weekly.

TEXAS.

244	Austin	Herald	"
245	Beaumont	Beaumont Leader	"
246	"	Weekly Advertiser	"
247	Corsicana	The Reflector	"
248	Dallas	Missionary Reporter	_____
249	"	Southern Mercury	Weekly.
250	"	The Baptist Star	
251	Fort Worth	The Item	"
252	"	The Organizer	"
253	Galveston	Freeman's Journal	"
254	"	Galveston Witness	"
255	Houston	The Texas Freeman	
256	Hearn	The Hearn Academy	Monthly.
257	Kaufman	Kaufman Pilot	Weekly.
258	Navasota	The Echo	"
259	Prairie View	State Normal	Monthly.
260	San Antonio	The Texas Globe	Weekly.
261	"	The Blade	"
262	Leguin	The New Test	"
263	Waco	The Searchlight	"

UTAH.

264	Sult Lake City	Western Recorder	"
265	"	Womens' Exponent	"

VIRGINIA.

266	Alexandria	Zion's Leader	Weekly.
267		The Christian Clipper	"
268	Boydton	Midland Express	"
269	South Boston	The Boston Banner	"
270	Birkley	Atlantic Baptist	"
271	Cappahossic	Clancester Letter	"
272	Danville	The Methodist	"
273	Graham	Headlight	"
274	Lawrenceville	Southern Messenger	Semi-Monthly
275	Lynchburg	Counselor Herald	Weekly.
276	"	The Laborer	"
277	Manchester	Manchester Weekly	"
278	Newport News	The Caret	Monthly.
279	Norfolk	The Speaker	Weekly.
280	"	The Rambler	"
281		Recorder	"
282	Petersburg	The Herald	"
283		The Recorder	"
284	"	Petersburg Lancet	"
285	"	V. N. and C. T. Gazette	"
286	"	National Pilot	Quarterly.
287	Port Royal	The Press	Weekly.
288	Richmond	The Planet	"
289	"	Southern News	"
290	"	Woman's Weekly—Virginia Reporter	"
291	"	Young Men's Friend	Monthly.
292	"	The Times	Weekly.
293	"	The State	"
294	"	The Weekly Cyclone	"
295	"	The Performer	"
296	"	Religious Herald	"
297	Roanoke	Roanoke Daily Press	Daily.
298	Suffolk	Christian Visitor	Monthly.
299	Vanna Grove	Henrico News	Weekly.

WEST VIRGINIA.

300	Martinsburg	Pioneer Press	"
301	Montgomery	The Baptist Pioneer	"
302	Parkersburg	The Freeman	"

WISCONSIN.

303	Milwaukee	Northwestern Recorder	"
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WASHINGTON.

304	Seattle	The Seattle Republican	"
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MRS. M. A. MCGURDY,

EDITOR OF THE "WOMAN'S WORLD."

IN 1852, when all England and many persons in the United States were greatly enthused and cited to action in defense of the Negroes of this country, who were being crushed and demoralized by the cruel hand of slavery as portrayed by Mrs. Harriet Beecher Stowe in her famous book known as *Uncle Tom's Cabin*, there was born to Alexander and Martha Harris, on the 10th day of August, 1852, in the little village of Carthage, Ind., a girl child who was destined to become an instrument in the hands of God for the defense of her people and the cause of temperance. I refer to the lady whose name graces the head of this article, which is a biographic sketch of her life. Mrs. M. A. McCurdy acquired the rudiments of an education in the mixed schools of Rush County, but deprived of the privilege of attending any other college, by the death of her father, nevertheless she was so determined to fit herself for usefulness that she sought diligently for knowledge obtained from books that prepared her for teaching a county school near her home, long ere she was nineteen years old. Soon after the close of her school she was wedded to J. A. Mason, and for more than eight years filled with profit and precision the worthy position of wife and mother, never failing in the meantime to embrace opportunities presented wherein she could glean knowledge necessary to fit her for the promotion of causes that honor God and elevate humanity.

During the course of time mentioned the all-wise Giver of good gifts and one who doeth all things right took to heaven her four jewels and suffered her to become deprived of her husband. Thus left to herself she became more anxious to do something to elevate humanity, and accordingly became identified with other ladies of Richmond, Ind., in the temperance cause.

In the year 1884 she became first the secretary, and in a few weeks the editress of the only temperance paper at that time in the city. Through the columns of the paper she became widely known as a staunch advocate of the temperance cause, and was the first person



MRS. M. A. MCCURDY,
Rome, Ga.

to sound the alarm of prohibition. At a public meeting held by the white people of that city, being of a philanthropic and missionary disposition, a desire to go South where the greatest good could be done for her race, seized hold of her, and through the kindness of Rev. J. M. Townsend, Bishop H. M. Turner and wife offered her a home. Therefore, on the 26th of January, 1886, she landed in Atlanta, Ga., the Gate City of the South, and became a member of the good Bishop's family, and when that learned divine caused to appear on the 25th of September, 1886, the neat journal, known as the *Southern Recorder*, she became its efficient secretary and served as editor *pro tem* of the same for at least half the time that it was the property of Bishop Turner, and was therefore styled the mother of the *Recorder* by many of its supporters. The good Bishop enjoyed frequent hearty laughs over many things said in other papers concerning the wise sayings in his paper that were thought to be his but were things said by Mrs. M. A. Mason, the secretary.

She is neither a poet nor a fiction writer, but is indeed a ready writer upon subjects of solid and philanthropic character, as has been seen or proven by her utterances in papers South and West. During her four years' stay in Atlanta, Ga., she built up a fine mission in it, St. James A. M. E. Church, of that city. She served as superintendent of the Sunday school in the above church for three years; visited the chain gang in the interest of the temperance cause; acted as secretary of local and county W. C. T. U., and did so much other Christian work, that when Rev. C. McCurdy, of Rome, Ga., did on the 16th of July, 1890, take her unto himself as wife there were many hearts made sad in the Gate City of the South.

SKETCH OF HER LIFE AND LABOR IN ROME, GA.

BY REV. A. B. ALLEN.

Her coming to Rome has proven to be a great blessing to all the people in many ways. Socially, she has contributed no little to society. She has entered the homes of the people and has been the means of inspiration as well as the means to incite them to greater excellence in morals and religion. She has never had in mind this

thought, that virtue and intelligence are the greatest interests of a community including all others, and worth all others, and the noblest agency is that by which they are advanced. She is ever active in fostering the truths which are calculated to fit the people into whom she plants them, for the greatest usefulness to God and 'man. In this she has been eminently successful. She visits daily damp and dark cellars where the people are found in squalor and destitution, and like the good Samaritan she comforts the sorrowing, pours oil upon the wounds of the wounded, feeds the hungry, clothes the naked, and like a messenger from the celestial world points the lost and straying to Jesus, the world's Redeemer and heaven. No home is too humble for her to enter, no person too base for her to labor to save.

INDUSTRIAL WORK.

The industrial work which has been done by her has been a blessing to the people throughout this city with its fifteen thousand inhabitants. An organization known as the "Rome Branch of the Needle Work Guild of America," was organized two years ago, in which time it has grown to an immense proportion. Three hundred and three garments have been made and distributed indiscriminately throughout this city and vicinity, also to orphans' homes of Atlanta, Ga.

SECRETARY OF STATE.

She is now serving as Corresponding Secretary of State of the Woman's Christian Temperance Union for the State of Georgia, performing the arduous and difficult work with apparent ease, and certainly she gives the highest satisfaction. Her eminent fitness and ability to do the work make her one of the foremost women of the State, if not the foremost in the State. She has served as editress of the temperance column in the *National Presbyterian*. In this position she is apt to teach the reading public and thereby leaving upon them the impress of her noble spirit. One has only to read her articles to become a total abstainer. The truths which she has sent forth have at all times been sharper than any two-edged sword. Certainly if the people knew the good that has been accomplished by her they would be convinced more than at any age that "the pen is mightier than the sword." She is a cogent writer; always forceful and impressive whether writing or speaking. Her productions must always live because they will be read with interest by all the people, whether erudite or otherwise.

SUPERINTENDENT OF THE JUVENILE WORK OF THE KNOX PRESBY-
TERY OF THE PRESBYTERIAN CHURCH.

In this department of the great church which has for many years sought to secure the good of man and the glory of God, this great woman is actively engaged in leading the child out while his mind is pliant and susceptible and preparing him for his life work. She is beyond any reasonable doubt better qualified for so great a cause than any of whom it has been my privilege to meet. Her intellectual culture, her religious stamina and her interest in the youth of our land give her the essential merits which the importance of the case demands.

SUPERINTENDENT OF PRESSWORK FOR STATE W. C. T. U. No. 2.

All who know anything about this work know how difficult it is to do this work accurately. Yet the subject of this sketch has done this work most acceptably and creditably. Her broad experience upon all lines of work makes her useful almost to a limitless degree.

PRESIDENT OF MISSIONARY WORK IN THE PRESBYTERIAN CHURCH.

In the first place she is loyal to her church. The pastor has ever in her a faithful ally; the church an unceasing and untiring worker; the Christian Endeavor and Sunday school, a loving, wise and diligent teacher, one who is in every way possessed with the sublime capability of pushing forward the cause which she so earnestly advocates. The work has been enhanced greatly by her effort. Indeed there is doubt in my mind as to whether anyone has been able to do so much work for God and the whole people as she has done.

EDITRESS OF THE "WOMAN'S WORLD."

This is a paper devoted to the intellectual, moral and spiritual interest of the people. It has met with marked success as it has gone forth, laden with rich things to bless and uplift and strengthen the minds of the people in their home, like autumn leaves to enrich our earth. It has been wisely and ably managed. The editress is an ardent and firm advocate of woman's suffrage. Seeing she is president of the local W. C. T. U., she believes if women had the right of franchise the infernal liquor traffic would be banished from the land so as never to return to blot the pages of the history of our fair country. In either of these departments of work she has not only made herself known and felt in this city but throughout the State and in all of the important cities. She is the beginner of

reforms in society; as such she is deservedly popular, esteemed and honored by all. During last Christmas the Mayor of this city had all of the barrooms and drunkerries of this city closed. It is known by many that such an achievement in the history of this city was never accomplished before. It was due to the strong Christian influence of this noble woman. She is an uncompromising foe of this liquor demon and is bent upon his utter destruction. The paper she edits is arrayed against him, her speeches, her articles and her prayers. The difficulty with which she has sustained and kept the W. C. T. U. in this place, where drunkerries meet the gaze of the eye, is in many respects remarkable and bespeaks volumes for her, and must finally result in the downfall of the monster and the final triumph of her tears, prayers, faith and work. She unconsciously throws herself into all she says and does. She is putting spirit into the age, old and young; she labors upon immortal nature; she is laying the foundation of unperishable excellence and happiness. Her work will outlive empires and the stars.

DUTY OF THE STATE TO THE NEGRO.

BY MRS. M. A. M'CURDY.

“What 'ere thy race or speech, thou art the same,
 Before thy eyes duty, a constant flame,
 Shines always steadfast with unchanging light
 Through dark days and through bright.”

WHEN the Negro was brought to America as a slave and thus held for more than two hundred years, he was robbed of all privileges allotted to mankind to compete morally, intellectually and politically with other races, and as a natural consequence, his five senses became dormant to an alarming extent, and thus made him a subservient creature with but a faint hope of ever being relieved and allowed to exercise his faculties in common with other men. Time upon fleet wings rolled on, the Negro ever submissive and obedient to his earthly master, trustful, prayerful and always confiding in his Heavenly Father, did so ingratiate himself to many, as to cause them to conceive the idea of liberating the slave and then place him on equality to a limited extent with other races of this

country. This being done, more than 4,000,000 souls found themselves in great need of improvement from a moral, intellectual and financial standpoint, and accordingly sought the aid of friends, who came from the North and other points to their rescue, and have assisted very largely in placing the Negro on the road of intellectual success by the public school system, the erection of colleges and other institutions of learning, that have benefited him quite materially. But all that does not suffice to make him the peer of others in character, morals and political requisites. True, churches can be seen with their spires pointing upward in every village, town and city throughout the United States, owned by the Negro, but they do not serve to save the great number of souls in the higyways and hedges who are starving for the want of that Heavenly Manna that is in the hands of the Anglo-Saxon and Afro-Americans, who employ them to serve in the capacity of servants and come in contact with them as they go about their daily avocations; neither do the churches serve to right the political wrongs. Duty in that respect has not shown itself, it seems to have taken leave of its "strong aid, champion conscience," consequently thousands of human beings are now writhing in the agonies of sinfulness in their forlorn and poverty-stricken homes, while the penitentiaries and other prisonhouses of the land, poorhouses, insane asylums and the few reformatory schools known are oftener crowded than otherwise by those who have been neglected at a time in their lives when they could have been approached and saved from sin and utter destruction of mind and morals, and thus escaped the pangs of deranged senses, the excruciating pains and scorching fevers that prey upon the vitals of physical wrecks, the horrors of dungeons and cells in prisons, untimely graves and the judgment of an avenging God who says that none but righteous shall see his face and live with him in glory. Then more and more manifestly appears the Duty of the State to the Negro from a political standpoint. True the right of equal franchise is said to have been given to the Negro (males) in a very short time after his emancipation, and we doubt not but that his emancipators fully intended that he should take an unmolested part in the acts of life that make up the mighty drama, and in that way prove himself to be the equal of other races in thought, word and deed, and thus assist mightily in supporting the constitution of the United States, and die, if it need be, in defense of the flag of this great republic; but in many instances he has been deprived of a free exercise of his

franchisement by office seekers and profligates, who ever take advantage of the ignorant by the use of money, whisky and other things as bribes, and have thereby caused men to cast votes for nominees and thus insured the election of many who otherwise would have been defeated by men more worthy of the position than they. Then again many have been cheated out of a free exercise of their franchisement by wicked men who seek to scare and drive men into subjection by the use of weapons of war. This and many other things have been allowed to come to pass, because of the fact that those who are in power and are acknowledged upright men have failed to do their duty toward the Negro from a strict sense of the word. The Negro forgets, it seems, that "men who sell themselves are slaves" and the buyers prove to be (beyond disputation) dishonest and unprincipled.

The ignorant need to ever remember that they are always at the mercy of the unprincipled and allow the knowledge of the fact to serve as an incentive for high endeavors that will enlighten the mind, purify the morals and thus prepare them for usefulness and excellency in the political field of battle; notwithstanding all that and the possibility of great changes being made in the future by individual exertion in particular instances and locality, we realize that there is need to plead with those who are in power, to throw the law's strong arm of protection around the Negro. Do their whole duty in the premises and thereby give the Negro a chance to enjoy his freedom as other men. We realize that the Constitution of the United States is beautifully constructed and its diction perfect in every part, yet there is a lack of conformity to the spirit of the law practiced by many who profess to be one of its supporters, and it is the Negro who suffers most from the result of the non-conformity. Then we dare to insist upon the State doing its duty to the Negro (males), and in the meantime forget not the thousands of women who are pleading to-day for equal franchise. Yes, women who are worthy of much consideration; women who would prove most valuable to the State on account of their executive ability, their culture, learning and wisdom, the four great somethings that assist mightily in bringing to pass those things that make for the good of all concerned. Then, there are women who can expound the law of the State in a precise manner and are therefore fully equipped for service in that capacity in this progressive age, while in the performance of your duty to the Negro (males). Emancipate the Anglo-Saxon and the Afro-

American women who are wearing a yoke of oppression, the equal of that which did hold the slave in bondage for more than two hundred years. Do this and cause such changes to take place as will result in the annihilation of many evils. With all that we remember that there are many moral and intellectual Anglo-Saxons and Afro-Americans who fail to remember that "man does not live for himself alone," and that the sphere of "duty is infinite;" but they go steadily on acquiring knowledge, amassing wealth, striving to save self, seeking honor and fame, and ever pushing aside the inebriate, the poor, the weak and sinful whom they could save in many instances by a kind look, a gentle stroke of the hand, a six-pence or more added to pleasant words, serving to remind them of God and his blessed commands. They (the moral and intellectual) seem to forget that the creatures whom they push aside carry with them the "hidden spring of force" and "creative power" to a large extent "the flower," "the germ," "the potency of life" that has never been cultivated, but could be quickened, caused to grow and to so expand, that there would be no occasion of our reminding the State of its duty to the Negro; but we would be able to exclaim in part as did Wordsworth of duty:

" Stern law giver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know I anything so fair
As is the smile upon thy face ;
Flowers laugh before thee on their beds,
And fragrance in thy footing treads ;
Thou dost preserve the stars from wrong,
And the most ancient heavens are through thee fresh and strong."



Opportunities and Responsibilities of Colored Women.

[Delivered before the Ladies' Auxiliary of the Whittier Association, of Memphis.]

BY MRS. FANNIE BARRIER WILLIAMS, OF CHICAGO.

MY heart has been so warmed by the generous kindness of welcome extended to me continuously since my arrival in your city that I shall always be happy to add my testimony to those who have been delighted by Southern hospitality. When some of your good women honored me with an invitation to visit Memphis and speak as best I might in behalf of our women who yearn for a larger freedom of development, I was not sure of my fitness to speak acceptably in a part of our country to which I am so much of a stranger, but your generous cordiality has given me such confidence of heart that I feel at home and in sympathetic touch with women who can do me more good by their soulfulness and suggestions of duty than I can return by any words of advice or inspiration. My own sense of happy surprise in this my first experience of Southern hospitality and eagerness of welcome suggests what we all need, who are respectively on the opposite sides of that imaginary line dividing the North and South is a more perfect understanding of our relationship to each other.

It is said that genial essayist, Charles Lamb, that when he was asked on one occasion why he hated a certain person he answered, "I don't know him, that is why I hate him." The point of this story aptly suggests that a more perfect knowledge of each other will remove mistrust, hatred and conflict. This radiant Southland, so fair and full of the brightness and abundance of nature and promising, as I want to believe, all the excellencies of social order and human happiness, and yonder North, so buoyant and powerful, with its mighty sweep of commerce, vast intelligence and resources need a closer union of sympathies and interests in order that national progress may be broad enough and intense enough to helpfully reach, protect and inspire every man, woman and child under the flag of the republic.

We of a peculiar race with our faces ever turned toward the West-

ern star of hope and advancement especially need the help that comes from knowing each other better. We who live in the North need to understand better than we do the many peculiar advantages and disadvantages, promises and discouragements that belong to those of us whose homes are under Southern skies. We will think more and better of you and become more respectful in our interest in all that concerns you when we understand more clearly that in spite of the many agonies of the past and the many distressing limitations of the present the progress of the Negro race along the highest levels and in the most surprising instances has been right here in the South. That nearly all the money earned, accumulated and saved by the Negro race since emancipation has been accumulated and saved by our Southern men and women.



MRS. FANNIE BARRIER WILLIAMS.

Chicago, Ill.

That our men of real wealth are nearly all Southern men ; that most of the men and women who have risen to public importance are of Southern birth and education, and that it is easier for our boys to learn a trade and successfully follow it in the South than it is in the North. I say when we of the North know and appreciate all this our sense of race pride will increase and we will be able to place a higher estimate upon the possibilities of our race. Men and women who can so proudly signalize their freedom and under conditions discouraging in the extreme by so many evidences of real worth are an inspiration to all mankind. On the other hand we of the North who have much freedom and little work, but who are in touch

with all the forces of intelligence, morality and the regenerating spirit of reform that are fast making for the better weal of our republic, are not understood by our Southern kinsmen in a way that makes for race unity and progress. The young men and women who have been educated in those great free institutions of the North should be the great leaders and teachers of our generation. They are needed as the messengers of newer gospels of love and hope and inspiration. They should be encouraged and welcomed to this ample South where there are so many inspirations to high duties. These young men and women ought to be made to feel that here in the South where their talents are needed so much the highest premium is placed upon brains, character and industry.

But without further comment on this line, I want to say that I come here in the spirit of good will. I want if possible to bring her a message of hope and inspiration to higher resolves. I gladly come at the bidding of your committee, not to attempt a discussion of the race problem. If I can say anything that is helpful it is not to suggest problems and difficulties, but to suggest duties and responsibilities that our women must begin to feel and exercise if we would become a part of the forces that are working everywhere about us for the things that deeply concern the kingdom of womankind. Nothing in the whole realm of questions that effect home, religion, education, industry and all phases of sociology command more interest than the growing power of woman. Interest in woman and her possibilities is so widespread and intense that whatever she does or says or proposes receives more public attention and comment than any other theme of current history.

Does this absorbing interest in woman and her progress, does this advancing power of woman in all the important determinations of American life concern and affect colored women in any important way? Does the progressiveness of womankind in all things suggest to us any opportunities, duties or hopes that have failed thus far to influence us? Can we say that we are preparing ourselves sufficiently to use and exercise the privileges and responsibilities of that larger and more inclusive citizenship toward which other women are progressing, and for which they are fitting themselves by all kinds of experience? Is it too much to say that no class of women in the world have such rare opportunities for signaling their worth as the colored women of America?

If it can be a good fortune for women to come into possession of

freedom when the heart of civilization is open and responsive to all the complaints, wants and demands of womankind; if it can help to make women strong in sympathy, in unselfishness and in the love of humanity to live in the midst of countless opportunities for heroic devotion, for self-sacrifice, and for the invention of ways and means to help a whole race of people to reclaim itself from the debasement of servitude, then our women are many times blessed. The thing for us to consider is what we can do to become a conscious part of all the agencies at work for the elevation of those of our women who are in, but not a part of, our civilization. Alas! to most of us this question suggests only discouragement and hopeless problems. Our philosophers and leaders have talked so much and confusingly about the vast difficulties in the way of Negro advancement in America that we too have been more or less unfitted to see and do the simplest duties incumbent upon us.

There has been so much looking toward Providence and so little exercise of our senses and confidence in ourselves that most of us have become useless and stupidly indifferent to the inspirations of the hour. Surely we need no oracle to tell us what to do to be better than we are. A whole race of women whose only heritage has been ignorance and isolation needs no philosophers to lead them to a higher state. Their needs are elementary, and the duties of Christian women in their behalf are near, direct and easy of comprehension. If the colored women who are sufficiently intelligent and warm-hearted to share in the responsibilities of helping where help is needed, could be aroused from their do-nothing, unsympathetic and discouraged condition, and could be conscious of their opportunities for accomplishing good deeds, there would at once come the dawning of a new and better era for the American Negro. We would then understand that the question is not what we ought to demand; but what can we do, not what are our rights, but how can we best deserve them, not so much how to condemn prejudice, but how to remove its cause. The hour is not for the lamentations of Rachel, but for the hopes, courage and duty becoming women who are called by large opportunities to noble work. If we would have the public interested in us and our needs, we must become interesting, and we will become interesting just as soon as we begin to help ourselves to the utmost extent of our opportunities.

One of our first duties is to inform ourselves as to what has been done, is being done, and what needs to be further done to help our-

selves. It should never be said that colored women know less about the status of colored women than is known by women of another race. Nearly all the great churches of this country and scores of un-denominational societies have for the past thirty years been carrying on missionary work that aims to reach every phase of the general condition of the colored people of this country.

The reports and literature of these churches and societies are full of encouraging and suggestive information. The facts and figures to be gleaned from this source form a most interesting history of the mental, religious and material development of the colored people since 1865. You will find in this annual library of interesting information a message, an invitation, an appeal and challenge to every woman's heart. These reports of work done, and to be done, are procurable without cost by any one interested enough to ask for them. I can but wonder how many of us avail ourselves of this opportunity to learn the lessons of our advancement and further needs.

The one thing that should appeal most strongly to our hearts is the need of a better and purer home life among our people in many parts of the South. I scarcely need tell you that our most embarrassing heritage from slavery was a homelessness and a lack of home ties. All the sanctities of marriage, the precious instincts of motherhood, the spirit of family alliance, and the upbuilding of home as an institution of the human heart were all ruthlessly ignored and fiercely prohibited by the requirements of slavery. Colored people in bondage were only as men, women and children, and not as fathers, mothers, sons and daughters, brothers and sisters. Family relationships and home sentiments were thus no part of the preparation of colored people for freedom and citizenship. It is not agreeable to refer to these things, but they are mentioned merely to suggest to you how urgent and immensely important it is that we should be actively and helpfully interested in those poor women of the rural South who in darkness and without guides are struggling to build homes and rear families. When we properly appreciate the fact that there can be no real advancement of the colored race without homes that are purified by all the influences of Christian virtues, it will seem strange that no large, earnest, direct and organized effort has been made to teach men and women the blessed meaning of home.

Preachers have been too busy with their churches and collections, and teachers too much harassed by lack of facilities, and politicians

too much burdened with the affairs of state and the want of offices to think about the feminine consideration of good homes. Money, thought, prayer, and men and women are all freely and nobly given in the upbuilding of schools and churches, but no expenditures to teach the lesson of home making. Colored women can scarcely escape the conclusion that this work has been left for them and its importance and their responsibilities should arouse and stir them as nothing else can do. Let us not be confused and embarrassed by the thought that what needs to be done is too difficult or far away. There should be no limitations of time and space when man needs the helping sympathy of man. If our hearts are strong for good works, ways and means will readily appear for the exercise of our talents, our love, and our heroism.

The first thing that should interest us, is the fact that thousands of colored families in the South are still living in one-room cabins. Though the South is filled with our professors, ministers, and smart politicians, yet few have attempted to teach these people the difference between a slave cabin and a Christian home.

Booker T. Washington, who has done more for practical education of the colored people in all things than any other one man in America, tells us that the one-room cabin is the very root of all social evils in the South. It also appears that this indiscriminate huddling together of a whole family, large or small, in one room, is due more to ignorance of a better way than to poverty. The reform so earnestly needed in the mode of living in a large part of the South should not be left to a few chance individuals who are struggling to effect it.

Colored women in every part of this country, who know what good homes mean to the well-being of the colored race, should come together in organization to study the situation, and earnestly put in motion every possible agency for reform. Such organization would learn at once, to their surprise and shame, how many things they could do that are not being done. They will learn that those who need our hearts, hands, and advice, are not suffering so much for want of equal rights, and political rights, and some easy escape from prejudice, as they are for the simplest necessities that make for decency, order, and the sanctities of home making. Thousands of our women in the South are eager to learn some of the primary lessons of household sanitation, moral guides, mental stimulants, and the purifying environments for the children of their hearts yet; these yearnings are heeded not by those who can help and comfort them.

Bright and promising children by the thousands all over the South are without clothing to attend either school or church, yet a dozen zealous colored women, in any small town of the beautiful North, or the larger towns of the South, could obtain and supply, almost without cost to themselves, clothing enough to clothe the mothers and children of a whole community.

Thousands upon thousands of colored children in the South are out of school for want of schoolbooks, yet there are millions of second-hand books in all houses that are lost and wasted every year because no one asks for them to be sent where they are needed for the mental salvation of a whole generation of children. Thousands of capable young men and women, who are eager for enlightenment and culture, are without books, papers, and pictures, yet good literature and art of all kinds are prodigally wasted under our very feet, because there seems to be neither sense nor sympathy enough to know where to send them as rays of light into dark places. In short, there are a thousand sources of plenty and helpfulness for our fellow men and women, if we would but organize agencies to command and use them.

It is easily possible to establish direct lines of communication between the crying need of every crude and impoverished home, and every philanthropic impulse of our hearts. This is no dream woven in fancy thread. The near possibility and reality of it all lie in the heart and brain of colored women.

What I have thus suggested has already been accomplished, to a limited extent, by certain white women, whose vigilance and zeal in our cause should be an inspiration to us.

Some of these women have happily assumed the responsibility of looking after the home interests of certain districts in the South. At regular intervals they send boxes of clothing, books, pictures, and home furnishings, medicines and other comforts, into many households of the darkest South.

There are very few colored women, who, from time to time, add to their gifts of necessities their personal visitations with messages of sympathy, and deeds of blessed service. The brightness and joy of a new life follow everywhere in the wake of such practical beneficence.

One of the young lady graduates of the Provident Hospital and Training School for nurses, in Chicago, went down to one of the Carolinas with her heart and hands open to good work in behalf of friendless and benighted women and children, and her letters to Northern friends are a startling revelation of the neglected opportunities for

the helpful service of colored women. Such is the testimony of all women who have gone among our more unfortunate sisters in a like spirit of love.

Heaven grant that our souls may be possessed by a consuming desire, by a restless anxiety, and a noble enthusiasm to see and discharge our responsibilities and duties to the Macedonian cry of our sisters in misery.

In order to equip ourselves with knowledge, sympathy, and earnestness for this work, we need the soul-strengthening influences of organization. Women unorganized in the presence of the heart-stirring opportunities are narrow, weak, suspicious, and sentimental. Women organized for high purposes, discover their strength for large usefulness, and encircle all humanity with the blessedness of their sympathy. Organized womanhood to-day, the world over, is the spirit of reform incarnate. It impresses its reforming influence upon every existing evil, and its protecting power of love hovers over every cherished interest of human society. All combined institutions of Church, State, and civic societies do not touch humanity on so many sides as the organized efforts of women.

In reference to the interests that especially concern us as colored women, we can receive much inspiration from the examples afforded by the more favored class of women in reformatory movements. In studying the aims, methods, and results of women's organizations, we will learn that no evil that menaces the purity of home, no lurking or open danger to the saving power of woman in all social aims, and no breath of possible harm to life, health, and culture of children, is without the opposing force of organized women. Art, literature, science, invention, and all other things of heaven and earth are made to pay tribute to the refining requirements of women, and children, and home. Take the cause of temperance as an example of the successful earnestness and practical value.

When woman stood at her hearthstone, with caressing care and fond hopes for her children, and saw the invasion of her home by the dread spirit of intemperance, as she saw all things that were nearest and dearest to her heart menaced and falling beneath the blighting pestilence of drunkenness, she did not falter, or hesitate, or wait for a remedy or protection, but quickly uniting women everywhere in one common cause of resistance, and raising aloft the white banner of home, sobriety, and native land, she has triumphed over Bacchus in more ways than you can dream of. The prayers of women in a million

homes, the songs of a million women making melody in the sweet influences of purity, and the steady, vigilant, and unyielding activity of women in behalf of soberness, have conspired to make temperance in all things the whitest sentiment of the century, and the saloon power the greatest indecency of our civilization. Whatever safety you may feel in your household against the destroying power of drink, you are more indebted for it to organized efforts of women than to any other cause. Would that colored women everywhere, and in vast numbers, who have homes to make and protect, could be imbued with this anxious, militant, and resistless spirit of temperance. If temperance could be the cardinal virtue of our race, nothing would be able to resist our advancement toward the enjoyment of all the equalities of freedom and citizenship of this country.

Another fine example of how organization helps women to find work of usefulness in behalf of those who need our helping hand and heart is afforded by those devoted and heroic women of the Salvation Army. The frank and whole-souled sincerity of these women in the cause of a more practical righteousness has put to shame much that passes for religion and goodness in these days of ours. When we see these sisters of a more active mercy, with no shield for their protection save the holy purpose of doing good to others, follow wretched humanity as it slinks away in shame to its hiding haunts of vice, carrying either bread to the starving, a cup of water to the athirst, a blanket to the shivering, a gentle word of sisterly interest, or the uplifting voice of prayer, we can but feel a strong uplift of heart and a desire to be more genuine in our interest in humanity's ills. It is the chivalric spirit of these women, like true soldiers of the cross, extending the gracious influence of the Master into the highways of sinfulness, that our women need to make us eager to put our hearts into human relations, and our hands to good work. The example of these saintly women should say to us, "Be brave in your faith, wait not for duties that are afar off, look not to white women to do that which you can do, be not persuaded that you are too poor, too ignorant, and too humble to be a part of the highest usefulness that lifts up humanity, and remember, that your highest duty is that which is nearest your conscience and capacity."

The outreaching of woman's heart to help woman is also beautifully exemplified by the wide-spread bands of King's Daughters and kindred societies. "In His Name," is the motto of the women and girls of a higher faith. They stand for the gospel of sincerity, and challenge

the hearts of Christian men and women to give the impress of their faith to their conduct of life.

These women have united to show by example, in an impressive way that it is not all of religion to pray and sing, and in soft pews listen to the Word. This new mission is to extend the meaning of the Christian religion so that the Church shall stand more for love than doctrine, more for human worth than for church name, and be wider open more hours in the week for humanity's good than the saloon is open for humanity's woe. So that what men and women do rather, than what they say or profess, shall be the standard of religion; and so that to give force and effect in all human conduct to the example of "Him who came to seek and save that which was lost" will be manifest as such in action out of the church as in worship inside its walls. I scarcely need to tell you all that I feel as to how much our women need the influence of such unions as these. If women who are superior to us in all the chances and advantages of life find it necessary to their advancement to be thus watchful, active and interested in so many ways, can we of greater needs and smaller resources and protections expect to advance by doing less than they? The ministers among us, who are unworthy of their calling, are largely responsible for the fact that our church women generally take less interest in the large field of practical religious work outside of their particular churches than any other class of women. Our women in the churches are organized, for the most part, only for one purpose, and that is to raise money for the churches. Thousands of our women never rise higher in their zeal for good works than the groveling aim of money-getting for the Trustees. Their heads and hearts and strength are all exhausted in devising church entertainments that are largely responsible for so much of the deplorable frivolity of our young people. Much of the needed charitable work among our unfortunate is left to white women because we have no time or interest outside the little church.

Thousands of young girls who need moral protection of the church as much on Monday as on Sunday, who need instruction in the sacred responsibilities of womanhood and in all things that make for the moral integrity of women, are deprived of them all because so many of our women are to the stern necessity of money-getting to pay church debts. If our women could be released partially from this one narrow aim, and see the possible church in the neglected fields where the King's Daughters are garnering such rich harvests of

good to humanity, our importance as women of worth in moral work would be wonderfully advanced. Our good church women as well as all women need to be saved from narrowness and its consequences, and the way to be saved is to know more of the resources and possibilities of one another. Our interest in each other as women has been too much gossip sort. The caves-dropping and key-hole sort of knowledge of what is going on at one another's hearth-stones has almost unfitted us for united efforts. There must be an earnest, honest coming together of all our women to learn what are the essential causes of our common distresses and the great need of reform. Do you know that thousands of our bright young women, comely and capable, are without employment partly on account of American prejudice, partly on account of their own timidity, and especially because no effort is made to suggest or show to them the many new fields of employment that they know not of? Do you know that the tendency of our time is to make all work respectable and honorable that is well and honorably done? and that our girls who can do housework better than anything else, should be as much respected for doing it as they would be if making less wages as clerks? Do you know that thousands of our young men are reckless and unworthy of their privileges because they have no inspiration to better things and no rebuke from our young women? Do you know that our ministers would be nobler in all things, in all the best attributes of their calling, if our women were to insist upon it? Do you know that all things that are pure, healthful, and sacred in the relations of husband and wife and child depend primarily upon worthy women? All these things and many more of like nature are suggested to women who come together in a spirit of reform. Surely we have something more than sorrow, complaints, and tears.

Out of the opportunity for womanly achievement we ought to be strong enough to inaugurate a new era of hope and endeavor. If we would but once look out from our own monopoly of race misfortunes along the highways traveled by all races of people, from the caves of security to the prominence of human excellence, we would be inspired by our opportunities. In this connection too much emphasis cannot be laid upon the necessity of more contact with the best type of American womanhood wherever it can be had, and especially in the North of course. The truly good women, and thank God their name is legion, are always open-hearted and eager to help those who need their strength of personality and interest. It

is important for us to know that we cannot learn all about ourselves. We have been so much cut off from every refining influence, from every example and inspiration of good and great women, that our progress in all things womanly will be slow and uncertain unless we can win and deserve this helpful association.

We are scarcely willing to admit the fact that our own prejudices and lack of self-assertion are largely responsible for our separation from the women who move the world by their intelligent progressiveness. If we would join these women in good works we should at least meet them half way by ridding ourselves of preconceived notions of their hostility and prejudice against us. It would add much to our strength and dignity of character and to our sense of importance among women if we could understand that white women can be strengthened in their generous impulses and made more exalted in their outlook to help weak and struggling women if they knew more of our condition, capabilities, and aspirations. The cause of women in all things needs the co-operation of all women of all races and colors in order to work out the conditions that all need and devoutly wish for. The larger interests of women that concern all that is vital in our civilization cannot be advanced and realized if the race line and color line and church line must always divide into petty fragments the moral strength of united women. Colored women of culture and force of character can do much to urge this thought upon women of the dominant race. If I may be pardoned a personal reference, I will say that my best reward in meeting and talking to representative white women at all times and places, is that they are so susceptible to the idea that they need us to some extent in the same way that we need them. All statements to them concerning our wrongs and how we suffer under all forms of injustice are received with startling surprise. I have been happily repaid for all my efforts by fewest assurances of many of the best women in the country that they have been converted to right thinking concerning us. We may feel safe in the belief that the women who are strong enough to resist the domination of fashion's nonsense and the snobbery of caste, are ever ready to lay aside their false presumption against us and accept the truth of our cause if we would but put ourselves more in evidence in their efforts to benefit humanity. I especially refer to the North of course when I say that a plucky competition for place and honor, a wide-awake interest in all public questions, a facility for making ourselves for good wherever

and whenever it is proper for true and patriotic women to be, on the part of our women, would do much to change public opinion about us and open up new avenues of influence.

Timidity, fear, and self-disparagement are not respected as virtues in this country. Heaven help us to appreciate that the liberties of this country are large, that its opportunities for progress are too great to excuse failures, and that here and now, as elsewhere in humanity's struggle for right, love, intelligence, character, thrift, and pluck are mightier for conquest than all the multiplied forces of injustice, prejudice, and ignorance. I know, of course, that to many of you this hopeful strain will seem to have no application to conditions existing here. It is true that what I have said is more prophetic than real to you. But remember, we must look upward. It is the business of a race to be self-respectful, ambitious, and aspiring for all that is best in human life. I would have these young women just looking out into the broad fields of possibilities, catch glimpses of the highland of our destiny. I would have them confident of the coming condition of race independence, and be strong in the conviction that the evils that now beset them are but the thorn-covered stepping-stones to our eminence in the future; while it may not now be possible for white women and colored women of the South to unite for any common good, yet as I believe in the regenerating forces of education, as I believe in the ultimate reign of justice and good sense, so do I believe that even sooner than you expect, the right sort of women, on both sides of the color line, will suggest a way for this fraternal coming together in a way by which both will preserve their self-respect.

To continue in this strain of self-criticism, I would say farther that our women have not as yet distinguished themselves by any large-hearted sympathy. There is no such thing as human progress without a large ingredient of the love principle in all human affairs; that kind of sympathy that knows no social lines, or race distinctions, or religious differences, but everywhere expands its wings of protection, and extends its warmth of helpfulness, is the kind of sympathy we need for our own advancement.

Dr. Hartzell, of the Methodist Episcopal Society, exhibits among his panoramic views of the condition of the colored people of the South one picture that has always haunted me with a sense of guiltiness for our lack of sympathetic interest in women who are so much in need of it. The picture represents in the door of a Southern cabin,

two or three children, the oldest not more than four years of age. This child of four years holds in her lap, and acts the part of nurse to a babe of four months old. The mother of these infant children is forced to be away from home and children from early morning till sundown. The life, care, and custody of this infant is entrusted absolutely to a child scarcely more than an infant herself. Alas! how cheap is life. How dear is a mother's love! An infant crying for a mother, and answered by the tears of an infant nurse, an infant crying out for one touch of tenderness from the great warm heart of humanity about it, but its little sorrows and distresses are neither heeded nor soothed. No such picture is possible where women are sympathetically interested in all the possible wants and misfortunes of women. When that white-souled woman, Margaret Etta Creche, saw the working women in our cities, like the hard-working mother of these children in this picture, compelled to leave her children to the uncertainties of fortune, she founded what is called a day nursery, provided with all possible baby comforts. Thus supplying the caressing cares of mother during the day, while the mother is necessarily absent. These day nurseries for children of working women are everywhere engaging the hearts of women, and are the most cherished of all the charitable institutions of city life.

Surely there ought to be enough intelligence and love in the souls of colored women of the country to enter every home, every school-house, and every church, wherever women and children especially need the supporting arm of woman-kind. It may well be asked, How can we have the love and sympathy of women of another race, when we manifest so little sympathy for one another?

Many of our more fortunate women seem to feel that any active interest in those who need their friendly interest, will identify them with the degradation of slavery. Others, in still greater numbers, act as if the responsibilities of our condition belong to white women, and that it is for them alone to exercise sympathy for colored women in distress. The wrong of this is too plain for argument. In the spirit of Wordsworth:

"The primal duties shine aloft like stars;
The charities that soothe and heal and bless
Are scattered at the feet of man like flowers."

I would also appeal to the hearts of our women for a stronger sense of self-respect. I believe that it is an infallible rule that people are always weak who believe themselves weak. We help to make

ourselves unimportant and underestimated by the habit of confessing our inferiority. We are everywhere hampered by the false and cringing notions that certain positions and achievements are beyond our reach. Hundreds of our young men and women graduate with high academic honors from schools and colleges and pass at once into obscurity as much because of their own low sense of self-importance as from the resisting force of popular prejudice. In nearly all American cities in the North there are libraries full of good literature, art galleries with their refining suggestion, the privileges of university extension, lectures and other institutions that minister to high thought and noble sentiment, but in them our young men and women are seldom seen.

This general fault of living below our opportunities is largely the cause of the popular conclusion that our women have no interest in the things that appeal to the intelligence and good taste of other people. Non-use of these high privileges is quite as bad as mis-use of them. Our conscience is not as yet sufficiently alive to the fact that by the sanction of the supremest law of the land, by the highest maxims of morality and equity, liberty in all its completeness, equality in its truest signification, and responsibility in its proudest implications are all ours to use and to enjoy to the fullest extent of our ability to appropriate them. I can but feel that in spite of the darkness that enveloped our past life, in spite of harassing hinderances to our present promotion, and in spite of our despair for the future, it is after all a great thing to be an American woman, even though she be colored. As I stood from time to time in the midst of the great Columbian Exposition and saw the unspeakable glories of it all rise like the celestial city out of the souls and energies of men and women who are free and brave, I was transported by the thrill of a new life as to how much it meant to be an American woman, as I felt myself swayed from one exalted emotion to another by this American passion for great achievements, by this American energy of soul making all things possible that to us seem impossible, and by suggestion of the infinite resources and opportunities of this America, and saw how all things that are true and exalting are coming faster and faster within the reach and touch of woman-kind, I was inspired by a new sense of trust and courage against all the odds and hate of opposition. And so, my fellow-women of a common heritage, I cannot bring you any message of despair; my best word for you is to seek by all the agencies of enlightenment about you so to broaden your views

of life as to make you see and feel the forces that are making far better conditions; and that what we complain of is but transitory, and what we so devoutly wish for is surely coming by every highway of civilization.

Thirty years ago we alone were in the wilderness of bondage crying aloud for freedom. Our happy release from that condition thrilled men and women everywhere with a most exalted sense of the value and sweetness of liberty. To-day we are not alone in any of our claims, disabilities, wants, and hopes. That large number of wretched women who are stitching their lives out in the sweat shops of our large cities in order to get a crumb of bread for their children, the toiling men and women of the land who groan and smart under the oppressions of wealth, women of all kinds and conditions who are restive under the restraint imposed by senseless customs and unjust laws, in fact all our countrymen who are conscious of being forced to live short of a complete enjoyment of life, liberty, and the pursuit of happiness are with us in our every contention. We as surely have no monopoly of misery as we have no monopoly of fortune; there is somewhere and somehow a compensation for every difficulty we meet and complain of. Our poetry has opened the floodgates of philanthropy, prejudice has multiplied our friends and has tended to sharpen the mettle of our character, and all forms of injustice against us react in terms of justice for us. Indeed our advantages and opportunities are large, exalting, and a part of the very constitution of things.

We are women claiming, yearning, and aspiring for rights at a time when woman's winsome voice of supplication or stern command is heard and heeded above the din and clamor of the times. Would you win the interest and confidence of the world? The answer comes from a thousand sources: Be brave in the consciousness of your own worth, be beautifully graced with all that virtue asks in woman and you shall in time remove from all laws, ways, and customs the darkening blight of woman's prejudice to woman.

THE FUTURE OF THE NEGRO.

BY REV. J. C. EMBRY, D.D.

I WAS forcibly impressed by an editorial in the issue of the *Recorder* of the 14th inst., representing the need of *higher literary work* by the men of our race and times. To illustrate the force of this observation, reference need only be had to the work of two of the leading men amongst us. These have contented themselves with the modest gift of an autobiography, in which they closely “hug the shore” of personal experience and reminiscence. In none of these, in so far as I have been permitted to pursue them, is there the least attempt at a broad outlook upon the times in which they have lived and wrought out their own achievements. No comprehensive sweep or survey of the contemporaneous history out of which their own aspirations took rise. The conditions—moral, religious, civil—of the recent centuries, of which the issues of the present time are but the culmination, receive no comprehensive treatment, nothing save the mere coloring of local influence.

Now when our youth who have been taught, justly, we think, to admire these men and to emulate them, shall have read these compositions, excellent in themselves as literary productions, the question is, What have they learned? Why, only this, that our gifted subject was born in the midst of a slave-holding community at a certain time, and was reduced to the condition of the captive race to which he belonged. And that thenceforth he had a rough time in recovering the liberty that God gave him at his birth. We are not even told how utterly unphilosophical it is, and in morals impossible, that any man can have been born a slave. How that every single case of slavery was a monstrous rape of human rights. The Declaration of Independence teaches both a philosophical and inspired truth, when it says: “It is self-evident that all men are born free.” As soon as the new-born babe takes his first inspiration of vital air, he is endowed with the two-fold right of life and liberty. These rights are co-ordinate, and the complement of each other.

They are natural, universal rights that cannot be combatted without violence to the very principles of our common nature. Then there are other subordinate rights, which may be held as conventional or constructive, but they are nevertheless natural, universal, and hence incontestable. They are:

1. The right to live where one is born; that is, within the territorial jurisdiction of his birth. If he has not the right to live there, then where? Any attempt to expel him thence is an act of war.

2. The right of safety, that is, protection for life and limb. Denial of this right is to jeopardize his life, implicate society itself, and forecast its dissolution. All schools of philosophy agree that where human life is less than sacred, there society, in civilized form, must soon dissolve. Now the civilized nature recoils from anarchy, just as physical nature recoils from a vacuum; and it will—it must come to pass that the civil body will sooner or later fight the Anarchists in its own defense until it has completely vanquished them. And this is not a matter of choice; they will have to do so or else give up the civilized order.

3. Along with the right to life and liberty goes also the right of removal from one jurisdiction to another. Wherever the emigrant goes he carries with him these natural rights. This, too, is the united judgment of all enlightened men. Now, in the light of these fundamental truths, feebly outlined, I most confidently affirm that no man can fail of hopefulness as to the future of our race in this land who has broadly studied the problems and the progress of human liberty and civil justice in the world during the last three or four centuries. There has been a constant warfare and many reverses, together with long seasons of gloomy doubt; but the dominant fact in the whole record is, that throughout the long contest, on the forum, in the sacred pulpit, in the hall of legislation, and on countless fields of bloody carnage the struggle has been substantially the same—a struggle for larger liberty for the oppressed multitude—a better chance for the average man. And this further, that in every century—aye, in almost every generation of this mighty conflict, something has been gained for the right. This gain once made has never been lost. These things being so, it is foolish to say that these victories, and this strifeful gain are matters of merely racial application. It is not so. Every inch of ground taken that is based on universal principles has become the property of humanity. They will never be banished from among men, nor effectually overborne while

civilization, or Christianity endures. Now, as the old Romans used to say: "*Quæ cum ita sint*,—Since these things are so," and since it is true that the best fruit of this long conflict is to be found here in this Western Hemisphere, I believe the future hope of the Negro race is to be found in the segment of that race providentially lodged on this soil. Say what we may about this or that, these United States have given us the most advanced, the most progressive Negro to be found on the face of the globe. And this is true for the reason that she is giving him the largest all-round opportunities, the highest civil ideals, and the steadiest aims. The troubles we suffer here, in our day, are only a part of the old, old conflict that has raged so long.

"Must we be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

No, we cannot be, and will not be, though we may wish to ever so much. "Through conflict to the skies," is as true for dark humanity as for any other variety of men. Had we then not better learn this lesson and cease our shameful grumbling, as if the Almighty had done us some special wrong? God has given us minds to think, hands to work, and hearts to love. Let us subject these God-given powers to the regimen of a severe discipline, and walking with hope to the future, work out a noble destiny for ourselves and our children.—*Christian Recorder*.

NAMES AND AUTHORS OF MORE THAN ONE HUNDRED RACE PUBLICATIONS.

-
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 - A History of the Negro Troops in the Rebellion, by George W Williams, LL.D.
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 - Anti-Separate Coach History of Kentucky, by Rev. S. E. Smith.
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 - Apology for American Methodism, by Benjamin Tucker Tanner.
 - Afro-American Women of Distinction, by L. A. Scruggs.
 - A Voice from the South, by Mrs. A. J. Cooper.

- African Letters, by Bishop Turner.
- Africa, the Hope of the Negro, by R. C. O. Benjamin, D.D.
- Aunt Linda, by Victoria Earl.
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“THE POWER OF THE PRESS.”

BY MRS. N. F. MOSSELL.

EVERY few months we find amateur literary associations discussing the question of the comparative power of the press and the pulpit. It used to be a standing subject for discussion and amusement, but the laugh, in the opinion of the religious world, has completely died out. That the press is entrenching on the power of the pulpit is growing more evident daily. People are coming to prefer to sit by their own cozy firesides and read sermons at their leisure to traveling in inclement weather to the house of worship;

and the poor feel they are thus on a level with the rich ; or, at least, are not pained by the contrast in their conditions as they often are when assembled in the house of God.

What world of meaning in the phrase, "The Power of the Press!" Our colored men are realizing its latent force. Through this medium they are rapidly pushing their way, strengthening race pride, and making their wants and oppressions known. Every corporation or large business house now has its own journals advertising its goods, and delighting its patrons with its literary feast. The press is a sleeping lion which men are just awaking into life. We should estimate rightly the great obligation that is upon us to use this immense power rightly. We, of all people, can ill afford to make blunders. We must teach wisely and lead aright that the generation to come may bless us as we bless those who have passed before us. Our press association is well organized, and we should be able at its meetings to give each other wise counsel. The study of other journals from every point of view has its benefits; their circulation and where they circulate; the editorials, the news letters, the personals; every department; reading articles on journalism; noting our own experiences from day to day; and getting the advice of those who have grown gray, and perhaps lost fortunes in the cause. We should study the field from which our support must come. One New York publisher knows every county in every State, and the literary caliber of its inhabitants, and is therefore able to put each book he has for sale on the market at the best advantage to himself and the author. How many of our editors have thus studied the colored constituency of the various States?

We must watch the signs of the times and show business tact. I am forcibly reminded that the white race, even the ignorant portion, possess this faculty largely beyond our own people, even the intelligent ones among us. A white man knowing it was a season for Negro revivals, furnished himself with a goodly-sized bundle of spiritual hymns, and went shouting them up and down the streets, and the colored people flocked to him with their pennies. Not a single white face did I see among them but that of the singer who was gathering in the dimes and nickels from our poor. It was a fit tribute to his business tact.

Our journals should improve greatly in the next decade. Let the work and field be studied, a policy marked out, and the greatest good to the greatest number be the aim of each. Get the intelligent

sympathy and advice of all connected with publications. Form syndicates and pay for good articles on selected subjects from our best writers and authors. Secure the assistance of some wise, helpful, intelligent, and enthusiastic woman. Do your best and success will surely crown your effort.

Before closing we must speak of "Our Women in Journalism." They are admitted to the press association and are in sympathy with the male editors; but few have become independent workers in this noble field of effort, being yet satellites, revolving round the sun of masculine journalism. They still remain willing captives, chained to the chariot wheels of the sterner element, and deem it well if "united they stand." Let us have a few more years of co-operative work. Our women have a great field in literary work. Sex or color does not bar, for neither need to be known. As reporters, women are treated with the courtesy due their sex. They have tact, quick perception, and can readily gain access to both sexes. Again, we are "lookers on in Venice." We are not in the thick of the battle. We have time to think, frame our purposes, and carry them into effect, unlike the editor harassed with both literary and business work and other great responsibilities incident to such an enterprise.

Women can do much to purify and strengthen life through the columns of the daily press, or the weekly, or the monthly journals. Right well do they seem to appreciate their opportunities; and a broad view of life and its purposes will come to them through this source. Let one who desires journalism as her life-work, study to acquire a good knowledge of the English language, and of others, if she so desires, but the English language she must. Be alive to obtain what is news, what will interest. Let the woman select her non de plume, or take her own name if she prefers, and use it always, unless for some special purpose it is changed. Write oftenest for one journal and on one subject or on one line, at least, until a reputation has been established. Work conscientiously, follow the natural bent, and the future will not fail to bring its own reward. Hoping that these few scattered, irregular thoughts on "The Power of the Press" may serve as seed-thoughts to lead to more serious thinking, I bid my readers adieu, believing that no brighter path opens before us, as a race, than that of the journalism of the present age.—*Afro-American Press.*

INDUSTRIAL EDUCATION FOR NEGROES.

BY MRS. JULIA A. HOOKS, MEMPHIS.

INDUSTRIAL education is the lever by which the Negro race is to be lifted up. "Give us more schools of industry," should be the cry of the dark sons and daughters of the South. The able, scholarly, and masterly address of Prof. Booker T. Washington, President and founder of the great Tuskegee Institute of Alabama, delivered here recently, has attracted the attention of our citizens in a most favorable manner. Indeed, no man in the country is better prepared than he to discuss the important topic and show its material worth and practical application as a factor in the solution of the great problem. That man has labored hard and long to develop the race along the lines of industrial pursuits, and he has won for himself and his race merited distinction for the work accomplished. We should all be ready and willing to give earnest heed and cheerful indorsement to his labors. I desire to offer a few thoughts, hopeful that they may be the means of arresting the attention of our young men and women to the worthy subject, who, perhaps, did not have the advantage of listening to the words as they fell eloquently from the lips of that great man.

Before offering my thoughts and suggestions I wish to say that this is one great thing which called forth the most rapturous applause. Prof. Washington, though knowing of the difficulties which the Negroes have had to strive against, made no unsavory mention, no incendiary talk, but kindly advised his people to seek for peace with their neighbors, and cease hoisting the flag of distress. "Drop the bucket down where you are." Grand thought, good advice. It is my humble opinion that our system of education until recently has been largely at fault, and even yet it is to be regretted that so much attention is given to the education of the mind, without the application to matter. I mean this: In the schools where the masses must receive instruction there is no industry taught. The head alone is attended to in utter disregard of the hand. Boys and girls are taught that the only avenues in which to be really useful, that the

only really honorable opportunities afforded to "make their mark," is to be considered "smart." Indeed, only "smart" enough to be a learned professor, teacher, or preacher. They are led to think that any other training is degrading and beneath the standard of true dignity. It is a fact that many of our boys and girls, after coming to the city to acquire higher educational advantages, often abhor going back to the country, as they should, to help the poor old father and mother to a better understanding of the worth of the "forty acres, a mule and plow." It is true that most of our children abhor the "sweat of human industry;" they look with disgust on the "horny hand of toil." They are ashamed of the title "servant;" and yet are not the possessors of the requisites to be the master or mistress. What is the use of learning? I insist that the great end of education is to prepare one for usefulness in life; and an education that does not accomplish this is worse than useless.

Prof. Washington knows what is required in this age. It calls for the practical man and the practical woman. And the man who will continue to sit at his desk in his classroom and fancifully dream, or the young woman who will leave the schoolroom, after a long day's hard work, and go butterfly chasing the rest of the afternoon, or spend the evening supinely lying about with the novel or story paper in hand, constantly "dreaming dreams and seeing visions," and then looking for their fulfillment, will awake after the great procession of progress has passed, only to discover the awful dangers of the days spent in idly teaching, and dreaming, and failing to discover the true essentials of practical living. If schooling means anything, it means to prepare one for the highest standard of true greatness in its fullest sense. It is a fallacy to seek knowledge simply for the purpose of being smart. Prof. Washington did not dare discourage higher education; nor do I mean to decry the highest education of the mind, yet I say that I oppose any form of education for my boys that is not to be made practical, and carried into their generous life. Again, much of the education nowadays is misdirected. Boys and girls should be trained with an eye single to the place in life they are to fill. Casting a boy adrift upon the world with a mind stored with classic lore, and most of it only shamly crammed into his brain, and while neither he nor his parents are prepared to find an honorable means of support for that classic mind, is nothing less than a crime. As a bread winner he is rendered a miserable failure. Idleness and uselessness naturally follow as a sequence. This leads to poverty

and crime, which is feeding our jails, thronging our penitentiaries, and swarming the many houses of prostitution—by many considered a necessity. Industrial ignorance and antipathy, more than anything else, is the cause of anarchism, and, indeed, many of the great evils of the day come from the lack, the total ignorance, of industrial habits. Idleness and industrial ignorance is causing our people to lose their patriotism, and the perpetuity of our national life depends upon our knowledge and the usefulness of industrial pursuits.

The only star of hope which is to shed the radiant light to illumine our darkened pathway here in the Southland, and open up a way into a new faith and a new inspiration, lies in the education of the hand as well as the head—"the grasping of matter and bringing from it something." The community has nothing to fear from the intelligent, industrious boy or girl. The man or woman who is an earnest, intelligent, and industrious owner of his "forty acres" and farming tools is not shunned. The vacant lands lying around here are calling to us, "Come and till; come and use us and we will do you good." Let us as patriotic people ask, nay, beg, our legislatures to legislate for industrial education in connection with the free school system, and also let us beg that a compulsory system of this education be demanded of parents and guardians. Then will our youths be thrice armed to combat with America's great evils—immorality, intemperance, ignorance, malice, and prejudice. An educated industry will make a man a truer husband, a kinder father, a better neighbor, and a nobler citizen. An intelligent, industrious woman will be a truer wife, a fonder mother, and a more faithful servant. Our State can better afford to found and give to its citizens of color industrial schools, than schools where tactics and athletics are taught. We have more need of carpenters than athletes, and a prosperous, well-educated farmer is worth more to us and to the State than a hundred well-drilled and disciplined soldiers.

The Negro must look to industry as the bright ray of hope. The few industrial schools where industry is truly and properly taught must be supported. Such opportunities will be the means in many instances of saving from shame and disgrace our boys and will help in preserving the virtue and chastity of our girls. I trust and believe that the many right-thinking colored mothers who listened with marked appreciation to Prof. Washington will treasure the effort put forth by the Whittier Association in bringing him here, and that as they sing the little girl infant to sleep they may look forth to this in-

dustrial education as the safeguard which is to protect and save her for future usefulness. On my Sunday mission to the county jail I look with pity and remorse, with sorrow and disgust, upon our poor little boys and girls and our young men and women when I see so many of them with brilliant minds wasting their lives in idleness and profligacy, oftentimes dishonoring their parents, disgracing themselves and their race, bringing trouble and expense upon the State and county by their condition. I sit prayerfully considering and sorrowfully begging my Lord to show me some plan by which I can help uplift my people out of the low estate into which so many hundreds of them have fallen. I can but see a gleam of hope as I look forth to the industrial education, the applying of mind to matter, as the only and great lever which is to lift them up and make them a blessing, rather than a curse, to society; a blessing, rather than a curse, to posterity. Teaching our boys and girls of to-day, who will be the men and women of to-morrow, the true meaning of education is the only hope. Demanding of parents and guardians to see to the proper education of head and hand will prove a future blessing to the Southland's glory and greatness.—*Commercial-Appeal*.

THE NEGRO AS AN ECONOMIST.

HOW HE IS COMING—THE DEPTHS FROM WHICH HE HAS COME.

IT is said that the colored population of Georgia pay taxes on about \$40,000,000 worth of real property. The amount of mortgage on the lands of the Georgia Negroes is not stated, but even if it should be one half of the value of the real estate, the result would be the possession by those people of \$20,000,000 worth of land, which they have accumulated since the war. It is quite likely, though statistics on the subject are not available, that a similar, if not better, result would be shown in the other Southern States, and the probability is that the Negroes of the South own, free of all encumbrance perhaps \$250,000,000 to \$300,000,000 worth of real estate. Such a result as this is probably unprecedented in the history of our civilization. It should be remembered that less than thirty years

ago the Negroes started with less than nothing, for as slaves, they acquired habits of thriftlessness, of wastefulness that almost unfitted them for the accumulation of property. In one generation they have managed to pile up an aggregate of wealth that is simply enormous. It is true that a considerable percentage of the race still retain the habits of idleness that characterized them as slaves. It is also true that no large percentage exhibit talent for accumulation, but are content to earn from day to day the wages of the day before, trusting to chance for the future of the morrow. But after these deductions have been made, there still remains a large number of them who have exhibited decided financial ability. Starting in the most humble way, with limited intelligence, and exceedingly circumscribed knowledge of the manner in which economy is to be practiced, they have nevertheless gone on from year to year accumulating a little until their savings, as represented by their property, have built churches, have erected school houses, they employ and pay preachers and teachers; and all out of the humble earnings of day laborers. Such results as these deserve honorable mention. When contemplating the race as a mass, it is usual to judge its members by its worst representatives, a method both unjust and untrue. The colored people of the South, as a class, should not be judged by the criminals among them who become conspicuous in the newspapers from the evil deeds that are often visited with swift and terrible justice; they should rather be judged from the honest, hard working men and women who, beginning with nothing, have in the course of one generation accumulated an amount of property, that even of our magnificent national wealth, form no inconspicuous portion.—*St. Louis Christian Advocate.*

IMPROVING NEGRO HOMES.

BY CARRIE A. BANISTER, IN THE "NASHVILLE CITIZEN."

NOT long since the subject of improving the homes of the Negroes as a paramount factor in developing better men and women among them was discussed in a leading New York journal, and the habit of considering all Negroes as Negroes and not as men and women intrudes itself as usual. The writer says that the first need

of the Negroes is the improvement of the "dark and cheerless abodes" in which these people live. For, says he, the Negroes who live in neat and well kept homes are thrifty and intelligent, self-respecting and respectable; and from this he deduces the conclusion that if the Negroes were placed in better homes they would at once become thrifty and respectable. The true deduction to be reached is that the Negro's thrift and self-respect made the home, and not the home which made the Negro.

The Negro whose soul is free, like every other man, appreciates the sacredness and beauty which must be inseparable from a happy home. On the other hand the Negro debased and brutified by a servitude of centuries, has no comprehension or desire for home in any exalted sense. Perhaps the least desirable legacy bequeathed by slavery to the children of its victims, is the disintegrating and nomadic tendencies of a homeless and non-familied people. The improvement must begin with the people who are to make the homes, who do make them. Quixotic as seems to us there are those among the freedmen whom no wretchedness can impel, and no opportunity inspire, to alter or to make tolerable the places in which they and their families exist. More than one old Negro lives for years in a one or two-room cabin, declining to build another room "kase he won't be gwine to leave."

In the same way the pure air and water of the vast open fields and hill sides call in vain to the denizens of the filthy and over-crowded tenements of the cities. In effecting any improvement all the formative and educative influences which touch the colored people must be called into requisition, the schools, the churches and the press. Of these influences none is so powerful or far-reaching in its results as the industrial school since it educates the whole man. The soul is schooled to higher wants and the hand is skilled to obtain them. When these influences have combined to make a generation of virtuous, clean, industrious women, though they may not shine in society or speak but one language, though they may be ugly in feature and unsophisticated in manner; and by their sides a generation of men who will care for and love their own firesides, what though their names are never heard outside the little limits of their own state or neighborhood, what though their hands are hard with toil, we will not need to discuss the improvement of homes; such women and men will improve their homes of their own volition.



Residence of R. R. CHURCH,
Memphis, Tenn.

SUNSHINE.

VALEDICTORY ESSAY BY SARAH A. PAGE, DELIVERED AT TUGALOO COLLEGE, TUGALOO, MISSISSIPPI.

WHAT would the world be without sunshine—sunshine from above us and from within us. If you can imagine so dark a picture try to think of yourself in a sunless world. Look around you, and see if anything like joy can be awakened by your surroundings. All is dark, dismal and chilly. As we look out upon our now verdant fields and forests, we cannot help thinking of the great body that has furnished light and heat for them and coaxed them to robe themselves in their spring dress. Our woods are full of fragrant flowers. Mother Nature has withheld nothing beautiful from us. But suppose that just as the little plants had peeped up from under the sod they had been deprived of the sunshine. For a time they would have struggled on against adversity, but with so little strength that they would have at last succumbed to the effects of cold and darkness. While living they would have been beautiful. We have seen plants that were deprived of sunshine. Were they rich in the beautiful colors which we see in our woods? No, they could not boast of colors. They were weak, dwarfed and pale. In them we see none of the beauty that characterizes our wild, free flowers. Where the shadow has been predominant, beauty cannot reach its full development.

In this world we are all plants, and what is strange about it is that our sunshine is received in a large measure from others. We, too, must live and grow. And to support life in us we need sunshine.

Let us notice, first, ourselves as sources of light or shadow. We are constantly in the presence of others. Whether we know it or not we are causing them to flourish by the genial rays from our hearts, or we are causing them to wither and fade by the gloominess of our looks and words. The little brothers, sisters, sons and daughters in our homes are tender plants. They need warmth and light to make them vigorous and beautiful. Give them this and you are nourishing the great roots of patience, love, trustfulness and self-reliance.

Through these roots the great tree of manhood and womanhood is to draw its food. They are easily injured now, and too much shade will dwarf them for the rest of their existence. You are putting in the lovely colors such as no artist can portray on his canvas.

Our parents need our sunshine. How could we have reached our present condition without their love and care? Let us show to them that their rays have been absorbed by us and not misspent. Let us throw our brightest beams in their pathway. They have had enough of the dark side of life. It is our great privilege to be the disseminators of light and cheerfulness to them. If we perform our duties faithfully in this respect, we will be a great power in lightening the burdens that will come to them from other sources.

In the school-room, at the counter, at the work bench, there is ever a demand for sunshine. Your pupils are encouraged, your customers pleased if your service is given in a pleasant, light-hearted manner. Look among the happy homes and see if you can find the moody, silent, humdrum man. You will usually find him not in such a home as this, but in the home where shades from unloving hearts prevail. He may mount the ladder of fame but he has lost one of the most precious jewels of life. The happy laborer would not change places with him. He grows hardened and the bright rays which would have made his heart glad cannot at once affect him. He does not understand the worth of this treasure. He must be gradually brought to realize it. You may say there are many great men whose early lives were overshadowed. To this we will agree only in part. However dark may have seemed their way, some struggling sunbeams have reached them at some time, and these few rays, on account of their scarcity, were made more precious. There are lives which seem to have no glimmer of light in them, but many of them have some secret hope, some unknown comforter.

We have been observing this agent as going out from us to others, let us now look at it coming to us from them :

First, how do we secure it? Sunshine may be poured out upon us from others, and we may make ourselves impervious to its effects. We may cherish such gloomy thoughts that we will fail to be benefited. When others are happy, do not cast a gloom over them by coldness. It freezes the heart of a friend to be observed with coldness when he is happy. We sympathize with others in their sorrow: can we not also share their joys? It adds to their happiness to have others happy.

You feel low-spirited sometimes. You do not to care relate your trouble to others, why then keep up a gloomy appearance? Throw off the shadow and let bright beams radiate from your countenance. If you are naturally of a gloomy disposition you can do no better than to imitate the example of others who are cheerful. If you have some trouble in which your friends can help you, show your appreciation of their kindness.

What a world of darkness this would be, had we no kind friends to share our woes! How different would seem our surroundings. Nearly all our pleasure comes in having others share our feelings. There are innumerable ways in which we can give sunshine. Of some of them we have already spoken. The sharing of joys or sorrows, the pleasant word, or look, the warm handshake, all bear with them a message of cheer, and oh, how soothing to the heart, how welcome to the ear. There are many valuable gifts which we are unable to bestow, but kind deeds, one of the most precious, we can each give in abundance. We have seen faces from which there seemed to radiate all that was true and beautiful. Our world would know less of woe if there were more of such faces. If we are to be constantly sending forth bright rays, we must have a strong reservoir from which to get our supply. The light shines from our faces, but what is the source? Before we can do much toward giving the light to others, we must have within our hearts love and cheerfulness. One word spoken from the heart is worth more than many spoken from the tip of the tongue. "It needs the everflow of heart to give the lips full speech." We can distinguish between the shallow words of pretension and those of heartfelt interest. Surface words are revolting when we are in need of advice or encouragement. The *light* that lighteth all the world must be within us. Drawing from that never-failing Source, our supply of light is sure. The bright face is an index to the brighter heart. As we look into the faces of others we can judge whether they are usually happy or not. We notice their actions and judge them by their fruit. God judges them by their roots. We may be deceived as to their fruits, but he is never deceived as to the source of their strength.

There is a beautiful custom among the natives of Madura. At evening-tide the mother trims and polishes her lamp and sets it on a table in the centre of the room. As the members of the family gather in, each one pays homage to the light before proceeding with the social joys of the evening. This custom is of course connected

with some of their superstitious beliefs, but a lesson may be borne to us from it. What light have we that draws us together and exerts a binding influence upon us? Sunshine is the philosopher's stone that transmutes everything to gold. It is not miserly, but steals into every crevice and tries to awaken its occupants.

Our sunshine should not be sparing, but for every one we meet there should be a bountiful supply. Life is too short for us to indulge in shadows. There will be enough of them howe'er the sunshine falls. In all our lives there must be some shadows, but they may be so regarded that we will be strengthened by them. Our sunshine is then made more glorious by contrast. There will be times when we must, with Longfellow—

“ Be still sad heart and cease repining,
Behind the cloud is the sun still shining.”

Life cannot be one pleasant summer day. We each learn by experience that “some days must be dark and dreary.” We might grow tired of the sunshine were there no shadows for contrast. Some flowers need all sunshine, some flourish on very little, and seem to require the shade. Out of seemingly dark recesses some beautiful lives grow, but their light comes from above and dispels all gloom. Their sorrows are borne in patience because they live in anticipation of the light to come. Like those flowers whose faces are constantly turned toward the sun, let us ever look toward the source of our light, hoping thereby to become more radiant and beautiful. To-day brings us to a point in our career which has both its sad and joyous features. When we think of the happy hours spent here with our teachers and fellow students, and when the thought comes to us that these hours have ceased to be, a feeling of regret fills our hearts; but we have not the time to look back, and so as we look off into the future and contemplate the work that is before us, we can but rejoice at the prospect of enlarging our work for the Master. Classmates, our pathway which for some time has been one and the same, to-day separates in many branches. We each pursue a different way, resolving to make the best of it, rejoicing in the sunshine, keeping cheerful in the shadow.

We extend hearty thanks to these kind teachers who have had our interest at heart, and who have striven to aid us in attaining a higher life. Their efforts shall not be lost, for the inspirations which we have received from them we are trying to make part of our lives.

We hope that when report of our actions reaches your ears, you will recognize in them the principles of a noble manhood and womanhood.

Fellow students, to you we must bid adieu. We hope that the good that you receive here may serve to make your path sunny. These opportunities are still yours.

In saying farewell to-day, we do not feel that we are at the end. We have only laid the foundation; our building we have yet to construct. We go forth among our fellow-men to reflect the light that we have received here—to remove the darkness of ignorance and unhappiness; and in so doing we hope to follow out our Master's injunction, to "Shine as lights in the world."





“MAMMY” AND HER PET.

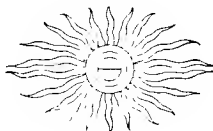
TRUE CHRISTIANITY

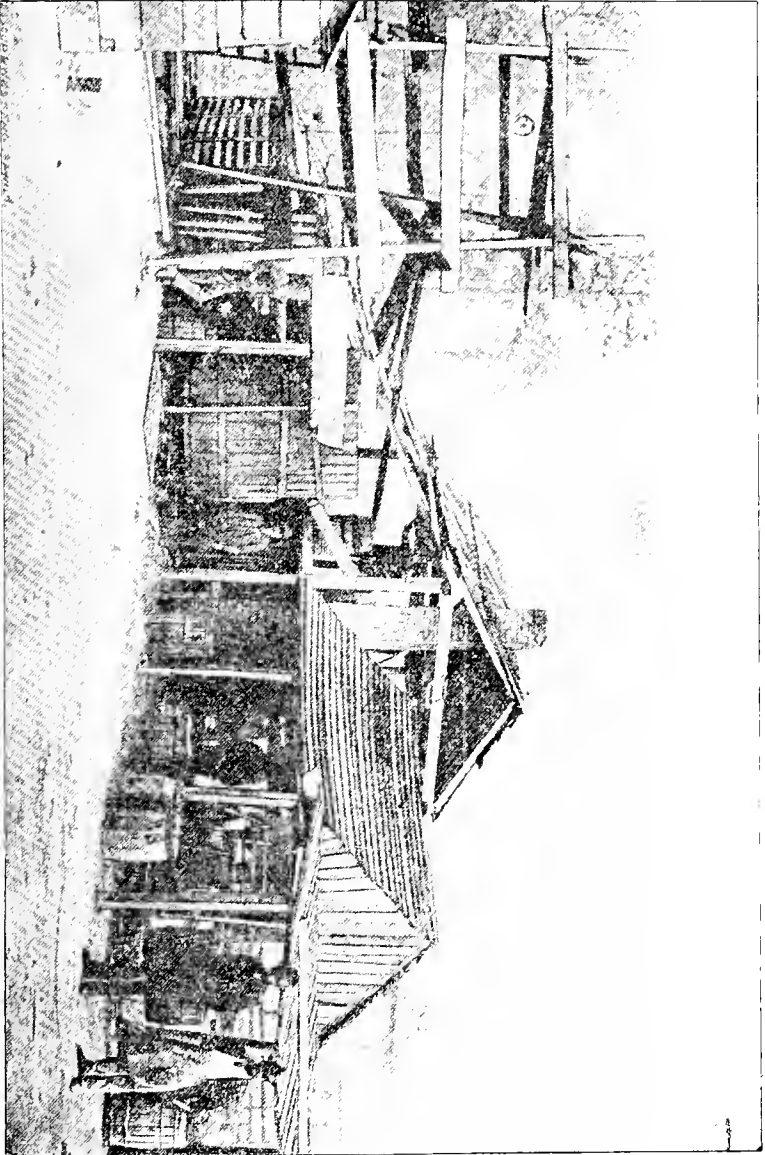
IN the minds of many people religion is associated with gloom. It is something to which they may be compelled to resort to avoid worse evils, but of itself it is without zest or charm. Doubtless the austerity of the Puritan regime has done much to foster this impression. The lines between the church and the world were drawn with precision, and the discrimination was more against external things than against inward dispositions. The old Manichæan notion that matter was inherently sinful, and that material pleasures were seductions of the evil one, colored their conceptions, as they did those of the mediæval church. Gradually, however, the Christian churches have been coming to wiser views. They have been led to see that the world and all it contains is God's world, that he framed his creatures for many grades of enjoyment, and that, other things being equal, he is the truest man who is alive in every faculty of soul and body. We have also come to see that the Christian ideal of life is not one in which the faculties for physical enjoyment are sternly repressed, but one in which all powers are subordinated to spiritual claims and controlled by spiritual motives.

Self-denial has as much place in the Christian life as it ever had; but we have learned to distinguish between self-denial for the sake of conserving the soul's power for some worthy end or for the sake of self-discipline, and self-mortification, as an end in itself. The former is one of the highest manifestations of the Christian spirit; the latter is heathenism. One essential mark of true self-denial is that it is not morose and gloomy. It sees the superiority of the spiritual end it aims to secure, and gladly surrenders the lower good to gain it. It is only the self-mortification which is always unintelligent, and a dash of superstition that is undertoned and repining. The Apostle Paul is an admirable illustration of the true Christian temper. Few men have sacrificed more than he for spiritual ends, but his letters abound with good cheer. Men constantly turn to them for courage. In the parable of the Prodigal Son, the elder son who could say that while his brother who wasted his living, he had never had a kid to make merry with his friends, unconsciously dis-

closed the real quality of his life. He showed that he had all the time been longing for just such a life as that his brother had led. His brother's life was the kind of life he would have led if he could have given free play to his impulses. Inwardly he had wandered as far from his father as ever his brother had outwardly in miles or riotous excess. His heart had not been enlisted in the home life; it was some small motive of decency or self-interest that kept him respectable. The elder son is a type of the men whose religion is gloomy, and who represent it to others as a distasteful experience. They are not quite in the world, though they long to be, and they do not live in the Spirit.

“The fruit of the Spirit is—joy.” The more real one's religion is, the happier, the sunnier he will be. The man who enters into the spirit of Christ will be wary about making external prohibitions for himself or for others. Rather he will seek for himself and others that devotion to the highest things which remands the lower life and its pleasures to their proper place, and, in so doing, finds the deepest satisfactions.—*Boston Watchman*.





TURPENTINE FARM, NEAR SAVANNAH, GA

TEMPERANCE.

TO THE COLORED WORKINGMEN.

EVERY laboring colored man is called upon to choose between the saloon, with its attendant miseries and vices, and the home with its manifold blessings. In the *Journal of United Labor*, the following letter by Mr. T.V. Powderly, is worth your careful consideration. He says, "I know that in the organization of which I am the head there are many good men who drink, but they would be better men if they did not drink. I know that there are thousands in our order who will not agree with me on the question of temperance, but that is their misfortune, for they are wrong, radically wrong. Ten years ago I was hissed because I advised men to let strong drink alone. They threatened to rotten-egg me. I continued to advise men to be temperate, and though I have had no experience that would qualify me to render an opinion on the efficacy of a rotten egg as an ally of the rum-drinker, yet I would prefer to have my exterior decorated from summit to base with the rankest kind of rotten eggs rather than allow one drop of liquid villainy to pass my lips, or have the end of my nose illuminated by the bloom that follows a planting of the seeds of hatred, envy, malice, and damnation, all of which are represented in a solitary glass of gin.

He (the drunkard), robs parents, wife, and children. He robs his aged father and mother through love of drink. He gives for rum what should go for their support. When they murmur, he turns them from his door, and points his contaminated drunken finger toward the poorhouse. He next turns to his wife and robs her of what should be devoted to the keeping of her home in comfort and plenty. He robs her of her wedding ring and pawns it for drink. He turns his daughter from his door in a fit of drunken anger and drives her to the house of prostitution, and then accepts from her hand the proceeds of her shame. To satisfy his love of drink, he takes the price

of his child's virtue and innocence from her sin-stained, lust-bejeweled fingers, and with it totters to the bar to pay it to the man 'who does not deny the justness of my position.' I do not arraign the man who drinks because he is poor, but because through being a slave to drink he has made himself and family poor. I do not hate men who drink, for I have carried drunken men to their homes on my back, rather than allow them to remain exposed to the enclément weather. I do not hate the drunkard, he is what drink effected; and while I do not hate the effect, I abhor and loathe the cause.

In the city of New York alone it is estimated that not less than \$250,000 a day are spent for drink, \$1,500,000 in one week, \$75,000,000 in one year. Who will dispute it when I say that one-half of the policemen of New York City are employed to watch the beings who squander \$75,000,000? Who will dispute it when I say that the money spent in paying the salaries and expenses of one-half of the police of New York could be saved to the tax-payers if \$75,000,000 were not devoted to making drunkards, thieves, prostitutes, and other subjects for the policemen's net to gather in? If \$250,000 go over the counters of the rumseller in one day in New York City alone, who will dare to assert that *workingmen* do not pay one-fifth, or \$50,000, of that sum? If workingmen in New York City spend \$50,000 a day for drink, they spend \$300,000 a week, leaving Sunday out. In four weeks they spend \$1,200,000—over twice as much money as was paid into the General Assembly of the Knights of Labor in nine years. In six weeks they spend \$1,800,000—nearly three times as much money as that army of organized workers, the Knights of Labor, have spent from the day the General Assembly was first called to order up to the present day; and in one year the workingmen of New York City alone will have spent for beer and rum \$15,600,000, or enough to purchase and equip a first-class telegraph line of their own; \$15,600,000, enough money to invest in such a co-operative enterprise as would forever end the strike and lockout as a means of settling disputes in labor circles."

Ought to be Made Odious.

"Intemperance, like treason," says Cardinal Gibbons, ought to be made odious in the land, and there is a close similarity between the two. The treasonable man endeavors to dethrone the rightful sovereign, and intemperance dethrones reason, the ruler of the soul."

**The A. M. E. Zion Church on Temperance.*

At the Nineteenth Quadrennial Session of the General Conference of the A. M. E. Zion Church, held in Pittsburg, Pa., May, 1892, the Committee on Temperance submitted the following report, which was unanimously adopted:

“Temperance has narrowed itself down in these days so that at present it refers to the liquor traffic specially. We recognize the fact that while there are many evils to which our country is heir, and many evil spots of degradation and sin which besmirch the garments of fair Columbia—mistress of the West, pride of the world—there are none which so disfigure her fair garments as intemperance, by which are her garments not only besmirched, but in which they are bedraggled and polluted, and by which, if the cause be not curtailed or extirpated, she will be compelled to follow the path of the grand old government which preceded her, and be buried in the great sea of oblivion; be known as a thing of the past, the very action of whose language, mayhap, like Greece and Rome, be forgotten.

We aver that above and beyond all the evils which pervade our fair land, this hydra-headed monster dominates them all, and subverts all things upon which it takes hold to become the menials of its will. It lurks in the lowly hovel, and revels in the palaces of the great; it perverts government from its high purpose, and makes it become a weakly, servile imbecile, unable either to direct the affairs of government, or to promulgate its laws. It desecrates the family altar, spoils the sweet influence of the family circle, rends virtue into shreds, and puts a premium on vice. It impels the infuriated mob to deeds of horror and crime more barbarous, heinous, devilish than those wrought by Nero, evidences of which fact may be seen in the many lynchings of recent occurrence.

Therefore, because of these facts, together with many other vicious influences which it ingenders, the multifarious evils which emanate from it, we, the committee, submit that all means which can be reasonably and legally brought to bear to extirpate this great evil from among the people of our country be endorsed by our connection, and receive its continued support. We further recommend that Zion's ministry give more attention to the great cause of temperance, and that the laity be incited to greater work in a united effort to put under foot the great monster intemperance.”

Temperance Resolutions Adopted by the A. M. E. Church.

The African Methodist Episcopal Church at its General Conference, held at Indianapolis, Indiana, adopted the following resolutions:

“Resolved 1, That we discourage the manufacture, sale, and use of all alcoholic and malt liquors.

2. “That we discourage the use of *tobacco* by our ministers and people.

3. “That we discourage the use of opium and snuff.

4. “That we endorse the great Prohibition movement in this country, also the work done by the Woman’s Christian Temperance Union, and will use all honorable means to suppress the evils growing out of intemperance.

5. “That it shall be a crime for any minister or member of the A. M. E. Church to fight against temperance, and if convicted of this crime he shall lose his place in the Conference and the church.”

The Bishops at this same conference said in their address: “We should allow no minister, or member who votes, writes, lectures, or preaches to uphold the rum trade to retain his membership, either in the Conference or in the church. And those who are addicted to strong drink, either ministers or laymen, should have no place among us. Visit our station houses, bridewells, jails, almshouses, and penitentiaries, and you will there witness the effects of this horror of horrors. Rum has dug the grave of the American Indian so deep that it will never be resurrected. If we would escape the same fate as a church and a race, we must be temperate.

“Some of the loftiest intellects have been blasted and blighted by this terrible curse. The use of wine at weddings should never be encouraged by our ministers; it is often the beginning of a blasted life.”

Ordinary observation is sufficient evidence to convince any *poor dram drinker* that the use of liquor is detrimental to his interests.

Benjamin Franklin on the Analysis of Beer.

In 1725 Franklin wrote this interesting reminiscence of his apprenticeship in Watt’s printing house in London: “I drank only water; the other workmen, nearly fifty in number, were great drinkers of beer. On occasions I carried up and down stairs a large form of types in each hand, when others carried but one in both hands. They wondered to see, from this and several instances, that the

bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about 6 o'clock, and another when he had done his day's work. I thought it a detestable custom, but it was necessary, he supposed, to drink strong beer that he might be strong to labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread, and therefore if he could eat that with a pint of water it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor; an expense I was free from. And thus these poor devils keep themselves always under."

A Temperance Lecture by Rev. J. C. Price, President National Afro-American League.

"Remembering the circumstances in which the Negro was placed by the dreadful institution of slavery it is not to be wondered at that he now cultivates a taste, even a love for alcohol. Yet it is remarkable to note the progress toward sobriety that the race has made in the later years of its emancipation. A colored total abstainer is not a rare person in any community nowadays. The various temperance societies and nearly all the other secret organizations supported by the Afro-American race uniformly require those who seek admission to pledge themselves to be sober men and women, and in most cases to be total abstainers. The drift is more and more in this direction, and hence soberness in the race is constantly on the increase. It is remarkable, too, to observe the steadfastness and persistency with which colored teachers as a rule, hold to the idea that the race is to be uplifted morally, as well as materially and religiously improved, through total abstinence as a chief instrument. It is the rare exception, not the rule, to find a colored teacher who does not hold to this doctrine. The result is that many boys and girls in the school-room all over the South and in other sections as well are being trained to habits of temperance, and will in all probability develop into consistent temperance men and women. And it must not be forgotten that the true and most influential leaders of the race, the ministers, are moulding and shaping the opinions of both old and young in favor of soberness and total abstinence. The unanimity with which the churches of all denominations declare for

water-American, as they called me, was stronger than themselves, who drank strong beer. We had an ale-house boy, who attended always in the house to supply the workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his the temperance reform is most encouraging. It is a very rare thing to find any considerable proportion of the ministry of any religious denomination exerting an influence in behalf of the extension and perpetuation of the liquor traffic. The church as a factor in this race development and elevation is laboring steadfastly and earnestly for the right. It is the one force that checks and holds the individuals of the race from following the evil propensities of their own hearts when every other force proves unavailing. In it is the chief hope for the present as well as the eternal salvation of the Negro. If the church is kept pure it can lift up and give honor and perfect freedom to the freedmen. The race has implicit confidence in the truth and value of God's word. This confidence must not be shaken but must be cultivated by the selection of clergymen well qualified by special training to teach wisely, acceptably and properly. Along with such cultivation will inevitably go a determination to strengthen the temperance cause more and more.

I have watched closely the men who are recognized as the race leaders in various States and localities. It is acknowledged that they are generally shrewd, calculating and hard to circumvent when they attempt political manœuvres. It is my observation that these leaders are strictly reliable and trustworthy when confined in and—however surprising the statement may be to some—that they are generally sober, upright and honest. I confess that in some localities this rule does not apply, but on the whole a more sober class of leaders does not exist in any race than in the Afro-American. One of the evils against which our people have to contend is the cross-roads grocery store, to be found all over the Southland—the bane of this section. Here, with no city or town ordinance to make drunkenness an offense and to threaten certain punishment, they congregate and drink their fill, carouse, engage in free fights and do other hurtful and equally unlawful things, while no one dares molest or make afraid, and the grocery keeper finding his trade benefited, encourages the debauchery. This evil instead of becoming less increases. The business of many prosperous towns and villages is being injured seriously by the competition at the cross roads and the resulting vice, violence and impoverishment. The records of

the courts would show that crime among our people is traceable to a large majority of cases to a too free exercise of the liquor habit. Of the men belonging to the race who are hanged, I think it entirely reasonable to say that at least four-fifths committed their offenses while under the influence of liquor. But speaking of the race broadly, and duly considering all the unusual circumstances that ought to be taken into consideration, I think it cannot fairly be charged with anything like gross intemperance. It is something out of the usual order to come upon a case of delirium tremens among the Negroes. Comparatively few of them drink anything of consequence during the week, but excessive imbibition is mostly indulged in on Saturdays. With their rigorous physical constitution they are able, in six days of comparative temperance, to resist the undermining effects of the seventh day's spree. Therefore this is not a race of drunkards, and there is abundant reason for believing that with proper education and training it may be made a race of sober people and abstainers.

In all the prohibition and local option contests in the South numbers of colored men have been on the side of temperance and fought valiantly for its success. Many others would have thrown their influence the same way had they not been duped by misguided leaders who raised false cries of alarm, declaring that prohibition was a device to take away their dearly-bought liberty. It is customary to blame the Negroes for the defeats of prohibition in Texas, in the second Atlanta contest, etc.; but it must be remembered that without a large share of the Negro vote prohibition could not have carried in Atlanta at the first trial and would have been lost in hundreds of other fights.

In order to strengthen the cause of temperance in the South nothing is more important than to treat the Negro fairly, to keep faith with him, to permit no pledge to be broken. Once won, the colored man is the most faithful and reliable of allies. It is of course needless to add that the supply of temperance literature should be kept up and increased. Especially valuable is the work of arousing total abstinence enthusiasm among the students in the various educational institutions—young men (and women too), upon whom the future of the race and its influence for good or evil so largely depends. I am indeed hopeful for the future of the Afro-American race, and particularly hopeful that it will become a positive and influential contributor to the triumph of the temperance

reform. It is estimated that Christendom has introduced 70,000 gallons of rum to every missionary. In the great Congo Free State there are *one hundred* drunkards to *one* convert. Under the maddening influence of intoxicating drink sent from New England *two hundred* Congoans slaughtered each other. One gallon of rum caused a fight in which fifty were slain.—*Ram's Horn*.

TOBACCO.

SOON after the discovery of this plant it was introduced into many of the countries of Europe, and soon became an article of luxury. Its use, however, was condemned, and the Sultans of Turkey declared smoking a *crime*, and death of the most cruel kind was fixed as the punishment. In Russia the “noses of the smokers were cut off in the earlier part of the seventeenth century.” Its use was described by King James I., of England, as “a custom loathesome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.”

Dr. J. H. Kellogg, M.D., in Health Science Leaflet, No. 216, says: “Chemists, botanists and physicians unite in pronouncing tobacco one of the most deadly poisons known. No other poison with the exception of prussic acid will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect. The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is nicotine, a heavy, oily substance, which may be separated from the dry leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent. A pound of tobacco contains on an average 380 grains of this deadly poison, of which one-tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison. Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is largely used by gardeners and keepers of green houses to destroy grubs and noxious insects (its proper sphere of usefulness).”

The habit of smoking was discovered on the island of Cuba. The two sailors who were sent by Columbus to explore the island, report that: "Among many other strange and curious discoveries, the natives carried with them lighted fire brands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterward declared that they 'saw the naked savages twist large leaves together and smoke like devils.'"

The use of tobacco in any form is both filthy and pernicious. "Keep thyself pure," was Paul's injunction to Timothy; and again he says, "Let us cleanse ourselves from all filthiness of the flesh and spirit." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 17.

HAVE A BANK ACCOUNT

EVERY man should make a point to lay up a little money for a "rainy day" which we are all liable to encounter when least expected. The best way to do this is to open an account with a savings bank. Accumulated money is always safe; it is always ready to use when needed. Scrape together five dollars, make your deposit, receive your bank book and then resolve to deposit a given sum, small though it be once a month, or once a week, according to circumstances. Nobody knows without trying it, how easy a thing it is to save money when an account with a bank has been opened. With such an account a man feels a desire to enlarge his deposit. It gives him lessons in frugality and economy, weans him from habits of extravagance and is the very best guard in the world against intemperance, dissipation and vice.

VALUE OF OLD COINS.

COMPARATIVELY few people are aware of the value of old coins. These rare and valuable pieces of money turn up when least expected, and many persons have become suddenly worth hundreds and even thousands of dollars by making a lucky find. It is the scarcity of the coin, not its age, that determines its value. Following we give a table of quotations:

RARE AMERICAN COINS QUOTED AT THEIR MARKET VALUE.

HALF CENT.

1793 is worth from	\$	1 00 to \$	10 00
1794 " "		10 to	3 00
1795 " "		25 to	5 00
1796 (Plain edge; without pole).....		1 00 to	25 00
1796 (" " with pole)		5 00 to	50 00
1802 is worth from.....		25 to	5 00
1804 stemless wreath, is worth from.....		05 to	50
1811 is worth from.....		15 to	2 00
1828 thirteen stars, is worth from.....		02 to	10
1831 is worth from		1 00 to	8 00
1836 " "		1 00 to	10 00
1840 to 1848 is worth from.....		1 00 to	10 00
1850 is worth from		05 to	15
1852 " "		2 00 to	4 00
1854 " "		3 00 to	10 00

ONE CENT (COPPER).

1788 is worth from	40 to	65
1793 " "	2 00 to	3 00
1795 " "	75 to	1 00
1799 " "	4 00 to	6 00
1804 " "	1 00 to	25 00
1806 " "	05 to	4 00
1808 " "	05 to	5 00
1809 " "	25 to	7 50
1813 " "	05 to	4 00
1816 " "	01 to	45
1817 " "	02 to	1 00
1827 " "	01 to	2 00
1830 to 1840 (inclusive) is worth from.....	01 to	1 00
1856 is worth from	1 00 to	3 50

1861 is worth from	\$	01 to	05
1863 " " "		01 to	10
1865 copper-nickel is worth from		01 to	45
1877 pure nickel is worth from		10 to	1 00
1881 " " " "		10 to	1 00

TWO CENTS (BRONZE).

1864 is worth from		05 to	50
1865 " " "		03 to	15
1866 " " "		02 to	10
1867 " " "		02 to	10
1872 " " "		02 to	10
1873 " " "		05 to	25

THREE CENTS (SILVER).

1852 is worth from		03 to	25
1854 " " "		02 to	40
1855 " " "		05 to	2 00
1856 " " "		03 to	1 00
1863 " " "		03 to	25
1864 " " "		03 to	50
1869 " " "		03 to	20
1873 " " "		03 to	20

FIVE CENTS (NICKEL).

1866 is worth from		15 to	50
1867 " " "		15 to	50
1869 " " "		10 to	20
1870 " " "		05 to	10
1883 " " "		05 to	10

FIVE CENTS (SILVER).

1794 is worth from		1 00 to	10 00
1796 " " "		1 00 to	11 00
1797 (fifteen stars) is worth from		50 to	5 00
1801 is worth from		1 00 to	10 00
1802 " " "		50 00 to	200 00
1805 " " "		2 00 to	20 00
1840 " " "		10 to	50
1846 " " "		50 to	3 00
1860 " " "		05 to	25
1870 to 1873 is worth from		05 to	10

TEN CENTS.

1796 is worth from		50 to	5 00
1797 thirteen stars is worth from		1 00 to	15 00
1797 sixteen stars is worth from		2 00 to	25 00
1804 is worth from		3 00 to	25 00
1809 " " "		1 00 to	5 00
1822 " " "		50 to	10 00
1840 " " "		10 to	30
1844 " " "		10 to	50

1852 is worth from	\$	10 to \$	20
1854 " "		10 to	15
1860 San Francisco mint only is worth from		20 to	1 00

TWENTY CENTS.

1877-1878, Is worth from	\$	50 to \$	1 00
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QUARTER DOLLAR.

1796 is worth from		2 00 to	15 00
1804 " "		1 00 to	10 00
1807 " "		25 to	5 00
1822 " "		20 to	2 75
1823 " "		20 00 to	100 00
1832 " "		25 to	1 00
1841 " "		25 to	40
1844 " "		20 to	1 00
1848 " "		25 to	1 00
1853 " "		75 to	6 00
1866, Without In God We Trust, is worth from		40 to	2 75
1871, '72, '73, and '74 are worth from		25 to	35

HALF DOLLAR.

1794 is worth from		1 00 to	15 00
1795 " "		50 to	3 00
1796, fifteen stars, is worth from		10 00 to	100 00
1796, sixteen " " " "		20 00 to	110 00
1797 is worth " "		20 00 to	100 00
1801 " "		1 00 to	10 00
1802 " "		2 00 to	10 00
1803 " "		50 to	2 00
1805 " "		50 to	1 00
1813 " "		50 to	1 00
1815 " "		1 00 to	4 00
1817, '18, and '19 are worth from		50 to	1 00
1836, milled edged, is " "		75 to	4 75
1838 is worth from		1 00 to	10 00
1852 " "		1 00 to	2 00
1880, '83, and '85 are worth from		50 to	60

DOLLAR.

1794 is worth from		20 00 to	175 00
1801 and 1802 are worth from		1 50 to	10 00
1804 is worth from		175 00 to	575 00
1836 " "		3 00 to	50 00
1838 " "		15 00 to	55 00
1851 and 1852 are worth from		10 00 to	40 00
1853 is worth from		1 25 to	7 50
1854 " "		1 75 to	10 00
1858 " "		15 00 to	35 00
1881 " "		1 00 to	1 50

DOLLAR (GOLD).

1850 to 1855 are worth from	1 15 to	1 30
1863 is worth from	2 75 to	4 75
1864	5 00 to	10 00
1875 "	4 00 to	14 00
1879 " "	1 10 to	1 90

\$2.50 (GOLD).

1796 is worth from	5 00 to	12 00
1796, sixteen stars is worth from	13 00 to	40 00
1806, thirteen "	10 00 to	20 00
1826 is worth from	10 00 to	35 00
1834 " "	3 00 to	10 00

\$3.00 (GOLD).

1857 is worth from	3 00 to	6 00
1864 "	3 00 to	9 00
1875 " "	4 00 to	35 00

\$5.00 (GOLD).

1795 is worth from	10 00 to	35 00
1797, fifteen stars, is worth from	15 00 to	40 00
1798 is worth from	20 00 to	50 00
1814 "	50 00 to	150 00
1822 "	150 00 to	450 00
1829	10 00 to	50 00

\$10.00 (GOLD).

1795, fifteen stars, is worth from	11 00 to	15 00
1797, sixteen " " "	15 00 to	35 00

\$20.00 (GOLD).

1890 is worth from	3000 00 to	5000 00
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IN Great Brittain and Ireland the Catholics are now a million and one half less than they were fifty years ago.

BUSINESS ENTERPRISES.

EDITORIAL IN "CLEVELAND GAZETTE."

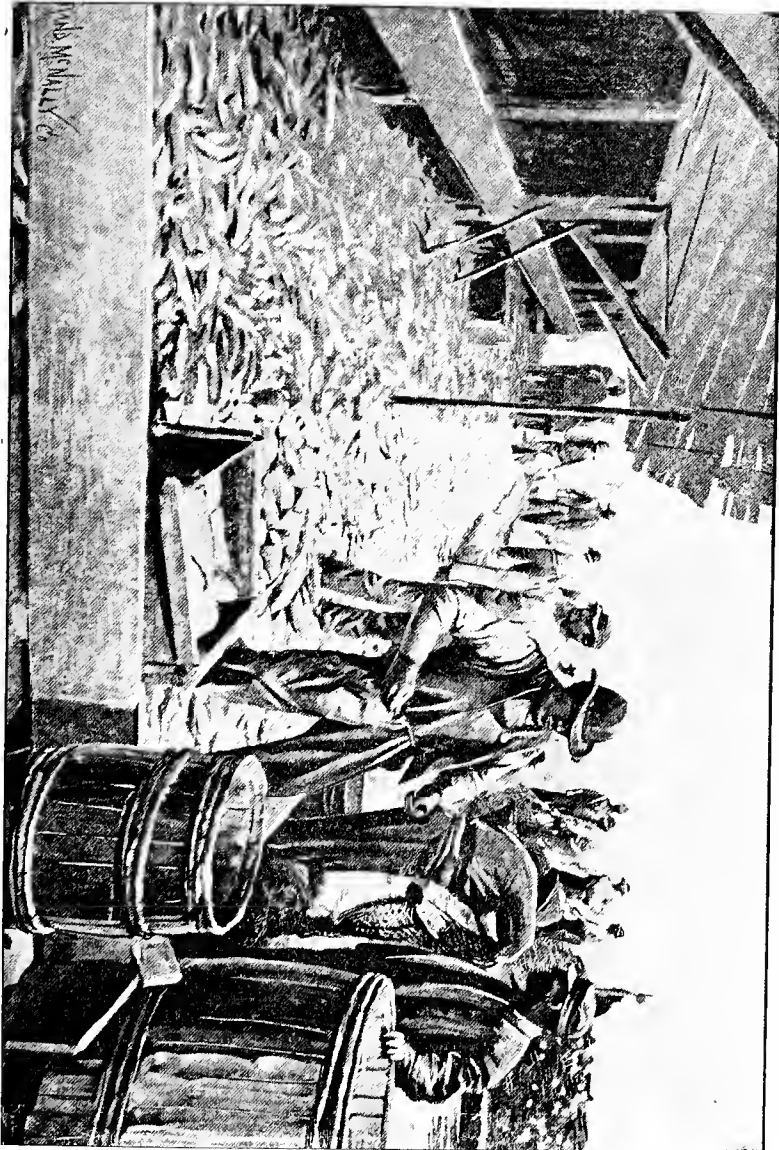
THE Negro needs more and more year by year to launch out into business for himself. The progress made by our people in the South in all lines of business is most commendable. Corporations are growing rapidly on all hands. They are also more united in their efforts than are their brethren in the North and East. Every town where there are three or four hundred colored people ought to have some sort of business enterprise among them. In a great city like this there ought to be many enterprises among colored people. We are glad to note that there are several of our men who are doing good business along their lines of investment. Several groceries, restaurants and barbershops are doing well among us but they might do better if the colored people would throw their patronage that way. As we have before said in these columns, we need united efforts. We ought to have corporations and partnerships. There are a few partnerships and only one business corporation in Cleveland and that is "The Fraternal Printing and Publishing Co., the owners of *The Voice of the People*. We are the only company owned and operated by colored men, with our own type and press and printing outfit. Our office is to be in the future a training school and the place where our boys and girls who so desire may learn the printing business. At the head of this business are colored men. They are employing colored printers. We are trying to create a business for our people. We are willing to compete with other publishing houses and if we cannot do as good work and as cheaply, then we are willing to have our friends go somewhere else. We have every reason to expect that people who are wanting printing among us will give us a call and get our prices. We urge you also to get the prices of other firms and should you be able to do better by yourself somewhere else we do not object to your going. We feel that every loyal colored man will give an establishment run by colored men a chance to work for them when they are willing to enter on competitive prices. We are sorry that some of our friends

have without getting our prices gone to other firms where no colored men are employed, to get their work done and have had to pay more for it than our regular prices are. We need not talk about making business and employing ourselves unless the race intends to stand by that business. Colored churches are supported by colored people and colored business enterprises will in most cases be supported by colored people. You say we ought to have banks and railroads and printing houses, etc. What have you done to help the Fraternal Printing and Publishing Co. to establish a business and a paper which shall be a credit to the race? What would it profit colored men to build railroads should colored men all go over and ride on a railroad run and operated by white men? Do not ask why we have no more business enterprises until you have done what you can to help those we have. Do not urge colored men to go into business unless you are willing to help them.

W. Q. ATWOOD.

LUMBER AND REAL ESTATE.

THE subject of this sketch was born January 1, 1839, in Wilcox County, Alabama. After the death of his father, his mother moved to Ripley, Ohio, where she landed May 15, 1853. Here he was placed in school where he remained for six years. In the fall of 1859 he went to California, where he followed steamboating, returning to Ripley in 1861. In 1863 he went to Saginaw, Michigan, where he engaged in the lumber and real estate business, in which he has been engaged ever since and has accumulated quite a fortune. His property is estimated at *more than one hundred thousand dollars.*



LANDING FISH AT APALACHICOLA, FLA.

BUSINESS MEN AMONG THE RACE.

BY R. F. BOYD.

WE need good, honest, painstaking, courteous and obliging business men in every village, town and city in the South. These men should receive the entire support of the race; and they could not fail to succeed. Our people make money enough to support not only retail houses but wholesale stores as well. Why should not our people spend their money with men of the race? Other races trade with and patronize their own. With the full confidence and patronage of our own people we would soon have rich merchants and capitalists carrying on large business enterprises in every section of this country that would demand the respect and recognition of the world. Then prejudice on the account of color would banish and the iniquitous legislation against the race in the South would cease, and every unjust law would be wiped from the statutes. I know that it is said colored men will not give the proper respect to their patrons nor will they stick to their business closely. If this was true, there is no reason why it shall be true in the future. Better things are both expected and demanded of us. The dark cloud of ignorance, superstition, jealousy, envy and race hatred which hung over us at the time of our liberation has been rent in twain and is vanishing before education and intelligence. Why not? We live in the most progressive age of the world's history. Here we are in the evening of the nineteenth century where inventions and discoveries are seen on every hand. Here we have steam cars that carry us along at the rate of more than one hundred miles per hour, telegraphs by which thought flies around the world at the twinkle of an eye, telephones by which we can converse with persons and recognize their voices hundreds of miles away, and gas and electricity meet our gaze wherever we go. Then why should we not change from the false ideas of slavery and walk in the light that God has given us. There is no reason why we should remain longer in the dark. Then let us come together and help one another in every

laudable undertaking. In unity there is strength. Don't imagine because a colored man prospers in business, buys a horse and buggy and can turn out with a respectable showing on the public drives that he has the "big head;" but rather be proud of him and his success. Trade with him yourself and pay for what you get. Encourage others to trade with him, talk him up everywhere you go, and point the youth to him as an example of what they may be. Throw away this old spirit of envy, jealousy and race hatred. Cultivate patriotism and race pride. Go several blocks, yes, go a mile if necessary to trade with a good, honest Negro in business. The Irish, Jews, Germans and other peoples are recognized and respected by nations, only as they are united and hold together. All races of America are united except ours, in helping one another by their speech, by their pen, by their vote and with their money. We must do the same. In this way only can we rise as a people. I look forward with great hope for the day when our people shall know and do the right. God grant that it shall come speedily.

NEGRO PROGRESS.

THE Negro population of the South will have a complete, all-round exhibit at the Atlanta exposition; and the indications point to something creditable. It ought to be, and everything possible is being done by the directory to make the exhibit full, attractive, and instructive.

The Negro of the South pays taxes on over \$300,000,000 worth of real and personal property, indicating that the true value of the race holdings in 1890, was not less than \$650,000,000. Practically, every dollar of this has been accumulated in the last thirty years, about the period of a single generation of our colored race; and it shows, as nothing else can show, that the spirit of thrift and enterprise is being embeded by the Negro, from his white neighbors.

The race has in its possession, certainly, a sound and strong basis of means for displaying its progress, objectively, to the high credit of the colored people and greatly to their benefit.

The *Atlanta Constitution* has taken high and broad ground on this matter, and is doing all in its power to encourage the leading Negroes to take hold of the exposition, and make it what it should be.

All of our leading business men over the South should follow the *Constitution's* lead. If we would make the average Negro a safe voter, good citizen, a representative of Southern acquisitiveness, and common comforts of our civilization, we must stimulate the pride of self-respect of the race, by all proper means.

The Negro is our American citizen; the white race serves its own interest in making him a good and useful man. He fills the rank of one-fifth of the regular army; he absorbs a large per cent. of the Southern school funds. The white people have built colleges for the race, and urged on the leading and wealthy Negroes the creation of industrial schools, for the Negro boys and girls. All of these beneficencies should have brought forth creditable fruit, and the way to do this is to induce the Negro to display, in the aggregate, specimens of his agricultural and mechanical achievements.

We hope the Negro exhibit will be something of which the intelligent men and women among them can be justly proud; and it will be that if the white people take in it the kindly, helpful interest they should take.—*Chattanooga Times*.

TRADES FOR YOUR CHILDREN.

THE *Boston Banner* says, "The white man takes his children at an early age and apprentices them to a trade, and when they grow to man's estate, they are armed for the battle of life. The colored man takes his children at an early age and hires them out for a sum of money that is hardly sufficient to buy them shoes; and when they grow to man's estate they are common, yes, very common laborers, eking out a very meager existence, and when old age comes upon them, they go to the poorhouse. Teach your children a trade." Good advice. Heed it.

It is estimated that 12,000,000 square miles of the land area of the globe are still uninhabited.

LEWIS WINTER.

WHOLESALE AND RETAIL, GENERAL AND COMMISSION MERCHANT.

QUIET and unassuming, yet bold and daring in the field of business is the man whose name appears at the head of this sketch. Thirty years of untiring industry and unceasing fidelity to business in this city has placed him at the head of Nashville's most reliable, solid, and successful business men. His four-story brick business house is in the heart of the city, at the corner of Cherry and Demonbreun streets.



LEWIS WINTER,
Nashville, Tenn.

Mr. Winter has every faculty for the successful management of his large and growing business. His goods are bought direct from

first hands, for spot cash, in large quantities. He pays the farmer or huxter the highest market prices for his goods, and places the same on the best markets in the largest cities in the country—North and South. His integrity is unquestioned. He has acquired an enviable reputation for fair dealing. Mr. Winter employs about one dozen hands, but he gives his business his personal attention.

He was born at Lebanon, Tenn., June 23rd, 1839. At the age of six years he was separated from his mother by that evil institution, slavery. He worked on a farm until 1865, when he came to Nashville and started into business with *forty dollars* as his capital stock. To-day (Sept. 1, 1895), he is variously estimated at from 35,000 to 75,000 dollars.

He is an active, official member of the A. M. E. Church, and belongs to the St. Paul congregation. He was one of the founders, and and the first and only President of the House Banking and Loan Association, the most prosperous and successful association of its kind among the Negroes of America. It has declared a dividend of ten to twenty-five per cent. annually ever since its organization.

Winter Chapel, Lebanon, Tenn., was named in his honor, he having donated the ground. He owns Little Bethel Church, of Nashville, having bought it at public sale. He still holds it subject to redemption. He was a trustee of Wilberforce University for many years. He has twice been a delegate to the General Conference of his church. He is to-day the senior member of the firm L. Winter and Son, and counts his friends by the thousand, without regard to race.

JOHN MITCHELL, JR., EDITOR AND PUBLISHER.

JOHN MITCHELL, JR., was born July 11, 1863, of slave parents. His father was a coachman and his mother a seamstress. He attended the public schools of Richmond and graduated June 15, 1881, at the Richmond Normal and High School. Since that time he has pursued his studies at home, taking the Chautauqua Literary and Scientific Circle four years' course of instruction. Young Mitchell taught during the sessions of 1881-82 and 1882-83 at Fredericksburg, Va., after which he taught one session in the public schools of Richmond, Va. He took entire editorial charge of the Richmond *Planet* in December, 1884, and has held that position ever since.

He served five years as President of the National Afro-American Press Association and declined re-election in Sept., 1894. He was elected to the Common Council of the city of Richmond, in May, 1888; elected to the Board of Aldermen to serve an unexpired term 1890; re-elected for a four years' term in 1892, occupying at present that position. Mr. Mitchell has a natural aptitude for drawing, and the *Planet* gives abundant evidence of his skill. He was awarded a gold medal by the School Board of Virginia for a map of Virginia which he drew. He was awarded another gold medal for scholarship and still another for oratory.

He is a pleasing and forceful speaker, and has received many compliments for his gracefulness upon the rostrum, and the fervid eloquence of his rhetoric. As a debater he has few equals, and his quite pointed thrusts unmarred by scurrilous assertions win the respect of even those with whom he is debating. He is noted for his bravery, and has been designated by high authority the "gamest Negro editor on the continent."

SAMUEL FARRIS was born in Barren County, Ky., March 10, 1845. To avoid the enemy he was taken by his young master in 1861 to Mississippi and placed on a cotton plantation. In 1863 his young master died, when Samuel tried to make his way back to Kentucky, but fell in with a company of rebel soldiers who took him to Montgomery, Ala. He had a severe spell of sickness at this place and was left in a dying condition. After his recovery he worked on the farm of Capt. Thornton for nearly two years. In 1865 he lit out for Memphis, Tenn., walking most of the way. He reached Memphis in the fall. Mr. Farris engaged in steamboating for a while, but soon changed his occupation for that of draying, in which he continued for thirteen years. He had saved \$500 at the end of these long years of toil, and in September, 1878, he engaged in the undertaker's business in which he is still engaged. He was married to Emilene Yose in 1872. In June, 1893, he professed faith in God and joined the A. M. E. Church. He has filled several official positions in the church to which he belongs. He is a trustee at Avery Chapel. He is a temperate, honest, generous and industrious man. Counts his friends by the hundreds of both races. Has a business that is daily increasing. His motto is, "Owe no man anything," and this accounts for his being out of debt. He is worth about \$15,000.



SAMUEL FARRIS, Funeral Director,
Memphis, Tenn.

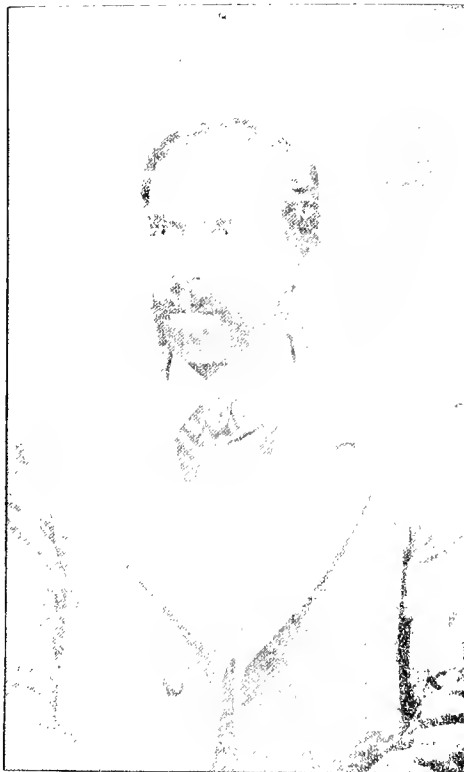
JAMES EDMUND BRYANT was born in Washington, D. C., Dec. 26th, 1848. He was left an orphan at ten years of age. He remained in Washington after the death of his parents until he was fifteen years of age, but during this time was enabled to secure only an ordinary education. On the first of January, 1863, he left Washington as the body servant of James A. Garfield. In 1864, on the 23rd of November, he entered the service of the rebellion, and was made chief drummer boy of the One Hundred and Twenty-second



J. E. BRYANT, Barber,
Paducah, Ky.

and United States Colored Infantry; he was mustered out of service November 23rd, 1865, when he returned to Louisville, Ky. He was soon employed to work on a steamer that plied between Louisville and New Orleans. In May, 1870, the boat was laid up for repairs at Paducah, Ky. Mr. Bryant being an active, energetic man, soon found other employment. He served an apprenticeship as a barber, and at this point, began his success. By close application to business, and economy, he has accumulated from \$10,000 to \$15,000, which he has

judiciously invested in real estate in Paducah. He is an official member of the A. M. E. Church, and devotes much of his time to religious work. He is liberal, kind-hearted, and true. He loves his race, and wants to see it elevated and refined. Mr. Bryant is not an educated man except in a business sense. His example is worthy of imitation.



C. S. RANDLE,

CONTRACTOR AND BUILDER.

ONE of the enterprising and successful carpenters in the city of Nashville, Tenn., is the subject of this sketch. He is a man of charitable, warm-hearted and generous impulses. All cannot teach nor can they preach; they must therefore go into trades where success awaits them if they will but pursue the methods that were

adopted by Mr. Randle early in life. He was born in Bledsoe County, Tennessee, September 22, 1839. He was born a slave. When only eight years old his mother with her five children were sold for debt. When he was about eighteen years old he was again sold. He changed hands several times and was finally brought to Nashville by the soldiers, with two suits of clothes and \$2.50 in cash. Mr. Randle secured a position in a restaurant where he worked for his board until he could find employment that was more lucrative. Through the influence of friends, coupled with his own energy, he soon secured a position at \$1 per day as porter of a grocery store. After he had accumulated sufficient money he decided to secure an education and entered Fisk University, which was then in its prime. After three years' close application to books, Mr. Randle decided that he had an education sufficient to master his chosen profession. He lost his mother about this time and shortly after married Miss Irene Webb, who has proven to be a helpmate indeed and in truth. By their perseverance and economy they have secured considerable property. He is blessed with three children all of whom he is giving a fine education.

The writer claims Mr. Randle's family as his friends; has known them for many years and can say that he has yet to find a family where there is more supreme happiness. Father, mother and children are worthy of imitation. His property is valued at \$15,000.

PROSPEROUS COLORED PEOPLE IN RICHMOND.

THE population of Richmond, Va., is estimated at 100,000, of which 45,000 are colored, of which almost half are in Jackson ward, one of the largest in the city. This ward is controlled by the Negroes. They have property assessed at \$650,000 for taxation. This ward has eleven halls, valued at \$65,000; it has *ten* churches. It has *four* lawyers, *seven* doctors, and the ward is represented in the City Council by six men, four of whom are Afro-Americans. An armory on West Leigh street is soon to be erected at a cost of \$20,000. This part of the city contains many handsome residences, and one not accustomed to seeing such, would be surprised at the uniform richness and neatness in which the "Africa of Richmond" is kept.

“The True Reformer Hall,” valued at \$20,000, is said to be the most imposing structure in the ward. The Odd Fellows’ Hall, valued at \$8,000, comes next. All the societies have their halls. Among the property owners of Jackson ward, the following are the most prominent: Mrs. Bettie T. Lewis, \$150,000; Mrs. Fannie C. Thompson, \$15,000; W. I. Johnson, \$13,000; A. Hayes, \$12,000; William Lyons, \$10,00; John Oliver, \$10,000; Dr. S. H. Dismond, \$8,000; J. B. Harris, \$7,000; William Tennant, \$7,000; W. H. White, \$7,000; Rev. W W Browne, \$6,000; Rev. J. E. Jones, \$5,000; B. F. Turner, \$5,000; Dr. R. E. Jones, \$5,000; S. W. Robinson, \$5,000.

Many other colored men of wealth in Richmond deserve to be mentioned in this connection, but time and space forbid. The above are only examples of what can be done by the industrious, economical colored men in every city.

WEALTHY COLORED NEW YORK MEN.

THERE are many wealthy colored men who live in New York City. Several who were formerly slaves, count their dollars by the hundred thousands. Four or five physicians in this great metropolis have a practice of eighteen or twenty thousand dollars a year. The late Mrs. Gloster, who lived on Brooklyn Heights, was very wealthy. J. W. Bowen, a member of the Board of Education of Brooklyn, is worth \$150,000. Mr. Hasdra, who owns a country seat on the Hudson, has also a bank account of \$160,000. Mr. Roselle, recently deceased, left \$300,000. Hiram Thomas is worth \$100,000. Dr. White, a druggist, owns a cottage at Sea Cliff, and is estimated at \$200,000. Joseph Tenych is rated at \$300,000. Dr. P Ray is worth \$250,000. Mrs. Daniel Brooks has \$200,000. James W Mars, possesses \$85,000. Dr. P. Guignon, a druggist, is worth \$100,000. A dozen or more others could be named who are worth less than the above down to \$25,000.

THE RICHEST COLORED MAN IN GEORGIA is Mr. Harry Todd, of Darien. His personal property and real estate are valued at \$500,000. When a youth his “master” died, giving him his freedom. He was kept by the family on a fair salary as assistant overseer. This money was invested in real estate, *slaves* and

confederate bonds. When the downfall of the Confederacy came he lost all except his lands. He has made his money by raising cotton. He has an interesting family, five children, all well educated and highly respected. He has a summer resort in the mountains and is altogether delightfully situated.

THE RICHEST COLORED MAN IN THE UNITED STATES.

THE richest colored man in the United States probably is Tony Lafon, a quadroon of Creole decent—that is to say, of French Louisiana blood. The lowest estimate of Mr. Lafon's wealth is \$1,000,000, and he is more frequently rated at double that amount.

He inherited a moderate fortune, speculated successfully in real estate, and passed gradually to the condition of money-lender and note broker. Like most men of that class, he cannot be said to be popular, and the colored people do not rely upon him as a political leader. Indeed, he is in politics rather more conservative than an old-fashioned white planter, and not at all desirous of seeing the colored people rule the State. He is seventy-three years of age, and even anxious to increase his wealth.

WEALTH OF SOUTHERN NEGROES.

THE wealth of the Negroes in the several Southern States is as follows: Alabama, \$9,200,125; Arkansas, \$8,010,315; Florida, \$7,900,400; Georgia, \$10,415,330; Kentucky, \$5,900,010; Louisiana, \$18,000,528; Mississippi, \$13,400,213; Missouri, \$6,600,345; North Carolina, \$11,010,635; South Carolina, \$12,500,000; Texas, \$18,000,500; Tennessee, \$10,400,200; Virginia, \$4,900,000.

THERE are nearly 2,000 women practicing medicine in the United States.

HAVE COURAGE.

IF any race of people on this earth need to have courage it is the Negro.

Have the courage to say "no," when you are tempted to drink.

Have the courage to wear the old suit of clothes, rather than go in debt for a new suit.

Have the courage to acknowledge your ignorance, when asked about something of which you do not know.

Have the courage to pay a debt when you need the money for something else.

Have the courage to be polite though your character may be assailed.

Have the courage to speak the truth, remembering the command, "Thou shalt not lie."

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to own you are wrong, when convinced that such is the case.

Have the courage to be good and true and you will always find work to do.

Have the courage to say your prayers, though you may be ridiculed by man.

Have the courage to tell a man why you will not lend him money, instead of whipping the devil around the stump by telling him you havn't a cent "in the world," calling one of your pockets "the world."

Have the courage of your convictions. "According to a mans faith, so be it unto him." This is true on every plane of life, from the lowest to the highest. A man's power in everything is measured by his convictions. The statesman who has the profoundest convictions is surest of bringing others to see as he sees on any question which he discusses before the public. The minister who can most completely identify himself with his people, if he has the courage of his convictions, is the one who is most likely to be successful.

REV. PRESTON TAYLOR.

PASTOR OF THE CHURCH OF DISCIPLES, NASHVILLE, TENN.—GENERAL
FINANCIAL AGENT OF A COLLEGE—BIG CONTRACTOR
AND THE LEADING UNDERTAKER.

OUR subject is the leading minister of the Church of the Disciples. He was born in Shreveport, La., Nov. 7, 1849. He was born in slavery. His parents were Zed and Betty Taylor. He was carried to Kentucky when a year old; he was a promising boy and shed sunshine wherever he was. At the age of four years he heard his first sermon on the spot where the First Baptist Church now stands in the city of Lexington, Ky., and afterwards told his mother that he would be a preacher some day; so deep was the impression made on his young mind that years have not been able to eradicate it. He was affectionately cared for, and grew up as Samuel of old, ripe for the duties of his life. When the war broke out he saw the soldiers marching and determined to join them at the first opportunity, and so he enlisted in Company G., One Hundred and Sixteenth United States Infantry, in 1864, as a drummer, and was at the Siege of Richmond, Petersburg and the surrender of Lee. His regiment also did garrison duty in Texas, then returned to New Orleans where they did garrison duty until mustered out of the service. He then learned the stone cutter's trade and became skilful in monument work, and also in engraving on marble. He went to Louisville, Ky., and in the leading marble yards found plenty of work, but the white men refused to work with him because of his color. He was offered a situation as train porter on the L. & C. Railroad, and for four years he was classed as one of the best railroad men in the service, and when he resigned he was requested to remain with a promotion to assistant baggage master; but as he could be no longer retained, the officers gave him a strong recommendation and a pass over all the roads for an extensive trip, which he took through the North. He accepted on his return a call to the pastorate of the Christian Church at Mt. Sterling, Ky. He remained there fifteen years, and

the Lord prospered him in building up the largest congregation in the State among those of his faith, besides building them the finest brick edifice as a place for the worship of God in that section of the State. During these fifteen years he became known as the leading minister of his church in the United States. Not only in Kentucky has he been instrumental in organizing and building both congregations and meeting houses, but he was unanimously chosen the general evangelist of the United States, which position he held for a number of years besides assisting in the educational work of his race.

He very recently purchased the large spacious college property at New Castle, Ky., which originally cost \$18,000, exclusive of the grounds, and at once began the task of paying for it. The school is in operation with a corps of teachers, and has a bright future before it. He is still one of the trustees, and the financial agent of what is now known as the "Christian Bible College," at New Castle. Some idea can be given of this man of push and iron nerve and bold undertakings by giving a passage in his life: When the Big Sandy Rail road was under contract to be completed from Mt. Sterling to Richmond, Va., the contractors refused to hire colored men to work on it, preferring Irish labor. He at once made a bid for sections 3 and 4 and was successful in his bid; he then erected a large commissary and quarters for his men, bought seventy-five head of mules and horses, carts, wagons, cans and all the necessary implements and tools, and with one hundred and fifty colored men he led the way. In fourteen months he completed the two miles of the most difficult part of this great trunk line at a cost of about \$75,000.

The President of the road, Mr. C. P. Huntington, said he had built thousands of miles of road, but he never saw a contractor who finished his contract in advance, and so he then was requested by the chief engineer of the works to move his force to another county and help out some of the white contractors. This he did not do. Afterwards he was offered other important contracts, but declined. A syndicate in Nebraska offered him the position of superintendent of their coal mines, but knowing it would take him away from his chosen calling, he declined the offer. For a number of years he was editor of "Our Colored Brethren," a department in the *Christian Standard*, a newspaper published as the organ of his denomination at Cincinnati, Ohio, with a circulation of 50,000 copies a week. He has written for many books and periodicals. He is a member of both



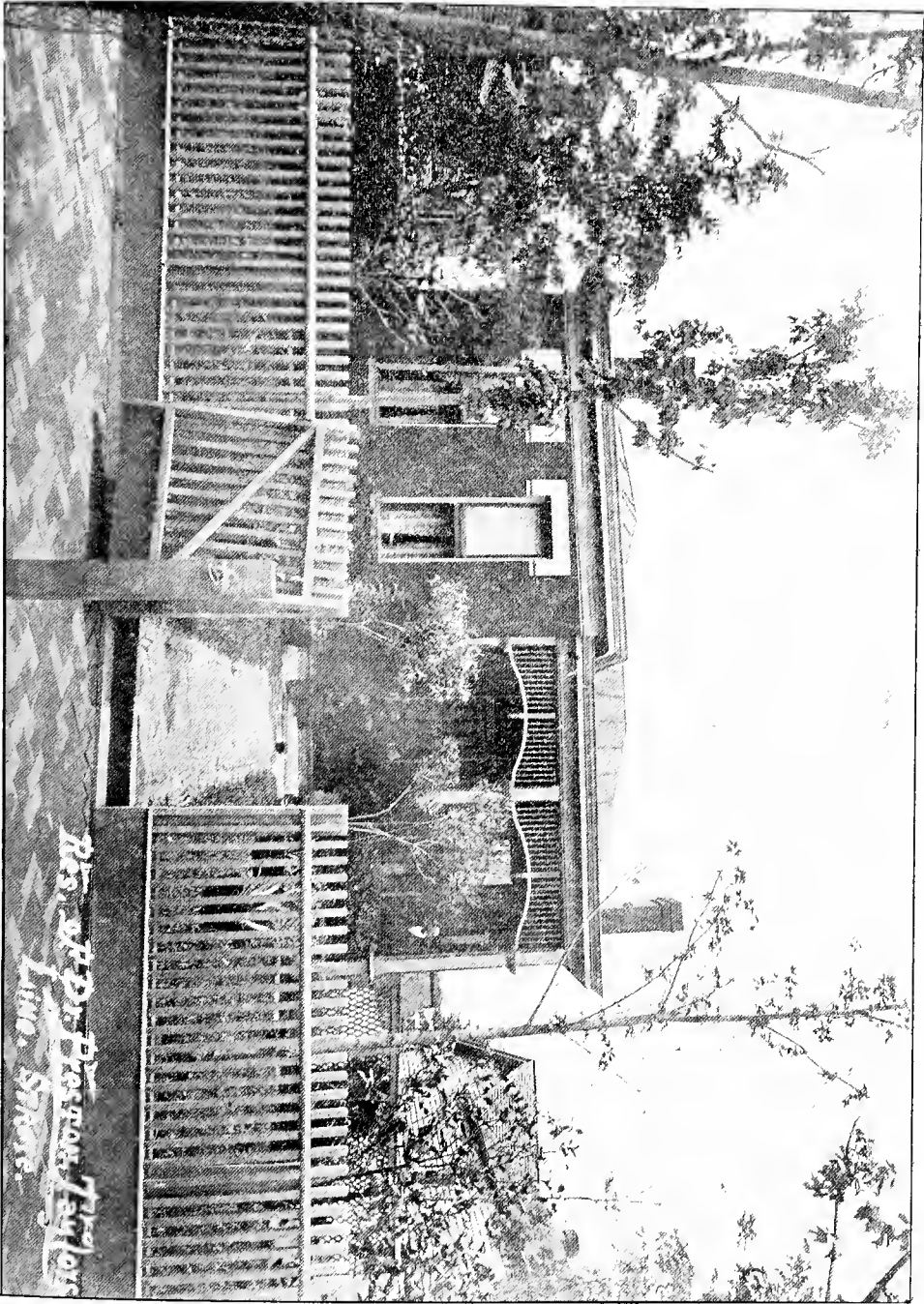
DR. PRESTON TAYLOR,
Nashville, Tenn.

Masonic and Oddfellow Lodges and was State Grand Chaplain of the former and State Grand Master of the latter and held these positions for three years and traveled all over the State, speaking and lecturing. Especially do the Oddfellows owe much to him for their rise and progress in the State of Kentucky, and the order conferred upon him as a mark of honor all the degrees of the ancient institution. He has represented his Lodge in many of the National Conventions of the B. M. C., preaching the annual sermons for a number of years.

I will give another incident that will show the character of this man, how he loves his race, and with what respect he treats them. While serving the church in Nashville in 1886, the choir of the church gained great reputation by taking a prize over every other church choir in the city in a musical contest. The *Nashville American* gave a very flattering account of the results which caused forty-two of the leading citizens of the white race to petition through the pastor of the church, for a concert to be given in the Opera House for the special benefit of their friends.

When Mr. Taylor met this Committee they informed him that on the night of the concert the colored people would be expected to take gallery as usual. Mr. Taylor refused deliberately to have anything further to do with the matter, and publicly denounced the whole crowd in his church, which was very satisfactory to the colored citizens who urged him to give a concert nevertheless, and he consented. On the night of the concert there was scarcely standing room for the people, who said they desired to show their appreciation of this manly stand in resenting such overtures, and the result was an increase to the treasury of over two hundred dollars. He is one of the leading men in the community where he lives, commanding the respect of all who know him. A slight idea may be given of his popularity by stating that once when a gold cane was voted for in some entertainment in the city of Nashville his name was submitted by his friends to be voted for, he opposed the suggestion, but nevertheless when the votes were counted out of the three thousand votes in that large city, he got over two thirds of the number. A quotation from the *Christian Standard*, Cincinnati, Ohio, March 3, 1886, will give some estimate of how he is held by the editor of that paper. A grand party was given for his benefit, and the editor used these words in reference to his absence:

“We have just received an invitation to a tea party at Nashville

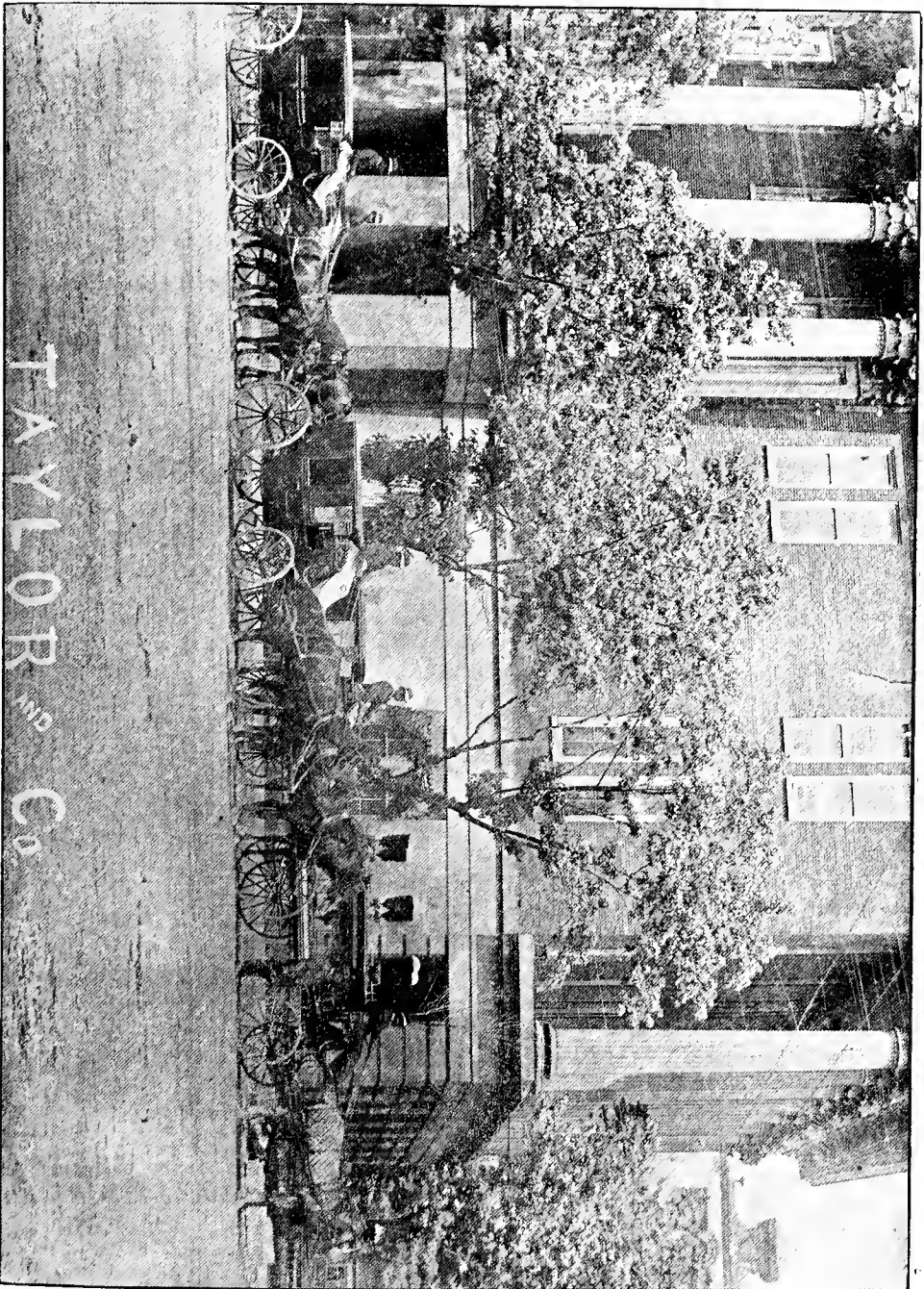


Pls. Mr. Pearson Taylor
Limo. Street.

Tenn., to be given in honor of Elder Preston Taylor. We would go all that distance, were it possible, to show our respect for the zeal, ability and untiring energy of Preston Taylor. As we cannot go, we take this method of atoning for our absence."

Mr. Taylor is a man who will impress you when you meet him as thoroughly in earnest. He is never idle, always with new plans, warm hearted, generous, sympathetic and a true brother to all men who deserve the cognizance of earnest, faithful workers for Christ.

In the spring of 1888 he embarked in the undertaker's business, and has met with unbounded success; few business men can claim the unanimity of the community as he can, he stands at the head of his profession not only as a funeral director, but as a safe and wise business man. It is said by men competent to know, that he does the largest business of any man of his race engaged in the same business in the country. He owns and occupies the large two-story brick at 449 North Cherry Street; the building is 42x180 feet and it is divided and furnished in the most convenient style, with reception hall, office, chapel, show rooms, supply rooms, trimming rooms, dry rooms, carpenter shops, paint shops and a morgue. In the rear stands a large stable occupied by eighteen head of horses, seven carriages, hearses and all kinds of vehicles used in the undertaker's business. The entire building is lighted with electric lights and fitted up with electric bells. He is the only one in the city that manufactures his own goods. He works sixteen men in his establishment and often is compelled to call in extra help. He has the honor of managing the largest funeral that ever passed through the streets of Nashville, it was the three colored firemen that were killed on January 2, 1892, in a great conflagration. He builded a large catafalque with his own men, which held all three of the caskets, which were drawn by six beautiful black horses, followed by sixty carriages, two abreast, accompanied by all the officials of the city, the police and fire departments, the schools, the lodges and citizens by the thousands. In all his business enterprises he ascribes his marvelous success to his Heavenly Father, and he never neglects his chosen calling, the preaching of the word of God. In the last few years he has bought and builded one of the most handsome and convenient churches in the city, the Lee Avenue Christian Church, of which he is now the pastor.



FUNERAL DIRECTORS

TAYLOR & CO

MRS. GEORGIA GORDON TAYLOR was born in Nashville, Tenn. At an early age she left home with the "Original Fisk Jubilee Singers," traveling extensively in this country and abroad in the interest of Fisk University. Mrs. Taylor possesses a soprano voice of rare quality that is always pleasing and in demand. After retiring from public life she became the wife of Elder Preston Taylor, minister of the Lee Avenue Christian Church at Nashville, Tenn. In this capacity she has proven herself an efficient helpmate in church work, entering into it with all the zeal of an ardent Christian.

REV. J. F. BAULDEN, of Natchez, Mississippi, was the *first* man to petition Congress, asking the right of franchise, and the first Emancipation celebration. The petition was granted and the first celebration took place January 1, 1866. He made the *first* Republican speech that was ever delivered in his town, and was a member of the *first* Republican convention in the State, which met at Vicksburg, July, 1867.

MUSIC AND MORALS.

IN speaking of "Music and Morals" Rev. H. R. Haweis, of London, says: "The Negro is more really musical than the Englishman. Singing very often merrily, with the tears wet upon his ebony cheek, no record of his joy or sorrow passed unaccompanied by a cry of melody or a wail of plaintive and harmonious melancholy. If we could divest ourselves of prejudice, the songs that float down the Ohio River are one in feeling and character with the songs of the Hebrew captives by the waters of Babylon! We find in them the same tale of bereavement and separation, the same irreparable sorrow, the same wild tenderness and passionate sweetness, like music in the night."



MRS. DR. PRESTON TAYLOR,
Nashville, Tenn.



RACE FACTS WORTH KNOWING.

Chicago Afro-Americans pay taxes on three million dollars' worth of property.

In the State of Missouri there are 750 colored teachers and 51,000 colored pupils.

Charleston, S. C., has fifty Afro-American policemen, and under democratic rule at that.

Washington, D. C., has a Home for Friendless Colored Girls, which has been in existence eight years.

Matthew Lancaster, a well educated Negro of St. Louis, will head a colony of colored people which will take up Brazilian lands.

The National Steamboat Company is the name of the new boat company now being organized in Washington, D. C. It is officered by some of the best colored citizens.

Between 1866 and 1871, the colored people deposited in the Freedman's Savings Bank about \$57,000,000.

“Above all, let the Negro know that the elevation of his race can come only and will come surely through the elevation of its women.”
—*Senator George F. Hoar.*

President Cleveland has appointed Rev. W. H. Heard, of Pennsylvania, to be Minister to Liberia. He now has charge of a Methodist Church in Harrisburg, Pa.

Mrs. Ida DePriest, of Denver, Col., has been elected third vice President of the Colorado State Republican League. Mrs. DePriest is a colored lady.

C. H. Smiley, an Afro-American caterer, of Chicago, has a \$100,000

building. He caters for the elite and his establishment is as elegant and complete as any of its kind in the city.

The Woman's League, a progressive organization composed of colored women of Denver, has been admitted to the Colorado State Federation of Clubs.

Capt. W. H. Bentley is one of the most successful military men of Georgia. He has held many positions of trust, and ranks as one of the foremost men of the race.

Miss Kate Crawford, who for many years was a teacher in the Simmons School, St. Louis, Mo., is studying medicine in Ann Arbor, Mich. Miss Crawford was the first colored graduate from the Ann Arbor High School.

Mr. H. D. Smith is the wealthiest colored man of Greensville County, Va. He owns a valuable farm and runs one of the largest sawmills in that section. At one time he represented his people in the State Legislature.

There are two colored steamboat companies in Washington—the National Steamboat Company and the People's Transportation Company.

Rev. Jno. Albert Williams is the first colored man nominated for the city school board of Omaha, Neb.

The third lieutenant of police of Charleston, S. C., is an Afro-American, who is re-elected year after year.

The Afro-American population of Rochester, N. Y., is 900, and only six men and women cannot read and write.

Granville T. Woods, the electrician, mechanical engineer, manufacturer of telephone, telegraph, and electrical instruments, was once a day laborer in Springfield, Ill.

There are two Negroes now studying medicine and engineering in the University of Copenhagen, Denmark; one is at Heidelberg and the other is at Leipsic, Germany.

Mme. Sissieretta Jones has signed a contract with the Walter Damrosch Orchestra Company for a three years' tour to Mexico and Europe, at a salary of \$35,000 per year.

In Macon county, Alabama, where the Tuskegee Normal and Industrial Institute is located, there are at present only three people in

jail, and all of these are white people. This shows something of the influence of the Tuskegee Institute and the Tuskegee Negro Conference.

Rev. Dr. M. C. B. Mason, of Atlanta, Ga., a colored man, the field agent of Freedman's Aid and Southern Education Society, has been elected assistant secretary of the same, the position which Rev. Dr. J. D. Hartzell (white), of Cincinnati formerly occupied.

There are more than fifty Negro establishments in Atlanta, Ga., representing \$100,000 in business employed, giving employment to not less than one hundred persons of the race, and affording them an opportunity to acquire a thorough knowledge of business.

There are 1,416,302 Afro-American children in the public schools of the United States, and in these 1,329,613 are of the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offense in all the South to Educate an Afro-American.

Mr. John W. Wilson is the leading colored clothier of Baltimore, Md. He has a good trade, and keeps on hand a full supply of the latest goods.

Mr. Madison Short is one of the most prominent farmers of Surry County, Virginia. He owns a beautiful farm and has some of the finest horses in the State.

Two books from the pen of Thomas W. Stewart, of Kalamazoo, Mich., will soon make their appearance. One is the "Universal History of the Great Race of Ham," and the other is "The Encyclopædia of the Universal Progress and Achievements of the Great Hametic Race."

Dr. R. F. Boyd, of Nashville, Tenn., recently purchased a three-story brick house on Cedar Street, price \$14,000. The building contains twenty-eight rooms. This is the largest transfer of real estate ever given to a colored person in Tennessee.

Says the *Cleveland Gazette* "William R. Stewart, Esq., of Youngstown, Ohio, one of the brightest of Ohio's young Afro-Americans, has been nominated by the Republicans of Mahoning County as one of their candidates for legislature, and will be elected too, because he is capable, an active Republican and an exemplary citizen."

The American Railway Union, operating principally in the North, denied its privileges to colored operators.

The American Federation of Labor will not grant membership to colored workmen.

An evangelical church in Iowa dissuaded a colored candidate from pressing his application for fellowship.

The Woman's Club of Chicago refused to admit a colored lady of cultured mind and elevated character.

The managers of an ice skating club in Chicago would not sell admissions last week to decent young men of color, though white men and women too need no moral health certificate to gain entrance.

These are not pleasant incidents to refer to, but it is worth while keeping them in mind whenever we are tempted to lambast the South for imposing unequal social burdens on its colored population.—*Ram's Horn*.

Lewis Bates is probably the wealthiest colored man in Chicago, being rated at nearly \$500,000. He is entirely uneducated, dresses poorly, and lives like a poor man. He was born a slave nearly seventy years ago. In 1861 he reached Chicago by the "underground railroad," and began by working in a foundry. He soon became an expressman, and at once began investing his savings in real estate. In this he has shown excellent judgment, and nearly all his investments are gilt-edged. Though he spends little money on himself, he is open-hearted and kind. He has no family, and his only heirs are a few very distant relatives.—*N. Y. Tribune*.

The first female student in the world who received a diploma in law was Miss C. B. Ray, a young colored lady of New York city. She graduated at the Howard University, Washington, D. C.

Nation Guards.—The ninth Battalion, Ohio National Guards is composed of three companies of well-drilled Negroes.

"*The Good Jesus Factory*."—Bishop Taylor, of Africa, says there is a rum factory in Liberia which the natives call "The Good Jesus Factory." Christianity and rum being closely associated in the minds of the natives.

Over thirty-five thousand Negro soldiers have given up their lives in the defense of the United States government.

Fugitive Slave Law.—An act passed by the United States Congress in 1850. It imposed a fine of \$1,000 and six months imprisonment

on any person harboring slaves or aiding in their escape. It was declared unconstitutional by the United States Supreme Court, February 3, 1855, and was repealed June 13, 1864; it was never fully carried into effect, Massachusetts failing to recognize it.

Emancipation Day, April 16.—An annual commemorative holiday kept by the colored people in the United States, particularly in Washington, D. C., the day being the anniversary of the signing of the Emancipation Proclamation by President Lincoln in 1863.

The first colored school south of Mason and Dixon's line was organized May 20, 1865, in Lexington, Ky. It was established in the same building over which Capt. John Morgan hoisted the first Confederate flag in Kentucky.

The first and only colored Roman Catholic priest in this country is Rev. Augustus Tolton, of Quincy, Illinois.

Slavery in England.—Up to the year 1772 slaves were bought and sold openly in England.

Slavery Abolished.—The total abolition of slavery in the United States was officially announced December 18, 1865.

Black Douglass.—Frederick Douglass, the Great Afro-American orator and philanthropist, was so called to distinguish him from Stephen A. Douglass.

The greatest Negro scholar in the world, Dr. Edward Wilmot Blyden, a full blooded Negro, and formerly Minister of Liberia to England is an extensive contributor to English literature.

“*The Black Phalanx*,” written by Col. Joseph T. Wilson, of Va., has had the most extensive sale of any book written by an Afro-American. He is the oldest colored Newspaper man now living in Virginia.

The first colored woman to receive the Degree of A.M., was Miss Mary Patterson. She graduated in Oberlin College in 1862.

History records the fact that during the late rebellion, the Negro soldier participated in more than four hundred engagements.

Jacksonville, Florida, is famous for its numerous colored secret organizations.

The first blood spilt in the war of the revolution was that of a

Negro, Crispus Attucks, who fell in the first charge made on the British troops at Boston, March 5, 1770.

Rev. Lott Carey was born in Virginia in 1780, and died November 10, 1828 in Liberia. He was the first colored American Missionary to Africa.

The first ballot ever cast by a woman in the State of Mississippi was that of Mrs. Lucy Tapley, a colored woman.

There are 300 Negroes in the universities of Europe.

There are over 2,000 colored people employed in the executive departments of the government at Washington.

There were between four and five hundred Negro soldiers who were engaged in the battle of New Orleans.

Dahomey is the smallest State in Africa. It has 4,000 square miles, almost the exact size of Connecticut.

About 6,000 Negroes were connected in different ways with the Confederate Army.

There are 1,928 colored public schools in the "Old Dominion;" the attendance is up to the average, and they are advancing all along the line.

The Presbyterian denomination has 1,622 communicants in Africa.

The first colored regiment to enter the services of the Rebellion was the Fifty-fourth Massachusetts Volunteers.

Rev. H. H. Garnett, of the Presbyterian Church, was the first colored man to preach in the capital of the United States.

The first daily newspaper published by the colored people was the *Cairo Gazette*, owned, edited and published by Hon. W. S. Scott, of Cairo, Ill. The first issue came from the press April 23, 1882.

In 1873, Hon. M. W. Gibbs, of Little Rock, Ark., was elected City Judge, the first colored man in the United States ever elected to such a position.

Hon. J. A. Brown, of Cleveland, commenced life as a laborer on a steamboat, and has risen step by step until his eloquence has reached the legislative halls of the great State of Ohio.

R. C. O. Benjamin was for some time the local editor of the *Daily*

Sun, of Los Angeles, Cal. This was a prominent white paper, and Mr. Benjamin was the first colored man to edit a white journal.

Hon. John M. Langston was the first sanitarian of his race. He was appointed by President U. S. Grant, March 15, 1871, on the Board of Health for the District of Columbia.

The Lone Star Medical Association is the first Negro medical association ever organized in the United States.

S. B. Meyers is the first Afro-American theatrical manager of the United States.

The first and only representative in Congress from the "Old Dominion" was Hon. John M. Langston.

Washington, D. C. has a colored population of 80,000. About 3,000 of them own their own homes, and other real estate valued at \$10,000,000.

The census report of 1890 gives the colored scholastic population of the State of North Carolina 216,524, with an enrollment of 116,689, and a daily average attendance of 68,992.

There are 1,820 public school buildings for colored children, valued at \$240,402.60.

Albino.—White Negro of the African coast; so named by the Portuguese voyagers.

James Smith, of Columbia, S. C., was the first colored student to enter West Point.

Hon. Jonathan J. Wright, of Columbia, S. C., was the first (and as yet), the only colored associate Justice of the Supreme Court of any State.

Miss Ida Platt, of Chicago, is the first woman of the *race* to be admitted to the bar of any State.

The "Davenport House," of Montgomery, Ala., is finely furnished in all of its apartments. It is owned, patronized, and controlled by colored people.

"Mammy," was the name usually given to the Negro nurse of Southern white children.

The African Methodist Episcopal Church owns church property

to the amount of \$5,000,000. This church gave last year for school and church purposes \$1,484,784.

Negro Minstrels are Negro musicians, or white men, who often blacken their face and hands, and assume the customs and manners of Negroes, go from place to place singing Negro melodies and playing upon the banjo and "bones." Their humorous parodies upon popular songs, with their manner of singing and their jokes render their entertainments popular among both white and colored.

The increase of colored population in the last decade is greater in Arkansas than that of any other State.

Prof. Booker T. Washington, of Tuskegee, Ala., is the first Afro-American ever invited to address the Boston Unitarian Club, which is one of the most intelligent and wealthy in the United States.

As a historian Geo. W. Williams is to the Negro race what George Bancroft was to the Anglo-Saxon race.

Rev. Harvey Johnson, of Baltimore, was the first representative colored man from the State of Maryland who cast his political fortunes with the Prohibition party.

Theodore D. Miller was the first colored man ever appointed to preach the introductory sermon of the Philadelphia Baptist Association.

The colored Baptists of the United States report a membership of 1,500,000, with 11,000 ordained ministers; 13,000 church buildings, valued at \$10,000,000, and 9,000 Sunday schools with more than 500,000 scholars.

Lemuel Haynes was born in Hartford, Conn., July 18, 1753. He graduated from Middleburg College, Vermont, and was the first Negro in the United States to receive the degree, A.M.

In the seventeenth century slaves were sold in most all the New England States. Massachusetts, Rhode Island and Connecticut contained not less than 15,000 in 1764.

According to the latest census resort there are 3,125 deaf and dumb, and 9,610 blind Afro-Americans in this country.

There are 6,535 insane and 10,574 feeble-minded colored people in the United States.

Five thousand Negro soldiers is the official number reported as bearing arms in the Continental Army.—*G. C. R.*

The Negro capitalists of Washington, D. C., have organized a Union Trust and Loan Company under the law of that district.

\$200,000 per Month.—There are at least 80,000 Negroes in the National Capital who draw \$200,000 per month salaries from the government.

Thirty-five Afro-Americans are employed on the police force in Pittsburgh, Pa.

Rev. O. Summers, colored, is the chaplain of the Legislature of California.

There are about ten Afro-American lawyers in New York, thirteen in Boston, and more than twenty-five in Chicago.

There are 7,309 colored Odd Fellows in the "Old Dominion."

"Blind Tom," the famous pianist, remembers nearly four thousand compositions.

Bishop B. F. Lee, has the pre-eminence in scholarship in the A. M. E. Church.

Slaves were first introduced into the United States in 1619, when a Dutch war vessel entered James River and landed twenty Negroes, who were offered for sale.

In 1869, colored men, for the first time in the history of the District of Columbia, were drawn as jurors, and served with white men.

The colored people of Massachusetts are taxed for property valued at \$9,004,122.

Bishop J. W. Hood is credited as being the the most Conservative and far-seeing of all the Afro-American Bishops,

Rev. W. B. Derrick enjoys the reputation of being the finest orator of the A. M. E. Church.

Bishop Benjamin W. Arnett, of the A. M. E. Church, is called a "walking encyclopædia."

Alabama appropriates \$3,000 annually for the benefit of Tuskegee State Normal.

Maryland appropriates \$2,000 annually for the support of a Normal School for the training of colored teachers.

Missouri contributes \$5,000 annually to Lincoln Institute for the training of colored teachers.

Virginia, North Carolina, South Carolina, Georgia, Mississippi, and Louisiana, and in fact most all the Southern States make annual contributions for the education of their colored citizens.

Old Midway Church in Liberty county, Georgia, is the most ancient house of worship in the South, having been built in 1752. The midway Society is an organization whose mission it is to perpetuate the historical associations of the venerable building. Negroes own this structure.

Fully nine-tenths of the colored church members are Methodists and Baptists, and between these two they are pretty equally divided.

Slowly yet surely the slaves of Brazil are being emancipated. Fifteen thousand are annually liberated.

Prof. M. A. Hopkins, of Franklinton, N. C., a colored teacher of marked ability, was appointed by President Cleveland, first term, as Minister to Liberia.

* In the State of Missouri there are 750 colored teachers and 51,000 colored pupils.

A. Humbles, a colored man, recently loaned the Baptists of Virginia, \$13,000 with which to build a seminary at Lynchburg.

Mrs. Alpha V. Miner, of Kansas City, Mo., has the reputation of being one of the most successful business women of her race in the West. She is quoted at \$10,000 and free from debt. She commenced business several years ago as a dressmaker. She now has a dozen or more employees.

The largest silk worm grower in the South is a colored man, S. R. Lowry, near Huntsville, Ala. He took a premium at the New Orleans Exposition over several foreign competitors from China, France, Japan and Italy. Mr. Lowry is of the opinion that the culture of silk in the South will supersede that of cotton.

T. Morris Chester, of New Orleans, was the special war correspondent for the Philadelphia *Daily Press*. He was also the first colored man in the United States to report phonographically the proceedings of the Tenth Grand Triennial Assembly of the Patriarchal Order of Past Grand Masters of the Grand United Order of Odd Fellows in America.

Underground Railroad.—A popular and half-humorous synonym for the numberless methods by which fugitive slaves from the Southern States were aided in escaping to the North, or to British territory during the anti-slavery agitation. William Still, for many years connected with the anti-slavery office in Philadelphia, is author of a book bearing the above title.

Rev. A. E. P. Albert, of New Orleans, is editor of a white paper, the *South Western Christian Advocate*, that is owned by the General Conference of the Methodist Episcopal Church. He is a reliable, able and pleasing writer and his paper is read by more white people than any other paper in the United States.

In 1880 there were only 31 Afro-American journals published in the United States; in 1890 there were 155, and to-day (July 12, 1895) there are over 300. Wonderful strides of journalistic progress!

The "Tennesseans."—They were a popular troupe, who established a national reputation, and delighted thousands of intelligent audiences with their popular plantation melodies. With the proceeds obtained by these gifted singers, an elegant and commodious four-story brick structure was added to the Central Tennessee College, which is designed only for the benefit of colored students.

"The most wonderful chapter in the history of education is that which tells the story of the education of the Negroes of the South since 1865. No people were ever helped so much in twenty-five years, and no illiterate people ever learned so fast."—*Bishop Haygood*.

Wiley Jones, of Pine Bluff, Ark., is one of the wealthiest colored men in his State, and is said to be the largest blooded stock breeder of his race. Besides his herds of Durham and Holstein cattle, he has a stable of trotting horses valued at \$50,000.

Since the death of Dr. J. C. Price, of Livingstone College, Rev. J. H. Hector, of York, Pa., is the most popular temperance lecturer of the race.

The oldest colored church in the United States is Evan's Chapel, Fayetteville, N. C., (A. M. E. Zion).

The youngest bishop in the United States, and perhaps in the world is Alexander Walters, D.D., of the A. M. E. Zion Church.

The first A. M. E. Zion Church established South of Mason and Dixon line, was St. Peter's, Newberne, N. C., in 1862.

The most prominent layman, so says Anderson, of any colored religious organization in the United States is the Hon. John C. Dancy. He is held in high esteem by all denominations.

The increase of colored population in Tennessee in the last decade is 7.73 per cent.

East Tennessee has a colored population of 12.02 per cent.

Middle Tennessee has a colored population of 24.87 per cent.

West Tennessee has a colored population of 37.24 per cent.

Three counties in Tennessee, Fayette, Haywood, and Shelby, have more colored persons than white.

The colored scholastic population of Tennessee is 176,614, while the daily attendance will average 105,458.

There are 1,609 public colored schools, having 1,745 colored teachers in the State of Tennessee.

The emancipation of slaves in all the French Colonies took place February 4, 1794.

The complete emancipation of slaves in the English Colonies occurred in 1838 and 1839, when more than 800,000 men, besides women and children, were liberated.

Sweden emancipated her slaves in 1846, and this was soon followed (in 1848), by the Danish Colonies proclaiming the freedom of her slaves.

Holland delivered her American Colonies from slavery August 8, 1862.

The African slave trade was closed in this country on the first day of January, 1808.

A gentleman in Brooklyn, N. Y., is building a cottage for the Tuskegee Normal and Industrial Institute to be used for the Young ladies of the Senior Class as a "Model Home," where the latest improved methods of housekeeping will be put in practice during the girls' Senior year.

On the twenty-third day of May, 1881, President Garfield appointed ex-Senator B. K. Bruce, of Mississippi, Register of the United

States Treasury. This was the first colored man whose signature made money of worthless paper.

Dr. Henry Fitzbutler, of Louisville, was born December 22, 1842. He graduated in the Michigan University in 1872. He was granted a charter by the legislature of Kentucky in 1888 to practice medicine, having graduated at the Louisville National Medical College. He was the first regular physician of the Negro race to enter upon the practice of medicine in the State of Kentucky.

The National Republican Convention, held at Philadelphia in June, 1872, received as delegates a number of colored men, and for the first time in the history of presidential conventions, the Negro's voice was heard and applauded.

Charles L. Remond was the first Negro to take the platform as a regular lecturer in the anti-slavery cause, and was no doubt, the ablest representative that the race had till the appearance of Frederick Douglass in 1842.

The Freedman's Journal was issued March 16, 1827, and was the first newspaper published by an Afro-American in the United States.

Hon. Frederick Douglass, in his early life, was a local preacher in the A. M. E. Zion Church.

Prof. William H. Day, of Harrisburg, Pa., is said to be the leading scholar in the A. M. E. Zion Church. He is the only colored man in the United States who enjoys the distinction of presiding over a white school board of a city of 50,000 population. He is also president of the county school board. The unsurpassed excellence of the public school system of Harrisburg is said to be due to his efforts.

Grand United Order of Odd Fellows in America.—This grand institution was founded by Peter Ogden. To-day they enroll a membership in 32 States. Wm. T. Forrester is Grand Master, and Charles B. Wilson, Deputy Grand Master. Total lodges, 2,043; households, 880; total inmates in the 880 households of Ruth, 25,000; councils, 161; patriarchies, 76; male membership, 71,744; whole number of P. G. M. s and M. V. P. s, 4,500; total membership in all branches, 98,244.

Mr. J. C. Farley, of Richmond, Va., is one of the finest photog-

raphers in the United States. His work has been exhibited at national fairs, taking the premium at many places.

The Afro-American Benevolent Association, of Birmingham, Ala., was organized under the State law and has many worthy features in connection with its management.

In his will, George Washington set his slaves free, and hundreds of other slave owners did the same thing.

Felix Weir, a colored boy of Chicago, 11 years old, is a musical prodigy on the violin. He plays a great many very difficult compositions with sassy grace and skill.

Freedman's Bureau.—Congress passed an act March 3, 1865, organizing in the War Department the "Bureau of the Refuges, Freedmen and Abandoned Lands," which was popularly known as the "Freedmen's Bureau." This remained in operation, with somewhat enlarged powers, until July 1, 1869, when its functions ceased, excepting the educational department, which continued until July 1, 1870, and that for the collection of claims. The bureau exercised a general supervision over the freedmen, protecting their rights, deciding their disputes, aiding them in obtaining work, extending facilities of education, and furnishing them with medical treatment. It was discontinued about five years after its organization, as the chief object for which it was organized had by that time been accomplished.

The "Jubilee Singers."—They were a company of educated Negroes, from Fisk University, Nashville, Tenn., who for seven years of almost continuous labor, both in Europe and America, gave popular entertainments of a species of singing which originated among the slaves of the Southern States. Their efforts were crowned with success, and the proceeds of their concerts were used in purchasing the University grounds, and the building of Jubilee Hall. This building is elegantly located, and is absolutely one of the handsomest structures to be found anywhere in the South.

First Newspaper in the South.—The first race newspaper published in the South was *The Colored American*. It was published in Augusta, Ga., and was edited by J. T. Shuften in 1865. We find the following description of this paper in *The Afro-American Press*: "It is designed to be a vehicle for the diffusion of *Religious, Political and*

General Intelligence. It will be devoted to the promotion of harmony and good will between the whites and colored people of the South, and uniting in its advocacy of industry and education among all classes; but particularly the class most in need of our agency. It will steadfastly oppose all forms of vice that prey upon society, and give that counsel that tends to virtue, peace, prosperity and happiness."

THE DERIVATION AND NICKNAMES OF THE STATES.

ALABAMA.—The derivation of the name "Alabama," like that of numerous other states, is of Indian origin, and is commonly supposed to signify "Here we rest," and these words are on the States coat-of-arms. It takes its name from its principal river and is generally known as the "Cotton State."

ALASKA is an Indian name and signifies "great land" or "main land." The name is said to have been given by Captain Cook in his voyage of 1778. It was purchased by the United States in May 1867 for \$7,200,000.

ARIZONA is supposed to be of uncertain meaning.

ARKANSAS, after its chief river. The meaning is in doubt. By an act of the State Senate in 1881, the true pronunciation of the word was declared to be Ar-kan-saw. Formerly it was so spelled, but the original way has not yet been restored. It was admitted into the Union June 15, 1836. It is called the "Bear State."

CALIFORNIA is of Spanish origin. First permanent settlement made at San Diego, April 11, 1769. Has been supposed to mean "hot furnace," but the term is not applicable, on account of the general climate of the State, which is temperate and healthful. The name is said to have been given to an imaginary island in the Orient, "near the Terrestrial Paradise." In 1535 a company of Spanish explorers supposed they had found this poetic island, or its twin sister and named it accordingly. It is called the "Golden State."

CAROLINAS.—This name was given to a fort not far from Bufort, South Carolina, by Ribault in 1562 in honor of Charles I. of England, or Charles IX., King of France. Is one of the thirteen original

States. Was ratified November 21, 1789. South Carolina is familiarly known as the "Palmetto State," while her neighbor is known as the "Tar State," or "Old North State."

COLORADO is a Spanish word and means "Red or Colored." It was named for the river of the same name. It was admitted into the Union in 1876, just one hundred years after the Declaration of Independence, and hence the favorite nickname—"Centennial State."

CONNECTICUT.—The name is of Indian origin, meaning "Long River," or "upon the long river." The State is sometimes called the "Land of Steady Habits." It became a State January 9, 1788. It is popularly known as the "Nutmeg State," from the jocular slander that its peddlers were in the habit of palming off wooden nutmegs on their customers.

DAKOTAS.—The word Dakota is a name by which the people of the greatest northwestern Indian Confederacies called themselves. It means "leagued." South Dakota was admitted into the Union Nov. 2, 1889. It is sometimes called the "Swiagecat," or "Cayote" State, while her Northern sister has been called the "Sioux," or "Flickertail" State.

DELAWARE.—This name was given first to the bay, next to the river, and lastly to the State, in honor of Lord de la War, Governor of Virginia. It is called the "Blue Hen State," or "Diamond State."

DISTRICT OF COLUMBIA.—Congress, on the 28th of June, 1790, passed an act providing, "that a district of territory on the Potomac, at some place between the mouths of the Eastern Branch and the Connogocheague, be and the same is hereby accepted for the permanent seat of the Government of the United States." Ten miles square was laid out for this purpose, Virginia and Maryland contributing the land.

FLORIDA is the Spanish for "flowery." It is the Spanish name for Easter Sunday, the day on which Ponce de Leon discovered Florida in 1513. It is called the "Peninsular State."

GEORGIA, named in honor of King George II., of England, who granted to General Oglethorpe a charter for same. She was admitted into the Union January 2, 1788. Seceded January, 1861; re-admitted December, 1870. Popularly known as the "Cracker State."

IDAHO.—Indian name and means "Gem of the Mountains," said to refer to the "bright sunshine on the mountain tops, so characteristic of that strangely beautiful country." Admitted as a State, July, 3, 1890.

ILLINOIS, the name of its chief river, and of the confederated tribes dwelling on its banks. The name signifies "a superior class of men." It is one of the most important States in the Union in point of wealth and population. It is appropriately called the "Prairie State" on account of its broad expanse of prairie lands. It is also called the "Sucker State."

INDIANA is sometimes called the "Hoosier State," a term of which the origin has never been satisfactorily explained.

IOWA.—The meaning of this word has been variously interpreted. It is generally conceded, however, to mean "The abode of peace," also "across" or "beyond," and this name is supposed to have been applied by the Illinois tribes to their enemies across the Mississippi river. It is called the "Hawkeye State," and is apparently intended to commemorate the famous chief, Black Hawk.

KANSAS.—This State is called after a tribe of the same name which in the Indian dialect signifies "South Wind." It is popularly known as the "Sunflower State."

KENTUCKY.—Admitted as a State June 1, 1792. It is an Indian name and signifies "Dark and bloody ground." It is sometimes called the "Corn Cracker," but is most generally known as the "Bluegrass State."

LOUISIANA.—Named in honor of Louis the XIV., of France. Popularly known as the "Pelican State."

MAINE signifies the "Main" or "Mainland." From the immense white pine forests it has been given the name of the "Pine Tree State."

MARYLAND, named in honor of Henrietta Maria, Queen of Charles I., of England. It is properly known as "The Old Line State."

MASSACHUSETTS.—This name is of Indian origin, and means "About the Great Hills." The first settlers were known as the "Pilgrims," who landed in a small vessel known as the "Mayflower." Three large bays indent the Eastern shore, and for this reason it is called the "Bay State."

MICHIGAN.—This word signifies "A weir for fish" or "Lake Country." It is called the "Wolverine State."

MINNESOTA after its river of the same name; in the Kakota language, *minn* means "water," and *sotah* means "sky-colored." It is usually called the "Gopher State," but is sometimes called the "North Star State," from the motto on its coat-of-arms.

MISSISSIPPI is from the Indian, Algonquin, *missi-sepe*, "great

river." "Father of Waters," the accepted interpretation, and one that has been so popular, is only a fancy. From the frequent bayous formed by the changing of the stream, the State is called by the nickname, "Bayou State."

MISSOURI is of Indian origin and is derived from two words, *missi souri*, signifying "great muddy" (river). It is said to bring down from the "Rockies" so much mud that the water, when taken up in a small vessel, has the appearance of coffee.

MONTANA, a Spanish name, meaning "mountains." It was admitted into the Union Nov. 8, 1889, and is called the "Stubtoe State."

NEBRASKA is an Indian name, meaning "shallow water." It is popularly known as the "Antelope" or "Black Water" State.

NEVADA is of Spanish origin, and from its chief product is known as "The Silver State." The meaning of the word is "white with snow." It took its name from the Sierra Nevada, a range of lofty mountains dividing it from California. It is sometimes called the "Sage Brush State," from the scope of country covered with sage brush.

NEW HAMPSHIRE.—Named after the country of Hampshire, England. From the rocks of the White Mountains, it is called the "Granite State."

NEW JERSEY.—Named after the Isle of Jersey, in the English Channel. Called the "Sharp Backs State."

NEW MEXICO, after Mexico.

NEW YORK—"The Empire State," so call on account of the fact that it takes first rank in population, wealth, and commerce among the States in the Union. It was named for the Duke of York.

OHIO is an Indian word, meaning "beautiful river." This name was first applied to the river between Pittsburg and Cairo, and the first State erected north of this stream was named for it. It is popularly known as the "Buckeye State," from the abundance of buckeye or horse-chestnut trees.

OKLAHOMA is an Indian word, and signifies "beautiful land," or "fine country," and *so it is*. This beautiful country is increasing rapidly in population and material prosperity.

OREGON.—This is a Spanish word from "Oregano." The name signifies "Thyme." It was admitted to the Union February 12, 1859. It is called the "Beaver State."

PENNSYLVANIA is the most celebrated State in the Union for extensive coal beds. It was named in honor of admiral Penn, father of

William Penn. The meaning is Pennis—"Sylva"—woods. It is called the "Keystone State," probably because its name was carved on the keystone of the bridge over Rock Creek, between Washington and Georgetown. She is also the middle of the thirteen original States.

RHODE ISLAND, from her size, is universally known as "Little Rody." The probability is that it was named in honor of the Greek island in the Mediterranean—"Isle of Rhodes."

TENNESSEE is named after her principal river, a Cherokee word, signifying "crooked river," or "river of big bend," and is popularly known as the "Volunteer State."

TEXAS takes her name from a tribe of Indians who passed through that country in 1536. The word is of Indian origin, and signifies "friends." It is called the "Lone Star State," from the device on her flag and shield.

UTAH is named after a tribe of Indians. The word signifies "Mountain Home." Mormans call it the "Deseret," which they claim means "The Land of the Honey-bee."

VERMONT is of French Origin, and is derived from two words—*vert*, green, and *monts*, mountains, hence the nickname, "Green Mountain State."

VIRGINIA.—Commonly called "The Old Dominion," because Charles II. allowed it to call itself the fourth dominion of his empire, that is, England, Scotland, Ireland, and Virginia. The name is in honor of Queen Elizabeth, of England. It is also known as the "Mother of Presidents." Slavery was also first introduced here in 1619.

WASHINGTON was named for the "Father of his Country," and is called the "Chinook State."

WEST VIRGINIA separated from the "Old Dominion" in 1863, and is called the "Little Mountain State."

WISCONSIN, after the name of its chief river, which means "wild rushing channel," "westward flowing," or "Prairie River." It is popularly known as the "Badger State."

WYOMING is an Indian word, said to mean "broad valley."

ABOUT one fourth of the population of the world is not under the law of civilization.

MAXIMS, PROVERBS AND PHRASES.

Absence makes the heart grow fonder.—*J. H. Bailey.*
He that hides is no better than he that steals.
He who accuses too many accuses himself.
Brave actions never want a trumpet.
He who does not advance recedes.
Adversity often leads to prosperity.
Adversity tries virtue.
He asks advice in vain who will not follow it.
When advice will not correct the rod will not.
Afflictions are the best blessings in disguise.
He that corrects not youth controls not age.
Give not your alms to a sound-limbed beggar.
Giving alms never lessens the purse.
Angels hear the humblest human cry.—*Bulwer.*
A man is a stark fool all the while he is angry.
A soft answer is a specific cure for anger.
Do not always judge by appearances.—*La Fontaine.*
By hammer and hand all arts do stand.
All asses do not go on four feet.
Even an ass loves to hear himself bray.
It is often better not to see an insult than to avenge it.
A bad tree does not yield good apples.
He is a sorry barber that has but one comb.
It is a base thing to betray a man because he trusted you.
One cannot teach a bear to dance in a day.
Beard was never the true standard for brains.—*T. Fuller.*
A fair face may hide a foul heart.
A thing of beauty is a joy forever.
Beauty may have fair leaves but bitter fruit.
Beauty without virtue is a curse.
A beggar's wallet is never full.
From small beginnings come great things.
What a man desires he easily believes.
Put money in thy purse, but put it honestly.

Better a tooth out than always aching.
Blessings are not valued until gone.
A blind man wishes to show the road.
Boasting renders one ridiculous.
Believe a boaster as you would a liar.
Better buy than borrow.
Borrowing is the mother of trouble.
Much borrowing destroys credit.
Many are brave when the enemy flies.
Every man thinks his own burden the heaviest.
Business neglected is business lost.
A fine cage won't feed the bird.
Keep no more cats than will catch mice.
Change of pasture makes fat calves.
People often change and seldom do better.
A charitable man is the true lover of God.
Cheaply bought, dear in the end.
Cheerful company shortens the miles.
Children are what they are made.
A Christian is the highest style of man.
Better come late to church than never.
Go not to hell for company.
The rotten apple spoils its companions.
Do all you can to be good and you'll be so.
Do not publish people's defects.
A clear conscience is a good pillow.
Contempt is the sharpest reproof.
A contented man is always rich.
Good counsel is not to be paid with gold.
Keep your own counsel.
A man of courage never wants weapons.
A covetous man does nothing that he should till he dies.
Credit is dead; bad pay killed it.
Crosses are ladders which lead to heaven.
To everyone his own cross is heaviest.
A crow is never whiter for often washing.
Curiosity often brings its own punishment.
Every day is not a holiday.
No day passes without some grief.
The longest day is sure to have its night.

If to-day will not, to-morrow may.
 Every to-morrow brings its bread.
 All death is sudden to the unprepared.
 He would be a good one to send for death.
 Six feet of earth make all men equal.
 A man in debt is stoned every year.
 Debt is the worst poverty.
 Good deeds remain, all things else perish.
 If your desires be endless your cares will be so too.
 No one can have all he desires.
 Diligence is the mother of success.—*Don Quixote*.
 A good dog deserves a good bone.
 An old dog cannot alter its way of barking.
 Let not the sun look down and say inglorious here helies.—*Franklin*.
 The morning hour has gold in its mouth.
 Economy is a great revenue.
 A rotten egg cannot be spoiled.
 He that endureth is not overcome.
 Evils that are passed should not be mourned.
 Never do evil that good may come of it.
 Who doeth no evil is apt to suspect none.
 No great good came without looking after it.
 A scalded dog thinks cold water hot.
 It is best to be cautious and avoid extremes.
 The eye is blind if the mind is absent.
 A good face needs no paint.
 A single fact is worth a shipload of argument.
 Facts are more powerful than words.
 Fancy requires much ; necessity but little.
 A father lives after death in his son.
 A father loves his children in hating their faults.
 The most faulty are most prone to find fault.
 Nothing is easier than fault-finding.—*Robert West*.
 He who asks fewest favors is the best received.
 Fear is often greater than danger.
 The first in the boat has choice of oars.
 From great rivers come great fish.
 All flowers are not in one garland.
 It is a bad soil where no flowers will grow.
 A fool alway finds a greater fool that admires him.

A fool thinks nothing right but what he does himself.

Fools for arguments use wagers.

Fools laugh at their own sport.

Young fools think that the old are dotards; but the old have forgotten more than the young fools know.

A wise man will not reprove a fool.

A coward never forgave, it is not his nature.

A man does not seek his luck, luck seeks its man.

Fortune is not far from the brave man's head.

Fortune makes friends and misfortune tries them.

A poor freedom is better than a rich slavery.

Friendship is stronger than kindred.

A true gentleman will respect woman even in her weakness.

God delays, but does not forget.

God helps the sailor, but he must row.

When God says to-day, the devil says to-morrow.

Gossiping and lying go together.

The sweetest grapes hang highest.

Gratitude is the least of virtues; ingratitude the worst of vices.

Grief is satisfied and carried off by tears.

Grief pent up will burst the heart.

The only cure for grief is action.—*George Henry Lewis.*

The handsomest flower is not the sweetest.

Happy is the man that keeps out of strife.

A cool mouth and warm feet live long.—*George Herbert.*

There are no riches like health.

A cheerful countenance betokens a good heart.

A happy heart is better than a full purse.

Help yourself and God will help you.

Help yourself and your friends will help you.

Travel east or travel west, a man's own home is still the best.

There is no place like home even if it is a cellar.

An honest countenance is the best passport.

An honest man does not make himself a dog for the sake of a bone.

An honest man is not the worse because a dog barks at him.

A lady's honor will not bear a soil.

Hope is the poor man's bread.

A good son makes a good husband.

By doing nothing we learn to do evil.

Idleness is the rust of the soul.

Industry is the parent of fortune.
Insolence puts an end to friendship.
Never judge by appearances.
A forced kindness deserves no thanks.
Many kiss the child for the nurse's sake.
A little knowledge is a dangerous thing.
To know everything is to know nothing.
Learning is better than house and land.
Learning refines and elevates the mind.
Life is labor, death is rest.
Little birds may pick a dead lion.
A little pack serves a little peddler.
Little and often make a heap of time.
A living bog is better than a dead lion.
The loss that is not known is no loss.
He loves well who chastises well.
Love is the touchstone of virtue.
Love knows no measure.
A liar is sooner caught than a cripple.
He that hears much hears many lies.
Show me a liar and I'll show you a thief.
There is no vice that hath not its beginning in a lie.—*Dryden*.
You may shut your doors against a thief but not against a liar.
A mad horse must have a sober rider.
Every mad man thinks all other men are mad.
Maidens should be mild and meek, swift to hear and slow to speak.
A man has two ears and one mouth, that he may hear much and speak little.
Men, like cattle, follow him who leads.
Be sure before you marry.
Hasty marriage seldom proveth well.—*Shakespeare*.
Marriage is heaven or hell.
Every fool will be meddling.
The meekness of Moses is better than the strength of Samson.
Small minds are captivated by trifles.—*Ovid*.
A merry heart doeth good like a medicine.—*Bible*.
Mirth and motion prolong life.
Misfortune makes us wise.
The mob has many heads but no brains.
Modesty has more charms than beauty.

A man who is proud of his money has rarely anything else to be proud of.

Money borrowed is soon sorrowed.

A mother is a mother all the days of her life; a father is a father till he gets a new wife.

A good name is rather to be chosen than great riches.—*Bible*.

Better is a neighbor that is near than a brother that is far off.—*Bible*.

It is more noble to pardon than to punish.

Govern your passions, otherwise they will govern you.—*Horace*.

Be patient toward all men.—*St Paul*.

None patient but the wise.

Punctual pay gets willing loan.

Who pays beforehand is served behindhand.

A good pay master needs no security.

Perseverance brings success.

He that hath pity on the poor lendeth to the Lord.—*Bible*.

No dish pleases all palates alike.

An ox and an ass don't yoke well to the same plow.

He who sleeps much learns little.

Sloth is the key to poverty.

Be slow to promise, quick to perform.

The sluggard's convenient season never comes.

A small coin in a big jar makes a great noise.

Small axes fell great trees.

One may smile and smile, and be a villian still.

A snow year, a rich year.

Solitude is of the best society.

The son disgraces himself when he blames his father.

There is a salve for every sore.

A day of sorrow is longer than a month of joy.

Provide for the soul by doing good works.

Early sow, early mow.

He that sows thistles, shall reap thistles.

Sow good works and thou shalt reap gladness.

He that spares vice wrongs virtue.

Who speaks, sows; who listens, reaps.

The brightest of all things, the sun, has its spots.

Rolling stones gather no moss.

Deserve success and you shall command it.

He who succeeds is reputed wise.
 Nothing succeeds like success.
 It will not always be summer.—*Hesoid.*
 The sun shines for all the world.
 The sun is the King of torches.—*Western African Negro.*
 He that is surety for a stranger shall smart for it.—*Bible.*
 He that hateth suretyship is sure.—*Bible.*
 There is no sweet without sour.
 What so tedious as a twice told tale.—*Homer.*
 Great talkers are commonly liars.—*German.*
 A thief thinks every man steals.
 He who takes no care of little things will not have the care of great ones.
 He that has most time has none to lose.
 A still tongue makes a wise head.
 Put a key on your tongue.
 It is better to turn back than go astray.
 One never loseth anything by politeness.
 No one is poor but he who thinks himself so.
 Poor without debt is better than a prince.
 The poor sit in Paradise on the first benches.
 T'is God's blessing makes the pot boil.
 Poverty is the reward of idleness.
 He is a fool that praises himself.
 Let another man praise thee and not thine own mouth.—*Bible.*
 Self praise is odious.
 The nobler the blood the less the pride.
 Don't promise what you cannot perform.
 Providence assists not the idle.
 A profitable religion never wants proselytes.
 Religious contention is the devil's harvest.
 A good name is better than riches.—*Bible.*
 Be resolved and the thing is done.—*Chinese.*
 Rest is good after the work is done.
 Forgetting of a wrong is a mild revenge.
 Give me neither poverty or riches.—*Bible.*
 He is rich who owes nothing.
 The rich man is often poorer than the beggar.
 Be sure you are right then go ahead.—*D. Crockett.*
 No one is always right.

The nearer to Rome the worst Christians.
 On his own saddle one rides the safest.
 Salt spilt is never all gathered.
 Every one that repeats it adds something to the scandal.
 A smooth sea never made a skillful mariner.
 The lazy servant takes eight steps to avoid one.
 Unwilling service earns no thanks.
 He is lost whose shame is lost.
 Often shooting hits the mark.
 Better be silent than talk ill.
 Deep rivers move in silence, shallow brooks are noisy.
 Silence is as great an art as speech.
 Silence puts an end to quarrels.
 Speaking is silver, silence is gold.
 All who snore are not asleep.
 Travel is the great source of true wisdom.
 Travel makes a wise man better, but a fool worse.
 The tree must be bent while it is young.
 No one gets into trouble without his own help.
 If you trust before you try, you may repent before you die.
 Trust in God, but keep your powder dry.—*Cromwell*.
 Buy the truth and sell it not.—*Bible*.
 Truth is better than gold.—*Arabian*.
 Every man thinks his own copper gold.
 Vanity is the food of fools.—*Swift*.
 He who is free from vice himself is the slower to suspect it in
 others.—*Greek*.
 He that forgives gains the victory.
 Virtue is a jewel of great price.
 A *wager* is a fool's argument.
 War makes robbers, and peace hangs them.
 Running water carries no poison.
 A misty morning may have a fine day.
 No garden is without its weeds.
 Such a welcome, such a farewell.
 Welcome is the best dish in the kitchen.
 A wicked companion invites us all to hell.
 A wicked man is afraid of his own memory.
 The wicked grow worse, and good men grow better from troubles.
 A good wife and health are a man's best wealth.

A man can never thrive who has a wasteful wife.
A prudent wife is from the Lord.
It is a mark of wisdom to dislike folly.
He is the wise man who is the honest man.
Wit does not take the place of wisdom.
A silent woman is always more admired than a noisy one.
Better break your word than do worse in keeping it.
Good works will never save you, but you cannot be saved without them.
Youth looks forward and age backward.
Too much zeal spoils all.
Zeal is fit only for wise men, but is found mostly in fools.

THE GREAT NEED OF NEGRO FARMERS.

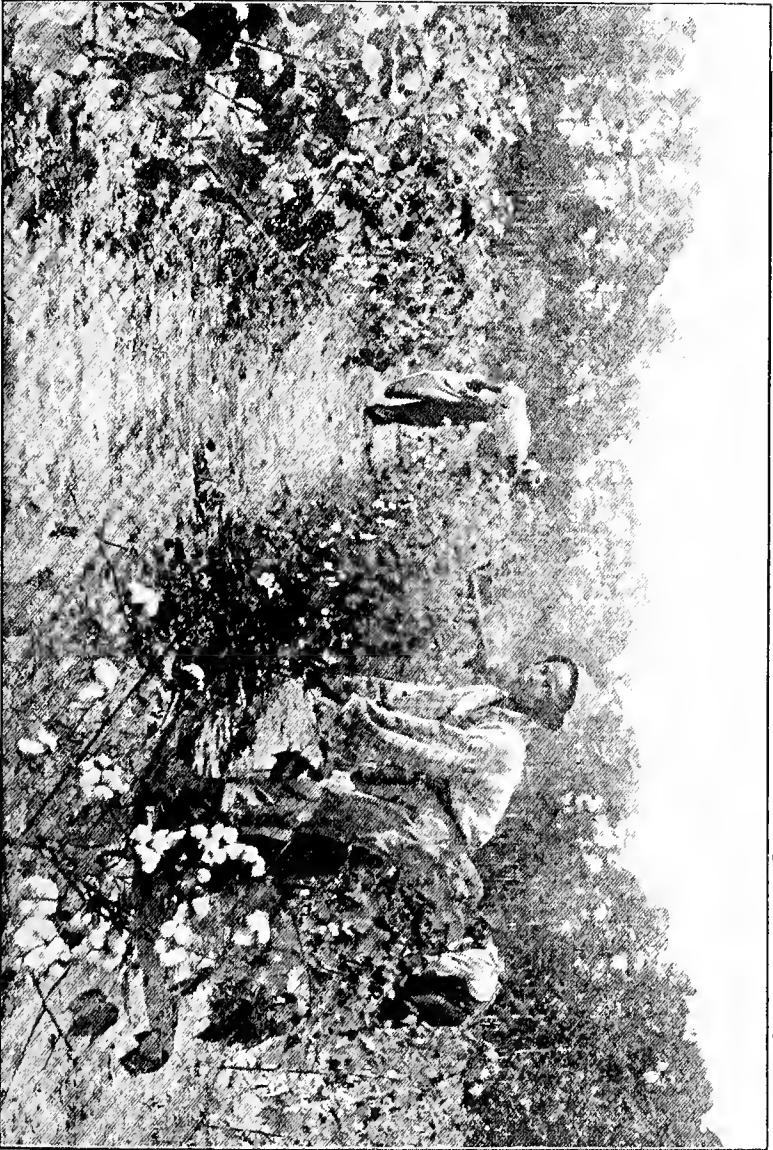
WE want educated farmers who will own their lands, stock and farming implements. We want farmers who will highly appreciate their calling and study all the latest improved methods of tilling the soil and supply themselves with the best implements in the market. We want farmers who will raise fine stock and cattle, fruits and vegetables for our own and foreign markets. Let the world know where, who we are and what we are doing. As a rule our young men who come to the cities from the farm are ashamed to be known as farmers. They consider farming menial—below the profession. In this they are wrong. No profession can be higher and more honorable than that of farming. The farmer feeds all of the professions. But for the farmer there would be no professions. He supports the people and all other callings; and just as the farmer is successful in producing plenty, all other business is prosperous; and just in proportion as he fails all suffer.

The farmer deserves to be honored, for we are all dependent upon him for that which supports life, bread. Every farmer should be proud of his calling, and by his appreciation of it compel others to respect it. If you will go over the history of all the great men and women of the world you will find that most of them were born and reared on the farm. The purest men and women of to-day are on the farm free from the crazes of city society. Not only our bread

and what we eat come from the farm, our clothing as well. Who but the farmer settles our new States and Territories, clears away the forests and makes the waste places to blossom? He plows and sows and reaps and mows for us. Then don't despise the farmer; if you have no employment in the city go to the farm. Thousands of our people lie around the cities and towns, living from hand to mouth in old cellars, dilapidated stables, closely packed tenement houses, not fit for human habitation, often at the point of starvation and often compelled to steal and beg to keep the "wolf from the door," that might make an independent living by going to the country and working farm lands.

Some say that those who own the lands will not pay a fair price; then there is greater reason why we should own lands ourselves. Work and save your money and buy lands. If the price is too high where you live go somewhere else. If you cannot buy a big farm buy a little one. Buy one or more acres and cultivate every inch of it and add more to it when you can. Off an acre-and-a-half strawberry patch, nine miles from Nashville, Mr. John Goodrich picked 1,485 gallons, which brought him \$303.75. He commenced picking May 4, 1895, and finished May 29. Land in his vicinity, equally as productive can be had from \$15 to \$25 per acre. There are thousands of acres of land in Texas, Arkansas and the Western States that can be bought for a trifle. Go in colonies and buy their lands, withstand a few hardships and become independent and useful, patriotic citizens. The homestead lands are not all taken yet. Go out and possess these lands that are free to all who comply with the laws. The poor Germans, Bohemians, Italians and other peoples of the continent come to this country and settle on these homestead lands and in a few years they are independent. We can do the same. Then let us lay aside extravagance, low, base, useless and expensive habits and begin anew. Let us begin at the farm with thrift energy and intelligence to demonstrate our worth. Let us economize and get money and property of our own. "Get money, not to hide away in a hedge, nor for a train attendant, but for the glorious privilege of being independent."

THE African ostrich has but two toes on each foot, and one of them has but one claw.



Cotton Picking in Mississippi.

CHRISTIAN TRUTH IN SLAVE SONGS.

REV. C. J. RYDER, D.D.

THE INFLUENCE OF SLAVERY IN THE SONGS OF NATIONS.

The Purpose of this Paper.—The oldest psalm in the whole collection of these marvelous sacred songs is the ninetieth (XC.). It was born in the heart of a man who had felt the bitter hardship of slavery. "They made their lives bitter with hard bondage," was the pitiful record of his race in Egypt. Moses, the author of this psalm, knew well of those wretched experiences of slavery. The influence of those dark days, and the thirty-eight years wandering in the wilderness, oppressed the Poet General of Israel, and he exclaimed "We are consumed by thine anger, and by thy wrath are we troubled. For all our days are passed away in thy wrath." It was the influence of slavery in the songs of the Israelite nation. You can trace the same effects in the sacred writings after each captivity. The experience of slavery colored their religious songs, as it touched their national life and moulded their nation's history.

It would be a most interesting study to follow out this same line of investigation and note how the suppression of national independence, the subjugation of any people, has colored their religious thought, and found expression in their sacred songs. It is my purpose, however, only to note the fact of this influence, not to illustrate it.

The growth or development of sacred songs is an interesting study. Take some familiar hymns. We sing "Hail to the Lord's anointed," written by James Montgomery, in 1822. "Jesus shall Reign Where'er the Sun," written by Isaac Watts, in 1819. "Rescue the Perishing," by Fanny Crosby. "My Country 'tis of Thee," written by Rev. S. F. Smith, in 1832. Eighteen Christian centuries stand behind these sacred hymns. Each mighty century contributed its rich gifts to the development of the races whose blood flowed in the veins of Montgomery or Watts, or Crosby or Smith. There is evolution of Christian song. Now in studying these old slave songs, we touch hands with heathen Africa. Two hundred and fifty years

of enforced bondage and thirty years of freedom are all that separate those who sung these songs from barbarism. We cannot expect to find the models of expression that eighteen centuries of free Christian development have produced. We shall discover crude, weird, quaint words, and often fantastic music. But this study and analysis throws light upon race development, and proves, I think, that the great truths of the Christian faith comforted and uplifted the humble, ignorant slave just as truly as the wealthy, and intelligent, and refined.

“The best commentary on the Scripture is the Scripture,” said a learned divine. So the best commentary on the Negro is the Negro. We have done almost everything with and for the Negro, except let him speak for himself. We preach at him; we hold him up as a remarkable example of total depravity, of hopeless corruption, or as rich in his religious nature. We tell of his terrible degradation, or his wonderful progress, as the whim may strike us. We do everything except let him speak for himself.

This paper is a humble effort on the part of the writer to let the Negro speak for himself concerning his religious faith. These three introductory considerations just mentioned are of importance in studying the slave songs of our own bondmen.

1st. The influence of slavery in coloring their Christian songs. 2nd. The evolution of sacred songs. 3rd. The value of the Negro's views of the Negro.

Turning aside from the statistics of church growth, let us ask the question, What is there among the Negroes of the South to build upon in Christian work? Have they correct ideas of the great fundamental truths of Christianity? What was the theology of the plantation? What are the fundamental elements in the religious thought of these freed slaves? Must we recast their conceptions of religious truth, or only seek to intellectualize that which is spiritually discerned? What are the religious conceptions of these uneducated Negroes? What was the theology of the slaves?

The answer to this question determines largely the future of our church work among the mass of colored people. The progress will be painfully slow, if we must lay the foundations of religious truth before we can build the super-structure of church work. But if we discover that they hold evangelical truth substantially correct, we have a great advantage.

“They that do His will shall know of the doctrine,” we read.

These poor Negroes walking never in the full day of opportunity of religious truth communed with God in the night of their oppression and wrong, and it is marvelous how wonderfully he revealed himself to them. They have no polemic literature, no dogmatic theology. We learn of one old colored preacher who had a trial for heresy on his hands, because he preached against stealing chickens!

Indeed they had no literature at all as a race, but coming out from these two and a half centuries of bondage they have brought with them a whole body of *Christian song*. Like the Homeric plays or the Scotch ballads, these Negro songs, which came from their hearts and grew out of their religious experiences, were preserved by being repeated—handed down by word of mouth from father to son, from mother to child.

“The triumph note that Marian sung,
The joy of uncaged birds;
Softening with Africa’s mellow tongue
Their broken Saxon words.”

Now do these plantation hymns give evidence that the great fundamental doctrines of evangelical Christianity were held by these humble people in their days of slavery? In pushing our Christian work in the South, can we assume this fact? It is not only a very interesting question in ethnology and race history, but also of great importance in our missionary enterprises to know just what these humble people learned of God’s truth in the school house of slavery, having little human instruction but communing with God’s Spirit. That we may discover the answer to this question, let us arrange somewhat systematically these old plantation melodies, these songs that were never written, but that burst from the hearts of the slaves when crushed under the weight of their bondage.

They could not read nor write. But let us remember that our own race is indebted for its highest poetic expression of Christian truth in the early centuries to one who could not read, Ceadmon Monk, of Whitley. He was the greatest Anglo-Saxon poet and father of English song. He gave us our first *Paradise Lost*, equal, in many respects, to John Milton’s greatest book.

1. These slave songs teach, beyond doubt, that the slaves held to the truth of Divine Sovereignty. We repeat in our churches the beautiful language of the Apostle’s Creed: “I believe in God the Father Almighty, Maker of Heaven and Earth.” So do these hum-

ble Negroes believe. This great truth bursts forth from their lips in jubilant song.

“ Didn’t my Lord deliver Daniel,
D’liver Daniel, d’liver Daniel?
Didn’t my Lord deliver Daniel,
And why not every man?”

What a strange pathetic appeal to this Divine Ruler are these words in the hymn, “Keep me from sinking down:”

“ I bless the Lord I’m gwine to die ;
Keep me from sinking down.
I’m gwine to judgment by-and-bye ;
Keep me from sinking down.
“ O Lord, O my Lord ! O my good Lord !
Keep me from sinking down.”

It suggests to one Jean Ingelow’s “Brothers and a Sermon,” and the touching prayer of the old fisherman to whom the Lord Jesus came in the night season.

“ O, Lord, good Lord,
I am a broken down poor man, a fool
To speak to thee.”
“ O Lord, our Lord,
How great is thy compassion. Come, good Lord,
For we will open. Come this night, good Lord ;
Stand at the door and knock.’
“Only the wind knocks at my door, Oh, loud and long it knocks,
The only thing God made that has a mind to enter in.”

Yea, thus the old man spake. These were the last words of his aged mouth.

But one did knock. One came to sup with him, that humble, weak, old man ; knocked at his door in the rough pauses of the laboring wind.

And when the neighbors came the morrow morn they said:
“He looks as he had woke and seen the face of Christ, and with that rapturous smile held out his arms, to come to Him.”

The appeal of these Negroes was to Divine Justice, not to fickle human passion, and they rejoiced in view of such a judgment day. “God, the Father Almighty,” they held to, they gloried in and no mystery of suffering ever dimmed their faith. We can assume its existence and build upon it in pushing our church work among them in the Southland.

Calvinism seems to have crept in at the very basis of their doc-

trinal views. Original sin finds recognition in the following odd song:

“ Old Satan thinks he'll get us all,
Yes, my Lord ;
Because in Adam we did fall,
Yes, my Lord.”

Whether they hold to the federal headship of Adam, I cannot state positively. If they adopted Professor Shedd's theory that the whole race was actually, physically present in Adam and consciously sinned, it would be another argument for the unity of the human race, or else hint very strongly that Adam was slightly off color.

2. Again these slaves held to the Divinity of Christ—crudely stated, imperfectly discerned, but tenaciously maintained. Among their plantation hymns, illustrating this, I refer to only two or three.

“ Just stand right still and steady yourself,
I know that my Redeemer lives.
Oh, just let me tell you about God his self,
I know that my Redeemer lives.”

Or another, the refrain of which runs:

“ Reign, Oh, reign; Oh, reign my Savior!
Reign, Oh, reign; Oh, reign my Lord.”

Or still another:

“ Why, He's the Lord of lords,
And the King of kings.
Why, Jesus Christ is the first and last,
No one can work like Him.”

3. There is little in their songs concerning the Holy Spirit. The Father and Son were relations that they could understand. The more mysterious work and personality of the Holy Spirit they did not so easily grasp. But they did not doubt that God was with them and that the Lord Jesus Christ was their companion.

4. The Atonement, the Son of God dying for them to open the way of salvation, was a truth most precious to them in their life of painful neglect or bitter persecution. Their plantation melodies are full of this truth. One, however, will illustrate the fact as well as a dozen. And what more beautiful than that with the refrain,

“ I've been redeemed, I've been redeemed,
Been washed in the blood of the Lamb.”

If we turn from Theology proper to Anthropology, we find here the fundamental truths entering into their religious conceptions. They

thoroughly believe in human freedom of the will, if not of the person, and in human responsibility. They sung as they swayed back and forth in their weird gatherings at night, under the old pine forests, or on a hillock in the midst of some swampy jungle, these words:

“Don't you want to be a soldier, soldier, soldier,
 Don't you want to be a soldier in the year of jubilee?
 Then you must rise and shine and give God the glory, glory,
 Rise and shine and give God the glory in the year of jubilee.”

They believe that they must “work out their own salvation with fear and trembling,” but they never forget that “it is God that worketh in them both to will and to do of his good pleasure.”

The personality of Satan they never doubted, and his ability to tempt human souls is illustrated in many of their hymns. They sing at Tougaloo, Miss., a hymn which especially emphasizes this fact. The refrain goes,

“Old Satan, he wears de hypocrite shoe,
 If you don't mind, he slip it on you.”

A warning that is not limited in its application to the Southern Negroes.

5. Again, how tenaciously they hold to the doctrine of Conversion and Regeneration, the union of the Divine and human in this great change of the soul, is abundantly proved.

“Run to Jesus, shun the danger,
 I don't expect to stay much longer here.”

Here is illustrated human effort, *conversion*, turning to Jesus. This hymn is especially interesting, for Hon. Frederick Douglass told us that these words, “Run to Jesus,” sung on the plantation where he was a slave, first suggested to him the thought of escaping from slavery, “Praying with his feet,” as he put it.

But carrying out the thought further, we find their idea of conversion and regeneration, and the joy of a new born soul illustrated in the following quaint hymn, “The Angels Done Changed My Name.”

“I went to the hillside, I went to pray;
 I knew the angels done changed my name,
 Done changed my name for the coming day;
 I knew the angels done changed my name.
 “I looked at my hands, my hands was new,
 I knowed the angels done changed my name;
 I looked at my feet and my feet was too,
 Thank God the angels done changed my name.”

Souls that sung and felt that, knew the experiences of the great apostle, when he said, "Wherefore if any man is in Christ Jesus, he is a new creature; the old things are passed away; behold, they are become new." 2 Cor. v. 17. N. V

But if we go a little deeper into philosophy or doctrinal analysis, we discover the familiar old doctrine of the "perseverance of the saints." Did they hold it? Did they sing it? Listen as they sing of the poor inch-worm:

"T'was inch by inch I sought the Lord,
 Jesus will come by-and-by,
 And inch by inch he blessed my soul,
 Jesus will come by-and-by.
 We'll inch and inch and inch along,
 Jesus will come by-and-by,
 And inch and inch till we gets home,
 Jesus will come by-and-by.
 Keep inching along, keep inching along;
 Jesus will come by-and-by;
 Keep inching along like the poor inch worm,
 Jesus will come by-and-by."

Now, I submit that this quaint old plantation song not only teaches the "perseverance of the saints," but aptly illustrates about the rate of progress most of us make, "Inching along like the poor inch worm."

But they believe that conversion should change their lives. It is not true that they entirely neglect ethics in their religious conceptions. Take this hymn as evidence:

"You say you're aiming for the skies,
 View the land, view the land;
 Why don't you stop your telling lies?
 Oh, view the heavenly land.
 You say your Lord has set you free,
 View the land, view the land;
 Why don't you let your neighbors be?
 Oh, view the heavenly land."

6. Their views on eschatology were also sound. They believed in future punishment and future rewards. The former is strange. It would seem as if this whole race of Lazaruses, who received only the crumbs that fell from their rich masters' tables would feel that they experienced their share of evil in this world. But, no! they held firmly to the idea that sin must be punished and incorporated this idea into their songs. Many of their melodies illustrate this. None better, perhaps, than the one beginning:

“My Lord, what a mourning, what a mourning,
 When the stars begin to fall;
 You'll hear the sinners mourn,
 When the stars begin to fall.”

But their hope in future rewards, or, better, blessings bestowed by a Heavenly Father, was bright and fadeless. We who were born in freedom can never realize how jubilant was the Christian slave in view of death. It was release. It was victory.

Heinrich Heine, the witty scholar and poet, speaking of his return to the Bible and its sources of consolation in the last years of his life, uses the following remarkable language:

“The re-awakening of my religious feelings I owe to that Holy Book, the Bible. Astonishing! that after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect without satisfaction, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer! What a humiliation! Poor Tom, indeed, seems to have seen deeper things in the Holy Book than I. The poor Negro slave reads with his back and understands better than we do.” Heine had discovered the truth that physical suffering often brings clearer spiritual vision. Paul scourged, was Paul triumphant. John in exile, was John in the Spirit. These physical hardships prepared the Apostle the better for the glories of the spiritual revelation. So these Negro slaves had no light on earth, but the glories of the Son of Righteousness burst through their gloom, and lighted and warmed and thrilled them. In view of death they broke in triumphant song as they sang of

“Those bright mansions above,
 Bright mansions above:
 Lord, I want to live up yonder,
 In bright mansions above.”

Their life was full of misery here, but they looked forward with confident expectation and sang:

“Wait a little while, then we'll sing the new song;
 Wait a little while.
 My heavenly home is bright and fair,
 We will sing the new song.
 No pain nor sorrow enters there,
 Then we'll sing the new song.”

We can understand some of the references in their songs to peculiar victories and delights in the heavenly country, only by understanding the customs that prevailed in times of slavery. Take this one: The young men of neighboring plantations were accustomed to organize and ride over the country to watch the Negroes at night. There might be some one escaping or possibly a danger of general uprising. Now the slaves must avoid these "patroles," as they called them. Even when going out at night for prayer or their revival services, they must avoid detection.

One old Negro told me that he used to hide in the smoke house to pray. A Negro woman related in a most interesting manner her experiences on her master's plantation in attending revival meetings on the river side at night, creeping out from her cabin to avoid the patrol and hounds. Now, in this heavenly country, to which these humble people looked forward, one great blessing would come to them, there would be no "patroles" nor hounds. In daylight fair and full, before the hosts of the redeemed, they could sing and pray and shout. How they gloried in this thought in their songs!

" Shine, shine, I'll meet you in that morning,
 O my soul's going to shine, to shine;
 I'm going to sit down at a welcome table,
 Shine, shine, my soul's going to shine."
 " I'm going to walk all about that city,
 Shine, shine, my soul's going to shine."

Or, another, the refrain of which runs:

" Chiluns, chiluns, we all shall be free,
 Chiluns, chiluns, we all shall be free,
 When the Lord shall appear."

Or that other sweet, weird song that charmed crowded audiences on both sides of the ocean, and that Mr. Gladstone himself called for whenever he heard the Jubilee singers in England. "Swing low, sweet chairot, coming for to carry me home."

" I looked over Jordan, and what did I see?
 Coming for to carry me home.
 A band of angels coming after me,
 Coming for to carry me home."

To those who were crowded in unwholesome dungeons, waiting the auction block, or were packed in the foul hole of some Mississippi steamer, to be released only as they went to the miseries of sugar plantations or rice swamps, crudely mingled with their ideas of

heaven was the comfortable thought that they would be no longer harassed and annoyed and crowded, and they sung:

“ For my Lord says there’s room enough,
Room enough in the heavens for you,
My Lord says there’s room enough,
Don’t stay away.”

But my object is not to illustrate their hymns, but to get if possible from them their conceptions of fundamental religious truth.

One other thought. These hymns are remarkable not only for what they contain, but also for their omissions. 1st. We have in these plantation songs no mariolatry. Many Negroes belonged to Catholic masters. In Louisiana, about New Orleans, I have attended many meetings held by these Negroes. I have never heard, nor have I found anywhere in these plantation melodies, any which sung the praises of the Virgin. Such a figment of a theological brain does not have power in it. It needs the truth to take hold of humble souls and become an inspiration in their songs. 2d. We note with wonder the entire absence of all vindictiveness in these melodies. This certainly is a marvelous fact. Downtrodden, abused, sold from kindred, outraged in every way; it would seem more than human if there did not run through these songs, coming from their bleeding hearts, an undertone of vindictive satisfaction that their masters must suffer under a just God due recompense for these bitter cruelties, but you scarcely find a trace of it. There seems a hint of it in “Turn back Pharoah’s army, Hallelu!”

“ When Moses smote the water,
The children all passed over,
And turned back Pharoah’s army, Hallelu!
And turned back Pharoah’s army, Hallelu!

“ When Pharoah crossed the water,
The waters came together,
And drowned ole Pharoah’s army, Hallelu!
And drowned ole Pharoah’s army, Hallelu!”

But this is rather the triumphant song of a black Miriam, taking the timbrel as she “sings unto the Lord, for he hath triumphed gloriously, the horse and the rider hath he thrown into the sea.” This Negro song heralded the victory of God over his enemies, not over theirs. And we find them, even in the crude language of these plantation songs evidence that among these uneducated millions of Negroes there is a sound and wholesome belief in the great fundamental truths of Christianity. 1st. That God governs the world. 2d.

That Christ is divine. 3d. The fact of the necessity and efficacy of the Atonement. 4th. Man's lost and ruined condition. 5th. The need and possibility of conversion and regeneration. 6th. Progress in the Christian life. 7th. Future punishment of sin and the rewards of faith and obedience. We mark also the absence of the mischievous doctrines of the Romish Church, and also all vindictive bitterness.

We can assume that these truths are in the hearts of the people whom we seek to reach as we push forward our church work. For around us there lie unreached millions of black Americans; across the ocean the uncounted millions of heathen Africa; these are to be saved under God by the *Negroes of America*. What a prospect! What an inspiring work! What a blessed God-given opportunity to the churches of America!

You remember that scene between Cassy and Uncle Tom, unmatched in other profane literature, when Cassy having unsuccessfully urged Uncle Tom to kill that monster Legree, determined to do it herself. With flashing eyes, her blood boiling with passion long suppressed, the abused Creole woman, robbed of womanhood, exclaims, "His time is come, and I'll have his heart's blood!"

"No, no, no," said Tom, holding his small hands which were clenched with spasmodic violence. "No, ye poor lost soul, that ye mustn't do. The dear, blessed Lord never shed no blood but his own, and that he poured out for us when we was his enemies. Lord, help us to follow his steps, and love our enemies."

"Love," said Cassy, with a fierce glare; "love *such* enemies! It isn't in flesh and blood."

"No, Miss, it isn't," said Tom, looking up; "but he gives it to us, and that's the victory. When we can love and pray over all, and through all, the battle's past and the victory's come, glory be to God!" And, with streaming eyes and choking voice, the black man looked up to heaven.

"And this, Oh, Africa! latest called of nations, called to the crown of thorns, the scourge, the bloody sweat, the cross of agony, this is to be thy victory; by this shalt thou reign with Christ when his kingdom shall come on earth."

NATURE.

BY ELIZABETH L. JACKSON.

COME with me into the haunts of nature. Hand in hand let us tread her rural solitudes, roam through her beautiful valleys and majestic forests, climb her sublime mountains and, standing upon their lofty peaks, behold the world with its ever-changing scenery stretched out before us; descend into her seas and view the beautiful, wonderful things there. Let us wander through her lovely dells and beautiful meadows, sprinkled with the lovely daisies and modest violets; across the babbling brook, over hill and dale, by murmuring rill and gurgling spring, over rolling prairie and level field; now through fields of ice and snow and now through balmy fields radiant with blossoms and fruit; now where the north wind whistles over treeless plains and now where the south wind gently stirs the lovely flowers and whispers softly through the beautiful trees dressed in green.

The coal that gives us heat, the iron that supplies so many needs, the gold, silver and diamonds we use for ornament, the copper that is put to so many uses, and many other useful metals have been cradled in the bosom of the earth for ages. How harmonious is nature in all her workings, from the earth in whose bosom countless riches have been locked for ages to the beautiful sky, radiant by day with the refulgent rays of the sun and by night spangled with the lovely stars and bathed in the pure, pale light of the moon; from the murmuring rills and babbling brooks to broad rivers flowing between their fertile banks; from the lakes to the sea, whose waves roll over priceless treasures; from the mountains, rearing their proud heads heavenward, to the valleys in their peaceful rest; from the snowbound North to the sunny South.

How sublime yet how awful are the hurricanes that sweep houses from their track, uproot the giants of the forest, lay low even the rocks in their path; the cyclones that rise and dip, and dip and rise, carrying houses and trees in their course; the storms whose light-

nings flash and thunders roar; the volcanoes belching forth fire, smoke, lava and rocks.

As we contemplate the work and workings of nature, who, we ask, made the laws that govern nature? As we stand by Niagara and hear its booming thunder, who, we ask, gathered the mighty waters and sent them whirling, rushing and leaping a hundred feet downward? Who guides the sun in his cause? Who gives the moon her stated time to rise and set? Who guides the stars in their trackless path across the sky? To all these questions we answer God. His are the laws that govern nature; his the hand that holds back the boundless billows of the deep, that gives the tints to the lovely flowers and the color to the fragile ferns. In nature's haunts can be found food for the artist, thought for the poet, ideas for the sculptor, inspiration for the musician, reflection for the thoughtful.

To the lover of nature she is beautiful at all times; as beautiful when the earth is wrapped in her winding sheet of snow and the branches of the trees are bending beneath icy freight, and glistening in the sunlight like diamonds as when the trees are dressed in green and laden with blossoms and fruit, when the wheat fields are gently stirring in the soft summer breeze, and the corn gently rustles in the playful zephyrs, and when the hay fields are filled with fragrant, new-mown hay. If you be a true student of nature, you should study when the winds blow bleak and cold, as well as when the soft summer zephyrs woo you to indolence and ease. There is much that we may study in nature. Here we find a lofty oak, proud, strong, defying the storms that rage and roar about it; the tender ivy clinging closer as it mounts higher, teaching us the lesson as we mount higher in our Christian life to cling closer to God.

By studying nature you can be better able to fulfill the duties that rest upon you, for by this study the mind is exalted and purified. Study nature, make nature a daily study; study nature so that in her humblest children beauty may be found. If we study nature thus earnestly, and submit ourselves to the will of Him whose laws govern nature, when we come to cross the dark river we will sweetly glide from the arms of nature to the arms of nature's God.

HUMANE EDUCATION.

BY MISS C. M. THOMPSON.

HOW many of us know that blinders are almost intolerable “and cause thousands of accidents because the horses are thus prevented from seeing behind them?” How many men who hire a hack on Sunday—or any other time for that matter—think that in their zeal to get their money’s worth out of the turnout, they are driving some poor, tired horse until he is almost ready to drop from exhaustion? How many boys and girls know that constant twitching at the reins, indulged in by most inexperienced drivers is almost unbearable by the poor horse? Ah! it is facts such as these that we should impress upon the children’s minds and hearts. To every true teacher, minister and parent come with irresistible force the words of Longfellow:

“How can I teach my children gentleness
And mercy to the weak, and reverence
For life, which, in its weakness or excess,
Is still a gleam of God’s omnipotence?”

Allow me to quote here from *Our Dumb Animals*, a monthly paper published by the Massachusetts Society for the Prevention of Cruelty to Animals.

“*Query.*—What is the use of teaching kindness to animals in schools and in Sunday schools? *Answer.*—The eminent French teacher, Du Saily, says that when he began to teach kindness to animals in his school, he found that his pupils became not only kinder to animals but kinder to each other. In a large Scottish public school at Edinburgh, out of about seven thousand pupils carefully taught kindness to the lower animals, it was found that not one had ever been charged, after going out into active life, with any criminal offense in any court. Out of two thousand criminals inquired of in American prisons some years ago, it was found that only twelve had any pet animal during their childhood. Edward Everett Hale says: ‘We are all in the same boat, both animals and men. You cannot promote kindness to the one without benefiting the other.’ Every

kind act we do, every kind word we speak, which adds to the happiness of others also adds to our own happiness; and when we teach the boy and girl to be doing these kind acts and saying these kind words a hundred times a day to the lower animals, are we not teaching that which will make their own lives happier?"

I have quoted thus extensively because I want to get this matter before you in the strongest light possible, and I see no better way than by using George T. Angell's vigorous words. It makes my heart ache to see how the lower creation is misused and abused by man, the proud monarch of them all. How useful are these creatures to us—how dependent upon them are we for so many articles of food, clothing and shelter! How grateful, too, are they for any kindness! We have never found a Judas among the lower creation. What more useful friend has man than the cow—and how cruelly is it often dealt with! Says George T. Angell, President of the American Humane Education Society: "I have stood in slaughter houses and witnessed scenes which compelled me to leave or drop fainting on the floor. I have seen hundreds of cattle compelled to stand and see other cattle killed and dressed right before their eyes and knowing that their turn was coming next." Great God! how horrible! Do all of us, who, following the craze made the fashion by Izaak Walton, know that the fish we lucky anglers take out of the stream suffer from lacerated mouths and the removal from their native element, and should be put out of pain at once by a sharp blow on the back of the head? Indeed, it is a law as unalterable as nature that "every pain which an animal suffers before dying poisons the meat." How many boys, and girls too, are given to robbing birds' nests? Would not "a word in season" work wonders in opening their eyes to the cruelty of such conduct? The wanton slaughter of birds in order to procure feathers for ornament seems about to depopulate the forests, and it is a grand move on the part of the Princess of Wales, the Dutchess of Portland and other ladies of high rank, who, in order to stop this cruel work have pledged themselves to wear no feathers save those of the ostrich, "now, henceforth and forever." The dog, called by some, man's most faithful friend; the cat, beloved by such men as Cardinals Wolsey and Richelieu; the toad, rendered illustrious by Shakespeare, which with its fellow sufferers, the bat and the owl, destroy myriads of insects which infest the fields and would blight vegetation—all these have proved their friendship to man "by their works," and he should

have gratitude enough to treat them with some little consideration.

“The quality of mercy is not strained,” says Portia; and even when we are compelled to kill creatures that are harmful, we need not cause them unnecessary suffering. “Kind hearts are more than coronets,” sings Tennyson; and it should be the aim of every instructor of youth to make his pupils kind-hearted. Kindness to animals indeed begets kindness to our fellow-men, and the cruelty fostered in the heart by some act of unkindness to a defenseless animal will break out some day in cruelty to one’s fellow-men. Teach the young people kindness to animals. Petition the School Board, if it be necessary, to allow you to form Bands of Mercy among your pupils. Train their young minds to be compassionate, to be forbearing, to be merciful. Constitute yourself the champion of the weak, and arouse in them a chivalrous regard for the defenseless. The lessons learned from you relating to the mercy to be excised toward the dumb beasts may develop into the deep-rooted, abiding principle which shall keep them from doing acts of violence and bloodshed. There is a bond between humanity and the lower creation which few of us acknowledge, and none of us can comprehend. Kindness grows by what it feeds upon, and so does cruelty. Knowing this, how untiringly we should strive to inculcate kindness into the minds and hearts of our pupils! Implant in them the spirit of kindness, and the influence will be felt to all eternity. In the words of Sidney Herbert:

“Open thy lips and speak;
Protect the dumb and weak;
Their cause maintain.
Why should we them abuse?
Why these kind friends misuse?
O let us never choose
To give them pain.”

A grand, cultivated brain is a great thing, but a grand, cultivated heart is better. It is well to know the Rule of Three, it is well to be able to analyze water, it is well to know all about the government and people of Tahiti, it is well to be able to tell the distance to the sun and to “call the stars by name,” but it is far, far better to be a good, true, noble man or woman, with heart “full of the milk of human kindness,” and life spent in harmony with God’s own plan. Our ambition should be to make good citizens, rather than brilliant scholars. Work upon the children’s better natures, so that they will become im-

bued with the spirit of kindness, and show it in every act of their lives. So may we lessen much suffering, and have a conscience and mind at ease.

“A man of kindness to his best is kind,
But brutal actions show a brutal mind.
Remember, He who made thee, made the brute;
Who gave *thee* speech and reason formed *him* mute.
He can't complain, but God's all-seeing eye
Beholds *thy* cruelty and hears *his* cry;
He was designed thy servant, not thy drudge,
And know that *his* creator is *thy* judge.

MRS. LILLIE ENGLAND LOVINGGOOD, was born in Louisville, Ky., in 1871. After successfully passing through the public schools of Louisville, she spent two years at Knoxville College finishing the normal course. Her career at college was marked with great success. Earnest, studious, diligent, she ranked among the best students of the school, loved and respected by all. In 1889 she won the A. E. T. Draper medal of the college for general scholarship and elocution. After her graduation she taught successfully in the public schools of Birmingham, Ala., until Christmas, 1894, when she was happily united in wedlock to Prof. R. S. Lovinggood, a graduate of Clark University, Atlanta, Ga., who was then and is now Principal of Cameron Public School, of Birmingham, Ala. In 1894, she passed an examination which entitled her to a life-time license to teach in Birmingham, Ala. Mrs. Lovinggood is a constant and voluminous reader, devouring dry history with almost as great relish as “Hypatia” or “Le Miserables.” She is a devoted Christian and an excellent musician. She has become imbued with the feeling that she has a great mission to perform in the elevation of the race on the line of literary work, social purity, economy, etc. May we not confidently expect great things from this able young lady of the race?

THE product of the wax tree of the Andes cannot be distinguished from beeswax.

WOMAN'S WORK IN THE ELEVATION OF THE RACE.

BY MRS. LILLIE ENGLAND LOVINGGOOD, BIRMINGHAM, ALA.

IN speaking of the race, we speak in general terms, and by it we mean the race of mankind, Jew or Gentile, black or white, male or female. We conceive of no inherent difference in the races. Are not all men prompted by the same impulses of right and wrong, love and hate, happiness and misery? Did our beneficent Father in the creation when he commanded the first man and the first woman "go forth and multiply" have it in his heart to make any discrimination in his children? Were we not all created in his own image? We all sprang from the same great Spirit, however, much men may seek to deny the fact. Our physical make-up is the same no matter from what nation we sprang. It is unnecessary to expatiate on the advantages of the higher civilization, how it makes one nation become the ruler of another *et cetera*. The fact remains that we carry within us, be we ever so savage, the possibilities of greatness. It takes only the advantages of the higher civilization to bring to a happy fruition these latent possibilities.

Since the ruler and maker of the universe made us all of one blood, all that he did was for the good of all mankind. So it is, the race is a general term. Whatever of good one nation has accomplished is of help and profit to another. We all profit by the experiences of others. The road to greatness is by emulating the example of those truly great and good. The males of the human race have from the earliest times been its main benefactors in whatever line we take it. He has given us our laws, has explored from the earliest ages the vast fields of the sciences, has reveled in the mysteries of ancient lore; in fact he has well-nigh had a monopoly of everything, and rather enjoyed monopolizing all the fields of usefulness and learning. So much so that the many restrictions thrown around women had well nigh crushed out all ambition or desire to be anything but a slave to man's wishes. Her sphere of action was proscribed. Only here and there in the history of the earlier times do we find an occa-

sional woman chafing in her bonds, longing for a breath of free air, and finally escaping the thralldom of ignorance.

In enumerating some of those women who have been of inspiration to a people we cannot refrain from mentioning Miriam, the Jewess and Prophetess of Israel. Her very name was an inspiration to the Jews; the Queen of Sheba, Sappho the Greek, and Joan of Arc, have played conspicuous parts in the history of the world. Charles Kingsley gives us an excellent illustration of the character of woman in his *Hypatia*.

In more recent times the work and labors of Florence Nightingale, have been of an incalculable value to the world. Woman played a drastic part in the anti-slavery cause in this country. There were Lydia Maria Childs and Harriet Beecher Stowe who fairly electrified two continents by their graphic and realistic portraiture of slave life and its attendant horrors. Miss Frances E. Willard in the temperance cause, Susan B. Anthony and her co-laborers have worked for Woman's Suffrage, and the cause grows. Already woman has a full ballot in a number of our States and many vote on school questions in quite a number of other States. They have surmounted almost insuperable barriers and are now taken for their true worth.

Let us now speak more specifically of the Negro woman. What are her possibilities for usefulness? Is she less capable than other women? To all of which we affirm she is as capable as her sister in white. She is fired with the same ambitions, her sense of right and wrong are just as acute, she experiences the same emotions of love and hate, joy and sorrow. Her piety and love for God are as sincere.

What has she done? We have some among the race who have run well. Sojourner Truth stood at the side of Douglas and Garrison; Phylis Wheatley, by her intellectual power, extorted praises for her literary genius. The work of Miss Ida B. Wells cannot be estimated. There are others, worthy women, that could be named.

The Negro woman, while being capable, is less fortunate than her white sister. She lacks money, a very necessary factor; then, too, prejudice prevails. But shall her poverty make the Negro woman less active? Shall prejudice dampen, and finally quench her ambition? Is it possible that she will sit down merely lamenting her sad condition, and make no effort to the amelioration of it? No. She must bestir herself and be up and doing. It is a case of Mahomet and the mountain. If the mountain will not come to you, then you must go to the mountain.

We have need for good, faithful women, women of broad culture, women with sympathy for the distressed condition of our people. Many there are longing and thirsting for knowledge, desiring to be fed. What then can she do? What is her duty?

1. If the hand that rocks the cradle rules the world, the home is a great field for woman. The Negro race need homes, not hovels and pens. Christian character is built most largely there. Beautify the home, make it cheerful and cultured. Be economical in expenditures. Cultivate economy in all lines. Be thrifty and industrious housewives.

2. We do not confine woman's work to the home. Her sphere is any where she can do good. As women are doing most of the teaching now, here is a vast field for her activity that should be well cultivated. Next to the home the school room is probably the greatest factor in character building. As Daniel Webster once said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with principals, with a just fear of God and love of our fellow man, we engrave on those tablets something that will brighten to all eternity." Teachers, be faithful.

3. Reform in mode as well as quality of dressing. Dress neatly and well if your income will allow. One can always be neat and clean, however. It is certainly a miserable mistake that makes the majority of our people think that they must dress so as to be conspicuous for blocks away, wearing hats that are veritable flower gardens. Tight lacing should be abandoned by all sensible women.

4. Social Purity among our Girls. The thinking, solid women of our race ought to take some steps to save the young girls of our race, especially that vast throng in the larger cities, who have no gentle home influences; thousands are being dragged down to destruction every year. Raise the fallen, and so fulfill the law of Christ.

5. Industrial Schools. Teach dressmaking, cooking and housewifery generally. These can be established with little or no capital. One may be mentioned who has entered this field, Lucy Laney, of Augusta, Ga.

6. Professional and Literary Work. Women should study medicine, law, music, elocution and become the best in those professions. Write books, poetry, history, etc. Do not be content to be ornamental alone. Let us not cultivate our tastes for the merely frivo-

lous. Let us rather rejoice in doing good for our weaker brothers and sisters. The good results of labor for good will bid us hope for a better and brighter future, a future in which the homes of refinement and culture will predominate. Is it too much to hope for such a happy result after years of self-denial and toil? We think not.

The women of the race then, whatever parent, teacher or in whatever sphere of life their lot is cast should pursue that plain path of duty. Some will say, "What recompense shall I have for all my years of self-denial and toils? our people are ungrateful, etc." True, they are a little ungrateful; and true there is nothing "so unkind as man's ingratitude;" yet our duty is obvious and we would be very selfish if we held back for that consideration. What is done should not be done with a view to notoriety, but with the desire to accomplish good results from our labors. Sometime in the near or distant future our reward will come if we faint not. We urge the women of the race to action. The words of the sweet singer, Longfellow, are wonderfully befitting:

Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

THE EMANCIPATION OF WOMAN.

BY LUCINDA W. GAMBLE.

FROM time immemorial, woman has been a subject for voice and pen. Volumes have been written on the progress of woman. Speeches many have been delivered in defense of her rights. Biographies of great women have been written. Why has so much attention been paid to woman? It is because of the importance of the influence she has had in shaping the history of the world. In the different stages of the world's history, the regard in which woman has been held has varied greatly. In the earliest stages she was very highly regarded. Some of the earlier people were noted for the respect and attention they paid to their women. Later this regard seemed to fade away and women were respected only in so far as they could be made use of to aid the men, and to provide for their

happiness. The idea of woman being created for anything other than to be a slave for man was lost sight of. She was denied the privilege of every accomplishment, especially that of learning. For awhile learning was locked up, so, to say, from the mass of the people, but it was not so effectually locked up that it remained out of their reach. Gradually it became unlocked and within reach of the people, at least the sterner element of the people. It was not thought necessary for those of the weaker element to have much of an education. At first it was thought they might become too knowing and wise.

All efforts were turned to educate the boys; to teach them trades; in short to thoroughly equip them for fighting life's battles. The young girls were refused admittance to colleges and all higher institutions of learning. Some colleges to this day refuse to admit women. But such an advance has been made, such a change has wrought, that now a woman can stand almost on a level with man, and so she should. Truly it has been said that the degree of civilization reaching a people is measured by the respect and attention it pays to its women. Since woman has been allowed to influence the affairs of the world, what has she not done? Since she has been allowed to know and learn something of the world in which she lives, its people, customs, manners, art, literature and music, has she not been an invaluable factor in the world's progress?

We now find woman engaged in almost every profession. Her influence is felt in every avenue of life. We find her not un honorably filling the lawyer's position. We find her successful as physician and druggist. How invaluable is she for the success of many of the newspapers and journals of the day; many of which must thank women for their high moral tone, and often for their best articles and editorials. Literature is very greatly indebted to woman. The deep love of purity, truth, and honor so deeply implanted in the nature of every true woman has been very vividly shown in many of the best works of literature we possess. If time permitted, noted instances might be cited.

Her influence in music and art has been of the greatest importance. The influence of woman in her immediate surroundings in the social world and in the religious world cannot but be seen and appreciated. How often has she, by her encouragement and advice, been of invaluable service in times of great distress and doubt. Yet with all the power which has gradually become hers, she has lost none of her charms, none of her grace and sweetness of nature. The hope of a

nation lies in its children. Where do we find the most conscientious, sympathetic teachers and trainers of these children? The granting to woman the aforementioned privileges has in no way made her less fit to reign like a queen in that most blessed place of all places, "Home." "The hand that rocks the cradle rules the world." Should not the owner of that hand be allowed every means to become all that is necessary to make the world better? Is she not better prepared by the power and privileges she is gradually gaining? Is she not enabled to be a far better help-mate and companion to man? thousands of whom have woman to thank for the success they have made in life. Truly we may adopt a quotation of the illustrious poet Tennyson, and say:

"Yet I doubt not through the ages one increasing purpose runs,
Widened is the path of woman with the process of the suns."

—*Omaha Enterprise.*

ADVICE TO YOUNG LADIES.

BY MRS. M. A. MCCURDY.

IT is a deplorable fact that, too often many of our women and girls forget what are the real qualifications of a lady, and as such is the case, girls who are compelled to earn their own living, and who have not an over-abundance of money to spend upon clothes, are, it seems, too often apt to spend that little foolishly in a vain display of cheap finery. A girl would look much more ladylike dressed neatly and plainly, with no attempt at ornamentation, which, at the best, give to a lady a cheap and tawdry appearance.

A true lady is, to a great extent, judged by her conversation and behavior when on the street or in any public conveyance. To hear a woman or a girl talk loudly on the street or in a street car, is a practice quite unbecoming and disagreeable, because it is common.

Our girls should beware of the company they keep, for "on the choice of friends our good or evil name depends," and the girl who is seen with common, ill-bred, or rude companions, no matter how ladylike she herself may be, will, as a rule, be judged by them.

The books and papers that a girl reads has much to do in forming her habits and character of conversation. If she reads the poor and

trashy books which she finds exposed for sale on many newspaper stands, her mental life will, of necessity, partake of the character of the poor, unwholesome food with which she feeds it. If on the other hand she reads instructive and interesting books and papers, which she may obtain at no greater cost, she will be laying the sure foundation of a good, useful, and happy life in the future.

The question of girls' amusement is a very important one at the present time, because of the silly and vicious attractions that are being offered on every hand, and mothers should see that their girls are not present on all occasions, regardless of the fact that they are accompanied by some intimate gentleman friend, because true enjoyment is not to be found in continually attending places of amusement, but rather in living a quiet, wholesome life, doing one's duty from day to day, reading useful and inspiring books, doing our daily work, striving to do service for Christ on any and all occasions. Then let our girls be modest in their dress, careful as to what and to whom she talks, choice in her selection of books and companions, moderate as to her indulgence in amusements, and she will find that she will not only win the approval of all who casually come in contact with her, but the Lord will greatly bless her, and open ways for her to fit herself for usefulness in honored positions in the ranks of true ladies.

OUR DUTIES.

AS CONCERNS THE FUTURE OF BOYS AND GIRLS.

BY MISS A. C. DAVIS.

DOUBTLESS, there is a calling for every person born unto the world. In infancy the signs of the future man are stamped upon the features, and if we could read them many would be overcome with doubts and discouragements. But God has so limited our knowledge that we are left without a glimmer of the future at that age. Day by day the brooklet winds its way to the mighty deep. Just so we are making our way to man and womanhood, and ere long

we will reach the honor which boys and girls so much desire. When a lad, thoughtless and indifferent, he frolics over the compass of life wholly without a thought of the future. We must entreat, coax and sometimes scold, for fear that he will stray from the way in which God said he must be brought. Watch him as he takes a peep into manhood. He begins to think, What must I be when I grow to manhood? What must I do to sustain life? Generally, the first thing to be thought of is a teacher, a preacher, a lawyer, a doctor, etc. There are almost numberless occupations equally as good but considered of less importance. This somehow creeps into the mind at an early age and it has been the means of many a shipwreck in life. "All work is honorable," says one. Then why not be a farmer, a carpenter, a blacksmith, with strong and brawny arms? No! I would rather lean against the sunny side of some building than to soil my already rough hands or disfigure my tattered apparel. There are battles in life which are just as hard for a teacher, a lawyer, or a doctor to fight as the peasant. Do not understand us to say that they should not aspire for said positions, for such are needed in our land and country. But there are many who have been mistaken in their calling. They have not the ability to discharge their duty, to do honor to their position, to make the hearts of those who placed them there glad. Hence it is necessary that the matter be given much thought and prayer. We think when a boy or girl has grown old enough to choose his or her path in this world's "broad field of battle," he or she should have at least a common education mingled with Christianity and a heart full of beautiful thoughts from the lips of a Christian mother. Then he has a guide, sword and shield, and he is prepared to stand the many temptations of the world. Mothers, you are entrusted with these precious gems, which we might call the ruling powers of the world. See that you do not allow them to be led astray and at last they will have a higher calling, probably a call to the duties which angels now perform.

There is a duty for each of us, and why not begin in early life? Young men, creation would be incomplete without you. From the beginning, God made you ruler over every living thing. Do you properly appreciate the kingdom over which you reign? We know that these thoughts do not take hold on you in boyhood, but there is a time when they are fully realized and yet neglected. God has called you because you are strong. Then exercise that strength, both spiritually and temporally.

Young women, there is a duty for you to perform also. It has been well said that "It is easy to judge what the men are, when you know what the women are." Oh, the word woman! We pause to think of the purity and innocence which existed in her when first placed in the garden of Eden. Make society good by your true Christian character, live so that the world may be better for your having lived in it. The path of duty in this world is not all gloom or sadness or darkness and it is only when we turn to the right or left that we are lacerated by piercing thorns and concealed dangers. When we learn that doing our duty will help some poor, weak one, it will strengthen us and we will do more in the interests of our brothers and sisters. When we have a task to perform, we should go about it with a cheerful heart, with an eye single to doing our best; then duty becomes a pleasure. Now having attained man and womanhood let us aim to be first in the pursuit of our life's work; we cannot reach the topmost round at once, and if we get there at all there must be something in us worthy of the upper rounds. Can we ask Him to be our guide who noticed the falling of a sparrow to the ground? Do so; then we will not choose the wrong path, we will not stumble in our darkest hours. We will not think solely of our slavery, of our closing hour or how we will spend the evening, but will put our mind on our duties and resolve that they shall have the best that is in us; and by-and-bye, we shall enjoy the reward which is laid up for the finally faithful.—*Woman's World.*



OBJECT OF EDUCATION,

MORALLY AND PHYSICALLY

BY LENA R. GOLFIN.

THAT man is a creature of habit no one can deny. What the little child observes its mother do, it instinctively tries to copy. The infant mind is very much like a plate overspread with wax; smooth and unimpressed, yet so sensitive that each touch is mirrored there. Hence we see how important that the whole atmosphere of the home life be such as to leave only impressions for good upon the children committed to our care—education we call it. Our mental, moral and physical growth, to be in harmony, should all grow equally. Were we to educate one to the exclusion of the others we could not expect to build up a perfect man or woman. The prime object in all education is the amelioration of our race; it is the lever that moves the world.

The body is the home of the soul and of the intellect, and it is all important that that dwelling place be a pure and perfect one. In order that it may be so, we must guard our lives and educate each member of our body by strict cleanliness and exercise. We can do much to improve a deformed body, and it is our duty, by athletic exercise, to develop and perfect ourselves. For this reason some system of gymnastics should be enforced in our schools. Then, with a healthful body and pure soul, a sound and cultivated mind, who can say how high we may ultimately rise? In this nineteenth century it is the all-important object in life. Without it we are objects of commiseration and pity. With the proper appreciation and seizure of the opportunities offered us, there is practically no limit to the greatness, goodness and grandeur we can attain. The child is thrice blessed who has a cultivated mother, for she forms the infant mind. She is the God-given guardian of the little feet as they totter in infancy and she teaches the tongue to lisp its first phrases. Be she as great morally as intellectually she it is who teaches it to lisp its first prayer to Him who sitteth between the Cherubim and

whose fatherly love is over us all. How grand a thing it is to train the mind; to awaken high and noble impulses, and to lead the child from a contemplation of nature up to nature's God.

God's written word, and the Sunday school, with its excellent system of moral training, where God-fearing men and women strive to lead us to a higher moral plane, where that great command is inculcated, "Love the Lord thy God with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself," where lessons of self-forgetfulness are taught and where the soul is enabled to rise on wings of faith from the gross scenes of earth to revel in the bliss of a brighter and better soul. Education raises a nation from barbarism to the highest degree of civilization. All culture must needs be of slow growth to be enduring. We must "make haste slowly." "Line upon line, here a little, there a little" must be our motto. As an instance of what education can do to lift an individual out of the depths and set him upon the proud pinnacle of fame, I refer to the life and history of that great and good man, Frederick Douglass, the noted orator and diplomat, who died at Washington, February 20, 1895. Let his example be followed by all youths in our land. May we ever hold in view the advancement of ourselves, both as individuals and as a whole, until we stand the equal of any.

LIBERTY.

[An essay by Miss Katherine Mitchell, of Washington, D. C., read before the Epworth League at Ebenezer.]

WHAT is liberty? Liberty is a solemn and glorious thought, and when liberty comes it is welcomed. Liberty is something that you and I, and each of us should appreciate as though it was a jewel to us, and that it is. Some of our ancestors had no liberty, and of course they were not a free people, but to-day we have liberty, and are a free people; we must be serious, for we have to do the greatest thing that ever was done in the world, What is it? that is to govern ourselves. Our mothers and fathers have said to us, "The hour is most serious with you children when it passes from parental control into free man and womanhood." Then is our time for thought, and we must bind the righteous law upon ourselves more strongly than our

parent ever bound it upon us, and where a people leaves the band of servitude and enters the ground of freedom, that ground must be fenced with law, must be tilled with wisdom, and must be hallowed with prayer. The court of justice, the free school, the holy church must be built there to entrench, defend, and to keep the sacred heritage.

Liberty, I say is a solemn thing. The world up to this day has regarded it as a boon and not as a bond. I believe there is nothing in the present crisis of human affairs, no point in the great human welfare on which our ideas need to be cleared up, to be advanced, to be raised to a higher standard as this grand, terrible responsibility of liberty. In the universe there is no trust so awful as moral freedom, and all good civil freedom depends upon the use of that. But look at it; around every human, every rational being is drawn a circle, the space within is cleared from obstruction, or at least from all restraint. It is sacred to the being, him or herself, who stands there, it is secured and consecrated to his or her own responsibility. May I say it? God himself does not penetrate there with any absolute power. He compels the winds and waves to obey him, compels animal instinct to obey him, but he does not compel man and woman to obey him; that sphere he leaves free; he brings influences to bear upon it, but the last, final, and solemn question between right and wrong he leaves to themselves. Oh! instead of madly delighting in his or her freedom, we could imagine a man or a woman to protest, to complain, to tremble that such a prerogative is accorded to them, but it is accorded to him, and nothing but willing obedience can discharge that solemn trust; nothing but a heroism greater than that which fights battles, and pours out its blood on its country's altars; the heroism of self-renunciation and self-control. We, the young Negro people, should think that it is an honor to us for the Hon. Frederick Douglass to continue speaking of slavery and refreshing our minds of the injustice done to our fathers and mothers. Why? So we can know for ourselves what our parents have been through for us, make us feel that we should be slaves for our parents.

Come that liberty, come none that does not lead to that, come, the liberty that shall strike off every chain, not only of iron laws, but of painful construction of fears, of enslaving passion, of mad self-will; the liberty of perfect truth and love, of holy truth and glad obedience. Come, the liberty that we shall appreciate higher than anything that ever was given to us.

EXTRAVAGANCE.

LIVING beyond his income has been the ruin of many a man. Extravagance is a disease, and be it said to their shame, many professing Christians have caught it. Cotton plaids are no more worn; girls must have silks, and the dressmaker's bill is long as a security debt, and quite as hard to pay. Show and style have bankrupted many a wealthy man, and a poor man who tries to keep apace with so-called "society," is simply a fool. "Cut your coat according to your cloth," is the advice of a philosopher. Spurgeon says, "debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot." Now if owing leads to lying, who shall say it is not a most evil thing? Of course, there are exceptions to the rule, and I do not want to bear hard upon an honest man who is brought down by sickness or heavy losses; but take the rule as a rule, and you will find debt to be a great dismal swamp, a huge mud hole, a dirty ditch. Happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether. If you once ask the devil to dinner it will be hard to get him out of the house again. Better have nothing to do with him. When a hen has laid one egg she is likely to lay another; when a man is in debt once he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound. Never owe a dime and you will never owe a dollar."



PHILOSOPHY.

A LECTURE BY REV. WILLIAM D. JOHNSON, A.B., A.M., D.D., SECRETARY
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[Delivered before the Scientific and Literary Institute of the Georgia Conferences, in Bethel A. M. E. Church, Atlanta, Ga., May 24, 1893.]

LOOK out of the window and tell me what you see," were the words of Prof. J. P. Shorter to his class at Wilberforce University last year, during the summer school. One said: "I see a cow;" another, "I see a tree;" a third, "I see a house." "No," said the Professor, "the answer is I see one." Then he proceeded to show that there is no such thing as a concrete number. That same, "one" can be fitted to anything, and we can just as well say, "One man, one horse, one child," etc. Therefore, just what it is behind the appearance of things, and that makes them what they are, it has been the object of philosophy to find out.

PHILOSOPHY DEFINED.

The word philosophy is derived from the Greek *phileo*, to love, and *sophia*, wisdom, and means the love of wisdom. But what is wisdom? You say, wisdom is the best application of knowledge. Still, going into the etymology of the word, we find it made up of the German *wissen*, to know, and the Latin *domus*, a house. Hence, wisdom means knowing what is in the house. The real man lives in several houses—first, in his own body; next, in the clothing he wears; then the house proper; next, the community; the state; after these in time and space; but, above all else, in God; for says the Apostle, "In him we live and move, and have our being." Philosophy, therefore, is an inquiry into the cause and nature of things.

THE PHILOSOPHICAL METHOD.

The word "search" expresses the mode of philosophical operations. It contains the idea of the Latin *circum*, a circle. Circus is

the ring where the show performs. Curriculum, the race course, from *curro*, to run, is the notion adopted by the schools to include their range of studies, and you are expected to know all the subjects contained. The primary school, normal school, the college, each has its curriculum, rising higher and growing wider, until we reach the university courses, leading to the highest branches of studies.

“All knowledge begins with the ability to distinguish one thing from another.” Therefore, it is said a little child cannot tell its right hand from its left. With this first knowledge, we start out classifying and arranging things until, step by step, we traverse the great fields of art, science, and philosophy. Search, investigate, are the words of command in philosophy. The second word means—follow in the tracks of what you want; and the first one tells how far you are to go.

We are all familiar with the parable of the woman mentioned in the Bible, having a hundred pieces of silver and lost one. She forgot the value of the others in the desire to find the piece that was lost. She drew her circle and determined to investigate. This she did by thinking out a plan and following it. Said she, “I have not been down town, nor into the yard; therefore it must be in this house. I will look all through the house.” She did not find it. Next she said, “I shall move every piece of furniture in the house,” but was still unsuccessful. “Now,” said the woman, taking up her broom, “I shall sweep the entire house, every corner and crevice till I find it.” That was fortunate for the house, for some people’s houses never in years get such a cleaning up. By this method it was not long till she found it. Then, said she, “Go out and tell my neighbors to come and rejoice with me, for I have found my piece that was lost.” This is the same spirit that animated the great philosopher who, after a long and weary search, exclaimed, “Eureka”—I have found it—and this has ever since been the triumphant shout of the successful searcher after truth.

THE FIELD OF PHILOSOPHY.

Lord Bacon divided the whole field of thought into three knowledges—Nature, Man and God. The knowledge of nature is science with its several great branches—astronomy, geography, geology, biology, etc. The knowledge of man gives us the field of philosophy proper, showing the relations of man to man, to nature and to God. Here we have the great departments of mental philosophy, moral

philosophy, political economy, æsthetics, etc. And, lastly, the knowledge of God gives us theology with its sweeping divisions, including theology proper, God in his essential nature, and his relations to the universe; second, anthropology—man in his constitution and relations to God and the universe; and thirdly, soteriology—man as a sinner and the plan of salvation by a Savior. There is no essential difference between science and philosophy. "Science is systematized knowledge." It gives all that may be known upon a particular subject. It is like a bunch of fish—when you lift up the string you raise the whole bunch. "Philosophy is unified knowledge." It embraces every science, and seeks to explore the universe. It is a system of systems, so that when a man has adopted a system of philosophy, there is nothing you can bring to him that he cannot explain by his system of philosophy.

THE REIGN OF LAW.

Science and philosophy agree in the fact that everything is included in a reign of law. What then is law? Ask any lawyer and you will get the greatest and simplest definition—"Law is a rule of action." The first law then, is that everything must go. A minister told me that he fell in love with his wife at first sight, and married after six months' acquaintance. "But," said he, "during that whole time I went to see her every day. At four o'clock I was always there." Some young men do not choose that delightful hour to visit, but go later. One young man after a long visit lingered at the gate and the girl began to cry. He said, "Dear, don't cry; I will come to see you again." But she cried on. "O darling, don't cry so; I will be sure to come again." Still she cried. At last he said, "Love, did I not tell you I would soon come again to see you?" And through her tears she replied, "Yes, but I am afraid you never will go; that is what is the matter with me." We must all go. The great sun in the heavens; the moon in her silver orbit; the stars in their glory, keeping time to the celestial music; the winds, the waters, the flowers, the dull clod, iron and flashing steel wherever found—all are moving upon their appointed rounds.

Law shows how things must go. That way they must go or become the means of their own destruction. They are like the railroad trains, the cars must go upon the rails or move at their peril. By examining the term law, we find its essential idea to be what is laid down, fixed. By observing things going we see how they go, how

they develop; and by induction, we conclude they will always go that way. That is the law of the thing. When God created the world, he imposed or fixed in each particular thing the law of its being. Take the fire, it is the law of fire that it will always go upward. Try to make the flame burn downward, it goes out, and after much smoke you have no fire. It is the law of water that it will run downward. Try to make water run up hill, and you will have much mud, and after a while you will have to get out of the way of the angry waters. Just so, rising into the range of philosophy, we observe people in their social relations, through long times and various circumstances. Then, taking each one by the hand, in the words of the blessed Savior, we say: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets." "Love is the fulfilling of the law." It is the law of the highest social development; and in families, communities, and states, people will be virtuous and happy just in proportion as this law is obeyed. On the other hand, try to reverse it, and misery, crime, and suffering will increase until you create a hell upon earth.

PRACTICAL PHILOSOPHY.

Uncle Jim was once asked a great question. It was: "If you had to be blown up which would you choose, to be blown up on the railroad or on the steamboat?" "Well," said Uncle Jim, "I don't want to be blowed up no way; but if I had to be blowed up, I would rather be blowed up on the railroad; because, you see, if you is blowed up on the railroad, dar you is, but if you is blowed up on the steamboat, whar is you?" He was practical in his philosophy.

Philosophy teaches us the proper use of knowledge in the explanation of phenomena, and in the practical affairs of life. Not long since a man was telling me about a rabbit. The rabbit said: "I don't blame the man that caught me, but the man that jumped me up." It was noted as a first fact in nature that everything must go. We find it true, however, that man in his physical constitution is composed of matter, and in him as elsewhere, matter has its essential principle called *inertia*, hence man has a tendency to get in one place and stay there. It is a scientific fact that all motion is based upon resistance. From this is derived the familiar formula that "action and reaction

are equal." Also, the greater the resistance, the greater will be the motion that is set up. Suppose we put a ball into a gun, and put in a very loose wadding of cotton. The ball will not go very far. But suppose we put in a good charge of powder, then a stout wadding, and ram down the ball so tight that we say to it: "You never shall get out of here!" When shot off the explosion will be terrific, and the ball will leave the gun with corresponding force.

Col. Ingersoll says: "It is not the man who has conquered every time that can boast as a man of courage, but the one who has been whipped the oftenest, and yet comes up to try it again." Bishop A. Grant, D.D., on the same line, says: "If a man wants to know his own strength, he need not measure himself. He needs only to size up the fellows who are pulling against him to find out how strong he is."

THE NEGRO PROBLEM.

When we come to consider the Negro, no race has probably been so oppressed with opposition and resistance. It has been like piling upon us the entire mountain system of the country. Yet, what are the facts? If the Negro had been a weak race, it must evidently have been crushed under this weight of slavery, ostracism, caste, and persecution. If he only survived he would by the law of action and reaction, be as strong as the combined weight of his opposition. But we find that as a race we have been more than equal to the surroundings, for our rapid advance since emancipation, in the march of progress, has become a wonder to the world. Before freedom we used to hear it said: "A nation that has once tasted of liberty can never be re-enslaved." We do not hear it now, but can say it for our own benefit.

BUSINESS.

All movements take place under the law of supply and demand. According to this law "things must move from where they are abundant to where they are needed." The movements of populations come under the same general law. The Negro has been blamed for his lack of integrity and business success. But along these lines there is a mighty improvement. I have just returned from a trip through Tennessee, Arkansas, and Mississippi, and I will tell you something of our people in these States. At the corner of Gilmer and D streets in Chattanooga, Tenn., is the magnificent "Conyers Block," built by Mr. J. F. Conyers, a colored man who left Atlanta six years ago. It is built of fine brick, with marble trimmings, and

is three stories high. There are four stores on the first floor; on the second floor eighteen rooms, arranged in suits; and on the third floor is a beautiful hall 72x45 feet, handsomely arranged, and lighted with elegant chandeliers. This building cost \$30,000.

In Little Rock, Ark., at the corner of Ninth and Gaines streets, is the "Jones Building," taking up half a block, a three story brick building, with nine stores beneath, the rooms above affording meeting places for all societies in the State. On the corner is the handsome drug store, with George E. Jones in raised letters on the iron doorstep.

There is a colored drug clerk, and four colored physicians with offices in this building. Mr. Jones has several other business places, and is a large owner of real estate.

At Pine Bluff, Ark., we paid a visit to the stables of Mr. Wiley Jones, the owner of the street railroads and other business in that city. He has two horses valued at \$10,000 each, and several others at \$5,000. To a question, he replied: "I own \$50,000 in horse flesh." On leaving, a gentleman said: "Why don't you ask Mr. Jones how much he is worth?" "I do not like to," said I, "but if it pleases Mr. Jones I would like to know." He said: "They tax us pretty lively here, so you may just put me down at \$200,000."

At Natchez, Miss., I was in the splendid offices of the "Interstate Mutual Benefit Association," and of the "Mississippi Co-operative Benefit Association." Both are in the great building, corner of Main and Union streets. To look in here you would never suppose that such business places were controlled by colored men. Col. G. F. Bowles is General Manager of the "Interstate Mutual Benefit Association." It employs eighteen men, colored and white, in the building, and has five hundred agents, and an authorized capital of \$5,000,000. They print four weekly newspapers, and have more than \$5,000 worth of new printing material. Mr. Lewis J. Winston is General Manager of the "Mississippi Co-operative Benefit Association. They employ five men in the office, have twelve traveling agents, and \$80,000 out on loan. The authorized capital is \$10,000,000. This business is represented by a weekly paper called the *Natchez Reporter*.

EDUCATION.

"Revolutions never go backward." In the matter of education, to say nothing of the race, what has the A. M. E. Church done in this

direction? It may almost be said that the A. M. E. Church was born of the new educational movement. The church began its formation in 1787, and in 1796 Bishop Allen had not only commenced the day school work, but had supplemented it with both the Sabbath school and the night school. When Bishop Allen moved into the blacksmith shop, the whole African M. E. Church, as it now is, was wrapped up in him, in an undeveloped form. All of our five hundred thousand members, two hundred thousand Sabbath school children, with \$8,000,000 worth of property, are the outcome of the forces put in operation by him. What shall we say then of the long and herculean labors of the venerable Bishop Payne, Bishops Cain and Dickerson, Bishops Brown and Campbell, Wayman and Ward, to say nothing of the great educational works of our younger Bishops Turner, Gaines, Tanner, Lee, Salter, Handy, of Bishop B. W. Arnett, D.D., President of the Board of Education, and of Bishop Abraham Grant, D.D., your own presiding officer, "the noblest Roman of them all?" These efforts have resulted in Wilberforce University, Allen University, Paul Quinn and Morris Brown Colleges, the Western University, Edward Waters College, and the whole column of forty schools of the A. M. E. Church. In 1892, we had thirty-eight schools; one hundred and thirty-four teachers; four thousand and fourteen students; three hundred and seventy graduates; with \$502,650 worth of property under our educational banner.

THE LAW OF PROGRESS.

It is the law of every successful organism, or organization, that every part shall work for the good of the whole. Any failure to do so imperils the life of the organism, or threatens the existence of the organization. This result is not governed by the will of man, but is a law of life laid down by the Creator. The human race is one organic whole, and every nation is a member of the one body of humanity, subject to a common life and destiny. And when, through the full operation of education and religious rectitude, the peoples of the earth shall be brought into harmonious relations, it will be realized that the good of one is the good of all, so that no man in the universe can be benefited, without extending a part of that benefit to every member of the race.

There is no mistake about the residence of the Negro in America. It is to be hoped that, through the superior advantages and achievements of the race in this great land, "the heart of the fathers may

be turned to the children, and the heart of the children turned to their fathers," so that the touch of kinship may lead us as descendants of Africa, to spread the light of Christian education and civilization upon her benighted shores. But just now, the attention of our people is needed at home. I say "home," for as a part of the American people, "we are here to stay"—here in a country set apart as the world's arena for all nations to work out the problem of human liberty. We are among the oldest inhabitants of the land, and everybody wants us to remain. We have a glorious record in peace and in war. We have been raised to the full grade of citizenship, and admitted into the highest functions of the nation. And this is not all—the labor, the business, the art, the science, the philosophy, and the religious teachings of the United States, and the Christian civilization are so many irresistible forces sustaining the claims of American Negroes to full recognition in the common heritage of humanity—a humanity glorified and exalted by the life and teachings of Christ.

Let us, as Negroes, educate—let us survive—let us live up to our opportunities of doing good to ourselves and to others—so shall we work out a glorious destiny upon earth, and contribute our share of the good and great immortals out of every nation, that shall take their places among "the spirits of just men made perfect who are without fault before the throne."

UNIVERSITIES AND COLLEGES.

NAMES OF THE LEADING UNIVERSITIES AND COLLEGES FOR THE BENEFIT OF COLORED PEOPLE, SHOWING THEIR LOCALITY.

1. Jones University Tuscaloosa, Ala.
2. Talladega College (Con.) Talladega, Ala.
3. Emerson Institute (Con.) Mobile, Ala.
4. Tuscaloosa Institute (Pres.) Tuscaloosa, Ala.
5. Tuskegee Normal and Industrial School Tuskegee, Ala.
6. Central Alabama Academy Huntsville, Ala.
7. Philander Smith College (Meth.) Little Rock, Ark.
8. Haygood Seminary (Meth.) Washington, Ark.
9. Helena Normal (Con.) Helena, Ark.

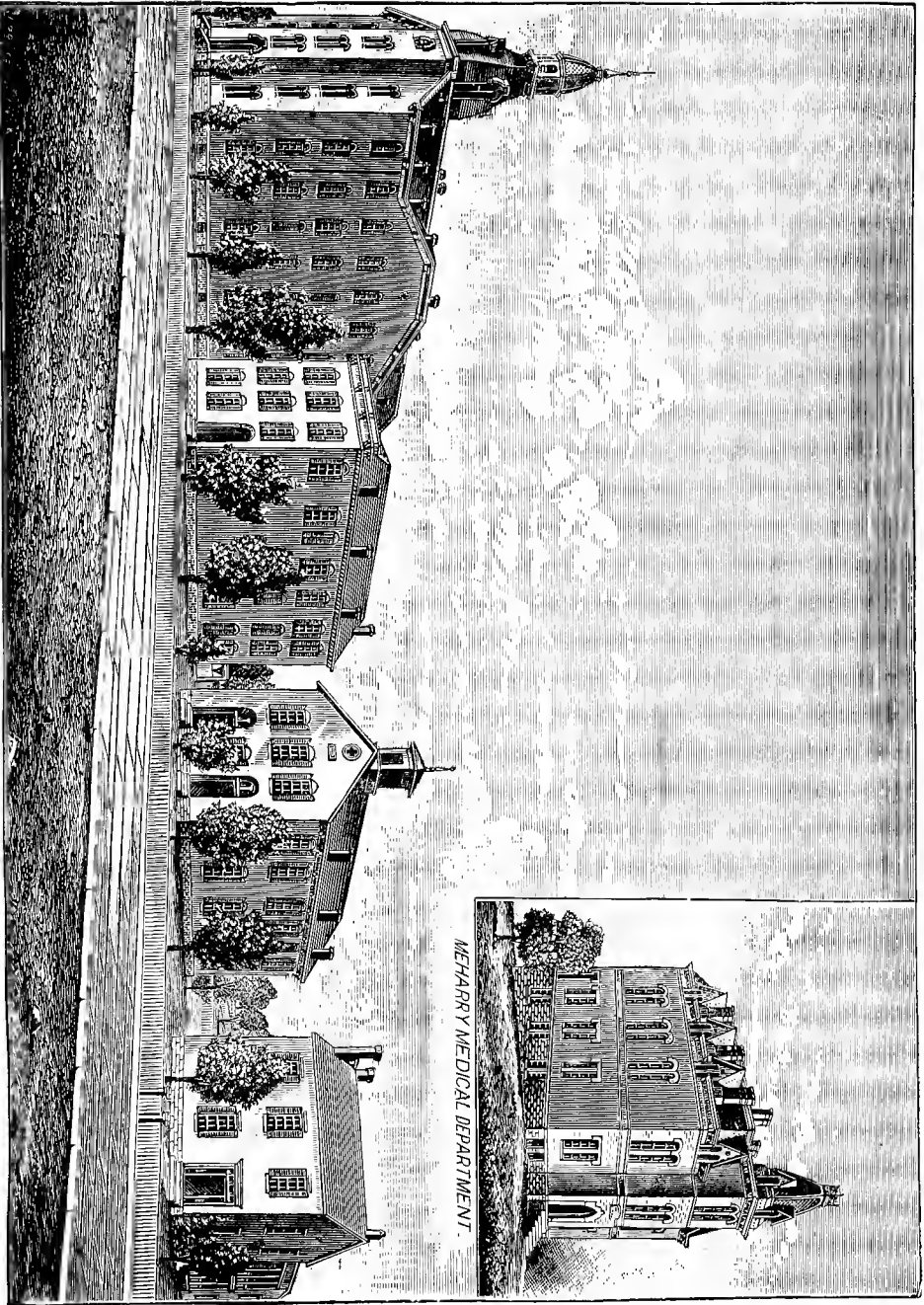
10. Wayland Seminary (Bap.), valued at \$150,000. Washington, D. C.
11. High and Normal School. Barton, Fla.
12. Cookman Academy (Meth.), valued at \$30,000. Jacksonville, Fla.
13. Florida Academy Jacksonville, Fla.
14. Normal School (Con.) Orange Park, Fla.
15. Edward Waters College (Meth.) Jacksonville, Fla.
16. Atlanta University Atlanta, Ga.
17. Clark University (Meth.), valued at \$350,000. Atlanta, Ga.
18. Gammop Theological Sem. (Meth.) \$100,000. Atlanta, Ga.
19. Atlanta Seminary (Bap.), valued at \$50,000. Atlanta, Ga.
20. Spelman Seminary (Bap), value \$147,000. Atlanta, Ga.
21. Walker Institute (Bap.). Augusta, Ga.
22. Paine Institute (Meth.). Augusta, Ga.
23. Beach Institute (Con.) Savannah, Ga.
24. Dorchester Academy (Con.) McIntosh, Ga.
25. Ballard Normal Institute (Con.) Macon, Ga.
26. Allen Normal and Industrial School. Thomasville, Ga.
27. The Holsey Institute (Meth.) Lumber City, Ga.
28. Chandler Normal (Con.) Lexington, Ky.
29. Atkinson College. Madisonville, Ky.
30. Berea College (Bap.) Berea, Ky.
31. Eckstein Norton University (Bap.) Cane Spring, Ky.
32. Leland University New Orleans, La.
33. New Orleans Univ. (Meth.), value \$100,000. New Orleans, La.
34. Southern University New Orleans, La.
35. Straight University (Con.) New Orleans, La.
36. Bebee Institute New Orleans, La.
37. Homer Institute Homer, La.
38. Gilbert Academy (Meth.), value \$50,000. Winstead, La.
39. Morgan College (Meth.), value \$100,000. Baltimore, Md.
40. Jackson College (Bap.), value \$35,000 Jackson, Miss.
41. Meridian Academy Meridian, Miss.
42. Rust University (Meth.), value \$55,000. Holly Springs, Miss.
43. Tougaloo University (Con.) Tougaloo, Miss.
44. Alcorn Agricultural and Mechanical College. Rodney, Miss.
45. George Smith College (Meth.) \$50,000 Sedalia, Mo.
46. Western Baptist College Macon, Mo.
47. Gregory Institute Wilmington, N. C.
48. Washburn Seminary Beaufort, S. C.
49. Riddle University (Pres.) Charlotte, N. C.

50. Shaw University (Bap.) valued at \$175,000.. Raleigh, N. C.
51. Livingstone College (Meth.)... Salisbury, N. C.
52. Bennett College (Meth.)... Greensboro, N. C.
53. The Agricultural and Mechanical College... Greensboro, N. C.
54. Shiloh Institute. ... Warrenton, N. C.
55. Carr Academy ... Norwood, N. C.
56. Skyland Institute ... Blowing Rock, N. C.
57. Saluda Seminary ... Saluda, N. C.
58. Wilberforce University (Meth.)... Wilberforce, Ohio.
59. Allen University.... Columbia, S. C.
60. Claffin University... Orangeburg, S. C.
61. Brewer Normal... Greenwood, S. C.
62. Avery Institute (Con.)... Charleston, S. C.
63. Benedict College (Bap.)... Columbia, S. C.
64. Central Tennessee College (Meth.) \$125,000. Nashville, Tenn.
65. Rodger Williams College (Bap.) \$225,000... Nashville, Tenn.
66. Fisk University (Con.) \$350,000. ... Nashville, Tenn.
67. Le Moyne Institute (Con.)... Memphis, Tenn.
68. Lane Institute (Meth.)... Jackson, Tenn.
69. West Tennessee Academy ... Mason, Tenn.
70. Morristown Academy ... Morristown, Tenn.
71. Samuel Houston College.... Austin, Texas.
72. Bishop College (Bap.)... Marshall, Texas.
73. Wiley University (Meth.)... Marshall, Texas.
74. Hartshorn Memorial (Bap.) \$45,000... Richmond, Va.
75. Virginia Seminary... Lynchburg, Va.
76. Morgan College Annex.... Lynchburg, Va.
77. The Virginia Baptist Seminary... Lynchburg, Va.
78. Female Seminary ... Burksville, Va.
79. Hampton Normal and Agricultural Institute. Hampton, Va.
80. Virginia Normal and Collegiate Institute... Petersburg, Va.



CENTRAL TENNESSEE COLLEGE.

THE Central Tennessee College is situated in the southeastern part of Nashville, on Maple street. This location was chosen because at the time of its purchase no other more suitable property could be bought for a school for the Freedmen, either in Nashville, or any of the principal towns of Middle Tennessee. The school was originally begun as a school for "Refugees," or "Contrabands." In 1865, as soon as the smoke of battle had cleared away, the Missionary Society of the Methodist Episcopal Church appropriated ten thousand dollars for the purpose of establishing a school for the Freedmen in the South. Bishop D. W. Clark, D.D., to whom the matter was referred, visited Nashville, and determined to locate the school in this city. Under his directions the school was opened in Clark Chapel, formerly Andrew Chapel, of the M. E. Church, South, which had been purchased for this purpose, and also for religious services. The school was under the supervision of Rev. John Seys and O. O. Knight, with other assistants. During the year 1865-6, the church became too small. Early in the year 1866 a board of trustees was selected, and a charter from the Legislature of Tennessee was secured. The school was then moved into a building known as the "Gun Factory," on South College street, where it remained for two years. This building had been used by the Federal Army as a hospital, and the Government returned it to the owners. This made it necessary to seek another location. Attempts were made to purchase property, but there being prejudice by the white people against having a school for Negroes in their neighborhood, it was no easy matter to secure such property as was desirable. At length the present site on Maple street was purchased, and the school moved, in 1868, into the only building on the ground, which was entirely inadequate to accommodate the students who attended during the year. The building was repaired during the year, and the chapel and boarding hall erected by the Freedmen's Bureau. These buildings afforded ample room for the school for several years. In 1872 the number of students was such that additional buildings became necessary, and a band of students, known as the Tennes-



CENTRAL TENNESSEE COLLEGE,
Nashville, Tenn.

MEHARRY MEDICAL DEPARTMENT.

seans, sung in the North, and raised nearly all the money for the large, four-story building, which is now the main school building. Other buildings have been added, as the Model School and Webster Hall, the latter used for industrial purposes and dormitories, the blacksmith, carpenter, and machine shops. Other buildings and grounds have been added by purchase. Rev. Bishop Walden has recently purchased what is known as the Hurley Place, joining on the rear of the original purchase, which, with other additions, gives ample grounds for other buildings, which are greatly needed to meet the requirements of the literary departments and African Training School. In 1880 the building for the Meharry Medical Department was opened, and in 1880 the Dental and Pharmaceutical building was first used for these departments.

In its early history, the college was only a primary school. The object was to prepare teachers and preachers as rapidly as possible, to meet the great need for both classes among the colored people. There was an intense desire among the colored people for some education. Some wished to learn to read so they could read the Bible; some because the white folks had given so much time to educate their children, hence, if good for white, it was good for black folks; some because it would help them in business, and some, few in number, because they believed they had minds capable of development, and education would add to their power of usefulness. The school was at first composed of pupils of varying ages, from the "tot" three or four years old to the octogenarian. Children, parents, and grandparents were in the same classes, and the primer, spelling book and first reader were the principal text-books used. As time passed by, these gave place to the higher readers, arithmetics, geographys, grammars, and to pedagogics. Then as these were mastered, the preparatory studies, higher mathematics, natural science, languages, and the full college course of study was introduced. This was the work of years. The first college graduate was Miss Araminta P. Martin, in 1878, who was a member of the school almost from the first, who graduated with honor, and was employed as teacher of Mathematics, Latin, and History until her death in 1883.

As the students advanced in their studies, the query arose, What shall we do? Some said, "We want to be doctors," but there was no medical school open to colored students in the Mississippi Valley. The Meharry family, living in Indiana and Ohio, who were deeply interested in the education of the Freedmen, furnished the means

with which the Medical Department was opened in 1875, with Drs. W. J. Sneed and G. W. Hubbard as faculty. This department has had a very prosperous history. The faculty now numbers fifteen, and the students from the first class of eight to one hundred and twenty-one. The Pharmaceutical and Dental Departments have been prosperous. From these departments there have been graduated in Medicine, two hundred and sixty-four; in Dentistry, twenty-one, and thirty in Pharmacy, making a total of three hundred and fifteen.

The Law Department was opened in 1879, with the Hon. John Lawrence in charge. He devoted much care and labor to the instruction of the young men who were desirous of preparing themselves for practice in any of the courts of the States. There have been twenty-five graduates in the law course. Some of them have won very honorable positions in the estimation of the members of the Bar in the courts where they have practiced. They have been fairly well received by the white lawyers, where they have proved themselves competent for the discharge of the duties of an attorney. This department has been of slow growth. The young men who enter this profession must be well prepared to meet their antagonists in trials, where prejudice is so strong against the color line as it is in most parts of the United States. The crowded condition of the profession, and the ease with which white lawyers can be retained, if the fee is only sufficient, make it quite problematical whether the young colored lawyer may not starve before he can get a paying practice. The department, however, seems to be steadily growing, and has already proved that the well educated colored attorney, who is wise in his deportment toward all, and industrious in his preparation of his cases can succeed.

The great need of intelligent preachers for the colored people at the close of the war made it necessary to try to provide for this want as soon as practicable. Hence the earliest work done by the various schools of the church was to provide biblical instruction, and such other theological training as the candidates for the ministry were capable of receiving. The charter of the college requires that a Biblical Department shall be maintained at all times. This department was opened the first year of the school and Rev. John Seys gave such instruction as the candidates were capable of receiving. The course of study was enlarged from time to time so as to embrace the ordinary studies of the theological seminary. The degree of Bachelor of Divinity has been conferred on those who have

secured the A.B., before graduating in this department. While only a few have finished the whole course of study in this department, many have enjoyed the privilege of the instructions given, and have been made more useful by the partial course of study which they have been enabled to take. The graduates of this department have occupied very honorable and useful positions in the denominations to which they belong.

The colored people have a musical element in their make up, which was wonderfully manifest in the days of slavery. The strangely moving melodies which they sung in their religious meetings, and also in their cabins, were sources of the great power of endurance which was a striking characteristic of their slave life. These melodies inspired as they were wedded to words as peculiar as themselves, emotion, hope, faith, resignation, joy and through the clouds that shrouded their final triumph and freedom. These songs were sung in the school. Vocal music was taught in the school from its beginning without extra charge, the whole school being considered in music which is demanded everywhere. It is required in the home, the church, the social circle, in the school room, in peace and in war, on earth and in heaven. Music is a science. It must be studied. The Musical Department at first was to direct in the singing the old-time melodies. Then the music of the Sunday school and church was brought in. Soon the desire for instrumental music was expressed, and the parlor organ and piano were added to the course in music. The young people made commendable progress in this delightful art, and soon from humble homes could be heard from these instruments the strains of Sunday school or church music. This was followed by the more difficult music of American and European composers till at length the works of the most renowned authors were executed with great skill and excellent taste by the students in this department. Instruction on the violin has been given and a number of efficient performers on this famed instrument has been developed. Instruction is offered on all orchestral instruments. Voice culture has received considerable attention, and the promise is, that the best voices of the future, and the most renowned singers and musicians in this country may be from among the descendants of the freedmen. The study of harmony and musical composition is a part of the full course. The students make excellent progress in composition, and it would not surprise the world if from this same people should come in the future some of the world's

greatest composers. The students have furnished the music for all public occasions, almost from the beginning of the school. Many have become proficient as teachers of vocal and instrumental music. Miss Lula Evans, of Franklin, Tenn., was the first graduate of this course in 1894. The department has the advantage of the best methods of instruction, and is rapidly growing in favor with all who seek its advantages.

The Industrial Department was opened with the carpenter shop, in 1884. Mr. C. S. Randals was the first superintendent. Since that time there have been over two hundred different students who have learned something of the use of tools, and their care, as well as considerable knowledge of the trade. A number have made such progress as to make their living at the trade.

In the blacksmith shop, over fifty have learned how to do much that is done by blacksmiths. In the tin shop, about forty different students have had lessons in soldering and making the usual variety of tin vessels. In the sewing classes over five hundred girls have learned how to do plain sewing, many others, more elaborate needle work, and quite a number have learned the art of dress-making, and are able to make a livelihood in this useful avocation. There has been a class of twenty-four in cooking who made rapid progress in bread making, and other culinary arts. There have been fifty students in the classes of Phonography, who have made some excellent shorthand and typewriters, doing good work for their employers.

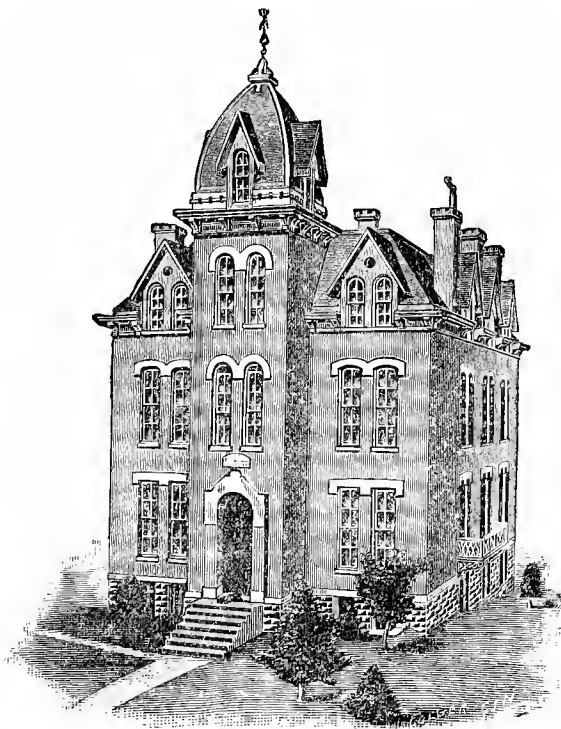
This rapid survey of the Industrial Department gives only a cursory view of what has been done. How many homes will be made better, more tidy, more healthful, happier by the lessons taught in this department will be difficult to estimate. But that many will be more useful, more able to meet the responsibilities of life and bear life's burdens more cheerfully and discharge its duties more successfully, cannot be a matter of doubt. The college has been in operation for more than a quarter of a century. It began as a primary school. It is now, in fact, a university. It has sent forth graduates from every department. The English, the Normal, the Preparatory, the College, the Theological, the Medical, the Dental, the Pharmaceutical, the Law, the Musical, the Industrial, the African Training School, have all given their graduates to the world. The world has, we trust, been made better by them, as they have entered upon their fields of labor. In the school room they are successful. They fill the place of primary, intermediate and gram-

mar grades. They are principals of city and high schools. They are professors in colleges and presidents of colleges and universities, and they fill these positions with ability and success. The graduates of the Theological Department have filled the most important pulpits in their respective churches. They have represented their brethren in the highest judicatories of their churches. They have filled the places of agents, secretaries and editors, and have been successful preachers of the gospel of Christ. The graduates of the Law Department have made a favorable impression on the courts where they have practiced, and have given satisfactory evidence that the colored attorney will be able, in the near future, to stand side by side with the best representatives of the bar.

The graduates of the Medical Department have been received with favor in all parts of the country. They have shown themselves capable of discharging the high functions of physicians, dentists, pharmacists. They are recognized by the white doctors as worthy members of this distinguished profession. They have been successful practitioners in their several departments and have made themselves useful to a large area of our country. That they have done good is admitted on all hands. They have given instruction to their patients in reference to the laws of health, also in regard to their homes and methods of improving them. They have attended the people in sickness, and by faithful work have reduced in some places the death rate of the colored people, and have met a great need of intelligent physicians for a poverty-stricken people.

The aim of the school in all departments has been to prepare the students for the practical duties of life. Care has been taken to infuse as far as possible the idea that education and Christianity are very closely related, and that education without religion is not the kind that will best prepare young people for a successful life. Thoroughness in all school work is the aim in teaching and the monthly examinations are intended to aid in securing this end. While the great need of teachers has made it necessary to pay attention to the normal classes, and the necessity for improved preaching rendered important the theological work, the college course has not been forgotten, as leaders of the people must have the best intellectual culture as well as the highest moral character. The college authorities favor a full college course for all who propose to enter any of the professions, and all the students will be encouraged to take the full classical course whenever practicable.

The annual enrollment of students has varied from 150 in 1869 to 676 in 1892. The entire number of students from the organization in 1865 is over 5,000. The number of teachers has increased from three in 1867 to forty-four in 1895. This school is supported by the contributions of Christian people; its education must be distinctly Christian. While under the auspices of the Methodist Episcopal Church, the principles of the Bible are taught without special reference to denominational dogmas. It is expected that students entering any of its departments will cheerfully comply with such regulations as have been found salutary in the past history of the school. The use of tobacco and all intoxicants are forbidden, and such attendance on religious services is required, as a well-regulated Christian family might reasonably require of all its members.



MEHARRY MEDICAL COLLEGE,

The Meharry Medical College was organized as the Medical Department of Central Tennessee College, Nashville, Tenn., in October, 1876. It takes its name from the noble and philanthropic family for

whom it is called. The first members of this family who lived in the United States were Alexander and Jane Meharry who were of Scotch-Irish descent, and came to this country in 1794. They lived in Pennsylvania until 1798 when they fitted out a flat boat and floated down the Ohio river and landed at Manchester, Adams county, Ohio. Here, in what was then a dense wilderness, they cleared the forest, built their humble cabin, and raised a family of eight children. The father was suddenly killed on his way home from a camp meeting in 1813 and the care of the family then devolved on the mother who was a woman of great force of character and deep piety.

When the boys grew to manhood, most of them moved to Indiana where they soon had comfortable homes of their own, and by industry and economy accumulated a considerable amount of property. Five of these boys have aided in establishing and supporting Meharry Medical College. Alexander was a minister in the Methodist Episcopal Church; he was admitted to the Ohio Conference in 1841, and for thirty-seven years did faithful work as itinerant minister, presiding elder and financial agent of Wesleyan Female College, of Cincinnati, and the Ohio Wesleyan University. He died at Eaton, Ohio, in 1878; and after his death his widow faithfully carried out the benevolent plans of her deceased husband. Hugh and Jesse died many years ago, leaving most of their property for benevolent purposes. David has recently passed from his labor to his reward, while Samuel is still living in Lafayette, Ind.

This Institution from the beginning has been under the care of the Freedmen's Aid Society of the Methodist Episcopal Church and its former secretary, Rev. R. S. Rust, D.D., and his successors, Drs. Hartzell and Hamilton have been its firm friends and supporters. We are indebted to the John F. Slater Fund, through its agents, Bishop A. G. Haygood and Dr. J. L. M. Curry for timely and valuable assistance for many years. This college was the first one opened in the Southern States for the education of colored physicians, and since it was organized 432 students have been enrolled, 263 of whom have received the degree of M.D., and most of them are now engaged in the successful practice of their profession in the Southern States. They have been cordially received by the white physicians who have counseled with them in dangerous cases and assisted in difficult surgical operations.

The success which has attended the labors of the Alumni has been

most encouraging, and the professional reputation they have acquired is such as any college might well be proud of. Four of the the graduates have been appointed United States Pension Examiners; one has been Medical Director of the Texas State Colored Asylum for the Blind; two are Professors at the Medical Department of New Orleans University and several are lecturers in different schools and colleges. They have been unusually successful in passing the different County, District and State Medical Examinations before which they have appeared; as far as heard from, every graduate of the class of 1895 has passed with honor the required examinations. A large number have purchased homes of their own, and their professional income is probably greater than that of any other class of colored citizens. There are seventeen members of the faculty, nearly half of whom are graduates of this college.

The character and appearance of the college buildings will be seen by examining the engravings which accompany this article; they are located at the corner of Maple and Chestnut streets and are on the line of the city electric railroad. The main building is constructed of brick, is forty feet wide and sixty feet in length, and four stories in height, including the basement. The ground floor is used as laboratories for practical work in chemistry; the second story for office, museum and dwelling apartments; the third floor contains a lecture room of sufficient size to accommodate one hundred students, recitation room and cabinet of *materia medica*; the fourth floor is fitted for dormitories.

An additional building has been erected for practical demonstrations in anatomy. The Dental and Pharmaceutical Hall contains a clinical amphitheater capable of seating two hundred students, a Dental Infirmary, Dental Laboratory, two rooms for pharmaceutical work, a laboratory for analytical chemistry and a museum. It requires four sessions of five months each to complete the course of study, which is as follows:

First Year.—During the first year's attendance students will be required to recite daily in Anatomy, Chemistry and Physiology, and work two hours a day in the Chemical Laboratory for ten weeks.

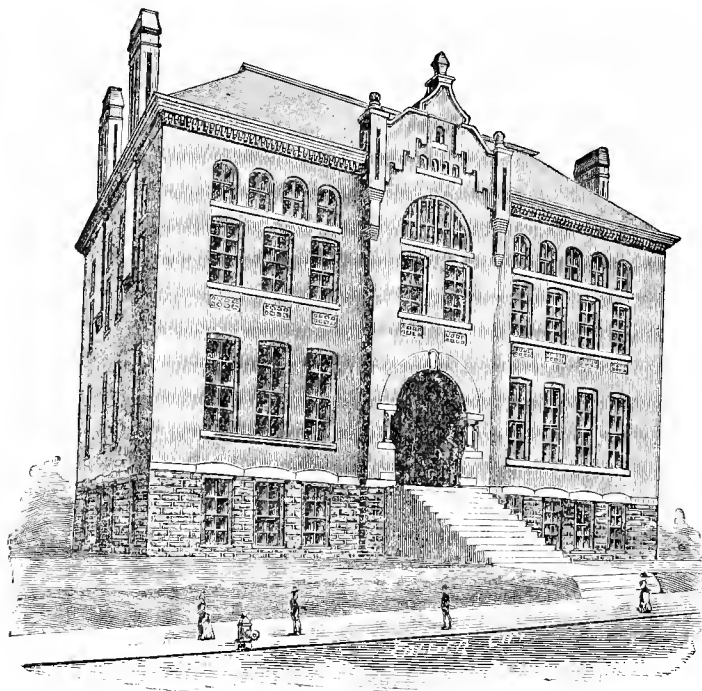
Second Year.—Daily recitations in Anatomy, *Materia Medica* and Therapeutics; Physiology completed; Analytical Chemistry, with two hours' work a day for ten weeks in the laboratory; Prescription writing; Urinalysis, Toxicology, Elements of Botany and Dissecting.

Third Year.—Medical Chemistry, *Materia Medica* and Therapeu-

tics completed; Theory and Practice of Medicine; Elements of Pharmacy, Pathology, Bandaging, Physical Diagnosis, Microscopy, Bacteriology, Hygiene, Obstetrics, Medical Jurisprudence and Dissecting.

Fourth Year.—Surgery, Diseases of the Genito-Urinary Organs, Dermatology, Gynecology, Practice of Medicine, Medical Ethics, Electro-Therapeutics, Mental Diseases, Ophthalmology, Otology, Laryngology, Dissecting, and Review of Anatomy.

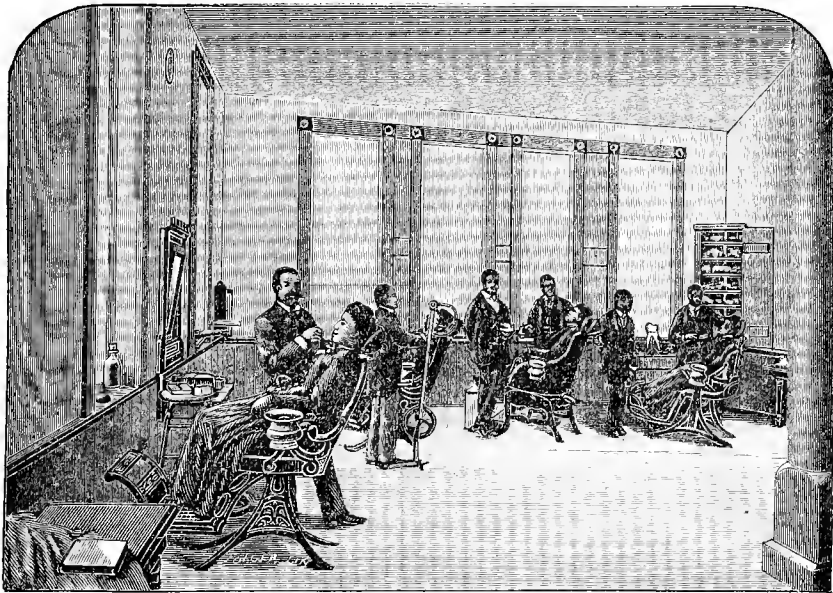
Dr. Georgia L. Patton, who graduated in 1893, has for the past two years been serving as a self-supporting medical missionary at Monrovia, Liberia, where she has done most excellent work in that difficult and onerous field of labor. It is expected that in the years to come, many young men and women will be trained in this college for missionary work in the Dark Continent.



MEHARRY DENTAL AND PHARMACEUTICAL HALL.

The Meharry Dental Department was opened in 1885, and since that time twenty-two have completed a course in Dentistry and received the degree of Doctor of Dental Surgery.

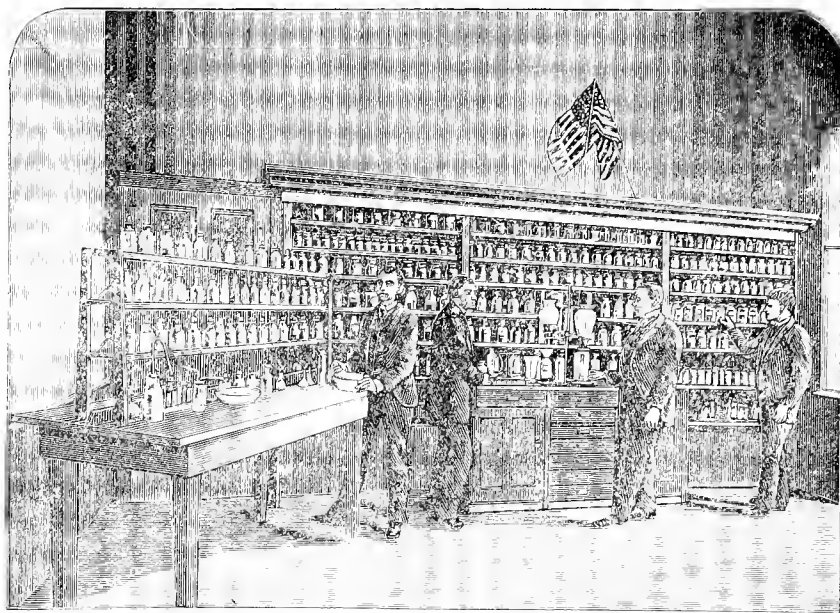
It was once supposed that the colored people rarely required the services of a dentist. However, that may have been in the past, it is not true now. There is a large and rapidly increasing demand for this kind of work, and in every large city in the South a good colored dentist will find plenty of work, and at least fair remuneration. A most promising and useful field is now open in this profession, and we hope, in years to come, our alumni will occupy it with honor to themselves and credit to their race. This school is now a member of the "American Association of Dental Faculties," and its diplomas receive due recognition wherever they are presented.



DENTAL OPERATING ROOM.

The Meharry Pharmaceutical Department has been in successful operation for five years, during which time thirty-one students have finished a course in Pharmacy, and have been fitted for the responsible position of practical druggists.

There is an increasing demand for well qualified colored Pharmacists; and there is a promising outlook for this department in the future. It requires two years to complete this course.



PHARMACEUTICAL LABORATORY.

During the past session one hundred and two medical, twelve dental, and sixteen pharmaceutical students were enrolled.

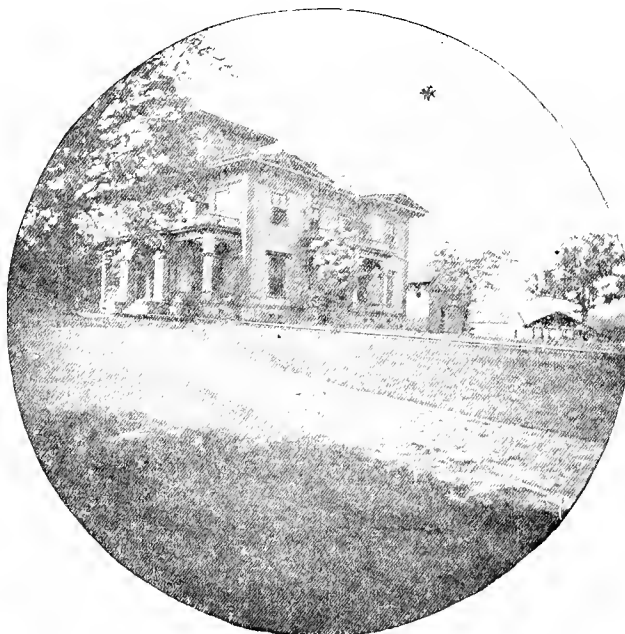
The tuition in each of these departments is thirty dollars per session. G. W. Hubbard, M.D., has been the Dean of this college since it was first established, nineteen years ago, and to him all inquiries concerning it should be addressed.

TROY PORTER. The subject of this sketch was born in Fayette county, Kentucky, April 15, 1855. He moved to Illinois early in life, learned the trade of plumbing, gas and steam fitting, and after the expiration of ten years he had accumulated enough to establish a business for himself. His intelligence, industry, and attention to business, made for him a friend of every citizen in Paris. He was appointed superintendent of the water works in 1883, and in 1885 was elected town clerk of Paris, which was the first colored man in the county to be elected to this position.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.

BY PRESIDENT F. G. WOODWORTH, D.D.

THE chartered schools of the American Missionary Association, though doing an essentially similar work, are yet strongly individualized. Tougaloo University is emphatically the black belt plantation school of the Association, located in the country, in midst of America's darkest Africa, touching that by far most



MANSION.

numerous and important class on which the future of the Negroes mainly rests—the plantation Negroes. Forming the bulk of the colored population, least tinged with white blood, they are at once the most ignorant and the most hopeful class. Within seven miles of Jackson, the State capital, on the Illinois Central road, easily

accessible, not only from Mississippi, but from large regions of Louisiana and Arkansas, it draws pupils from a wide area and sends its trained teachers and graduates to a region still wider. Its location is healthful and one of beauty, and removed from town distractions and temptations, it is admirably situated for efficient work. The school was established in the autumn of 1869, and



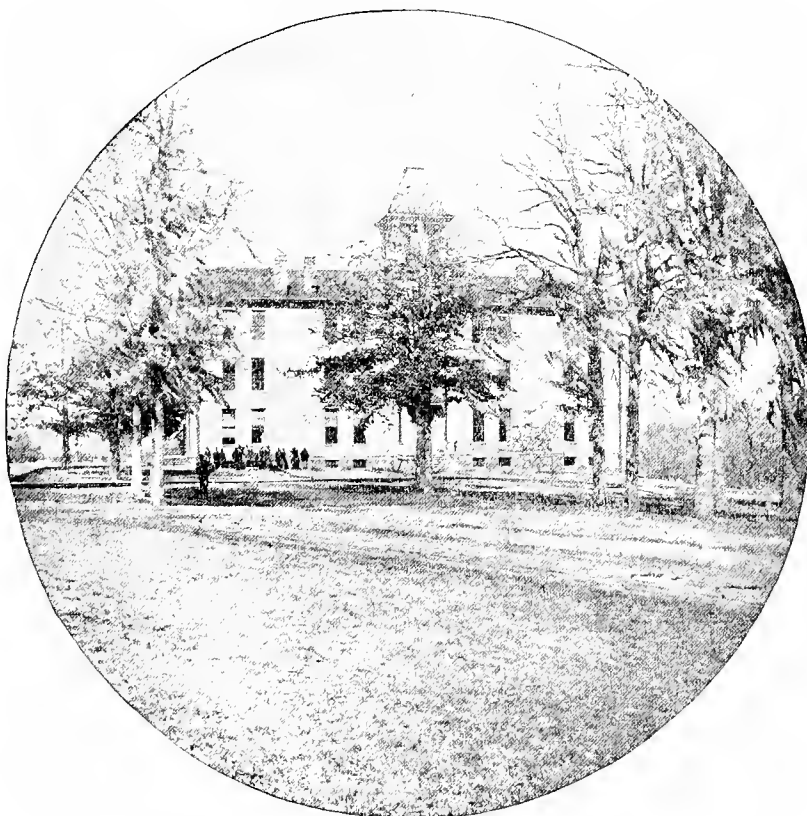
GIRLS' DORMITORY.



BALLARD HALL.

the early reports show a surrounding region which in its drunkenness, fighting and iniquity, is quite in contrast with the present condition of affairs. Five hundred acres of land were purchased and with them a fine mansion (page 307) then not many years old, intended for the finest plantation house of the State and built for a bride who came not. As the illustration shows, it is a

handsome structure—the only one with any decided architectural pretensions in the place. It served at first for school rooms and dormitory purposes, and has been thus used during most of the life of the school. Now it contains the offices of president and treasurer, the main library—which greatly needs more books—music rooms, the doctor's office, teachers' rooms and the president's home. There are



BOYS' DORMITORY, STRIEBY HALL.

now nine large buildings for school use, with several smaller ones. The next oldest of the large buildings is the girls' dormitory, just south of the mansion, where is the common dining room, with the necessary kitchen, laundry and bake house appliances, and dormitory room for several teachers and eighty to ninety girls.

Washington Hall, built just north of the mansion about the time of the *girls' dormitory*, was burned some years ago, and now on its site

stands the Ballard Building, containing the study and recitation rooms of the grammar and intermediate departments, which lead up to the normal and the chapel, where all general exercises and Sabbath services are held. One of the greatest needs of the school is a church building, that can be specially devoted to religious purposes. There is a grand chance for a memorial building. A little northeast



THE PLANTATION BARN.

of Ballard is the *boys' dormitory, Strieby Hall*, erected in 1882, a brick structure 112x40 feet, and three stories high, with a basement which has a laundry and bathrooms. In this building the normal and higher work is carried on, with a fairly good physical and chemical laboratory and reference library, but needing great enlargement and additional facilities. The normal work is of chief importance, for the future of the race lies largely with the trained teachers of the

common schools. Those who have gone from Tougaloo have won golden opinions from both races and do a work which in its scope and missionary character multiplies greatly the influence of the supporters of the school. Strieby has, by crowding, dormitory room for seventy to eighty boys. A separate building for normal work is greatly needed, one having a library, reading room, recitation room, museums and laboratories. Just northwest of Strieby is the large *barn*, which, with the picture of the cattle, will suggest the large agricultural department of the school with its stock, garden, fruit

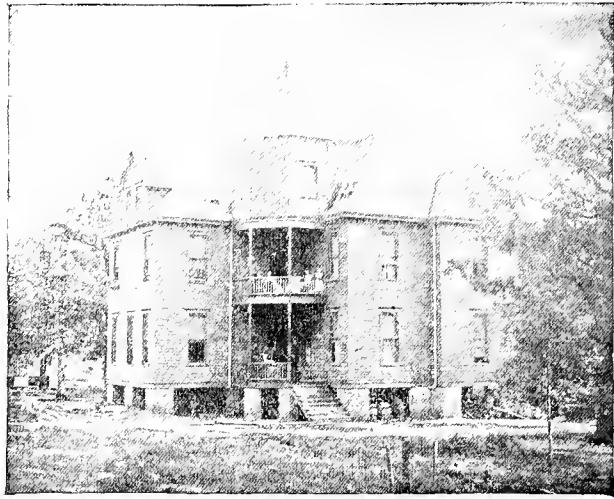


BIBLE HALL.

raising, etc. Here, too, a building is greatly needed for the farm boys and a foreman, where a special course of instruction can be given in fitting out good farmers. Not a few graduates and former students have been successful in the conduct of farms and market gardens, some of them in connection with teaching. Back of the mansion is a little and not at all beautiful building that has been a slave pen, day nursery for

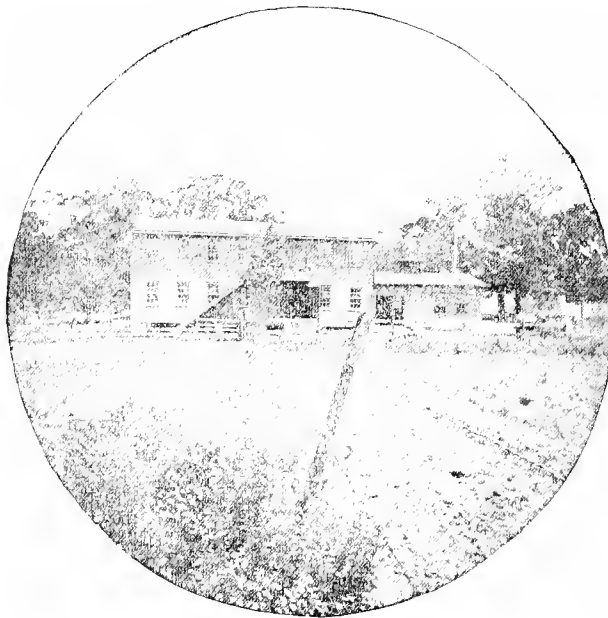
slave children; then, under the American Missionary Association, a dormitory known as Boston Hall, then a carpentry class room, then girls' "Industrial Cottage" and is now dignified as *Bible Hall*, and houses the theological department, which was established two years ago. This department has the beginning of a library, but needs books and maps very greatly, and has two courses based on the English Bible, one of two and one of four years. Though having this year but few pupils in the regular course, it is doing very thorough work. The evening class for outside preachers has been for some

years a power for good. A glance at the picture will convince anyone that theology should have better quarters. Who will give them? *Berkshire Cottage*, of which a picture is given, accommodates the industrial training work of the girls. Here are class-rooms for needlework and cookery, with courses extending over four years, and which all girls in the grammar



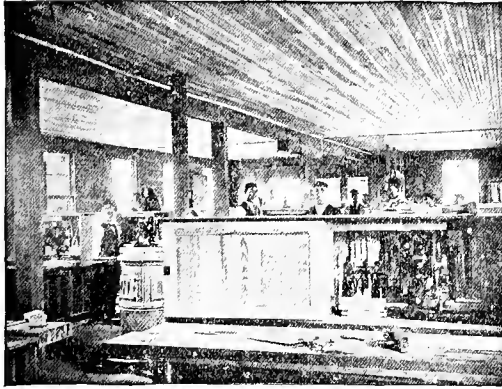
BERKSHIRE COTTAGE.

grades are as much obliged to take as they are the English branches. To the normal girls special instruction in dressmaking is given. Berkshire, besides accommodating several teachers, has a kitchen,



BALLARD MANUAL TRAINING SHOP.

dining and sitting room, and several bedrooms, devoted to practical housekeeping, where, at present, four girls at a time keep house practically for six weeks at a time, so becoming competent for homemakers. Not far from this cottage is the Ballard shop building, where the manual training of the boys is carried on. Here to the small boys of the Hand school instruction in knife work is given, and to the boys of all higher grades



CARPENTRY.

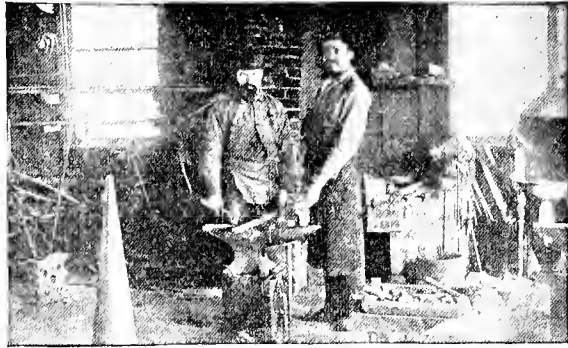
done, and is doing, so grand a work, has been most satisfactory and encouraging in the skill manifested, the increased earning capacity imparted, the greater ability to gain and maintain homes, and the development of character.

One other picture, the Hand Primary building,

suggests the practical work of the Normal Department, for here the Normal students have practice during the two closing years of their course, gathering pupils from surrounding cabins.

Underneath all the work of the school is the dominating thought of the development of Christian character. The preaching, the Sabbath school, with its class prayer meeting directed by the Sabbath school teachers, the religious societies, the Covenant for Christian service, the personal influence of teachers and older pupils, all tend in that direction with most blessed results. Upon the surrounding region growing influence is exerted through the four Sabbath schools from two to four miles away, in which teachers and students from the University assist. A picture of one of the schools, McCharity, is given here. Mention should also be made of "Tougaloo Univer-

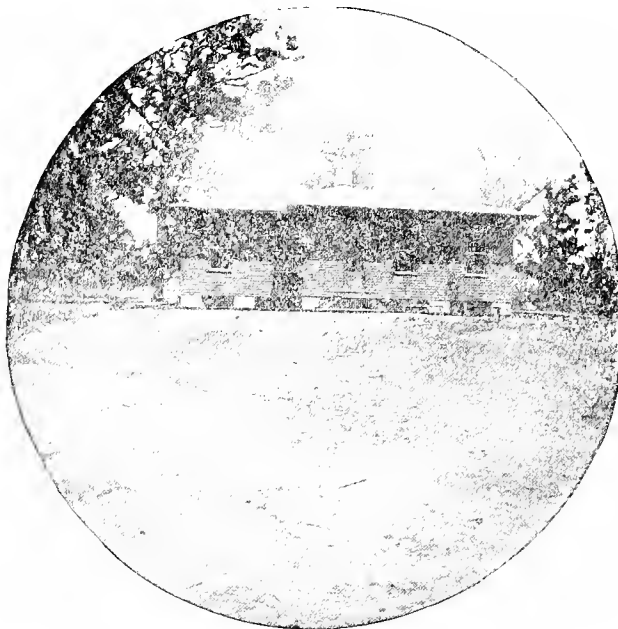
careful instruction, in accordance with the best manual training methods, in wood-working, with excellent accommodations for more than twenty boys at a time, forging, at which eight at a time can work, and mechanical and architectural drawing, with tables and tools for two dozen. The outcome of this work and of the girls' industries, teachers of which are supported by the Slater Fund, which has



FORGING.

sity Addition to Tougaloo." One hundred and twenty acres of land have been divided into five-acre house lots, which are being sold at \$100 each to former students and those who wish to educate children at the University. In a few years it is expected that a fine community will be there.

Around three great fundamental ideas the work of Tougaloo, with its nearly 400 students and 23 instructors, with its theological, college preparatory, normal, agricultural, industrial, musical and nurse-training departments, its religious work, is grouped and carried on



DANIEL HAND KINDERGARTEN AND PRIMARY SCHOOL.

with notable success. These are the development of the family and home, leadership and pure religious life. Who will endow a chair? Who will endow the University and perpetuate one's influence in a most fruitful way? Successful as Tougaloo has been, its largest, widest work is yet to come.

NOTE BY SECRETARY BEARD.

It would quite repay those who would study the problem of saving these children of the rural districts of the black belt to go far out of their way to visit Tougaloo. They should take time for it, to ride

over its broad acres of cultivated land, its cotton fields, its fields of sugar cane and corn, its hay fields, all under the care of those who are being educated. They should see its shops for iron working, wood working, and its varied other industries. They should see those who work by day, diligent students at the books all the long evenings until late. They should see the self-help of all. They



MCCHARITY SUNDAY SCHOOL MISSION, OF TOUGALOO.

should go through the grades and notice the quality of the work done and its character, its classes in mathematics and in languages, and its work in the physical sciences. It is a great school—Tougaloo—and if people could see it, they would quote it more for its economy and efficiency. Not always are efficiency and economy found pulling equally in the same harness.

HISTORY OF LIVINGSTONE COLLEGE.

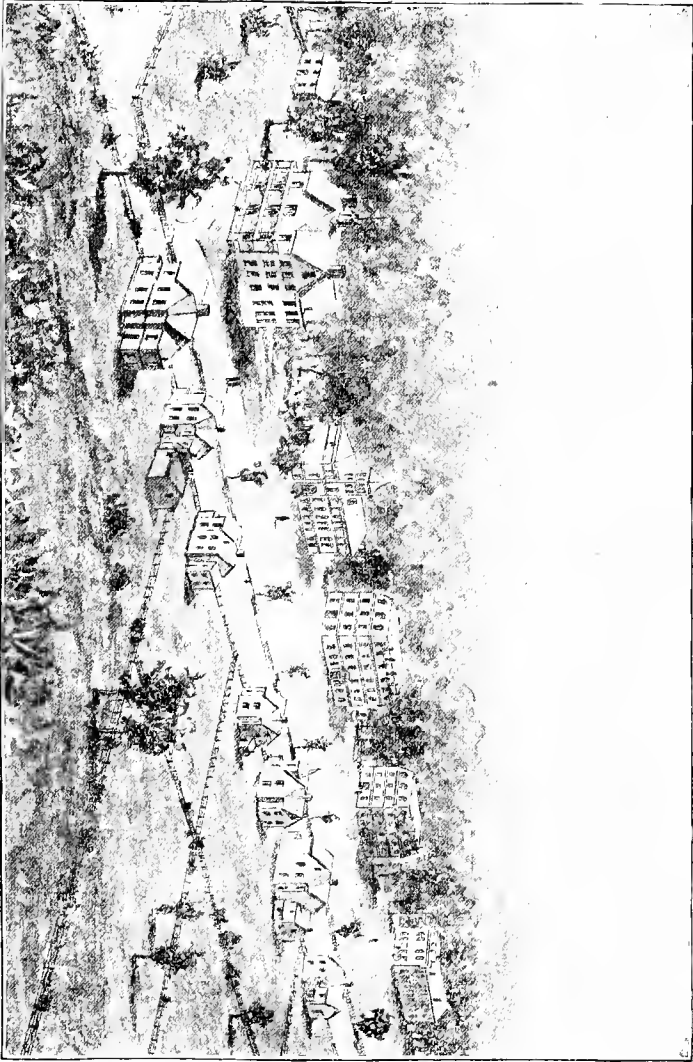
BY PROF. B. A. JOHNSON, A.M.

AMONG the evidences of Negro ability to establish and control great institutions, we have no better example than the Livingstone College. In a quiet, antiquated looking town of historic connection with those stirring times of our American Revolution, is the town of Salisbury, N. C., and in this town is Livingstone College—the pride of a great church and the honor of a noble race.

October the 9th, 1882, the first session of Livingstone College began on its present grounds in the town of Salisbury, N. C. It was then known as Zion Wesley Institute—later it was called Zion Wesley College, and in '86 or '87 became Livingstone College in honor of the African explorer—David Livingstone. It may not be out of place to mention here that the president and faculty felt that in the scope of the work the institution aimed to do, it would be less hampered by the new name. The wisdom of this has doubtless been seen by those intimately associated with the college. As to the early history of the institution the writer wishes to insert the following account, taken from a paper read by Bishop Harris at the Decennial Celebration at the commencement, in May, '93:

“Livingstone College is a monument of the intense yearning of the A. M. E. Zion Church for a thorough education of her children. It also teaches the fact that to maintain an institution of the high grade to which Livingstone College has attained, earnestness and self-sacrifice are required not only of the teachers, but also of the students, and of the church which is to maintain it.

Incorporated in 1879 under the name of Zion Wesley Institute, and depending almost exclusively upon the collections from the churches in the bounds of the North*Carolina Conference, after two sessions at Concord, N. C., it was compelled to close its doors. Livingstone College, the successor of Zion Wesley Institute, would not now be in existence, but for the fact that at the close of the Ecumenical Methodist Conference, held in England, in May, 1881, the able and far-seeing Bishop President of the Board of Trustees of Zion Wesley Insti-



BIRD'S EYE VIEW OF LIVINGSTON COLLEGE—BUILDINGS AND GROUNDS.

tute, saw the swelling of the tide, which, taken at the flood, would lead on to fortune. He prevailed upon Rev. J. C. Price, a delegate to the conference from the A. M. E. Zion Church, to remain in Europe and solicit funds for the Institute, then holding its second session under the instruction of Prof. A. S. Richardson.

“The agent thus selected, already known as an eloquent orator by his speeches during the session of the Ecumenical Conference, was heartily welcomed everywhere, and by well directed plans, secured an amount which finally footed up to \$9,100. Seeing the agent so highly successful, the trustees of the Institute, though offered a tract of seven acres by the church at Concord N. C., concluded that Salisbury would be a more favorable site, and located the Institution at that place.

“In the spring of 1882, Bishops J. W. Hood and T. H. Lomax, trustees, visited Salisbury, and with \$3,000 from England, supplemented by \$1,000 donated by business men of Salisbury, with the influence of Mr. M. L. Holmes, purchased the premises we now occupy. It consisted of a two-story building, with a basement, containing ten rooms, with forty acres of land, the total cost of which was \$4,600.

“In September, 1882, at the bishops' meeting at Chester, S. C., Zion Wesley Institute came under the fostering care of the entire connection. Mr. Price made a complete report of his doings in Great Britain. A suitable remuneration was voted him, and the faculty chosen, with Rev. J. C. Price, President; Rev. C. R. Harris and Prof. E. Moore, as Assistant Teachers, and Mrs. M. E. Harris, as Matron.

“In the next month, October 9th, 1882, was opened on its premises in Salisbury with five day students the first day. About the middle of the month in came our first student from abroad, Miss Lizzie Williams, Newbern, N. C. A week or so later, five students were sent from Beaufort, N. C., by one of the trustees of the Institute, who was so zealous in securing students that some of them were unprepared to pay their board. How erroneous and damaging the presumption that an unendowed school is able to give instruction and board free. We kept them, however, and did the best we could, but the precedent was a bad one, and hundreds, if not thousands of dollars are now due the institution for unpaid board of students.

“Students from town and from abroad continued to come. A pressing need arose—the want of room. The girls were crowded in rooms having two beds each, and were sometimes obliged to sleep

three in a bed. A new building, 16x40, was erected for the boys. This session closed with ninety-three students.

The President being required to travel and solicit donations, another teacher was needed. A friend of the President, Rev. W. H. Goler, attended our commencement, or closing exercises, as they were then modestly called. He preached the annual sermon and at the conclusion of the address of the orator of the day, Bishop S. T. Jones added encouraging words. He became one of the members of the faculty at the next session.

At the end of the first term of the second session the number of students enrolled was one hundred and twenty. Hence, the building for the boys was given to the girls, and the boys had to be provided for as best we could in renting houses, one of these being named by the students the White House, and the other the Black House. How they had to tramp through mud and snow that winter. But with characteristic gallantry, they willingly gave up the comfortable building erected for them to the gentler sisterhood.

If I mistake not, the summer of 1883 was occupied in erecting an addition (42x56) to the original ten-room house for a chapel, a dining room, and dormitories for girls. The chief donor to the fund for this building was the "railroad king," C. P. Huntington, whose picture you may see in the center of the group in the rear of the chapel. Hence the name Huntington Hall given to the building.

It will be remembered by those who are acquainted with the history of Livingstone College, that too much can hardly be said of the work of Bishop Harris in helping to establish this institution. The entire dimensions of the building mentioned above are 91x38, four stories high including the basement.

In the fall of 1885, the necessity for more buildings caused Dr. Price to visit the Pacific coast. After lecturing about four months, he secured the donation of \$5,000 from the late Senator Leland Stanford and \$1,000 from Mrs. Mark Hopkins. The entire amount collected by Dr. Price on the coast was about \$9,000. Only a little over \$1,000 was needed to make up the sum of \$20,000. The Hon. Wm. E. Dodge, who had assisted Mr. Price through school, promised him a donation of \$5,000 if he should raise that sum. Dr. Price lost no time in securing the residue, and Mr. Dodge kept his word.

In March, 1886, ground was broken for the erection of a dormitory for boys—Dodge Hall—a four-story brick building, 60x40, and a four-story brick, 100x40, for girls, known as Hopkins Hall, forming a

nucleus to Stanford Seminary. It will be observed that these buildings are named for their principal donors.

In 1887, Mr. Stephen F. Ballard, of New York, erected the Ballard Industrial Hall, 66x39, and fitted it up with complete outfits for the departments of carpentry, shoemaking and printing. The entire valuation of the buildings and grounds (now about fifty acres), is estimated at \$100,000.

The aim of the school has been to give a thorough literary training to colored young men and women. The industrial feature has not been neglected, although in the past two years the school has not been able to do as much in that line as formerly. The reason of this has been the withdrawal of the Slater Fund. However, this department has been operating with such means as the officers have been able to obtain. The students in the carpentry shop make and repair all the furniture used in the school, such as bedsteads, chairs, tables, desks, washstands and dressers. The printing office is well equipped and during the past year much minute and pamphlet work has been done beside the publishing of the college journal, which is now conceded to be one of the best, if not the best college magazine published by a colored institution in the country. The institution has been running but little over a decade. It boasts, however, of a prominence equal to any institution in the South founded and sustained by colored men. The character of its graduates and the showing they have made bespeak the thoroughness of its work. In fact the officers of the institution while recognizing the need and the cry for the industrial training of the Negro have stoutly maintained that industrial education should not supplant the higher educational development of the Negro. The success of the 108 graduates since 1885 has been sufficient argument for them to hold this point.

The young men who have entered the ministry are all prominent in the great church under whose auspices the school works. Many of the largest and most prominent churches in the connection are held by them and they have merited each place. In the law and in medicine they are not behind, and in the school room as teachers, many brilliant records have been made by its young men and women. As teachers they are in demand and in most cases give entire satisfaction. The work of the great Dr. Price in his efforts to lift the race to a higher plane of intellectual and moral development is well known on both sides of the Atlantic. To speak of Livingstone and its aim, is to speak of the one great desire of its lamented president.

So thoroughly wedded was he to this idea and its development through the work of Livingstone College that no honor in church or State, however tempting the emolument attached to it, could induce him to give it up. His great influence rests upon his successor and his associates, ten in number. These are making noble self-sacrifices to carry on the work.

The maintenance of this work is wonderful when it is remembered that Livingstone has no endowment fund for teachers; no scholarship fund for students, and only a small appropriation from the church that is supposed to support it. And only a little over half of this is received annually to carry on the work and pay teachers.

The last commencement was one of the most successful and brilliant in the history of the institution. Dr. W. H. Goler, the new president, took charge with a vim and purpose that delighted all. His ability, his friendship for and acquaintance with Dr. Price and his experience in the work obtained under that great leader give him a confidence that makes success doubly sure.

The present session has opened with the most flattering outlook. During the past five or six years the school has averaged an enrollment of over two hundred students. The enrollment one year was about three hundred. Students representing New England, Michigan, Missouri, Kentucky and all the States along the coast from Massachusetts to Florida as well as Alabama, Mississippi, Louisiana, Arkansas and Tennessee have been enrolled. Besides these representatives of Liberia, West Coast of Africa and the West Indies are among the number.

The death of Dr. Price, which occurred October 25th, 1893, was a great blow to Livingstone. Its friends within and without were thrown into a state of anxiety for its future. But many believed that Price's work was accomplished when he demonstrated to the world his practical production of his great lecture, "Negro Capabilities." When Livingstone started the world had not learned that a college could be established and controlled entirely by Negroes. The school is the argument and the proof. Price is gone but the school is going on and it is doing nobly and well its part in swelling the stream of workers for God and humanity.—*The A. M. E. Zion Quarterly Review*.

FISK UNIVERSITY.

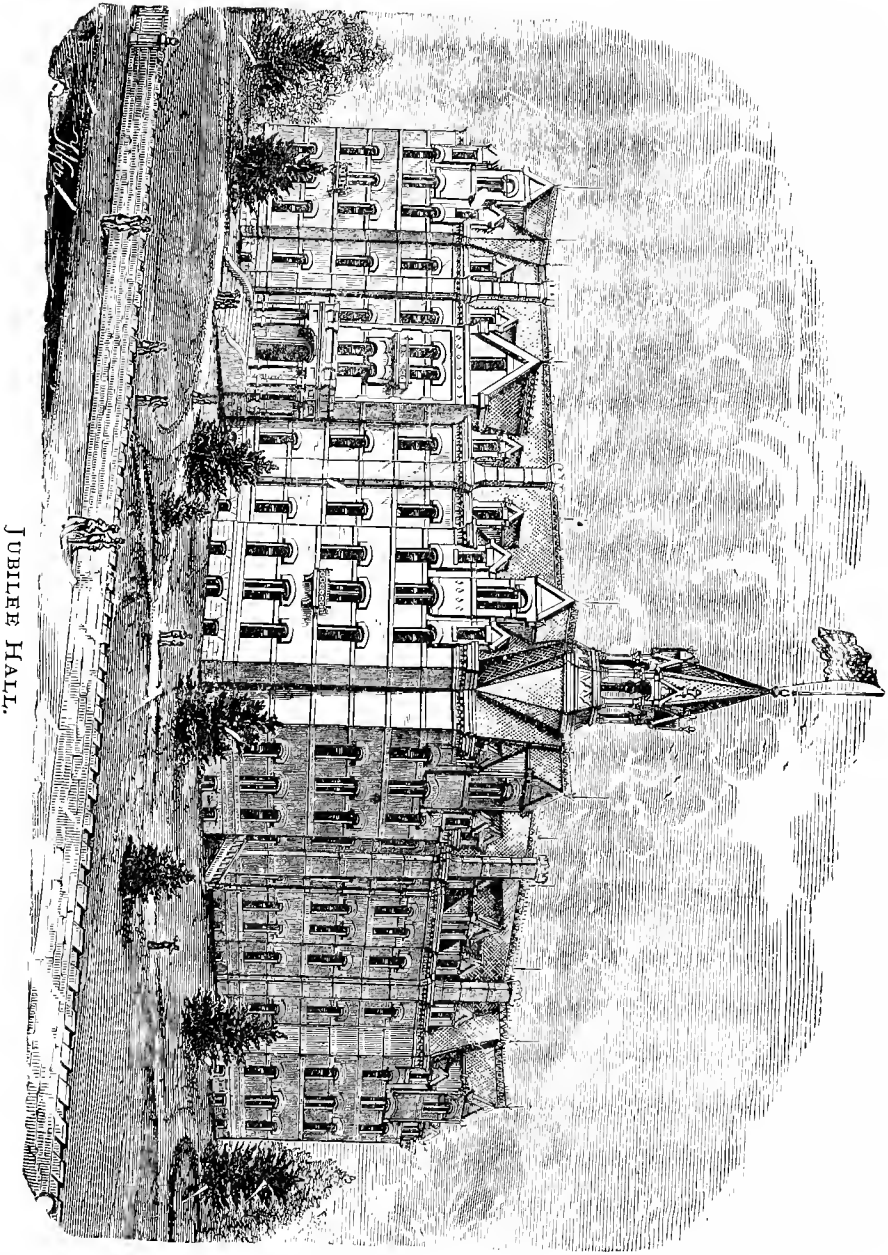
THE work of founding Fisk University was begun in October, 1865; the Fisk School was opened January 6, 1866. It was founded and is still fostered by the American Missionary Association of New York City. The University has just held its thirtieth annual commencement. The educational work was begun with a race just emancipated by our great civil war and the first department established was the common English. There have since been organized the following departments: College preparatory, normal, college and theological. The University also has a department of music, which, during the past year, has had 116 pupils. Departments of medicine and law will be established in due time. In the Industrial Department, printing, carpenter work, plain sewing, dress making, cooking and nursing are taught. The average attendance during the past five years has exceeded five hundred.

EQUIPMENT.

The University campus contains thirty-five acres, most favorably located for beauty and health, one mile and a quarter in a straight line northwest of the State House. The property of the University is valued at \$350,000. The accompanying pictures of the four principal buildings will convey a more vivid impression of their size and architectural beauty than any description can do.

JUBILEE HALL.

This is the "Home" for young women and for the female teachers. It is surrounded by eight acres of land, beautifully ornamented by trees and shrubbery. This building was erected with funds earned by the famous Jubilee Singers, who left the University October 6, 1871, under the leadership of Mr. George L. White, Treasurer. They spent seven years of continuous labor in the United States, Great Britain and Ireland, Holland, Germany and Switzerland.



JUBILEE HALL.

LIVINGSTONE MISSIONARY HALL.

This building was erected, principally, through the gift of \$60,000 by Mrs. Valeria G. Stone, of Malden, Mass. It is the "Home" for young men, but the first two stories are now used for chapel, library and recitation rooms. When the great recitation hall is erected on the central square midway between Jubilee Hall and Livingstone Hall, the entire work of instruction will be transferred from Livingstone Hall.

FISK MEMORIAL CHAPEL.

This chapel was secured through the legacy of \$25,000 in railroad bonds left the University by Gen. Clinton B. Fisk, which netted with interest nearly \$30,000. This Memorial Chapel gives a perfect audience room for one thousand persons in the regular seats.

THEOLOGICAL HALL.

The cost of this handsome building was about \$25,000. The money was furnished partly by the band of Jubilee Singers, which pleaded for it during the fall and winter of 1890-91, and partly by the American Missionary Association.

THE GYMNASIUM AND SHOP.

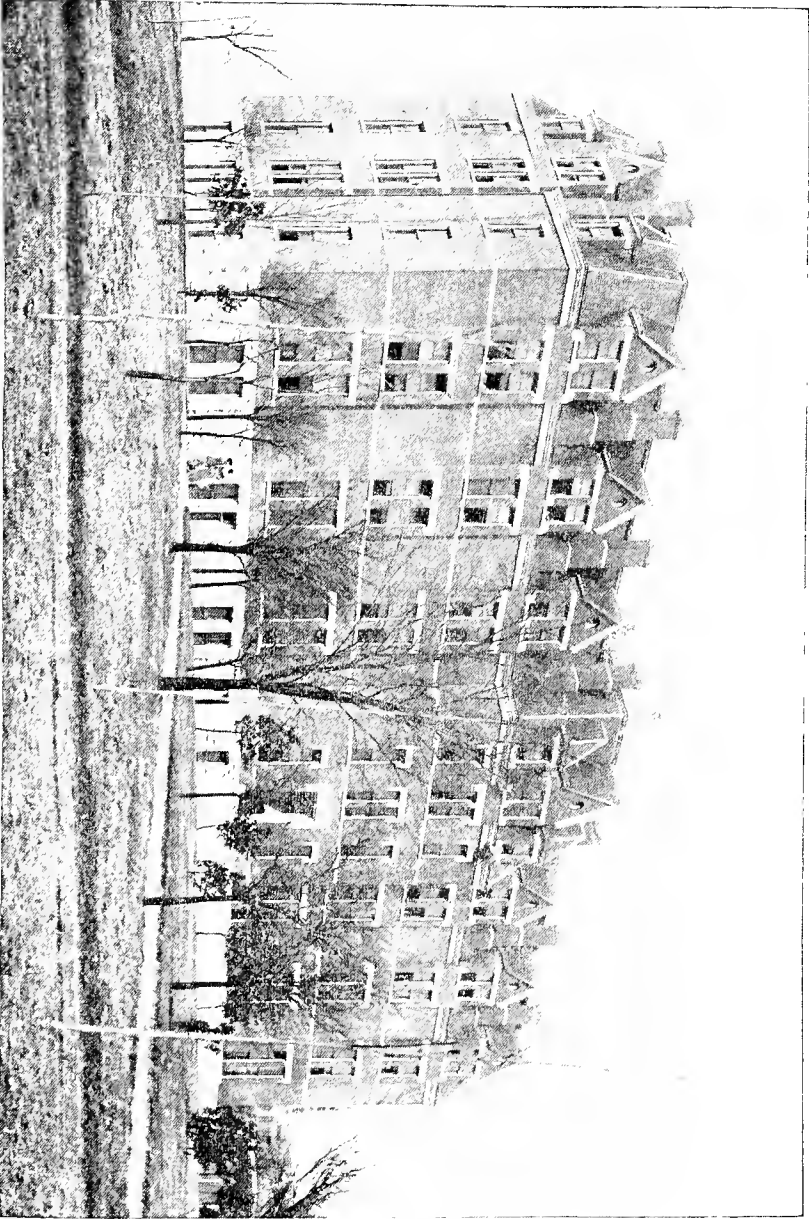
Fisk University was the first institution for colored youth to establish a gymnasium for the physical training of students. The main floor of this building is devoted to this purpose and the basement is a large and well-equipped shop for instruction in wood working.

APPARATUS AND MUSEUM.

The University has made a good beginning in securing the necessary apparatus for instruction in the various branches of natural science. Laboratory work in elementary chemistry and mineralogy is now systemized and established. The museum contains a well-arranged collection of over three thousand specimens in natural history, geology, mineralogy and ethnology.

LIBRARY AND READING ROOM.

The library now contains 5,227 bound volumes and a large number of pamphlets. The reading room is an adjunct of the library and this year has been provided with twenty-five of the best periodicals and thirty-five newspapers.



LIVINGSTON MISSIONARY HALL.

AIMS.

Fisk University aims to be a great center of the best Christian educational forces for the training of colored youth. During the thirty years since its founding, the faculty and trustees have held unfalteringly to this purpose and all plans have been laid for providing the best possible advantages for the "Higher Education." The University in all its methods seeks to develop character and to give its students a thorough preparation for the practical duties of life.

THE ALUMNI.

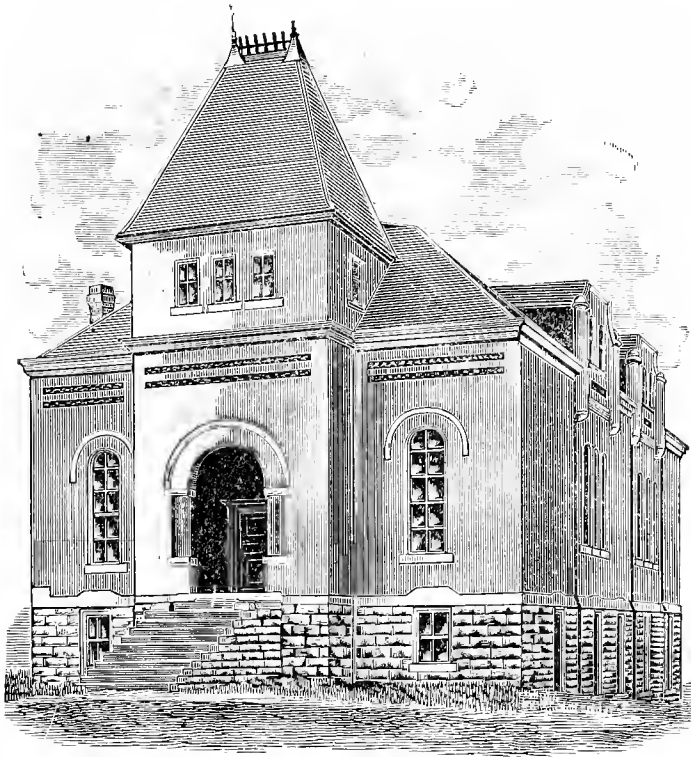
The Alumni are making a record of useful services to which Fisk points with pride as ample vindication of the wisdom of founding a University for the Negroes of the South in the very dawn of their freedom. Christian education accomplishes the same beneficent results in the case of the Negro that it does in the case of other races. College and university education are a vital necessity to the study and permanent advance of any race or class of humanity

REV. E. M. CRAVATH, D.D., *President.*

REV. A. K. SPENCE, M.A., *Dean.*

REV. E. C. STICKEL, M.A., *Treasurer.*

REV. CHARLES E. ALEXANDER, Memphis, Tenn. The subject of this sketch was born of slave parents in Princeton, Ky., on Jan. 31, 1853, was transferred by sale to Mississippi where he remained until the breaking out of the war, when he, with his parents, ran away to Memphis, remaining in Memphis until after the war; he then attended school at Nashville where he graduated in the Normal class in 1876; he was then elected Principal of the Mason Preparatory School where he spent fourteen successful years as the principal of that school. Many of the young men are now in professional life in this and other cities. He is now the present Pastor of Centenary M. E. Church.



THE GYMNASIUM AND SHOP.

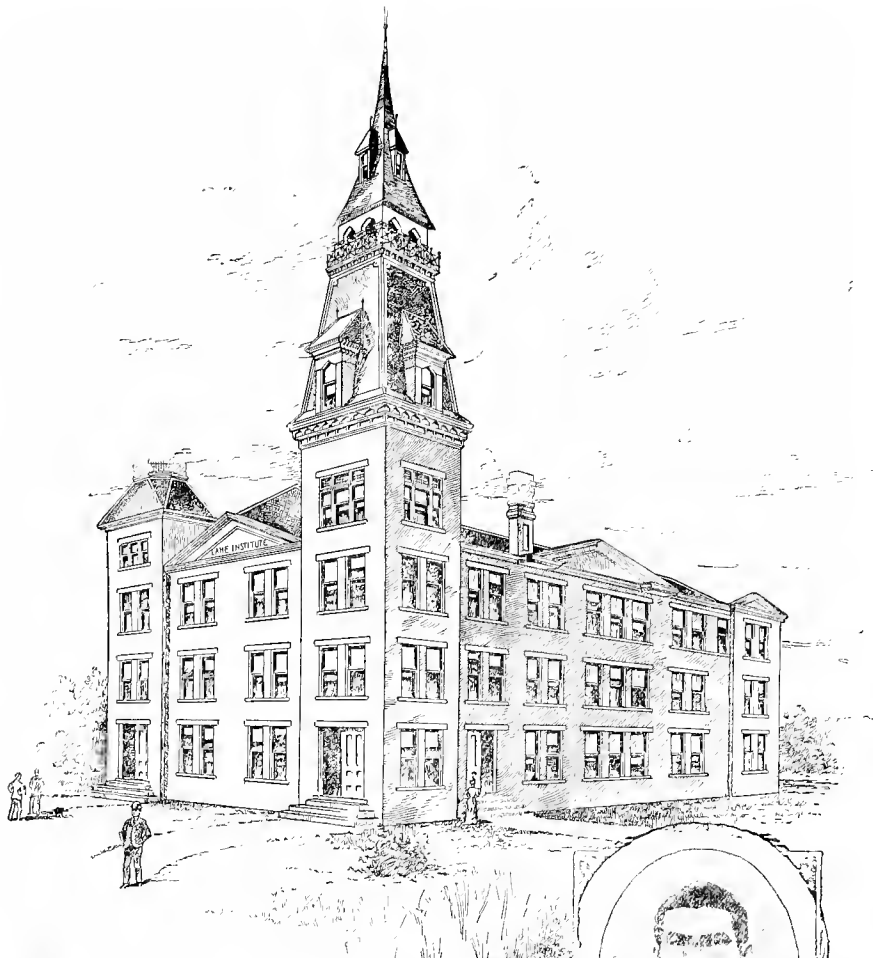
HISTORY OF LANE COLLEGE.

LANE COLLEGE was founded by the Colored Methodist Episcopal Church in America, and is still under its fostering care.

In November, 1878, in a session of the Tennessee Annual Conference, in Capers Chapel, at Nashville, the project was begun by a resolution offered by Rev. J. K. Daniels. The Conference appointed a committee to solicit means for purchasing ground. Rev. C. H. Lee, J. H. Ridley, Sandy Rivers, Berry Smith and J. K. Daniels constituted the committee. Owing to the great epidemic of 1878 the committee did not do much. But notwithstanding hindrances when the Conference met in 1879, with the scanty means collected it was decided to purchase a lot at Jackson, Tenn. Four acres were purchased January 15, 1880 for \$240. After the lot was purchased renewed efforts were made to obtain the building. Through the united efforts and great energy of Bishop Isaac Lane and others the means were secured, the building was erected in 1882 and the school began under the title of the High School of the C. M. E. Church.

The school began its first session in November, 1882, under Miss Jennie Lane until January. Prof. J. H. Harper, of Jackson, finished the unexpired term. After Prof. Harper Dr. C. H. Phillips took charge. Meanwhile, taking into account the labors of Bishop Lane, and supposing it would be promotive of good to the school, in two years afterwards the school was chartered under the laws of the State and its name changed to Lane Institute.

It is a handsome brick building, 90x66 feet, three stories, twelve recitation rooms and a dormitory for boys, sufficient to accommodate eighty boarders. It is our aim to open the Fall Session in the new building; but it will take at least \$2,500 to finish and furnish the first two stories. Bishop Lane has been in the field for several years soliciting aid for this noble enterprise, and has succeeded far beyond the most sanguine expectation of its friends, and has collected more than \$8,000. The untiring efforts of Bishop Lane to permanently establish this institution of learning are worthy of commendation. We humbly appeal to the friends of education everywhere to help us in this our time of need. May the contribution to this noble



LANE COLLEGE • Jackson, Tenn.



BISHOP ISAAC LANE

cause be transformed into a lasting memorial that shall be a blessing to the youth of this country for generations to come.

The Normal Department is designed to give such instruction in the methods of teaching as will fit students for the practical duties of teachers, and they will be expected to teach as soon as they are proficiently qualified. Students in the most advanced classes are allowed to teach in the college, in order that they may obtain such practice in hearing, drilling and handling classes as will assist in making them successful teachers when they will have completed their course.

Recognizing the fact that the mind is often cultivated at the expense of the body, and that trades are mediums through which young men may obtain occupation, giving them a capital to fall back on should they fail to make practical what they have learned from books, industrial features are added. Owing to scarcity of means, little has been done in that direction. Girls will be given lessons in needle-work, cutting, sewing and cooking. Young men will be given lessons in elements of gardening and carpentry. An experienced teacher will have charge of each department. Efforts are being made to secure a printing press, which will be of untold value to all.

It is the purpose of the Theological Department to give theological instructions to young men who are preparing for the ministry, and to furnish to the church ministers learned in the Scriptures, sound in doctrine, pure in heart, fervent in spirit, abounding in good works, and ready to go to any field of labor to which the church may call them. Any student completing this course, who has completed the normal course, or its equivalent will receive a diploma in testimony of the fact.

The Boarding Hall for young ladies joins the school building, and is convenient, comfortable, and well furnished. It is our purpose to make the boarding department a pleasant home, with all the protection and advantage of a well-arranged household.

Special instructions are given on moral, social, and religious subjects. Prayerful attention is given to the cultivation and development of the mental and moral powers, and the formulation of superb habits.

All boarders are required to board in the building, unless there are special reasons for boarding elsewhere. In every case the consent of the President is required. All boarders in the hall are required to work one hour per day, and to comply with the rules and regula-

tions of the boarding department. To pupils boarding on the grounds, \$7.50 per month for board, tuition \$1.00.

Rev. I. H. Anderson has charge of the boarding department for young men. With him they are safe, and in the midst of a healthy Christian influence. Many young men who are not able to pay their board may secure it by working morning and evening in the city.

The Intermediate Department is established for those who have finished the Primary and Elementary English branches, thus preparing them to meet the educational wants of the people among whom they must figure prominently as educators.

No extravagance in dress will be allowed in the school. All parents will please see that their girls come provided with plain, substantial clothing.

Vocal music is required in all departments, and voice culture in music classes and elocutionary drill, with pure tone and breathing exercises receive due attention.

Instrumental music on organ or piano will be provided for and special attention is called to this important branch of music. For this we have a skillful instrumentalist. Vocal music is given free. For instrumental music a reasonable charge is made.

METHODS OF INSTRUCTION.—Recognizing the fact that the memory is an important faculty and should be properly cultivated, the mere memorizing of lessons is discouraged. The pupils are required to understand their studies; to give in their own language the substance of the author, and original explanations and illustrations. It is not deemed sufficient for a pupil to recite, ever so readily, rules and definitions; he must understand the principles involved and their proper application. Nor is it sufficient that a pupil can merely solve a problem or an example according to some definite rule; he must be able to analyze it, to give the reason for every step in the process, and to demonstrate the correctness of the rule itself. In the study of language, special attention is paid to parsing, analyzing and the derivation of words. The main object is to train the pupil to think closely, correctly and quickly.

A Literary Society, conducted by the pupils, has been formed, which adds greatly to the discipline in speaking, writing and parliamentary usages, so necessary in the practical duties of life.

Through the influence of Rev. J. B. McFerrin, D.D., of Nashville, Tenn., the institution secured a large number of books. A library was organized and called McFerrin Library, in honor of him who

himself largely contributed and solicited others. The library has received literary contributions from friends almost constantly since its organization. It is yet small, containing not more than 1,200 volumes. In this collection, though comparatively small, are valuable religious, scientific, historical, and literary works. Constant additions are being made by friends favoring right education.

DUTY OF THE HOUR.

BY MRS. JULIA A. HOOKS.

THERE is resting upon all mankind a moral obligation, the highest law known by which they are mutually bound to render unto others, each in his own particular sphere, that assistance necessary to fulfill all that is required of them at the hands of the great Creator. This duty is imperative, and nothing can excuse human beings from its performance. A failure to do this duty, this moral duty, is to fall short of the principal act in life's wonderful drama, the act which alone can bring to men and women the greatest of all returns—the consciousness of knowing that they have at least obeyed the teachings of the Golden Rule.

Think, the Negroes of the South have but emerged from the darkness of slavery, ignorance, and superstition, from which they have had to struggle hard and long, and it must be acknowledged by thoughtful people that the struggle has not been in vain. Ah! Great and glorious Southland! Thou art the country to which kind Providence directed the Dutch to locate this wonderous African race. We cherish thy name in recognition of the sorrow commingled with joy borne and enjoyed by our mothers. In thy pleasant valleys rest alike the hoary frost and the sweet dews of morning, the piteous and gentle recollections of our early life. Around thy hills and mountains, by thy rivers and streams, and on thy bluffs like gathering clouds and floating mists, cling the mighty memories of the terrible struggles of our grandmothers, and far away in the horizon of the past gleam like thy own strong lights the awful virtues of our grand-sires. A thousand sad and fond associations throng upon us rousing

us by the spirit of the age to duty. This retrospection should not make us forget the duty we owe to the present. We exult in the reflection that, though we count by thousands the miles which separate us from the birthplace of many of our ancestors, still our country is the same. America is our home. The Southland, the most beautiful part of this great Republic, is the native home of the greatest number of our race. Here floats the same banner, with its many stripes and stars, the same which has rustled above our heads for many years, differing only in the fact that its many folds are wider, its glittering stars have increased in number; and though once we could only look in anguish and sorrow upon it as it waved gently above us, we can now look upon its beautiful colors as free American citizens.

The daughters of the South are found now in nearly every State of our broad Republic, in the East, the North, and in the unbounded West, their blood mingling freely with every kindred current. They have but changed their rooms in this earthly mansion, yet in all its rooms they are at home, and all who inhabit them are their kindred, for of "one blood hath all nations been made."

As free American citizens, it is our bounden duty to help in everything that will redound to the glory and greatness of America.

We have no great reason to be discouraged, cast down, nor hopeless about our future, because of the many unfavorable happenings; we must not expect to be entirely free from the struggles necessary to be encountered to reach true greatness. It is our duty to use every possible and legitimate effort to avert dangers and troubles. We are earnestly persuaded to believe that the brightness of the future glory of the Negro of America is heightened by the darkness of the present clouds. All our sad experiences exhort us to proceed and inspire us with animating hopes of success, should we seek to "lay the foundation well."

Character building is to be considered the "Duty of the Hour." Some people argue that this work belongs to the home, but in how many homes do we find it neglected on account of ignorance. True, the training of the child is declared to be woman's special work at home, but few of our mothers know just how to do the right kind of training; and many do not even care if they do not know. It is painful to see how some mothers undertake the training of their children. They grope blindly among the complex mind and heart machinery under their charge, touching here and there a spring with a careless and uncertain hand, finding often too late that they have undertaken

to control the most powerful of creative forces, the human will, passions and propensities, not having the secret of power. They love their children, but love without knowledge is a mighty force working at random, hurting very often where it would heal, destroying oftentimes where it would save. Whether we consider the mothers of wealth, or the mothers of the poorer classes of children, everywhere do we find pressure, and the hindrance of circumstance, and a lack of parental responsibility; and down among the slums where abject ignorance, careless indifference and depravity hold sway, surely no character building that will benefit the child, home or State can be looked for there.

Again the children of the more enlightened and respectable classes with their many views, ideas and "curious notions" of what constitutes "superiority," actuated by worldly ambition and moral prejudice, and the children of the poor, ignorant and "repulsively vicious" classes in their badly developed, their blighted and almost hopeless condition, what of them? Have we ever stopped to consider that these boys and girls will soon be men and women? Have we stopped to think that these men, and perhaps women, will soon be the rulers of the State, indeed they will be the State? During their youth they were largely in her power, a few years hence and the State will be in their power. Wisdom says and it is policy that the State should take the advantage of giving her subjects the proper training at the proper time. She should train the mind while it is capable of being easily trained. No need to argue about home training, that cannot be relied upon for securing a saving kind of citizenship, neither can this ever be the case until the young shall have been educated with some special reference to their parental vocation. Admit though, for the sake of argument, that home is the place for moral training, character building, so essential to the salvation of the State, do we not find in the majority of homes a thoughtless, careless, foolish, forceless, aimless, ignorant and injudicious parentage? And in view of the abject, degraded and vicious parentage it must be acknowledged that this home work must and needs be supplemented by earnest and thoughtful, careful and intelligent endeavors on the part of the State. Justice demands that strength and nobility of character can only be secured by well-directed efforts in the schools where the masses must be educated. Justice says that it is better far to treble the school tax and legislate for compulsory education and inculcate good moral principles in the

minds of the young, than to deprive them of the advantages of the necessary training.

Think of the State permitting its children to remain on the streets daily, and then in turn taxing itself to support them in idleness in its jails and penitentiaries and almshouses. Wisdom requires the State to look around and see about the condition of her subjects, for if she punishes them for going astray, justice demands that she set their feet surely in the right path at the right time that they may keep from going astray. Every child has the possibilities of becoming either a blessing or a curse to the State. Wisdom demands that its little body and limbs, and its little mind and heart be trained aright. The germs entrusted to the care of the public or common school should be nourished well. The plants set out in this garden of a progressive age should be carefully nurtured, should be rightly pruned. Not one little germ should be neglected and left to grow up and become a useless plant, nor a noxious weed, in the great garden. It is the duty of the State to see that her subjects grow up with noble characters. It is her fault, and she alone must bear the blame for every vicious act, for every diabolical crime done and perpetrated within her borders if she neglect this duty. Does she blame herself for unsatisfactory harvest from her own poor spring planting? Not at all. She visits her displeasure upon the wrong-doer oftentimes by crowding her jails and filling up her prisons. She sends forth oftentimes her own ill-trained, commissioned officials to seize her poor, ignorant and pitiless erring ones and places them oftentimes in the charge and keeping of depraved and vicious men who have not themselves been taught not to err. She denounces and punishes the poorest and most ignorant ones for not proving to be worthy subjects, through sentences pronounced oftentimes from the lips of men who themselves have not been properly taught honesty, truth, and integrity. Think—how did the State prepare her wayward subjects to battle with the conflicts of life? How did she prepare the child to resist the temptations of the evil one? How did she commission her officers? What were the instructions and obligations given and made by her officials? The few schools she bade the poor criminals attend, gave no moral training. Oftentimes they were taught, or rather encouraged to outrival and outshine others; they were taught to boud every country on the globe and tell about the inhabitants of foreign countries, but were not taught the duty they owe to themselves and their neighbor.

Indeed, while we have reason to be proud of our public schools, yet we would that the system was so changed as to embrace something that will make the children good as well as "smart and quick." All the sciences are taught; yes, intellectual requirements are considered, but the more and equally important thing is neglected. Goodness is not in demand. That moral obligation which every human being should know is neglected.

The State has problems confronting her which are indeed hard of solution. What shall be done with the poor criminal? And now as she points to the gloomy and badly managed prison jails she moves the sad condition of her citizens. She weeps over the youths who are daily being driven to her crowded cells. The inmates of the prison say, "Our homes were the abode of vice and crime and we are here shut up and confined within the walls where vice and crime are also nourished and tolerated." Think of it, poor women, poor, black women, in prison for crime and then being allowed or perhaps forced to continue in depravity oftentimes worse than the crime for which they are sent to pay penalty. What will be the future of such characters? The State knew the evil passions were strong within and yet took very little if any pains to help restrain them at the proper time. Thus we see the State striving to save herself by means which do not and cannot save; "using her resources to maintain a scowling avenger at the end of the wrong path, instead of rearing up a smiling guide at the beginning of the "right path."

The Negro of the South must still look to her with a sense of gratitude for the good she has done, and with a sense of shame and disgust upon what she has not done. The Negro is one of the individuals who help to compose the State, and it is his duty to help save the State from further disgrace and shame. He must be found asking, nay, pleading with the authorities whose duty it is to listen to the prayers and pleadings of the black man as well as the white man to provide schools for their children and to change the system of education so that the fundamental principles of good conduct and self-support as well as those of the sciences are so given that a way-faring man, though he be running, may read and understand how to build true character.

How beautiful the members of a community when conscience rules, where honesty, integrity, justice and love are the foundation stones of the nation's building. People oftentimes speak of the compelling power of badness, seeming not to know that goodness is

equally as compelling as badness. A woman inwardly righteous is compelled to show righteous conduct. Oh, that all our American mothers and teachers would aim at this inward necessity rather than at mere outward obedience, then would we find the characters of the children growing better. Indeed by wise and judicious measures a child can be so trained, so hedged in that to him dishonor would be an utter impossibility. There is in every child a divine principle awaiting development, a precious germ awaiting unfolding; duty requires that this principle be divinely developed, that this germ be properly enfolded. "A good shepherd leads, does not drive; a good mother, a good teacher chides often, lashes seldom or never."

To combat evil by scoldings, by threatenings, by anger or by the most cruel and brutal relic of barbarism, "blows," is but a true confession of incapacity to train the child. Meeting badness with badness can never make goodness. The State owes to every citizen a proper and true education. I repeat, a character is not only the saving but the controlling element as well, it is proper and necessary, it is the duty of the hour that moral problems are instilled into the minds of the youths as well as mathematical ones. Whatever the pupil may have either of influence or opportunity, of talent or capability, the uses made of these depend on the kind of person he is and the State should secure the very best kind of citizens. The chief factor of an advancing civilization is a sound system of instruction which every child, no matter his color or nationality, may receive. Great distress and burdens have been brought upon our State by this sore neglect; so it follows that the greatest duty of all citizens and especially of those who are chosen by the people to carry forward the business of the State to bring their very best powers and their highest intelligence into the noble service of perfecting the very best educational system and methods which shall be of a four-fold nature, head, hand, heart, mind, both public and private, both primary and advanced. It must be borne in mind that we are not now considering the practicability of accomplishing this character work under the present school system of a number of our States South, but of its being done at all. It is the duty of every generation to think and to act in advance of the preceding one; otherwise there can be no progression. The question is not then shall the present system endure, but does it effect in the human mind that development of the highest and truest which alone can be called education? And we may add will the present system and methods of the

education of the Negro youths of the Southland, which is so very different from that of the white youths, benefit the next generation?

Indeed can the Southern States be saved from error and crime, from disgrace and shame, by the negligence in the proper education of hand, head, heart and mind? As character influences character children must be accustomed to a high moral atmosphere. They must be fed upon nobleness. The Negro race and although of mixed blood, we like the term Negro, (spelled of course with one g, no i) race of America, more especially of the Southland because of our numerical strength, need to be thoroughly aroused not only to the necessities of character building, but also as to the means of perfecting a better system of education, compulsory and universal. The scarce, weak, slothful and indifferent manner of parents concerning the true education of their children is distressing to us as civilized and free people. Parents, teachers and leaders in all conditions of life need a constant, strong and attractive stream of educational literature which embodies argument, thought, emotion and appeal from the brightest minds and ablest pens, such as may move, excite and elevate kindred minds to action; such as stir men and move them to greatness of character. We are encouraged in the expectation of being enabled to awaken a sense of duty in the educators of the South as shall bring about a consummation thus devoutly wished for, and though we have lingered somewhat behind the great progressive movements in the physical world until we are confronted with serious perils, indeed until the "Crisis" has been reached which threatens to destroy our civilization and bring about that prophetic catastrophe depicted of "nations which continued in sin and abomination." we are awakened and will arise to duty, seeking to aid the next generation to better civilization and worth of character.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

We have awakened to the awful responsibility resting upon us as to the nation's needs. Let us as loyal, patriotic citizens of the South unite in an effort to assist as far as our humble ability may serve to aid the good, the great, and chivalric men of the South to awaken to their responsibility towards its patient and humble citizens, and let us earnestly seek their aid in helping to correct this fatal tendency downward; let us all engage in clinging to that sheet anchor of our hope as a people, the intellectual, industrial, and especially moral development of the masses of our race to the full extent of our powers.

May heaven grant us aid as loving and devoted parents, honored teachers, and leaders that we may live aright; fill our places well, and seek faithfully to bring to the front true womanhood that will not make any nation ashamed; honest, reliable, and industrious manhood that will not disgrace civilization. Let us make it the duty of the hour to garnish with art, strengthen with acquirement, and elevate with eloquence and good character, the great and transcendent theme which commands so many true and willing votaries throughout the whole dominion of the civilized world, which, by the grace of our great Creator, can marshal in its defense a mightier and more invincible host than has ever responded to Crusaders' rally cry. All hail the auspicious day when the dark sons and daughters of the South shall arise to conquer wrong!

"He who would cure must first cure himself."

"Peace on earth good will towards mankind."

AMERICANISMS PERTAINING TO AFRO-AMERICANS.

BY J. R. BARTLETT.

FOUND IN HIS DICTIONARY OF AMERICANISMS.

Africanize.—To place under Negro domination.

Africanization.—The act of placing under Negro domination. This and the preceding are words of recent introduction by Southern political writers.

Anti-Negro.—Hostility to Negroes.

Anti-Slavery.—Hostile to slavery.

Anti-Slaveryist.—An opposer to slavery.

Colored.—A term applied to persons who have Negro blood in their veins. They are called "people of color," "colored people."

Contrabands.—Negro slaves, first so called by General B. F. Butler, and treated as *Contraband of War*. The history of the application of the term is as follows: The establishment of a military post by General Butler at Newport News, on the 22nd of May, 1861, threw the white inhabitants of Hampton into such alarm that most of them

prepared for flight, and many left their homes the same night. "In the confusion, three Negroes escaped, and making their way across the bridges, gave themselves up to a Union picket, saying their master was about to send them to North Carolina to work upon rebel fortifications. They were brought to Fortress Monroe, and the circumstance was reported to the General in the morning. He questioned each of them separately, and the truth of their story became manifest. He needed laborers. He was aware that the rebel batteries that were rising around him were the work chiefly of slaves, without whose assistance they could not have been erected in time to give him trouble. He wished to keep these men. The garrison wished them kept. Here it was he pronounced the electric words: 'These men are *Contraband of War*. Set them at work.'"—*Partin*.

Darkey.—A common term for a Negro.

I wish de legislatur would set dis *darkey* free,
 Oh! what a happy place den de *darkey* land would be.
 We'd have a *darkey* parliament,
 An' *darkey* codes of law,
 An' *darkey* judges on de bench,
Darkey barristers and aw.—*Ethiopian Melodies* (1848).

Dixie, Dixie Land.—An ideal paradise in the Southern States. In a small volume entitled Bryant's "Songs from Dixie's Land," is the following note on the origin of the term of *Dixie's Land*: "In the popular mythology of New York City, Dixie was the Negro's paradise on earth in times when slavery and slave trade were flourishing in that quarter. Dixie owned a tract of land on Manhattan Island, and also a large number of slaves; and his slaves increasing faster than his land, an emigration ensued, such as has taken place in Virginia and other States. Naturally, the Negroes who left it for distant parts, looked to it as a place of unalloyed happiness, and it was the 'Old Virginny' of the Negroes of that day. Hence Dixie became synonymous with an ideal locality, combining ineffable happiness and every imaginable requisite of earthly beatitude."

The sweetest, the happiest place on earth
 Is Dixie, sweet Dixie, the land of my birth.
 I wish I was in de land of cotton,
 'Simmon seed and sandy bottom—

CHORUS.—Look away—look away—*Dixie Land*.

In *Dixie's Land* whar I was born in,
 Early on one frosty mornin',

CHORUS.—Look away—look away—*Dixie Land*.

—*Negro Melodies, Dixie Land*.

Free States.—Those States in which Negro slavery does not exist.

Equal and exact justice to both slave and free States is the only ground upon which the Southern States can maintain their claim to equal rights in the Federal Union.—*Richmond Inquirer, Aug., 1858.*

Maroon.—The name given to revolted Negroes in the West Indies and some parts of South America. The appellation is supposed to be derived from Marony, a river separating Dutch and French Guiana, where large numbers of these fugitives resided. In many cases, by taking to the forests and mountains, they have rendered themselves formidable to the colonies and sustained a long and brave resistance against the whites. When Jamaica was conquered by the English in 1655, about fifteen hundred slaves retreated to the mountains, and were called *Maroons*. They continued to harass the island until the end of the last century, when they were reduced by the aid of blood-hounds.—*Encycl. Americana.*

Marooner.—A runaway slave; a maroon.

Mulatto.—See Negro.

Negro.—The various grades of the colored people in Louisiana are designated by the French as follows, according to the greater or less predominance of Negro blood:

Mulatto, one-half black, white and Negro; Quarteron (Quadron), one-fourth black, white and mulatto; Metis, or Metif, one-eighth black, white and quarteron; Meamelouc, one-sixteenth black, white and metis; Demi-meamelouc, one-thirty-second black, white and meamelouc; Sang-mele, one-sixty-fourth black, white and demi-meamelouc; Griffé, three-fourths black, Negro and mulatto; Marabou, five-eighths black, mulatto and griffé; Sacatra, seven-eighths black, griffé and Negro. All these varieties exist in New Orleans, and experts pretend to be able to distinguish them.

Negro-Catcher.—Men engaged during the civil war in catching and stealing Negro slaves.

Negro-Cloth.—A light cloth made of cotton and wool, expressly for the clothing of colored people.

Negro-Corn.—The Indian millet or durra; so called in the West Indies.

Negro-Driver.—A person who conducts coffles of slaves; an overseer of slaves.

Negro-Fellow.—A black man.

Negro-Hate.—Aversion to Negroes.

Negro-Head.—Tobacco prepared by softening with molasses, and then pressing it into cakes.

Negro-Hound.—A hound formerly used in hunting fugitive slaves.

Negro-Ministrals.—Negro musicians, or more frequently white men who blacken their hands and faces, and assuming the manners of the Negroes of the Southern plantations, go about singing Negro songs and playing upon the banjo and “bones.” There is much melody in their music, while their humorous parodies on popular songs, their manner of singing and their jokes render their entertainments popular among all classes.

Negro-Worshiper.—An opposer of slavery; an abolitionist.

Nigger.—The vulgar pronunciation of the word Negro.

Peculiar Institution.—Negro slavery, so called as being peculiar to the Southern States. The dangers which at present threaten the peculiar domestic institutions of the South make it necessary that all strangers from the North should be examined and their business ascertained.—*South Carolina Gazette*.

Pro-Slavery.—In favor of slavery. An expression much used by political speakers and writers, and but recently inserted in the dictionaries.

Quadroon.—See Negro.

Sambo.—A term often applied to Negroes. Mrs. Harriet Beecher Stowe says: “No race has ever shown such capabilities of adaptation to varying soil and circumstances as the Negro. Alike to them the snows of Canada, the rocky land of New England or the gorgeous profusion of the Southern States. Sambo and Cuffey expand under them all.”

Slave-Breeder.—A breeder of slaves. Formerly slaves were raised in Virginia and North Carolina, to be sold to planters farther South, where they were in demand, and hence commanded a higher price.

Slave-Code.—A body or digest of laws relating to slaves or slavery.

Slave-Dealer.—A slave-trader.

Slave-Driver.—A Negro driver, a subordinate overseer of slaves on a plantation.

Slave-Hunt.—During slavery times, a hunt after runaway slaves, often with the aid of bloodhounds.

Have ye head of our hunting, o'er mountain and glen,
Through cane brake and forest, the hunting of men?—*Whittier*.

Slave-Labor.—The labor of slaves.

Slave-Liberator.—A person who liberates or frees a slave.

Slave-Lord.—A man made arrogant and imperious by slave-holding.

Slave-Owner.—A slave-holder.

Slave-Pen.—A place for confining slaves.

Slave-Power.—The political power of slave-holders; the body of slave-holders.

Slaver.—A vessel engaged in the slave-trade.— *Webster.*

Slave-Ship.—A ship employed in the slave-trade.— *Webster.*

Slave-State.—A State in which Negro slavery exists.

NEGRO EXODUS.

THE name applied to a remarkable migration of freedmen from the Southern States of America, in the beginning of 1879, and through that and the succeeding year. On April 7th, in the year named, a memorial reached Washington, signed by many of the most influential citizens of St. Louis, Mo., including ex-senators and ex-representatives in Congress, the mayor of the city, an ex-minister to Liberia, and others without distinction of party, setting forth the following facts: That during the two weeks preceding April 7, there had arrived by steamboat at St. Louis, having come up the Mississippi river, chiefly from the States of Louisiana and Mississippi, as many as 2,000 Negroes, including men and women, old and young, with many of their children. That this multitude expressed an eager desire to reach Kansas; and without exception, so far as could be learned, refused all overtures or inducements to return South, even if their passage back was paid for them. That the condition of the great majority of them was that of absolute poverty; they being clothed for the most part in thin and ragged garments, and supported during their stay in St. Louis partly by public and partly by private charity. The older ones in this migration had been formerly slaves in the South; all related the same story as to the causes of their departure from their homes—great privation and want from excessive rent exacted for land; murder of their colored neighbors, and personal violence threatened against themselves. The memorial was accompanied by affidavits given by the Negroes, relating instances of political and other assassinations, and other cases of personal violence and outrage. This migration continued to flow

steadily northward, and the colored people already living in Missouri and Kansas were embarrassed by the necessity imposed upon them of affording assistance to the emigrants, in which they were comparatively little aided by the white population of the North, although earnest calls by the press and by public speakers were made in all directions. By the middle of April it was publicly alleged that certain counties in Mississippi, and some river parishes in Louisiana, were being depopulated so far as the Negroes were concerned; also from interior points numbers had fled to St. Louis by rail. It appeared, on investigation, that this movement had been a matter of discussion among the Negroes of the Gulf States during several years, but the simultaneous character of the migration was not explicable on any general theory. Nor was the reason for selecting Kansas as the concluding point made clear. The climate of that State was so severe in the early spring that great suffering occurred among those who reached it; but neither this fact, nor the stories of hardships and dangers which were industriously circulated by those interested in opposing the movement, appeared to have the slightest effect in retarding it. It was alleged that local associations had been formed in the Southern States for the purpose of encouraging migration northward. There was, however, no evidence of any united action by such associations. It was alleged also that the movement had been devised and executed partly in the interest of certain Kansas land speculators, and partly by railroad companies. Mass meetings of colored people were held in New Orleans, Vicksburg and other Southern cities, during the spring of 1879, for the purpose of encouraging the Negro migration; while meetings of planters and others employing Negro labor were convened, at which the dissatisfied Negroes were invited to state their grievances, with a view to redress if practicable. A colored convention assembled at Nashville, Tenn., on May 7, at which delegates were present from Alabama, Arkansas, Georgia, Indiana, Illinois, Louisiana, Mississippi, Missouri, Nebraska, Ohio, Oregon, Pennsylvania, South Carolina and Tennessee.

The whole subject of the condition of the Negro race in the South since the act of emancipation was considered in a report which was offered and adopted, and a plan to improve this condition was submitted:

Resolved, That it is the sense of this conference that the colored people should emigrate to those States and Territories where they

can enjoy all the rights which are guaranteed by the Laws and Constitution of the United States, and enforced by the executive departments of such States and Territories; and we ask of the United States an appropriation of \$500,000 to aid in the removal of our people from the South."

By August 1, more than 7,000 needy colored refugees had arrived in Kansas from the Southern States, and the flow continued steadily during the summer. Public attention was diverted from it, however, and as an occasion for popular excitement it gradually died out. During 1880 but little was heard of the exodus, though the migration continued, not to Kansas alone, but to the older and more thickly settled States, and in bands of fewer members, thus avoiding notice.—*International Cyclopaedia*.

LAST SALE OF SLAVES.

AS RECORDED BY THE CLERK OF THE SALE.

THE death of a gentleman in this city three weeks ago has recalled the last slave auction in the South in 1850. This gentleman was the clerk of the sale, and he wrote as a memento an elaborate and circumstantial account of the two days' proceedings, and this he did secretly, so intense was the desire of the managers to prevent any reports getting to the papers or to the North. The sale was held at the race track, near Savannah, and the slaves were the property of Pierce Butler, of Philadelphia. His family name was Mease, but inheriting a fortune in land and slaves from his grandfather, Major Pierce Butler, of South Carolina, he changed his name. He very generously shared the fortune with his brother John, who, after service in the Mexican war, died about 1850. Mr. Butler was an inveterate and most unlucky card player, and spent most of his time in Joe Hall's rooms, Eighth above Sansom, then the most fashionable and exclusive card saloon in the city. Hall was, despite his profession, much respected and liked. He died a few years ago, a poor Methodist minister, on the Eastern shore. It was in Hall's place that Mr. Butler made the losses that forced him to sell his slaves. It is said that on one occasion he held four deuces, and pro-

ceeded to bet in a fashion that made Hall remonstrate, but Butler laughed at him. With \$26,000 up the game was called, and Hall held four kings.

Butler inherited the beautiful old mansion, now the site of the Sharpless Building, Eighth and Chestnut streets, Philadelphia, and this he was forced to sell, and, in 1859, his creditors began to press for their money, and his agent, Charles Munford, conveyancer of this city, went to Georgia to arrange the sale of his slaves. It was a cheerless day in October, 1859, when there came trooping into the raceground 988 slaves, divided into groups representing families. At the head of that procession were a withered man and woman, bent almost double with toil and with them a giant, their only son, and a well-known blacksmith.

All were marched under the sheds, and at once began to gather sticks for a fire. About half of them came from the rice fields of Darien. These were pure Congo, and in many instances retained their uncouth African language. The rest were far more intelligent in their appearance, and were from St. Simon Island, a cotton plantation. Here and there, scattered among them were strange men with banjos, hired by the management to stimulate cheerfulness and gayety that was not, however, realized. The various groups sat silent and apathetic, some of the women mourning with hands resting on their knees.

The white crowd was a typical Southern one—partly slave traders, flashing in diamond shirt pins and gaudy chains—some of them Northerners. All of these were heavily armed, and made an ostentatious show of their weapons.

There were two reporters, Thompson "Doesticks," for the *New York Tribune*, and a Buckeye named Pike from the *Toledo Blade*. The *Tribune* man was in a state of pronounced furor from the first, and his report was poor enough, while Pike was persuaded to leave the grounds early, as he showed a strong disposition to proclaim his identity and fight everything in sight. There was not a single representative of the old planter families from the vicinity, as they were disgusted with the whole proceedings. It was one of their traditions that they had never sold a slave born on their plantation, except for persistent misconduct, and after the sale Butler found himself a stranger among his former associates. And now the bell in the grand stand rang and the crowd gathered around the portly Major Stone, who, in a speech fluent with adjectives, praised the

crowd, the "niggers" and our beloved Georgia, first among the States—and that was business in those halcyon days. There were 429 lots of black humanity, and prices ranged from \$200 up to \$2,000—this last for a first rate blacksmith, bought for an estate in the neighborhood. Ten years later the slave was in the legislature and the master's family lived on his bounty. The professional traders were the largest buyers, Colonel Pate, of Vicksburg, taking 220. It was announced from the first that no division of families would be permitted, and this made the sale less profitable, as many of the members were old or infirm, and to get the good ones purchasers had to take others less desirable. It took two days to make a finish, and the proceeds amounted to \$303,850. The second day brought in a wind from the sea and cold fog that swept in waves over the grounds. The slaves huddled about the fires, cooking their bacon and hoe cake, and here Mr. Butler put in an appearance. From a bag carried by a servant he gave one of his old servants \$1 in bright quarters, and of this the *Tribune* made much scornful pleasantry. After all was said in denunciation of the sale the fact remained that it was necessary on Butler's part; his creditors ordered it, and one of the most vigorous people in enforcing his claim was a Philadelphia gentleman who was a leading and oratorical abolitionist.

Out of the sale of one of the groups arose a series of tragedies that fitly illustrated the tendencies of slave trading. Most of the men in the business were fighters. They knew they were despised and avoided by gentlemen, and so exacted a certain amount of respect socially by their readiness to resent an insult. Tom Pate, a well known Vicksburg trader, bought at the sale a man, his two sisters and wife with the guarantee that they should not be separated. Disregarding this Pate sold the sisters, one to Pat Somers, a brother trader, and the other to a resident of St. Louis. What legal rights a slave had in the South were well protected. Somers was told of the guarantee and sent the girl back to Pate and demanded his money. A quarrel was the result and Somers was shot dead. Ten days later his nephew killed Pate and died from wounds received. The feud was kept up until every male bearing the name Pate was wiped out, and the war liberated the sisters who were alive in St. Louis in 1887.—*Philadelphia Press*.

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STATUS OF THE NEGRO.

HE MUST SOLVE HIS OWN PROBLEM.

BY OBADIAH ADAMS.

SENSIBLE of the fact that we are not a prophet, or even given to, occasionally, having prophetic visions, we feel safe in making the prediction that it will be many years yet before the Negro will cease harping upon what has been called his own problem. The world has formed so many bad opinions of him, and so many of his so-called white friends, those who are in a position to do him incalculable good, have failed up to date to come to his rescue and plead in his behalf, that he has decided, in order to change public sentiment, tear down the barriers which retard his progress, remove obstacles, subdue enemies, make new friends, and prove these reports false, he must, himself, pick up his gauntlet, plead his own cause and fight his own battles. Others cannot and will not do so for him, as they have as much as they can do in taking care of themselves and guarding their own interests. If this be true, and undoubtedly it is, the Negro has a job on his hands as tedious as it is important, and it will take him more than a few years to emit it satisfactorily, hence our prediction. The press is a mighty and an indispensable factor in the accomplishment of this work, so much so that without it the work cannot be perfected; thus its importance which any one can see at a glance is more than ordinary.

The Negro occupies a rather unique place in the history of the American nation; unique because of his past and present environments, which were and are dissimilar to those of any other race or nationality: and unique, more especially, because of his past and present standing—what he once was, what he now is. We all know the past; it speaks for itself. We know that for about two hundred and fifty years he was considered nothing but a beast of burden; a fit companion for the horse, mule and ox. In many instances he was not considered human, senseless, feelingless—the missing link be-

tween the chimpanzee and man, and as such he was treated. We all know of his opportunity for study and his advantages—how he was commanded, kicked about by many and made to do, under the penalty of the lash. These were hard times, severe times, perilous times—times when the soul of the Negro groaned beneath its burden of infliction; times when his heart grew faint and sick, and he was weary of his longings; times when his manhood was crushed and his eyes were closed to the true sense of his condition. But as time rolled on God raised up friends for the Negro, among whom may be mentioned: Garrison, Lincoln, Sumner, Brown and a few others, including our own late, but immortal Douglass, who obtained his freedom, to use his own words, by praying with his legs; and by their speeches—eloquent, thrilling, forcible and denunciatory—fanned a flame of fire into the hearts of the American people against the system of cruel slavery, and shook the continent as if by magic. Several years of war intervene and after the elapse, we see the platform of this great system of tyranny and oppression toppling in upon the heads of the once proud, arrogant and relentless former master.

A struggle, and slavery “yields up the ghost” and “dies amidst its worshipers,” and the Negro steps out on top. His freedom is secured and he sets to work to alleviate his condition. He comes up out of the gulf of privations and hardships “rejoicing as a strong man to run a race,” and he thus realizes the truth in the saying that “behind every dark cloud there is a silver lining.” He sets out on his journey with patience, (though some we perceive are growing weary) fortitude, and a spirit of aggressiveness to achieve success or perish in the attempt. Thirty years have wrought wonders. We have found him true to his spirit, branching out into every avocation in life, business and professional. He has demonstrated to one and all that he has ability—ability to legislate in the halls of congress, edit newspapers and books, represent our country in foreign courts, register the Federal currency and such like, as well as to clear out farm lands, drain swamps, make roads, build harbors and perform all other servile functions, as one.

Mr. Hawthorne, of Boston, has had the dare front to assert through the columns of a Northern weekly that for that, and that alone, was the Negro mentally and physically fitted.

However, without regard to what has been or may be said by race-haters, the present status of the Negro is quite different, alarmingly so, to what they or anybody else expected. No one ever dreamed

twenty-five or thirty years ago that the race would have advanced so rapidly in such a short length of time, under such adverse circumstances.

The march of the race towards the acquisition of wealth, education, and character has been so steady and fruitful, that critics, proscriptionists, and even the bitterest enemies have favorably criticised our movements, stating that if placed in a like or similar condition, no other race would have accomplished what we did.

Educationally, religiously, morally, and financially, the Negro, in the main, is a success. Houses of worship, built on modern style, some very costly and ornamental, and schools and universities, first-class in every particular, dot each smiling landscape, within which walls are taught morals and all other things necessary for race elevation.

Lynch law, as base and infamous as it was malicious in conception, has been turned loose among the race as a wolf among sheep, and many an innocent victim has been slain. It has tried its utmost to check the Negro's progress, but what did the efforts avail?

Like Luther climbing the steps in the convent, the Negro, notwithstanding the mighty gush of blood spilt from the veins of many a mangled corpse, and the ocean of tears flowing from the weeping eyes of numberless mothers, fathers, and children, has continued to clinch the steps of success as steady as he ever did, with the assurance that truth, justice and the right will ultimately triumph. Light is bursting forth in the eastern horizon, and it looks like the sun of equity.

Whether it be real or a fancy, we cannot as yet tell, but we do know, that so long as God reigns, birds sing, flowers bloom, and years roll, it will rise, and with its advent into the concave sky of duty, the mists of lynch law, caste prejudice, murder, fraud, and proscription will vanish before its effulgence, and we, the members of the Negro race, will enjoy its full, bright, and invigorating beams, whether we be at the time in America, Africa, or Mexico, as sentiment now seems terribly divided, and we cannot predict with any degree of certainty our future destiny, so far as place and permanent location are concerned.

The many different reports which we often read through the newspapers of this country, telling in piteous tones the hardships, misfortunes, and disappointments immigrants have met, and are constantly meeting with in Mexico, plainly evinces the fact that Williams'

scheme is unsafe, and that it is not the place for us. The glowing reports which are brought to us by distinguished African visitors are enough to assure us, since they are reliable, that that continent is a very rich and inviting field for all of those who love and cherish freedom, liberty and protection, while others are a little loath to accept reports, even if they do come from high sources, and having no desire to depart at any rate from their present American home, happy, jubilant, enthusiastic, sit down in the rocking-chair of contentment and chant away in joyous strains:

“ My country 'tis of thee,
Sweet land of liberty,
Of thee we sing.”

Suffice it to be said, that wherever his future home may be, the Negro is going to be a success, because in him are the elements necessary to make him successful, viz.: grit, thrift, integrity, stability, and intelligence. These are they which have made him what he is to-day, these are they which have given him success in medicine, art, and journalism, at the bar, in the pulpit, on the platform, in the schoolroom, and in every line he has pursued.

Genius has dealt kindly with the race, and given to it many great men, talented and gifted, mighty giants, who could almost rend the skies with their eloquent peals, and though the hand of fate has softly and gently, yea, tenderly, borne away quite recently, within the last few years, some of the brightest stars that ever graced either an American or English platform, in the persons of Payne, Price, Brown, Williams, Clark, Simmons, and Douglass, yet we can rejoice to know that we have quite a number of other eminent men, who are in every way worthy to prove their compeers, among whom are, Turner, Fortune, Langston, Derrick, Morris, Washington, and others.

The present status of the Negro is such as is highly commendable. Paying taxes upon three hundred million dollars worth of property throughout this country, occupying offices of high trust and honor as national gifts, educating his children, accumulating wealth, and advancing in every line of industry, the Negro has need to congratulate himself and praise his Maker for such full and free benedictions so copiously showered upon him during the past dark and stormy thirty years.—*The People's Advocate*.

BISHOP ISAAC LANE was born in Jackson, Madison county, Tenn., March 3, 1834—a slave by birth. And as all slaves were deprived of an education, but with a strong desire to learn, he secreted his books and hid himself in order that he might have some advantage of literature. He embraced religion the eleventh of September, 1854, and joined the Methodist Episcopal Church, South, October 21st, 1854, and received license to exhort in the fall of 1856, by the quarterly conference. As the law of this country would not allow a Negro licensed to preach, he preached with exhorting license until 1865, and was licensed to preach by William H. Lee. The next year was ordained deacon by Bishop Pain. The following year was ordained elder, and appointed to the Jackson District, where he served four years. In 1872 he was elected delegate to the General Conference, which met in Augusta, Ga., March 19, 1873. At this conference he was elected and ordained Bishop, and has served in the Bishopric for twenty-two years, holding from six to eight Conferences each year, a greater portion of these conferences being in the Southern States. Seeing the great need of education in his race, he and other ministers of his church decided and planned to erect an institution of learning. He being the President of the Board of Trustees, has succeeded in erecting a school (Lane College), situated on four acres of land, which is situated at Jackson, Tenn., his home. The work on the main building of this school was begun in 1893. He has raised and paid out \$9,000, and is in great need of \$6,000 for its completion, of which more than two hundred students are in attendance each term.

J. R. CLIFFORD was born at Williamsport, W. Va., September 13, 1849. Before he had reached his majority he became proficient as a penman. In 1870 he went to Wheeling, where he taught a successful writing school. He followed this avocation in 1871, 1872 and 1873 in the State of Ohio. He graduated at Stover College at Harper's Ferry in 1878. For ten consecutive years he was principal of the public school of Martinsburg.



BISHOP ISAAC LANE,
Jackson, Tenn.

SELF CULTURE.

BY S. A. WESTON, LINCOLNVILLE, S. C.

THE secret of self-culture lies in training the will to decide to the fate of an enlightened conscience. Self-culture may be divided into three parts, the physical, the moral and the intellectual. First, we may not be able to treat each of these divisions exhaustively. Second, we must not develop it exclusively; but the three must be wisely trained to make it complete. You may think this subject not worthy of referring to; but it is astonishing how much may be accomplished by the energetic and persevering, who are careful to use fragments of spare time, that the idle permit to pass by. God has garnished our minds with priceless qualities of far more value than precious diamonds, or lustered ore imprisoned in the bosom of the earth, and as we dig after wealth and precious stones let us dig after knowledge which is a power bestowed upon all who realize its value. The grand idea of self-training is to make us more useful, more studious that we may employ our opportunities to greater and grander advantages. We must learn the difference between the true and the false. We must not believe a thing because everybody says so; trace back as far as possible, find out the truth for yourself, there is no better employment for the mind; it makes it elastic and ready to render the necessary service when called upon. Set a price upon your leisure moments, remember they are sands of precious gold, and if they are properly used they will procure a stock of precious and great thoughts, thoughts that will be grand in securing you better and higher situations than you now fill.

Self-education is another subject to refer to. It is something more than mere reading for amusement, it requires a prolonged and laboring study. No one can hope to rise in life by mere reading. You must study hard if you wish to advance in the world and prepare for a higher position than the one you now fill. Diligently and earnestly you must labor or in after years how can you hope to stand

beside those who have done excellent work for their fellow beings? Be sure and imitate good examples, for soon you will take a part in the active scenes of this life, and you will either lead or be led. How sad to think of this, for I do believe that God has blessed everyone of us to do what others have done if we could only realize the meaning of self-culture.

How can the golden crop be garnered in until after the seed has been sown, nor do the stones turn up as we pass to reveal the hidden wealth beneath. How can we expect to stand still and be conquerors? We must labor if we must win. There are ages yet to live, if not here somewhere else. It may not be on this earth, but the grave is the lock which must be opened before we enjoy the treasure beyond its dark keeping, before we can go to the punishment or reward that awaits us. The impression cannot be made till after the type is set in order that the errors may be shown in the proof. Let us then look around and see the rich earth, the laughing brook that runs joyously along; see the woods; listen to the sweet songs of the birds; look on the flower that fills the earth with its sweet fragrance, then look upon the trees that plume their bright pinions in the air; stand on the seashore and observe the beautiful shells, then think, oh, think. But the young are not always ready to devote themselves to this slow, toilsome self-culture. Could they soar on the wings of lazy genius the world would be filled with great men and women; but this can never be, God donates to his favorite children, he conducts none but the studious and laboring to distinction. For instance, Lincoln, our first martyred President, in his early life of privation, his successive victories maintained disadvantages, his life is worthy of imitation. Even the late Vice President Henry Wilson in speaking of his early life said: "I was born in poverty; want sat on my table; I knew what it was to ask a mother for bread when she had none to give." We have learned that he was nurtured in adversity; had a vigorous constitution and, above all, had an inspiration. He read whatever book came to his hand. The first month after he was twenty-one years of age he spent in cutting logs, working at the rate of fifteen hours a day and receiving for the work the munificent sum of \$6. Speaking of this event, he says: "Three dollars looked as large to me as the moon to-night." The after events of his history are written on the hearts of his countrymen. He never received elevation, dollars nor place that were not the result of his honest exertions; therefore, his life was made up of

great and noble qualities, and should be an encouragement to every young man and woman.

I have only presented these names as illustrations of self-training, as we all know, their histories are in every library and almost every household. Their years were full of struggles and trials, such as few of us have ever realized. Let us then, as men and women, imitate these bright examples. To-day there are a great many men and women that are deficient along the line of a good education but have excellent minds, and because they are not graduates are kept back, and labor under great disadvantages; but I would urge upon all and present this important subject, Self-education.

The deficiencies of early years need not keep you back, press to the front with untiring zeal, there is no such word as fail, and I will assure you an elevation in the world. The great thoughts of great men are precious at nominal prices—public lectures are abundant, attend the best of them, treasure up the richest ideas and, above all, learn to reflect more than you read. Reading is to the mind what eating is to the body. So to eat without giving nature time to assimilate is to rob her, first of health, then life; so to read without reflecting is to cram the intellect and paralyze the mind. In all cases, dear friends, reflect more than you read in order to present what you read to your hearers. In reading of Benjamin Franklin's life we learn that he was never taught by a teacher nor even guided by them. For like many of us he did not have these high advantages, but his education progressed under the supervision of his own mind. He had to correct his own errors, and you, dear friends, can do the same with the few opportunities, and you may become as eminent and useful a man as Benjamin Franklin.—*Charleston Enquirer*.

“LACKS RACE PRIDE.”

REV. A. F. BEARD, D.D., one of the corresponding secretaries of the American Missionary Association relates an incident in the April *Missionary*, that is interesting, and should be instructive to every son and daughter of the Afro-American race. In the very heart of the black belt of Mississippi, is located the great Tugaloo University. It was while visiting this school that the following inci

dent occurred. Dr. Beard says, "A discussion of the topic 'How can We Improve Our Homes?' called from one of the students these words:"

"I find the Negro lacks race pride. He despises his own makeup. Who of you ever heard any Negro say that he thought the general characteristics of his race were as becoming as those of other races? Nor or they. The Anglo-Saxon is proud of his race characteristics. The Indian is, also, but the Negro despises himself, and would be anything else than what God has made him. But how can we escape hell if we hate ourselves because we are Negroes, when this is the divine wisdom of a just God? We may talk about improving our homes by getting an education as much as we please, but we will never be anything until we have race pride, and try to carry out the great plan of God who made us and knew what is best for us. Let us be genuine Negroes, pure and good, and not desire a drop of other blood in our veins."

SEVENTEEN REASONS.

ASSIGNED BY SEVENTEEN INTELLIGENT COLORED MEN WHY THE
NEGRO SHOULD BE PROUD OF HIS RACE.

1. DEAR SIR: You ask me to assign a reason why the Negro should be "proud of his race." I say, "*Because of its antiquity.*" A careful investigation shows that the early history of all races had its origin in the "one blood of all nations of men" who dwell upon the face of the earth.

2. "*Because of their kind disposition.* He is ready at all times, and under almost all circumstances, to assist a fellow man in distress regardless of the color of his skin."

3. I answer, "*Because of their cheerfulness.* Even our white friends admit that we have the happiest and most cheerful disposition of any race of people on earth."

4. "I think every Afro-American should be *proud of his race*, because 'it has builded better than we knew.'"

5. "Why should I be proud of my race?" "Because of the literary achievements of our leading men and women. Some of them have climbed to dizzy heights, and are still climbing."

6. "I think I can answer your question by saying, 'We should be

proud of our race because it is making such progress from a moral standpoint."

7. "You ask me to assign a reason why the *Negro should be proud of his race*. I am sorry you want but one reason. I would like to give a dozen or more, but since I am limited to one, I answer, *Because of its ability to write its own history.*"

8. "*Because of its intelligence.* When the Negro has had the same advantages, he has been able to measure swords with his Caucasian brother on every contested field."

9. "Because we are a race of *musicians*. No one will deny that the Negro stands first when it comes to natural *instrumental or vocal music*."

10. "We should be *proud of our race* because of its *giant master-spirits* who are able to grapple with the political and religious problems of the nineteenth century."

11. "I am proud of the Afro-American because I believe that God intended that the 'Dark Continent' should be brought to the light of the gospel of Jesus Christ through his instrumentality."

12. "Possibly we can assign no better reason to your question, '*Why should the Negro be proud of his race?*' than the fact that God has delivered it from the bondage of slavery."

13. "I am proud of my race because God made us, and I think for this reason we should have more *race pride.*"

14. "I am asked why I should be *proud of the Negro race*. My reply is, Because it is willing to *let bygones be bygones* and do all it can toward the elevation of its *once* down-trodden and degraded people."

15. "The Negro should be proud of his race because of its *progress*. The past thirty years have demonstrated to the world that our race has accumulated more property than any other under similar circumstances. We now pay taxes on \$300,000,000 worth of property."

16. "You ask me why I should be proud of our race? In the language of our late Douglass, I answer, 'Not because of the height to which we have attained, but from the depth from which we have come.'"

17. "The question you ask is easily answered. I am proud of the Negro race; but you ask for a reason. I think my best reason is because it has been found worthy of such noble friends among the *white race* as yourself. The Lord bless you in your work. The race will owe you a debt of gratitude forever."

SLAVERY IN THE NORTH.

THE first State to abolish slavery within her borders was Vermont, which adopted a plan for general emancipation in 1777, before she had joined the Union, and in 1800 slavery in that State had entirely ceased. The new Massachusetts Constitution, adopted in 1780, contained a clause declaring that "all men are born free and equal, and have certain natural, essential and inalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties," which had the effect of freeing all the slaves, a very small number, then held within the borders of that State. In 1780 there were 4,000 slaves in Pennsylvania, and in that year their gradual emancipation was provided for by legislative enactment. Sixty-four of these were still living in bondage, however, in 1840. Rhode Island and Connecticut followed the example of Pennsylvania, and the former had but five slaves left in 1840, and the later seventeen. New York passed a gradual emancipation act in 1799, at which time she had upward of 20,000 slaves, and slavery was totally abolished in the State from July 4, 1827. In 1850 there were still 236 persons living in bondage in New Jersey, although the State had adopted the gradual emancipation plan in 1804. The census of 1810 showed that there were no slaves held in Massachusetts, New Hampshire or Vermont, New Hampshire having emancipated the few slaves held in the State between 1800 and 1810. In Pennsylvania, New York and New Jersey, large numbers of slaves who could not be held in those States were nefariously sold to Southern slave-dealers by unprincipled owners, notwithstanding the fact that each State had adopted, at the time of emancipation, the most stringent laws regarding the exportation of slaves. By the census of 1860 it was shown that slavery was entirely abolished North of Mason and Dixon's line.—*Fugitive Facts*.



FREEDMAN'S BANK.

WE take the following article from *Fugitive Facts* by Robert Thorne: "This institution, he says, was established in March, 1865, as a charitable enterprise, to encourage frugality and thrift among the newly liberated slaves. The institution was started at first in Washington, but afterward branch banks to the number of thirty-four were located in different parts of the Union. The bank was not intended to be a money-making concern, either for bankers or for depositors, but as a place of deposit for the savings of Negroes, which savings were to be invested in the stocks, bonds, treasury notes and other securities of the United States. During the existence of the bank, nine years, it handled no less than \$56,000,000 of deposits; the Negroes being led to believe that the safety of the institution was guaranteed by the Government, which was untrue. The institution was managed by a number of trustees of unsavory financial reputation, and as a consequence, at the expiration of nine years it suspended payment. At the investigation which was made by a committee appointed by Congress a most scandalous condition of affairs was discovered. The regulations of the charter had been completely ignored, and the funds had been dissipated by loans made upon inadequate securities. By law the investments of the bank were confined to Government securities alone. Unimproved real-estate, unsalable stocks and personal notes were among the assets of the bank. Deficits and embezzlements at the branch banks also produced many losses. The unsecured debts owed to the depositors amounted to \$2,900,000, and the assets yielded about \$1,700,000. For some years three bank commissioners were employed, at a salary of \$3,000 each, to wind up the affairs of the institution. After \$475,000 had been expended in this "winding-up" process the affairs of the bank were all turned over to the Comptroller of the Currency. Dividends have been paid at various times; but many small depositors, through ignorance and despair, forfeited their dividends by not calling for them. In all, 77,000 dividends, amounting to \$112,000, were thus forfeited."

THE WHITE MAN AND THE COLORED MAN AS CHRISTIAN CITIZENS.

BY REV. WILLIAM D. JOHNSON, D.D.

[Being the address delivered by him as fraternal delegate from the African M. E. Church to the General Conference of the M. E. Church, South, Atlanta, May 22, 1878.]

Mr. Chairman, Bishops and Brethren in Christ:

LET me here state a circumstance which has just now occurred. When in the vestry there we were consulting your committee, among whom is your illustrious Christian Governor, the Hon. A. H. Colquitt (applause), feeling an unusual thirst, and expecting in a few moments to appear before you, thoughtlessly I asked him if there was water to drink. He, looking about the room, answered, "There is none; I will get you some." I insisted not; but presently it was brought by a brother minister, and handed me by the Governor. I said, "Governor you must allow me to deny myself this distinguished favor, as it recalls so vividly the episode of the Warrior King of Israel, when with parched lips he cried from the rocky cave of Adullam, "Oh, that one would give me drink of water of the well of Bethlehem that is at the gate!" And when three of his valiant captains broke through the host of the enemy and returned to him with the water, for which his soul was longing, regarding it as the water of life, he would not drink it, but poured it out to the Lord." (Applause.) "So may this transcendent emblem of purity and love, from the hand of your most honored co-laborer and friend of the human race, ever remain as a memorial unto the Lord of the friendship existing between the Methodist Episcopal Church, South, and the African Methodist Episcopal Church, upon this first exchange of formal fraternal greeting." (Applause.)

It was not with great reluctance that I was hurried away from the quiet of my pastoral work to a position of the highest eminence, in appearing before you as a fraternal messenger of the African M. E. Church, as you are doubtless aware that certain others had been ex-

pected to do this distinguished service; and since we are here, it strikes me that silence to the next Quadrennial would be for us the most becoming introduction to your graces. But since the world is waiting for some indication of the real animus of the two races brought, for once, face to face in authoritative assembly, let me speak, and God grant me words befitting the occasion.

And, Mr. Chairman, your General Conference being made up, as it is, of the best intellects and purest hearts of the land, and seeing we come as the fraternal messengers of a peculiar people, who sustain also peculiar circumstances, and at a peculiar time, I can very readily conceive that you are making all allowance for informalities and saying, just state your observations as best you may.

First of all then, in the name of our six bishops, eight thousand itinerant and local preachers, our members and congregations aggregating nearly half a million souls, and above all in the name of Jesus Christ our Lord, we greet you. We rejoice at your triumph and are anxious to assure you our hearty good will. (Applause.)

I trust I shall here be pardoned for obtruding what might in some way contribute to more solid judgments upon whatever may be advanced by your humble speaker to-day. Born upon your strong border State of Maryland, my father a slave and his own father a planter of the royal type, my mother a free woman descended from the African kings, educated in Pennsylvania through the patronage of that great and good man, so justly esteemed in this State, the Hon. Wm. E. Dodge, (applause) and from the further fact that I was raised in our Sabbath schools, graduated as a steward, class leader, exhorter, local preacher, deacon and elder, being for the last ten years a preacher in Florida and Georgia, and a member of our last General Conference, in view of all this I shall no doubt obtain, if not the approbation of many, at least the credit of knowing whereof I affirm.

There was once a question as to the maternal relationship of a certain child, and when the question could not be settled by the parties more immediately interested, it was decided at a stroke, by the wisest of all judges, when he said, "Divide the living child." The precarious condition of the living child bears a strong analogy to the history we might repeat in the hearing of our mother to-day. At least, you were our mother when we left the grand old mansion of American Methodism many years ago.

We have never forgotten those tender years, nor the deep concern

of our mother. But we return to-day with our sheaves of rejoicing, to tell only to confiding ears our deep regard for you, and to state some little part of our experience.

Bishops and brethren: The African people of the United States, long silent themselves, being confounded, like Job and his friends, by the deep suffering and untowardness of our situation, presenting, as we have done and do to-day, the great human problem of the nineteenth century, often misjudged by our foes and misrepresented by those unauthorized to speak, or unacquainted with our heart and true condition, and, as for the first time, we have the high privilege of your venerable presence and patient hearing, let it be declared we have come of age to-day, and can speak for ourselves. (Great applause.)

Then, in the name of the African M. E. Church, and I declare the true sentiments of thousands, I say, that for your church and your race we cherish the kindest feelings that ever found a lodgment in the human breast. (Applause.) Of this you need not be told. Let speak your former missionaries among us, who now hold seats upon this floor, and whose hearts have so often burned within them as they have seen the world sown by them in such humble soil burst forth into abundant prosperity. Ask the hundred thousand of your laymen who still survive the dead, how we conducted ourselves as tillers of the soil, as servants about the dwelling, and as common worshipers in the temple of God! Ask your battle-scarred veterans who left their all to the mercy of relentless circumstances, and went, in answer to the clarion call of the trumpet to the gigantic and unnatural strife of the Second Revolution! Ask them, who looked at their interests at home; (great cheering) who raised their earth-works upon the field; who buried the young hero so far away from his home, or returned his ashes to the stricken hearts which hung breathless upon the hour! Who protected their wives and little ones from the ravages of wild beasts, and the worse ravages of famine? And the answer is returned from a million heaving bosoms, as a monument of everlasting remembrance to the benevolence of the colored race in America. (Immense applause.) And these are they who greet you to-day, through their chief organization, the African Methodist Episcopal Church in the United States of America. (Loud and continued applause.)

And now, though the yoke which bound the master and the slave together in such close and mutual responsibility, has been shivered

by the rude shock of war, we find ourselves still standing by your side as natural allies against an unfriendly world. (Applause.)

Mr. Chairman: It was as one of the nations included in our Lord's inheritance, that we were sent to you over two hundred years ago for instruction in the government of the Prince of Peace (applause) that the little leaven might be hidden within the true and trusty hearts of the chosen representatives of a mighty race; and right well have you performed your duty. And if you did scold a little sometimes—(applause)—it was as a teacher and a friend. It was through you we learned of Christ, and to-day graduated from the highest department of the common Methodism, instructed in the arts, the sciences, the literature, the religion, and the morality of this age of light, we only await the command of the Chief Shepherd and Bishop of Souls. We know his voice; and as we have well learned the much coveted lesson of obedience, we shall be found moving as his good providence may direct. Whether it be that we shall stand with you under the banner of the *E Pluribus Unum* in this land, and hold up the standard of Jesus to the on-coming millions who seek the fire of our religious liberty, or whether in whole or in part, as a people, we shall away to our fathers and our father-land, God knoweth. So far, we are at sea, sailing under sealed orders; and the only instruction we now have is: "Do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10. (Applause.)

Mr. Chairman: We must be pardoned if we sometimes show a decided wish for development (laughter), since progress is a law of life; and as illustration of the inherent principle, we are told that in the ice-bound belts of Siberia, where the entire summer consists of but a few days, the vegetation may almost be detected in the act of growing. (Applause.)

We must understand that the different nations make up the household of our Father in Heaven just as different children make up the household of the natural parent. Thus the elder are set to instruct the younger until the good Father sets off these also in a separate house. Hence we conceive it now to be our duty to gather all the scattered bands of the colored Methodist family into one household for better protection and instruction till in his wisdom Jesus shall otherwise indicate. (Applause.)

Mr. Chairman: We can never forget the magnanimity of your organization to us in the dark days succeeding the close of the war;

how your ministers recognized our divine commission, in many cases turning over to us the property as well as the people, with their prayers and benediction. (Applause.)

We remember also how helpful have been the kind words you have spoken to us both in our pastorates and annual sessions. How also you have so cordially thrown open the doors of your metropolitan churches to our bishops and preachers, thus declaring in the midst of doubts and fears, no whit behind the chiefest, that character and ability, and not the mere accidents of color and clime, entitle mankind to respect. And to-day you have set the seal upon it.

And, although your labor of love has added greatly to our instrumentality as an organization, although our vast numbers may surpass even the figures before indicated, with four million dollars of property, the wolf never cares how many the sheep may be; besides when we look out on the fields already white into harvest, how many are there yet to be brought to the Master! And, while we have six eminently holy men who abound in labors by night and by day; while we count in the ranks of our ministers D.D.'s and LL.D.'s, (laughter) with young men who are heroically struggling after knowledge, we point to our Book Concern (laughter) about at par with others on the score of difficulties (great laughter), to our ably-edited weekly newspaper, to our effective University and lesser schools either carried forward or projected; and last, but not least, we point to our regularly educated young missionary, with his brave young wife, battling against the most fearful odds in the war-stricken island of Hayti, sustained by the noble women of our church (applause), and to one other of our missions on the Bahama Islands.

Now, Mr. Chairman, after all this, it must be apparent to you that in comparison with the work to be done—crippled and ostracised as we have been, yet persisting like a “root out of the dry ground”—I say, you must perceive that our strength is simply insignificant.

Then, brethren in Christ, to-day, in the name of the African M. E. Church I appeal to you! You know our condition as well, if not better, than we can tell you; for I contend that I venture nothing in saying that the white and black men of the South are better acquainted with each other than any other two distinct races or portions of races upon the face of the globe (applause); and it is only by the dust raised in the great upheaval that has caused a change of position, that “blindness in part happened” to us both. (Applause.) But, thank God, it has almost subsided, with the best consequences

to us all. Your eyes open much faster than ours (laughter); but I assure you that many thousand "blind will receive their sight" by your proceedings to-day. (Applause.)

Mr. Chairman: I ask, How can the unenlightened perceive the viciousness of vice? How can they guard against the plausible delusions of popery, whose keen artillery is turned upon us to-day? (Applause.) How stand against the sweeping deluge of intemperance that is rolling down upon us like a fiery flood? Echo repeat it, How? General Conference, in all this you can assist us. Yea, more, you can tell the unbelievers among your own people, if any there be, that the African M. E. Church and the race of its members are your friends, and not your foes. (Applause.) You can pour oil upon the troubled waters of ignorance and strife among our people. You can protect them in all these high privileges you have so generously accorded them. Above and beyond all, you can educate them. Ignorant, they love you; but educated, they will love you more. (Great applause.)

This General Conference can form a grand galaxy of States around the great Empire State of Georgia, that has done so nobly for the education of her colored citizens, so that they will even vie with her in lighting the undying flame of intelligence that shall illuminate continents and worlds when it shall burst forth in its glory upon the Christian firmament. Then I ask you, brethren, beloved in Christ, will you not do it? (Applause.)

One other request, and I ask no more; and let it be written upon the eternal rock. Mr. Chairman and brethren, will you not see to it that the great honor you have to-day bestowed upon the last inheritors of heaven—for all nations shall be there—in admitting us into one of the highest ecclesiastical courts of the world, shall forever stand as the criterion for all lesser and inferior places where we ought to be?

Mr. Chairman: We declare our heart to you, as a body we desire to reverse the principle of the Arab of the Desert whose "hand is against every man and every man's hand against him," and stretching out our hands first to you and then to the human family, we desire to join our voice with the united declaration of Methodism, everywhere breaking out like the sound of many waters, in the immortal words of the First Founder, our common Wesley, when he said, "I have a league offensive and defensive with every soldier of Christ." (Applause.)

It has ever been a fact that great men were born out of the demands of the times in which they lived. We have ever affirmed, and I believe it to-day, that if the colored people of this country are ever elevated, and that they must be, it could only be done through their own personal efforts, sanctioned and encouraged by the white people of the land, and I believe, further, Mr. Chairman, that the strong advocate of African-American Methodism and the African race, the "arms of whose hands shall be made strong by the hands of the mighty God of Jacob," that advocate, I believe, is yet to arise out of the assembly of massive intellects and fearless moral heroes who follow the lead of the conscientious Christian men of your honorable body—men who have ever been ready to peril their lives and their all for the right, as they have understood it to be the right. (Great applause.) God speed the day of his coming. Let him arise. (Renewed applause.) Let his voice be heard for the poor and the oppressed! God give his speech the wings of the lightning and the power of the earthquake to proclaim "peace on earth and good will to men." (Applause.)

Now, Mr. Chairman, I must have done, ("Go on.") But let me assure you that the religious truth which was planted by your missionaries among us in the days long ago, has ever been guarded with all the vigilance of the sacred fire. The same "hymns and spiritual songs," which stirred the depths of those days, are still to be heard in all our sanctuaries. And there are those among us who still speak with the most affectionate regard of those holy and devoted ministers, Bishops Capers and Wightman, the Rev. Drs. Pierce and Evans, Godfrey, J. W. Burke, and a host of others of their former pastors and guides. (Applause.)

God bless the church and the General Conference, and increase it more abundantly! (Amens.) And if there is ever to be an organic unification of all the Methodist bodies, you may depend upon it, we shall not be found wanting (laughter and applause), even if we are to be the foot of the grand autonomy, since to some of us the foot is the principal feature of beauty (great laughter), and is sometimes suggestive of the highest use, yea, even double honor, especially where the exercise of great strength or rapid locomotion is required. (Renewed laughter.) Already by its aid, being "shod with the preparation of the Gospel of peace," we are brought up through great tribulation to sit with you in one of the "heavenly places in Christ Jesus." (Applause.)

Here, time depends upon a fleeting breath! We must pass but too soon from our victories upon the Asiatic plains and the halls of the Montezumas. We can give but a glance to the contending hosts upon the far away isles of the sea, and the cloven tongues of fire sitting in grandeur upon the Eternal City. Worlds of light sweep the path of vision; and there, your sainted Bishop Marvin flashes around the earth, as a golden band of fire; and in an instant, as it were, he departs; he is "not, for God took him." But, hark! A voice divides the flame. It is "My father, my father, the chariot of Israel and the horsemen thereof!" It is answered by the prophetic response, rolling upward from the near future: "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion!"

God speed the day! Amen. (Applause.)

THE LOW PERCENTAGE OF MORTGAGED PROPERTY IN THE SOUTH AND ITS RELATION TO THE NEGRO POPULATION.

ONE of the notable showings of the last census is the low percentage of mortgaged property in the South. In Georgia this percentage is 3.18; in Tennessee, 3.87; in Florida, 3.63; in Alabama, 3.98, and in Louisiana, 3.94.* The census of 1890 also gives another evidence, that is more direct, of the improved condition of the Negroes in the South. In 1890 there were 12,690,152 homes and farms in the United States, and of this number 1,186,174 are occupied by pure blacks and 224,595 by mulattoes. Of the Negroes, 207,616 own their own homes or farms, and 978,558 rent them. Of the mulattoes, 56,662 own, and 167,923 rent. The percentage of mortgaged property owned by Negroes is only 10.71, while the percentage of mortgaged property for the whole country is 38.97. Of the property held by Negroes, 88.58 per cent is owned without incumbrance. In the North Atlantic States there are 5,808 homes and farms owned by Negroes free from mortgage, and 3,921 that are mortgaged; in the North Central States there are 20,060 homes and farms owned by Negroes free from incumbrance, and 9,691 that are mortgaged; in

the South Central States there are 100,591 homes and farms owned by Negroes free from incumbrances, and 7,608 that are mortgaged; in the Western States there are 1,204 farms and homes owned free by Negroes, and 289 that are mortgaged. In the whole country there are 234,747 homes and farms owned by Negroes free from all incumbrance, and 29,541 that are mortgaged. In the South the percentage of home owners is larger than in the North, and the proportion of these owners on farms of their own is larger than that of those who have homes in cities and villages. With the white race the condition is just opposite, the larger percentage of owners having homes in cities and villages rather than farms.—*Chicago Inter Ocean*.

“AFRO-AMERICAN VS. NEGRO.”

BY REV. J. C. EMBRY, D.D., PHILADELPHIA, PA.

WE prefer this title to all others for the reason that it is euphonious, beautiful, true. It is a correct as well as euphonious description of the class of men to whom it should be applied. We believe that the scholarly descendants of our African forefathers should neither adopt nor recognize the intended stigma which European and American slave holders invented for us. We have the highest and most affectionate regard for “the brother in black” as we ought to have for all the children of our Father’s household. The boy in black is as sure to be heard from in the years just before us as the government of God is sure and just. But the point we make is that the title “Negro” is too narrow and exclusive to comprehend the race. It is certain that all Africans are not Negroes, nor are all who are Negroes Africans. But why should the race name of the millions in Africa, and the millions of African descent in America, be derived from *color only*? No such rule is applied to any other of the great races of men. The Caucasian, the Indian, the Mongolian, the Arabian tell us only of the people’s origin to which these names apply. We hold that if geographical divisions are sufficient to give title and description to all others, it ought to be sufficient for us. This title “Negro” is an intruder—an outlaw in our literature—it is not the language of science, nor the voice of religion

and fraternity. No scholar among us, and especially no Christian scholar, ought to tolerate it, in book, pamphlet or paper. It deserves banishment from our literature. Standing here to-day, we denounce it in the name of Christian scholarship as a device of our enemies, designed to make us contemptible in the eyes of the world. To our cultured fellow citizen, the Hon. John M. Langston, is due the honor of giving us the title most nearly correct. He was the first, so we are informed, to speak and write of the "colored American," with reference to the people of African descent. But there, as in the other case, objection lies against a color title for the race. It is comprehensive enough, to be sure. For as distinguishing its subjects from the people called white, it embraces all blacks, all Indians, Mongolians, Mexicans, Malayans and all others who may choose to come among us. Hence the adjective epithet is too large, and we must reject it. To Mrs. M. I. Lee, an honored foster-child of Wilberforce University, we owe the honor of introducing into our literature the only accurate, beautiful and classic title ever applied to our race. In a thoughtful, rippling poem, first delivered on these grounds and afterward published in the *A. M. E. Church Review*, she gave us the title, "Af-Merican," by contraction from Afer, Afra, Afrum, the pure classic phrase of Horace and Ovid. We say let this just name stand. Tested by any rule, historic, literary or scientific it is gold, containing as it does, all the elements of color, weight and ring. In correcting proof, when you have written and come to this honored title, say to your printer "*stet!*" and if any man ask you why so, tell him she (Africa) is the land of our origin; and since she is, by the facts of history and archaeology, mother of the oldest civilization, the oldest science, the oldest art, she is by eminent fitness placed first in the compound title, "Afro-American." Let it stand!



WADE HAMPTON DEFENDING THE NEGRO.

TIME brings about many changes. Some of them are very strange indeed. At the breaking out of the late Civil War, so it is said, Gen. Wade Hampton, of South Carolina, was the largest slaveholder in the South, and he was also the last man to acknowledge the changed condition of things under the Constitution of the United States. While addressing a Democratic meeting from the court house steps at Staunton, Va., in 1880 he said: "We are fighting to-day for the principles for which Lee and Jackson fought." But those principles did not prevail, as the good people of this country would not have them, and to-day no man better understands that fact than does Gen. Wade Hampton for he has been educated. He has been forced to make common cause with the colored voters of his State, because the machinery which Gen. Hampton's party built up for the suppression of Negro votes has been turned against the General and his friends, and he finds it as a "two-edged sword, cutting between the bone and the marrow."

General Hampton comes to the rescue of the Negro. He speaks for him, and in so doing he tells a truth which the American people ought to thoroughly understand and appreciate, and that is that the Negro is the conservative element in American politics, and that no harm will ever come to the Government by allowing him to vote just as he has a mind to. Gen. Wade Hampton said so much in a public utterance only last week. This is the test of the man who has known the Negro in every capacity, and is competent to speak concerning him.

General Wade Hampton upholds the Goff decision, and in so doing sustains the Federal Constitution, and ex-Senator M. C. Butler follows suit. We are glad of the attitude they have assumed, and we hope that they will throw the prestige of their names, and the weight of their powerful influence on the side of a full vote and a fair count, and thereby make it possible for every man who is entitled to vote to have an opportunity to cast that vote as he sees fit, and have it counted as cast.—*Colored American*.

OUR FALLEN HEROES.

DELIVERED BY REV. G. V. CLARK, BEFORE THE WHITTIER ASSOCIATION, OF MEMPHIS, TENNESSEE.

INTRODUCTION.

MEMBERS of the Whittier Association, ladies and gentlemen: To me the name of your organization is one most fitting and proper. In adopting it you have done yourselves and the race great credit. One needs only to read the poems written by John Greenleaf Whittier to see the wisdom of your association in taking the name it now bears so proudly, and holds up to the world with such becoming grace and dignity. If you wish to know how he hated oppression, and desired with a longing heart to see slavery abolished in this and all other lands, just read the following poems: "Toussaint L'Ouverture," "The Slave Ships," "The Yankee Girls," "Song of the Free," "The Hunters of Men," "Clerical Oppressors," "The Christian Slave," "A Sabbath Scene" and many others equally brave and orthodox.

Gentlemen of the Association, prosperity and long life be to you in your laudable endeavor. I am asked to address you on "Our Fallen Heroes." That the Negro race is of greatest antiquity; a hardy people; endowed with some enviable qualities; has and is struggling under almost insuperable obstacles and burdens; has always been loyal to the old flag which now floats over a free united people; shown himself worthy and competent to a commendable degree; that he has contributed and does by his own strong, right arm add to the material development of his country; and as a soldier, he has, in every struggle of his country for liberty marched to battle, laid bare his noble breast, fought like the bravest and died by the thousands that he might attest his devotion to the cause he loved; yea, that a braver, more docile, more reliable, self-sacrificing soldier never donned uniform or bore arms more creditably against his country's foe, no student or history will question or deny. With this declaration let us proceed to notice historical facts. Hear them!

Historians tell us that the Negro, even when a slave, has shown a greater willingness to lay himself upon the altar of his country than the white man North or South has been willing to allow him to do. But a wise, over-ruling Providence has invariably opened the way, and in he has gone to do all he could to help save the government against her foes. Hence, we see him in the war for American Independence against British injustice, the War of 1812, and that of the late rebellion against the Federal Government.

THE NEGRO IN THE REVOLUTIONARY WAR.

And here, before the war was on we find a Negro, in the person of Crispus Attucks, in the streets of Boston, endeavoring to repel the advance of the British troops on their march through the city. The feeling against these soldiers, on the part of the citizens was intense. Urged on by the popular indignation, Crispus Attucks, the leader, advanced upon them with his motley crew using as weapons, stones, clubs and their clenched fists, crying: "The way to get rid of these soldiers is to attack the main guard; strike at the root; *this is the nest.*" The order was given and the attack was made. The British fired upon them and Crispus Attucks fell dead. This brave Negro leader was the first to shed blood, and that his own, for American independence. He with the three white heroes who died on the same spot were buried in the same grave. Of them the poet says:

Long as in freedom's cause the wise contend,
Dear to your country shall your fame extend;
While to the world the lettered stone shall tell
Where Caldwell, Attucks, Gray and Manerick fell.

The scene of this sacrifice was under the shadow of Fanueil Hall, known as the Cradle of Liberty, and within whose sacred precincts the body of our hero was laid in state till the day of burial. American discontent with British taxation without representation increased until the Revolutionary War broke out in all its fury. Here again the black hero claims first honor. There is a historical spot in Charlestown, Mass., marked by that old Revolutionary monument, Bunker Hill. It was here on the 17th day of June, 1775, that the troops of King George pitched battle against the hardy sons of irrepressible America. The gallant British Maj. Pitcairn ordered the charge, saying, "The day is ours." His commanding presence and courage so alarmed the Americans that none seemed to know what must be done. Then it was that the intrepid Negro soldier, Peter

Salem, advancing to the front, leveling his gun at the King's officer, sent a ball through his body and killed him. This shot won the day for American freedom from the British yoke. So long, therefore, as Bunker Hill monument shall be remembered, so long let the memory of the black hero of that day hold a green spot in our minds—erect an imperishable monument to his praise and honor. Right here notice that the Negro shed his own blood first and was first too to spill the blood of the enemy to give America the boon she then sought and gained. Another Negro who comes in here to get honorable mention was Salem Poor. He was a man of dignified bearing, fearless as a soldier and trusted as a comrade. Fifteen white men of eminence, who had full knowledge of him (I quote only a small part of their high praise of him—note their language) said :

To set forth the particulars of his conduct would be tedious; we only beg leave to say, in the person of this said Negro, centers a brave, gallant soldier. The reward due to so great and distinguished a character, we submit to the Congress.

We are told of another daring, successful feat of a Negro soldier in Newport, R. I. Lieutenant Col. Barton laid the plan for the capture of the British Maj. General Prescott. The Negro soldier was named Prince. Barton and Prince were close together. The guard was misled by them. The house was reached. Prince, by well-directed rams with his hard head, gained entrance to the mansion. Once inside he forced open Gen. Prescott's bed-room door, with butts of the head, and captured his man before he could recover from his surprise. This was a double military stroke as an important prisoner was made and an American general was set free, in the person of Maj. General Lee. In recognition of the valuable services of the Rhode Island Negro troops in this war, let us listen a moment to the words of Rev. De Harris, himself a white soldier and an anti-slavery man. He said :

Yes, a regiment of Negroes, fighting for our liberty and independence—not a white man among them, but their officers, stationed in this same and responsible position. Had they been unfaithful, or given way before the enemy all would have been lost. Three times in succession were they attacked, with most desperate valor and fury, by well disciplined and veteran troops, and three times did they successfully repel the assault, and thus preserved our army from capture. They fought through the war. They were brave, hardy troops. They helped to gain our liberty and independence.

Let it be remembered by all, that by far the greater part of the Negroes who fought so nobly in the war for independence, were at the outbreak of the same, slaves. They were promised their freedom as a reward for their services. This was not adhered to after

the war closed and independence was secured. This is to be remembered among the many other wrongs done the poor Negro by his white superiors. With a full knowledge of these injustices, the Negro is willing still to endure it, hoping for a better day, and he is still at the beck and call of his country when it needs his service. Re-enslavement was not all that the ex-revolutionary Negro veterans were compelled to endure at the hands of white men. Let us notice one instance. In a battle in charge of Gen. Stump, the Americans were badly repulsed. In a critical moment, Jeffry, who was only a common Negro soldier, rushed forward and mounted a horse, took the command and gained the day for the Americans. As a reward for this successful bravery, he was titled Major Jeffry. Long after the war he was respected by all classes. See this aged hero, with the weight of seventy odd years upon him, ripe for the grave, and looking for the Master's summons to his well-deserved reward. On the verge of the grave he had heaped upon him an indignity from a white ruffian, which he resented in self defense. For this, he received on his naked person thirty-nine lashes. Humiliated by such disgrace and injustice, his proud heart broke, and he sank to rise no more. The valuable services rendered by Negro troops was finally recognized by the whole country. They were not generally wanted for soldiers until the masters found they could be saved themselves from service by substituting the slaves in their stead, and, too, when white men shirked the duty of defending their country from the foreign foe.

As to the number engaged in this war I know not, but judging from the loss Virginia is said to have sustained, there must have been at least 50,000 Negroes who fought to gain American Independence. In battle, they were the acknowledged equals of the white soldiery. Let the Negroes feel the force of the lines which go thus:

"Our country 'tis of thee,
Sweet land of liberty,"

and take courage. Let the Negro youth learn, with pride, what the black American heroes did in Revolutionary times, to give to the world the grandest republic ever known.

Then following down the line of the history of our country, we come to the war known as the War of 1812. This war was waged against the British as a protest against the insults which that government perpetrated upon our nation's navy. The strife culminated

in the battle of New Orleans. That city, which is the queen city of the Gulf, was threatened by the invasion of the royal troops. This caused great alarm among the Americans. The hearts of the people beat heavy with fear. Gen. Jackson, who was in command of our interests at that place, called for volunteers. The black sons of the republic, rejoicing in the opportunity given them to serve their country, flew to arms at once. Five hundred of them placed themselves at the command of Gen. Jackson. These were the more acceptable, because the *whites* were divided on the issues of the war. The hour of conflict came on. Every man, black and white, was a general in himself, and an inveterate foe. The enemy advanced, the order to fire was given and executed with precision and deadly effect. When the smoke of battle was cleared away, the British were gone, leaving their dead and wounded on the battlefield, dyed in their own blood. The day was the Americans, with *equal* honors to the *black* and white heroes. Thus we see freedom's cause defended again by the noble *black* braves.

Note the words of Hon. Robt. C. Winthrop, in Congress, in 1850. He said:

“But, however it may have been in the Northern States, I can tell the Senator what happened in the Southern States at this period. I believe that I shall be borne out in saying that no regiments did better service at New Orleans than did the black regiments, which were organized under Gen. Jackson himself, after a most glorious appeal to the patriotism and honor of the people of color of that region; and which, after they came out of the war, received the thanks of Gen. Jackson, in a proclamation which has been thought worthy of being inscribed on the pages of history.”

All of this and more also, is to be said of their valor in *naval battles*.

We now come, with pride, to the late war of the Rebellion. Let us tell what part the *Negro* took in that strife as concisely as our time will allow. First, be it remembered, that as in the Revolutionary War, the Negro, in the beginning, was not wanted to do battle for the Union. Soon, however, his perfect fitness, valor, heroism, and patriotism won for him due recognition at the hands of Banks, Thomas, Sherman, Sheridan, Grant, President A. Lincoln and the liberty-loving people of the country from Maine, the pine tree State on the East, to California, the golden shores on the West. Tell it to our children that their fathers rallied to the stars and stripes for freedom and the Union to the number of 192,000 of black braves, as true and tried as ever pulled the trigger of a musket; 80,000 laid down their lives. Were they false to any trust? Never! Never! Were

they cowards? The confederates, whom they fought so well, have never charged them with it. Were they obedient to the commands of their superiors? Why, just for this one soldier quality, they were the pride and boast of their commanders. All of this was done in the face of every conceivable indignity heaped upon them and discrimination unfavorable to them as soldiers of war. This came from white comrades and officers in the Federal ranks which makes it almost unpardonable. From the enemy came even worse things, by far. The Confederates, obeying the proclamation of the Confederate President, refused to make prisoners of Negroes. Agreeable to the sentiments of that mandate we have the massacre of Fort Pillow in Kentucky, where every Negro soldier, 262 in number, were slain.

We shall make brief mention now of other battles in which our heroes took a noticeable part. The first of these is that of Port Hudson. Before going into this battle the regimental colors were presented with this charge; Col. Stafford said:

Color-guard, protect, defend, die for, but do not surrender these flags.

Hear ye this Negro sergeant's eloquent reply. He said:

Colonel, I will bring back these colors to you in honor or report to God the reason why.

Brave words these.

After a long, wearisome march they reached the scene of battle. They were repeatedly ordered to charge the enemy's stronghold, and repeatedly they obeyed with alacrity and undaunted courage, under a torrent of grape shot and musket balls. It was:

“ Cannon to the right of them,
Cannon to the left of them,
Cannon in front of them
Vollied and thundered;
Stormed at with shot and shell.”

What must they do?

“ Theirs was not to make reply,
Theirs was not to reason why,
Theirs but to do and die.”

Seven times they charged the Confederate impregnable fortress only to fall back with diminished numbers. It was here they proved to the world that Negroes will fight. The color guard did not return with his flags, but reported to God the reason why, together with the hundreds who fell by his side. To speak in detail of our fallen

heroes in the battles at Milliken's Bend, Fort Wayne, Olustee, Boykin's Mills, and a score of other contests in which the odds were against us, would be to repeat in substance what has already been said. In all these battles the foe were made to respect the Negro soldiers, while friends rejoiced and gloried in such intrepid, fearless allies. Let us, however, speak particularly, but briefly of our colored troops in the battles of Nashville and Petersburg. On the former field, 10,000 "black phalanx" soldiers were arranged in battle array; after the smoke of the battle had cleared away, 3,000 Negro heroes were found dead on the field, a noble sacrifice on freedom's altar. When Gen. Thomas rode over the battle field and saw the bodies of colored soldiers lay side by side with the foremost on the very works of the enemy, he turned to his staff, saying:

Gentlemen, the question is settled; Negroes will fight.

Now, a word about Petersburg. This was a stronghold of the Confederacy. To dislodge them, tons of powder were buried near their lines. It was to be exploded, and in the consequent confusion, in the Confederate ranks, a charge was to be made and capture their forces. 4,400 Negro braves were on hand to do this work. The refusal to allow them to do so, many believe, lost the day to the Union Army. Ah! but the black braves that day proved that they were willing to fight, bleed and die for their kindred in chains so cruelly forged. Black men fell on the very parapet of the enemy's works, in a hand to hand fight with his white antagonists. The soil was saturated in the blood of colored valiants. When Petersburg did fall into Federal hands, and Richmond followed later, Negro soldiers were among the first to enter and claim these cities in the name of the Federal Government. Close on the fall of these Confederate cities, Lee surrendered at Appomattox under the shade of the old apple tree. Thus ended the war leaving our brave black heroes covered with glory and crowned with imperishable laurels. When, therefore, the last drum shall beat, the last bugle note shall sound, and the roll call of nations shall be heard, and the names of Phillip, Leonidas, Alexander, Hannibal, Cæsar, Napoleon and Wellington are sounded on the lips of the worshippers of heroes, with equal praise shall be heard the name of Attucks, Peter Salem, Captain Cailloux, Colonel Shaw, the talented, and Toussaint L'Overture, a race with such indomitable courage, under such discouragements, must have under God a future, inspiring and glorious.

IN MEMORIAM OF THE LATE HON. FREDERICK DOUGLASS.

ASSOCIATED PRESS DISPATCH.

WASHINGTON, D. C., February 21.—Frederick Douglass died suddenly at his home in the suburbs of this city last night, at 7 o'clock. He had been apparently in his accustomed good health during the day, and attended the meeting of the National Woman's Council. Returning home he was chatting quietly with his wife when he suddenly clasped his hands to his heart and fell over unconscious. Death followed in twenty minutes afterward.

Frederick Douglass, the most remarkable man of Negro blood yet produced in the United States, was born in Talbot County, Maryland, in February 1817, and had just completed his seventy-eighth year. He was the mulatto son of a Negro slave mother, and consequently himself born a slave. At a very early age he went to Baltimore to live, where he acquired a rudimentary education. His owner allowed him to employ his own time at \$3 a week, and he obtained work in a shipyard. When just 21 years old he ran away to New York, and from there went to New Bedford, Mass., where he supported himself as a laborer. He came, by some means, under the observation of William Lloyd Garrison, who assisted his efforts at self-education, and under Garrison's auspices he was brought out as an orator at abolition meetings in New England. In 1841 he attended an anti-slavery convention at Nantucket and made a speech that brought him into national notice. After this, as agent of the Massachusetts Anti-slavery Society, he traveled through the Northern States making abolition speeches. Anti-slavery agitation was a sensitive and exciting theme in that period of the country's history, and the bold utterances of the colored orator, the first of his race to display such capability, made him a very much discussed person. He afterward edited *The North Star*, an abolition paper, at Rochester, N. Y., and published one or two books, giving his experience as a slave, and intended to promote the then fast growing abolition sentiment.

The Maryland family to whom Douglass had always belonged as a slave were named Lloyds, but after going North he adopted for himself the name he has since borne. When he had become distinguished his friends in England raised a purse of \$750, with which his freedom was legally purchased.

He visited England in 1845, and made many speeches that were well received. He was charged with conspiracy in the John Brown raids into Virginia in 1859, and Governor Wise made a requisition for his arrest on the Governor of Michigan. Legal complications were avoided by a second visit to England. When the civil war broke out he urged emancipation and the employment of Negro troops. Later he was active in organizing Negro regiments in the North. Since the war he has held various offices under Republican administrations. Mr. Cleveland removed him from the office of Recorder of Deeds of the District of Columbia in 1886, and three years later Mr. Harrison made him Minister to Hayti, the last official position that he filled. The Haytian Government made him one of the commissioners for its exhibit at the Columbian Exposition at Chicago.

In early life, while residing at New Bedford, Mass., Douglass was married to a woman of his own color, by whom he had two sons and a daughter that survive him. A few years ago he was married to Helen Pitts, a white woman from New England, who was employed as a clerk in the office while he was Recorder of Deeds. In appearance Douglass' Caucasian blood was very manifest. He was of bright complexion, with prominent, clearly defined features and hair only slightly curly. In old age he has worn his hair and beard long, which gave him an air at once striking and venerable. His oratorical gift was of no ordinary quality, and no man in American public life was a greater factor in that agitation which led up to the events of 1860-65 and created such a revolution in the country's condition. He leaves a fortune, the accumulation of savings during a long life, estimated by some as high as \$200,000.

A GREAT, a good man is gone from among us.—*Houston* (Texas)
Freeman.

HE has built a monument of perpetual interest in the mind of the American citizen, which will be handed down from generation to generation.—*Philadelphia Speck*.

FREDERICK DOUGLASS.

BY WILLIAM LLOYD GARRISON.

MY earliest recollection of Frederick Douglass was about 1845, when I was seven years old, and he used occasionally to come to my father's house. The story of his early life, and the interests attaching to his personality made a great impression upon me. In the anti-slavery meetings his eloquence always attracted, especially as he spoke of slavery with an interior knowledge and experience that no white abolitionist could possess. The iron had entered his soul, and his burning words were most effective. He was a natural speaker, having a fine presence; a powerful voice, admirably in control; an ease and force of expression, without that fatal fluency so often the bane of ready speakers; a native wit and gift of sarcasm; and, behind all, an intellectual quality that weighted every sentence. Other colored orators have attained great success upon the platform and in the pulpit; but it is no disparagement to them to say that Frederick Douglass towers above them all, like Saul among his brethren. My own conviction is that, had he been thrown as a white man into the nation's councils,—even when Webster, Clay, and Calhoun were in the ascendant, with equal early advantages,—he would not have been dwarfed by their companionship.

The abolitionists were very few in those days. In Boston only three or four houses were ready to entertain colored people, or anti-slavery advocates. Of those who kept open houses, I can recall only Francis Jackson, Joseph Southwick, and my father. At any time, day or night, they were liable to be called upon to shelter fugitive slaves on their way to Canada, or receive itinerant lecturers, or others who had suffered for the cause. The fugitives came to our house as a natural refuge, and the feelings of the household were harrowed up by the details of cruelty which the poor terrified creatures told. But more impressive than any words were the scarred backs and maimed limbs, the welt made by the driver's lash being most often in evidence. Sometimes white men who had tried to help slaves to escape were brutally dealt with. A noble man, Capt. Jonathan Walk-

er, allowed some slaves to escape on his vessel. He was a Down East skipper, and his vessel was in the coasting trade. He was arrested, imprisoned, and sentenced to have his right hand branded. I remember the astonishment with which my brothers and myself examined the rigid letters on his palm, "S.S." They were supposed to stand for slave-stealer, but the abolitionist insisted that their true meaning was "Slave Savior." He was a gentle and brave man. The story of his experiences is preserved in a book, which contains a picture of the branded hand.

In 1846 Mr. Douglass was sent to England on an anti-slavery mission, his old friend James N. Buffum accompanying him. There he lectured to enormous and enthusiastic audiences, making a host of friends for life. The color prejudice did not exist in Europe, and the man who was dragged out of the Lynn car, and barred out of American churches and theatres, was received on equal terms in fashionable drawing-rooms and in the houses of the nobility in Great Britain. It was a grateful contrast from persecution and malignity to courtesy, appreciation, and respect. It is strange that any colored person, once feeling the difference, was ever tempted to come back to the land of chains.

Samuel J. May, in his delightful "Recollections of the Anti-slavery Conflict," tells of Mr. Douglass' reception in Great Britain. "He was treated with great attention by the abolitionists of the United Kingdom, was invited to lecture everywhere, and rendered most valuable services to the cause of his oppressed countrymen. So deeply did he interest the philanthropists of that country that they paid \$750 to procure from his master a formal, legal certificate of manumission, so that on his return to the United States, he would be no longer liable to be sent back into slavery."

Douglass' own delight in the sudden transition from a region of prejudice and persecution, to an atmosphere of equality and respect was expressed in an eloquent letter to his friend, Mr. Garrison, to be found in "The Life and Times of Frederick Douglass."

Mr. Douglass moved to Rochester, N. Y., and established a paper of his own about the year 1847, and, on account of differences with his old friends, no longer visited them as was his wont. But wherever he lived or went the marked personality of the man, his eloquence and intellect, and, added thereto, a tact and judgment that allayed social antagonisms, and never unnecessarily aroused them made him a center of force and attraction. It was the tendency o:

many colored men who felt deeply the degradation inflicted upon them, simply on account of color, to emphasize their sensitiveness, and be quick to resent the least appearance of a slight. Not so with Frederick Douglass. He never looked for insult, nor showed a consciousness that he was different from other men. To meet him and converse, one would forget that he was of a despised race, and think only of the charming qualities which this interesting human being possessed. It was an evidence of his magnanimity and greatness of spirit.

I remember a story of Douglass and Sojourner Truth, a character as remarkable in her way as Douglass was in his. She was a thorough African, of unmixed blood, gaunt and black. She was born a slave at New York, and emancipated when slavery was abolished in the State. She could neither read nor write, whereas Douglass had educated himself and was the peer of any so-called self-made white man. At an anti-slavery meeting, when the aspect of affairs was particularly dark, Douglass was speaking, and indulging in a gloomy view of the situation. Sojourner, who was a listener, and was possessed with an intense religious faith, was disturbed at the tone of despondency, and in a moment relieved her feelings, and those of the meeting as well, by saying in her deep voice, "Is God dead, Frederick?" Nobody could appreciate the hit better than himself, and the closing remarks were in a more hopeful strain.

John Brown, when contemplating his raid on Harper's Ferry took Douglass into his confidence. After the tragedy, Douglass was sought by Governor Wise, of Virginia, who issued a requisition for his arrest, to escape which, he went again to England, staying till the danger had blown over. Of the wealth and honor that naturally came to Frederick Douglass in his later years, I do not propose to speak. They happen in the lives of all successful men. Of course it was noteworthy for an ex-slave to be Marshal of the District of Columbia, under both a Republican and a Democratic administration, and be received and honored at the White House in a high official capacity. His last representative distinction was at the World's Fair, where during its existence he was a conspicuous and attractive personality. Since the war, he has lived on a fine estate at Anacostia, Washington, where he died so suddenly the other day.

He took a sympathetic interest in reforms, notably that of woman's suffrage. The day of his death he attended the great convention of women in Washington, and was escorted in honor to the platform by

two ladies, one of whom was his old Rochester anti-slavery friend and neighbor, Miss Susan B. Anthony. With Frederick Douglass has passed away a life as full of romance and wonder as can be found in the world of fiction. His career is an incentive and encouragement to all down-trodden and unfortunate human beings.—*The Monthly Review*.

FREDERICK DOUGLASS AS AN ORATOR.

BY HON. JOSIAH T. SETTLE, OF MEMPHIS, TENN.

NO word in the English language is more indiscriminately used than the word orator, and in speaking of Frederick Douglass as an orator, we should mutually understand what an orator is, that we may to some extent properly estimate his greatness. The mere orator is the production of the schools of rhetoric, and oratory lies in the method of expression; rhetoric is indeed the theory of which oratory is the practice. It is the art of speaking well, speaking according to the rules of rhetoric. A man may therefore be an orator of some distinction and yet be a very ordinary man. While the orator is the production of art, it does not follow that art alone can produce all the elements necessary to make the truly great orator. There are as many grades of orators as of painters or poets. Every man who daubs canvas may be called a painter but he is by no means a Raphael or Angelo. Every man who can write a verse may be called a poet, but he is neither a Shakespeare nor Milton; and so every man who delivers a discourse embracing all the necessary elements of oratory may be called an orator, but he is neither a Frederick Douglass nor a Wendell Philips. The truly great orator must possess a quality that cannot be acquired, something that is born in him, he must possess in addition to all the other elements of the orator, the power to produce eloquence, and he is called great in proportion to the extent he is eloquent. Oratory is an imitative art, and is used to express the sentiments of others, while eloquence speaks one's own feelings and comes from the heart and speaks to the heart. A mother pleading for the restoration of her child torn from her arms, employs her eloquence, while the lawyer at the bar employs his oratory in defence of his client.

There is sometimes a mute eloquence in look or jesture, that is not even denied to dumb brutes, that speaks for more than all the studied speech and graces of the orator. Eloquence often consists in a mere look or jesture, while oratory must always be accompanied with a large display of words. In a word, there is the same difference between eloquence and oratory, there is between nature and art. If to all the other elements of the orator be added the divine power of producing eloquence, then indeed is the possessor an orator in the broadest acceptation of the word. Eloquence is to the orator what fragrance is to the flower, what power is to the engine, and what the soul is to the body. To say what eloquence is would to me be impossible. I cannot describe it. It has never been described and definitions are failures. Many have tried to analyze it and think they understand it and will sell you a recipe to make it. To me it is indescribable and will only communicate itself. Eloquence is not a property of matter, it does not dwell in the mind, nor is it a quality of spirit; it does not inhabit a man's body nor have its seat in the soul, nor hide in the passions, nor run in the blood, nor haunt the voice, nor linger in the manner, jesture or look. All may unite to produce it, but it cannot be produced by the highest art of the most accomplished orator. It lies out of the realm of mere art, nature and happy circumstances may combine to produce it, but born of an inspired moment its memory alone lives. The great Webster said: "True eloquence cannot be brought from afar, labor and learning may toil for it, but they toil for it in vain. It must exist in the subject, the occasion and the man." The great man whose life and character we commemorate to-day was all that the schools of rhetoric could make as an orator, and endowed by nature with that rare power, which when the occasion demanded could produce the highest type of eloquence, combining in his nature probably as high a type of the eloquent orator as this or any age has ever produced. Measured by the greatest products of the world, he ranks among the best, and if indeed, we consider the conditions of his birth, and the difficulties of race prejudice he had to encounter and overcome before he reached the acme of his fame, we must concede he traveled further along the road to greatness than any other orator who ever lived.

Demosthenes, the first great orator of the world, was born a free man and of distinguished family, and at an early age was placed under the best instructors and given every opportunity to perfect himself in the arts of oratory. Cicero, the greatest orator of free

or imperial Rome, was the son of a man of wealth and culture, who carried him to Rome at an early age and placed him under the instruction of Crassus, the orator. Here all that wealth and power and influence could do, was done to perfect him as an orator; and the Roman Senate was the theater of his triumphs, and the power of Rome was his to make himself immortal; and he will live as long as learning lives, next to Demosthenes, as the most accomplished orator of ancient times. Yet his greatest efforts will live rather for beauty of language and rhetorical perfection than for pure and lofty eloquence. His orations against Catiline, and his appeal for the poet Archeas, and his defense of Milo, were the productions of the statesman and lawyer, rather than of the divinely inspired orator. And so the great orators of modern times, in the English-speaking world, were nearly all born of rich and distinguished parentage and favored with all the opportunities which birth, wealth and power could give. Lord Brougham was born into the peerage, Canning came from a distinguished ancestry, Edmund Burke, the gifted son of Ireland, was the son of a great lawyer, who carried him to London to better prepare him for his seat in parliament; and Fox, of whom Burke said "he was the greatest debator the world ever saw," was put in parliament by his father at the age of 19. William Pitt who, at the age of 23, was the premier of England and at 25 master of his cabinet and the idol of his king, his parliament and his people, was the son of Lord Chatham, himself one of the most distinguished orators and statesmen England ever produced, and so the great orators of our own country, if not "born in the purple," had unobstructed roads to distinction. Patrick Henry found a field and time for the display of his impassioned and eloquent oratory in the Virginia Convention, when he, a free man, saw political chains and slavery in longer submitting to British rule; and so with Webster and Haynes and Clay and Sumner and Lamar and Blaine and Garfield and all the other great American orators. They all had parents and training and friends, they were all free in body and soul and mind to catch the enthusiasm of the newest and greatest republic on earth, in which there was a field for the development of the genius of every white man where there was no limit to their ambition. To them there were no barriers of race or condition to encounter or overcome, upon their ocean of life there were no Charybdis and Scylla; they could bend their sails to any breeze and with their genius extract progress from every force.

Every white American, who had achieved distinction as an orator in this country up to the time Douglass began his career, had a fair field with the broadest opportunities, in which to realize the summit of his ambition. He knew every avenue to distinction was open to him, and that there was no limit to his achievements, save that put upon him by Deity in the hour of his creation. The glories of a new and grander civilization were his, the resources of this great and wonderful country were his, and the blessings of the greatest and, to him, the most liberal form of government on earth were his heritage. Baptized in the fire of freedom, he drank from the fountain of liberty, and with an enthusiasm born of his surroundings, the white American entered upon his career to greatness with advantages superior to those ever before enjoyed by any race or nationality in the history of the world. How vastly different were the conditions under which Frederick Douglass began his career! How dark and starless was the moral and political sky under which he was born. Nowhere on earth did the waiting angel, who bore from God the jewel of his soul to place it in his mortal body, grope through more intense Egyptian darkness, than when nearly eighty years ago he wound his way along the sands of the sterile "Eastern Shore" of Maryland, seeking among the cabins of the lowly slaves, the casket of his jewel; and when the lordly Master Loyd knew he had another slave the American people little dreamed that in this slave America would find one of her greatest orators. No orator of ancient or modern times was ever so lowly born. The poorest white boy of this time, though born a pauper, was rich compared with him, for he was born the market value of his body, poorer than poverty. When he had struggled through boyhood, and in his young manhood found freedom by flight, though free, how dark must have been the clouds above him! What orator in the history of the world ever stood upon the threshold of his manhood under such conditions?

At the age when Demosthenes was under the best instruction Athens flourished; when Cicero, under the instruction of Crassus, had mastered the arts of oratory, and had the Roman forum for this display; when Brougham, Burke, Canning, Fox, and Pitts had taken their degrees from college, and their seats in parliament; when Patrick Henry had tasted the sweets of American independence, and in the future saw the greatness of his country; when Webster had graduated from Dartmouth, and had already won distinction as lawyer and statesman; when Clay had begun his glorious career, and

was the brightest and newest star in the political firmament of his beloved State; when Charles Sumner had left the classic halls of Harvard and was the growing pride of the "old bay State," at this time of life, when all the other great orators named had started upon their careers under the most flattering conditions, Frederick Douglass was a fugitive slave, only free while he remained out of the reach of the slave catcher. He had never seen inside of a school house or college. While others were inspired by love of country to deeds of greatness, he had no country to love; no avenue to distinction was open to him; there was nothing, absolutely nothing he could aspire to. Such were the conditions under which Douglass began his career as an orator. Dark indeed must have seemed his future when he looked out upon it.

But when invited by an anti-slavery society in "New England" for the first time to deliver an address against slavery, he revealed to himself and to his hearers the wonderful powers of the inspired orator, and sounded the key-note of his future greatness. His speeches against slavery were the greatest productions of his life. These gave him his greatness as an orator. In this field he was without a rival. Though at the beginning he was a stranger to schools of rhetoric, he seemed to have been gifted by nature with all the requisites of oratory and, more, he inherited what the schools could not give. Wherever he spoke throughout the North he aroused the hearts of men to a sense of the wrongs of slavery as no other speaker had ever done, his arraignment of the great crime fanned the embers of abolitionism into a flame that shone from one side of this country to the other and reached beyond the seas. No orator of any age or race ever sprung so quickly into permanent prominence as did Douglass. He was soon known everywhere, and when he went to England and spoke throughout England, Ireland, Scotland and Wales, he received such ovations as few Americans of any race or nationality have ever received before or since. The guest of John Bright, he was entertained by the nobility of Great Britain wherever he went. Though a fugitive slave in free America, he was a man in monarchical England, and was accorded his proper place among the distinguished men abroad, though denied recognition even as a man at home. So strong was the sentiment which he aroused against slavery by his speeches abroad, and so strong was the sentiment for his personal safety, that his friends abroad raised the requisite amount to purchase his freedom. Thus did British gold

pay to an American master the price of an American to the manor born, that he might return to the land of his birth and be free. Upon his return from abroad he began more earnestly and eloquently than ever his war upon America's national crime. His experience abroad made him more powerful than ever, and his speeches were marvels of eloquence. The oratory of Douglass was not the oratory of the schools of rhetoric. It was of a higher, grander and sublimer character. The schools were but the imitators of the art of which he was the master.

Though in maturer years he became one of the most widely read and thoroughly informed men of any age, and was at home in every department of learning, no amount of culture could equal the inspired efforts of his earlier life. His carefully prepared lectures before refined and cultured audiences, upon the platform of the lyceum on learned subjects do not equal, in eloquent oratory, his anti-slavery speeches; and the Elder Douglass reading from a carefully prepared manuscript, upon some social or economic question did not reach the heights of oratory to which the younger and inspired Douglass reached, when with the fire of his soul aglow in every feature and utterance, he stood before enraptured audiences and hurled his terrible denunciations against slavery. To him nature was most prodigal in her gifts; his form was majestic, his height above the average and his step elastic, while on his broad and symmetrical shoulders rested the magnificent head which once seen towering above the throngs of men could never be forgotten. When standing before his audience his very appearance commanded attention, and when his voice fell upon their ears they realized its power and influence. Few great orators were ever blessed with such a voice as he. Strong and powerful, yet it could be as soft and musical as the sound of an æolian harp. As a speaker he was clear, easy and flowing with matter; his attitude, voice and gesture were all in perfect harmony, to this he added creation, inspiration and heart and soul. He gave life to inanimate things, beauty to ugliness, and grandeur to the commonplace. His voice could melt to the soft, sweet tones of conversation with its marvelous, flexible flow. In his description of the tender, the beautiful and the pathetic, he would use the dear, sweet words of every-day life, everyone of which would bring the clinging memory and warmth of the fireside flowing as gently as the touch of caressing hands, at times he created the marvelous thing we call sympathy, which comes and places the

speaker's pulse against the listeners' hearts, and they beat and throb together. Then sympathy becomes magnetism, and the highest point of eloquent oratory is reached, when speaker and listeners become one, with one life, one emotion, kindling and glowing and flowing together, and finding exquisitely satisfying expression by the mouth of the speaker, mutually giving and receiving, the audience bearing the speaker on and upward, and the speaker lifting the audience to higher and still higher levels.

When he denounced wrong and demanded redress his voice could become as deep and terrible as the roar of the cataract, and his words the strongest and best the English language could furnish; with a master's hand he brushed away the sophistry of wrong, plucked the trembling heart from his subject and held it before his astonished audience. His best and greatest speeches were those he made against slavery; on them he won his fame, and on them his greatness as an orator will forever rest. Never in the history of the world was there such a crime, and never such a man as Douglass to denounce it. For who knew slavery as he knew it? And who could see it as he saw it? And who could denounce it as he did? When he arose to denounce this monster there was no necessity for the arts of oratory, the products of the highest art were absorbed in the terrible earnest with which he spoke. At such times he was what art may try to imitate, but what nature alone can produce, as well try to imitate Niagara with mechanics' tools, or by science produce another Mount Blanc, as for the rhetorician to duplicate the eloquent oratory of Douglass against slavery—his argument was unanswerable, his invective deep and burning, his sarcasm withering, and his pathos and pity so tender and touching, that he caused the bosom to swell with anguish and the eyes to fill with tears.

On one occasion sometime before emancipation, he attended the Fourth of July celebration, I think, at Rochester; he was then a man of international fame, and was called upon to speak. I have not seen the speech in print for more than 30 years, but as I read it then and remember it now, taken in connection with the times and circumstances under which it was made, the man and the occasion, nothing could have been more truly eloquent. When he arose and looked over his audience, among other things he said: Why am I called upon to speak on an occasion like this? Why should I celebrate your Fourth of July? What freedom have my people and I to celebrate? Above your shouts, and the roar of your cannon I can hear the crack

of the slave whip, the clanking of the chains and the groans of my enslaved brethren in the South. Your rejoicings do but fill to overflow my cup of bitterness! You were willing to bare your breasts to English cannon to evade a tax on tea, but you turn a deaf ear to three millions of human beings made in the image of God, who are vainly pleading to you in chains, that they may own their own bodies and that they may be protected in the commonest ties of husband and wife and parent and child. While you celebrate the anniversary of your independence, you have coiled up in the bosom of your youthful republic the serpent of slavery, sucking her life's blood, and sending its poison into every member of her body. Your Declaration of Independence is a lie! and your flag contaminates the very air of God. Every stripe upon it represents the blood and bondage of my people, and every star glitters to your country's shame."

In 1871, when slavery was dead, and the government of his birth began to recognize his worth, he went abroad again, not as a fugitive slave, but bearing the commission of his government, as assistant secretary to the commission sent by President Grant to the Republic of Santo Domingo. His last and most distinguished services abroad were as Minister to Hayti. His services there are a part of the diplomatic history of our country. At no time, however, was Douglass, the statesman or diplomat more signally honored abroad than when as a fugitive he first went to England, and spoke throughout the united Kingdom, receiving one continual ovation all over the British Isles. And no services he has rendered his country, however great or distinguished they may have been, since emancipation, can be compared to those he rendered his country and mankind by his sublime work in the overthrow of slavery, and enfranchisement of his race. Had Frederick Douglass been a white man, he would no doubt have found his place in the United States Senate, and taken rank with the greatest statesman of his time, but his enduring fame will be that of the orator. No race prejudice could keep him from rising to distinction in the firmament of the world's greatest orators, and no star will shine brighter and with more enduring splendor than that which glitters to the name of Frederick Douglass. God grant that his mantle may fall upon some younger man of the race, who will take up the work where he left it, and with an eloquence and love of race, as pure and patriotic as his, do as much to release us from our moral, social, intellectual, and political thralldom, as did Frederick Douglass to release us from the chains of slavery.

MR. DOUGLASS AS A TALKER.

BY ROBERT H. TERRELL.

IT is a great pity that some Boswell was not at the elbow of Frederick Douglass all the days of his later life to jot down and to preserve to posterity his precious gems of speech. It is painful to think that some of his most delightful sayings, and pleasing *bon mots* have never appeared in print, and are irrecoverably lost. Mr. Douglass was an unrivaled talker and liked to talk among his friends. One hour with him at his home on Cedar Hill when he was in the vein of talk was worth a week's reading of books.

In private conversation there was a sparkle in Mr. Douglass' words, a flow in his sentiments, a grace in his manner as sweet as summer, a calm and cheerful philosophy that no pen can photograph, no language accurately illustrate. He could tell of his own trials and triumphs in the most modest way. I once heard him repeat a climax to one of his famous speeches delivered forty years ago. It was eloquent even in its repetition. On some patriotic occasion he had been invited to speak. Having declared to his audience that he was no part of that day or that event, he said: "There is no mountain so high, no valley so deep, no plain so extensive in all this broad land where I may stand and call these hands my own." I quote from memory. And then there would be tears in his voice. He could relate an incident with so much pathos that there would be few dry eyes among his listeners. He used to tell how he had been invited to deliver an address in other days in our Western towns. Quite an audience assembled to hear him. When he had concluded his speech no man was found gracious enough to invite him to his home and offer him a bed and a supper. So he wandered away down the road all alone, at last into a deserted graveyard, and while standing there amidst the graves of the dead the thought came to him that "Foxes have holes, the birds of the air have nests, but the Son man hath not where to lay his head." Said Martin Luther, "Sorrow has pressed many sweet songs out of me." Injustice to an oppressed

people and sorrow for their condition gave both music and strength to the utterances of Frederick Douglass.

Mr. Douglass believed in the colored people. He believed that in this country there is a great future for them and that they will ultimately justify every prophecy for good made with regard to them. He not only gave expression to his belief in their ability to become capable men of business if given a fair trial, but he emphasized that confidence by contributing his money liberally to help their industrial enterprises. Right here in the city of Washington he was the first President of the Industrial Building and Savings Company; a large stock holder in the Alpha Life Insurance Company, and one of the heaviest depositors in the Capital Savings Bank—all institutions controlled and managed by colored men. It is fresh in the memory of everyone how he attempted three years ago to establish what was called the Freedom Manufacturing Company. The object of this concern was to buy a part of the old estate in Maryland upon which Mr. Douglass had lived and suffered as a slave, and there to plant a great industrial school for colored boys and girls as well as build factories that would give employment to hundreds of colored men and women. The scheme failed utterly, because of the lack of support by the colored people. Its death carried with it many hundreds of Mr. Douglass' dollars.

I saw Justice Harlan, of the United States Supreme Court, at Mr. Douglass' funeral, paying his last respects to one who in life had been his friend. It was a memorable occasion when I last saw Judge Harlan and Frederick Douglas together. It was a scene that represented the most striking contrast between the periods of the history of our nation. The Honorable Justice was presiding officer of a meeting at which Mr. Douglass was the chief speaker. Only thirty-five years before a Justice of the same court had made his name notorious by rendering a decision that placed even Frederick Douglass outside of the pale of human association. Roger Brooke Taney, in his elaborate opinion in the famous Dred Scott case declared that a Negro had neither social nor civil rights, nor legal capacity. When Frederick Douglass and Justice Harlan met on the same platform, on the occasion referred to, each valuing the other for his worth as a man, here was a scene that represented a change in public sentiment that was more than revolutionary.—*The Monthly Review*.

THE GRAND OLD HERO.

BY W. H. CROGMAN.

[Extract from a memorial address delivered at Atlanta, Ga.]

FREDERICK DOUGLASS is dead! How strange that sounds to those of us who from earliest boyhood have been accustomed to hear him spoken of as the living exponent of all that is noblest and best in the race. The mind reluctantly accepts the unwelcome truth. And yet it is a truth—a serious, a solemn truth. Frederick Douglass is no more. The grand old hero of a thousand battles has at last fallen before the shaft of the common destroyer, and upon his well-battered shield loving hands have tenderly borne that stalwart form to its last, long resting-place. Earth to earth, dust to dust, ashes to ashes! And is that all? Nay, verily, I tell you, no ordinary piece of clay has been laid away in the silent tomb. No mean or craven spirit has suddenly taken its flight. A character so massive, so colossal in its proportions, a life so singularly grand in its achievements, passes not away unnoticed. The great mad world in its giddy rush after material gains has paused to take note that a great man has fallen in our Israel; and humanity, enriched and blessed by his long and faithful services, lingers in tearful gratitude about his new-made grave. It were well for us to pause. It were well for us, turning aside from the humdrum duties of the day, to lay upon his bier the tribute of gratitude and affection. It were well for us to contemplate, even though briefly, that remarkable life, and discover if we may, what were the elements that, entering into it, made it so strong, so symmetrical, so sublime.

This country will never again see another Douglass; this world will never again see another Douglass; for in all probability there will never again exist that peculiar combination of circumstances to produce exactly such a type of manhood. Man is, in a measure, the product of environment. Yet it would be injustice to Frederick Douglass to say that he was simply great because of environment. He was great in spite of environment. Born a slave, subjected in his early youth and manhood to all the degrading, stultifying, de-



The late HON. FREDERICK DOUGLASS.

moralizing influences of slavery, he has left behind him after a public life, long and varied and stormy, a name as clean and spotless as driven snow. Take notice of this, young men, you who have ambitions, you who are aspiring to public place and position and power. Take notice that a public life need not be separated from unsullied honor.

I said Frederick Douglass was great in spite of environment. Had there been no slavery to fight, no freedom to win, he would still have been a great man. Greatness was inherent in his being, and circumstances simply evoked it. He was one of those choice spirits whom the Almighty sends into this world with the stamp of a great mission upon their very form and features. Said Sam Johnson, with reference to Burke: "Sir, if you were to see him under London Bridge in a mixed multitude who had hastily run there out of a passing shower, you would instantly recognize him as a great man." The same could well have been said of Douglass. No one could look on that massive, well-formed head, that strong, leonine face, with eyes that even in the seventies could flash fire, without feeling the power of a great personality. Those of you who saw him here in Atlanta a few years ago will long remember him. Nimble as a lad, straight as an arrow, tall, broad-shouldered, well-proportioned, he was just such a form as the old Greek sculptor would have delighted to put in marble.

The splendid physique of Douglass was in keeping with the strength and grasp of his masterly mind. Without the privilege of a day's instruction in a school-room, he acquired a fund of useful knowledge that would put to shame the meagre attainments of many a college graduate. His speeches and writings are models of pure English style, and are characterized by simplicity, directness, force, and elegance.

Many of the interesting facts and incidents in the life of this great man will undoubtedly be brought out by the speakers and essayists to follow. If I were asked to sum up in a word what made Douglass great, I would say a noble purpose—the purpose to render the largest possible service to mankind. Veroily he has served us well, faithfully, unselfishly; and now, full of years and full of honors, loaded with such distinction as this poor world has to give, he dies—dies as he lived—a brave, strong, pure, good man.

No more shall we behold that manly form. No more shall we listen to those eloquent lips upon which for over fifty years so many

thousands have hung with rapture—those eloquent lips that have made his name famous in two hemispheres, and will surely keep it so as long as freedom has a history, God grant that the mantle of this old hero may fall upon a worthy successor! God grant that our young men, contemplating his life and emulating his example, may be lifted up to a higher conception of life, of duty, of responsibility, of usefulness!

GOOD-NIGHT, DOUGLASS.

BY JOHN MITCHELL, ESQ., ED. "THE PLANET."

THE death of Frederick Douglass removes from the arena of public life one of the most picturesque and historic figures that ever occupied the attention of the American people, and secured a hearing from the civilized world.

His life work was completed years ago, and yet he persistently refused to retire, and expressed a desire to remain in public life to the last.

Mr. Douglass' career during recent years has been somewhat remarkable in that he has shown a disposition to encourage every race enterprise which appeared to deserve success, and to speak out in behalf of a people with whom he was identified, and time and again he had been called upon to defend.

He was truly a remarkable man, and his transcendent greatness will be all the more apparent since he has left this world, in which for half a century he has been the most striking figure.

He was a lover of mankind, and the implacable foe of oppression.

He became the watchman on the wall, and at no time did he give forth an uncertain sound.

He was independent and conscientious in all of his utterances, dealing with great questions, and an authority upon many things which transpired during his life time.

He never lost entirely his old-time eloquence.

A race sheds tears over his bier, remembering only the many excellent characteristics, and the exercise of those mighty powers which did so much to hasten enfranchisement, and cause them to

drink from the fountain of freedom, the life-inspiring draught of emancipation.

Stricken at his post of duty, falling on his knees as he received the summons, he bowed his head in submission to the divine will, and child-like was led to the heavenly home on high, no doubt accompanied by the strains of sweet music. May our good-night be like his.

HON. B. P. S. PINCHBACK, IN "COLORED AMERICAN."

[Extract from an address delivered in Washington.]

HIS love of liberty and flight to obtain it, and his thirst for knowledge, which he acquired to such a remarkable degree, demonstrate that he was no ordinary man. He would not only be free himself, but he must do something to shatter the fetters which bound in hopeless bondage, millions of other human beings. Self-emancipated and self-taught! What a wonderful and striking object-lesson to young and aspiring mankind everywhere his life presents in its march from the poor and unlettered slave boy to the orator, editor, statesman and one of the foremost men of his time. It forcibly illustrates the marvelous possibilities of the human intellect when afforded opportunities for development and the stimulus of a field for employment. It is a very common thing for writers and public speakers to declare that opportunity is nothing; that men make their own opportunity. The history of the world's great men does not, in my opinion, sustain this assertion. Rare gifts, and even genius itself, remains dormant and undiscovered when subjected to the rust of inactivity. The human mind and intellect must have constant employment to obtain their highest perfection, and there never was in the history of the world a more inspiring cause than the abolition of American slavery, the cause in which Mr. Douglass labored and which wrought in him such a marvelous development. With the fall of slavery his occupation was not, like Othello's, gone; its attendant evils, prejudice and hatred, wrong and injustice, continued to follow the race, and this kept him like a sentinel on the watch tower of public opinion, ever ready and willing to enter in dignified and manly terms his protest against their encroachment upon his people. It was this ceaseless demand upon his time and talents which accounts for his continued growth and the colossal form he reached in the public eye.

His life is picturesque and interesting from every point of view; but in no way more remarkable than in its wonderful perseverance and endurance. It has often been said of Mr. Douglass that he was not a leader, and in the common acception of the term, this is true. It was not his province to lead men, he soared away above such a leadership into the realms of thought and reason. But in the broader, deeper and higher sense—the maker and molder of public sentiment—he was a leader of leaders, “the noblest Roman of them all.” The great men who preceded him were all, without an exception, the outgrowth of fortuitous circumstances or the descendants of illustrious ancestors. In their several fields of action they not only had precedents to guide and assist them in their labors, but abundant resources and an army of followers.

Not so with Mr. Douglass. He had nothing but his tongue and pen to advance the great cause in which he was enlisted. The human brain and heart were the citadels he had to besiege, storm, and capture. His own people were, in the main, in the most abject slavery, and utterly unable to render him any assistance, and a large majority of the dominant class—the people before whom he must plead his cause—were strongly fortified against him by race prejudice and hatred. On all sides trials and perils without a parallel in the world’s history confronted him, but he never faltered, and for over half a century, with more than Spartan courage, he performed with his eloquent tongue and matchless pen, inestimable service for his down-trodden and helpless people.

A born orator, and possessed of rare eloquence, he also had an abundance of that still rarer gift—common sense. It was this quality which enabled him to avoid extremes and exaggeration in his public utterances.

Incessant and aggressive in his war on slavery, he made his argument against it with such consummate judgment, that he commanded the attention of friend and foe alike, and acquired the fame which has placed his name high up on the scroll of the famous men of the world.

Without a precedent or predecessor, he leaves no imitator or successor. Both he and the occasion which developed him are gone forever. Measured by his humble origin, his limited opportunities, his poverty of resources, and the uncongenial field in which he had to labor, he leaves an impress upon the civilized portion of mankind unexcelled by any other man in either ancient or modern times, except the lowly Nazarene.

What a splendid panorama his life presents! and how singularly fortunate he was in living to see the fruition of his labor, and the realization of his dearest hopes, the emancipation and enfranchisement of the race for whom he had labored so long and earnestly.

It was a consolation and joy vouchsafed to very few men. He was conscious of the fact and it mellowed and sweetened his disposition, softened his heart toward all mankind, and rendered him forgiving and indulgent even to his bitterest opponents.

On his last day on earth, I had the pleasure of listening to one of his charming conversations, in which he was always instructive and entertaining. He was apparently hale and hearty, and deeply concerned about the shadows which still lower over the future of the race in this country. A tinge of sadness pervaded his conversation, but it was relieved by the most boyish glee and satisfaction with which he spoke of the compliment he had just received from the Ladies Convention. It was a splendid compliment to a splendid man, and was highly appreciated by him.

On that day, as ever before, the uppermost thought with him was the betterment of the condition of his people; and it was while in the act of going forth to speak words of encouragement to them, that the grim monster seized him. The end was sudden, but providential. It was meet that his majestic form should be spared the ravages of disease and decrepitude. It was with intellect undimmed, mind unimpaired, strength vigorous, and armor still on, that he fell. Peculiar and extraordinary in life, exceptional in death! His absence from the affairs of life leaves a void which I fear generation after generation will not see filled. It will require no statue of marble, or bronze, or granite monument to perpetuate his name and fame. His great services to humanity are a living monument, and it will last as long as memory holds a place in the brain of man.

Rev. Rush H. Shippen related some interesting incidents and memories of Douglass, and Rev. W. A. Creditt discussed Douglass' place in history. Mrs. Charlotte Fortin Grimke read a poem, and Mrs. Lena Miller McKinney sang a solo. The benediction was offered by Rev. Francis J. Grimke, after the adoption of the following resolution as the sense of the meeting, offered by Mr. F. G. Barba-
does:

Resolved, That it is the sense of this meeting of citizens that in the death of Frederick Douglass America has lost a most distinguished son and the Negro race a leader and champion whose whole

life was one of unswerving devotion to their redemption from slavery, their rights as citizens, their progress as a people. That 'fame and honor from no condition rise' was exemplified in his life more than in that of any other man of his time. He was born a slave, yet he became a chieftain in the army of anti-slavery men and women; for twenty-five years his clear voice, in stentorian tones, rang out for the nationality of freedom. His battle cry was, 'Let my people go.' His contribution to the anti-slavery cause makes a splendid chapter in its history.

"The story of his own sorrows and sufferings, no less than his eloquence, touched the hearts of two continents, and did much towards winning for the millions of bondmen in America the sympathy of Christendom. And when the emancipation and enfranchisement of his people came, he then turned his attention to their preparation for citizenship, with all its dignities and responsibilities. His voice and his pen and his personal influence were always enlisted in the cause of the oppressed. He believed profoundly in the brotherhood of humanity and in the equality of races, and during his entire public life he never once compromised his convictions to any expediency or policy for the purpose of advancing his personal ends. Everywhere in his speeches and writings shine out noble sentiments and lofty standards of duty—indices of the purity of his thoughts, the greatness of his soul, and the beauty of his character.

"The lessons of his public career will be an inspiration to the present and future generations of the American Negroes to righteous determination and aspiration for attaining the highest possibilities of our country. Such was his private life that mothers will endeavor to teach their sons to emulate it and keep it constantly before them as an ideal. We mourn the loss to our country of so great a citizen."

H EAVEN "LENT" DOUGLASS an eloquent tongue, touched, as it were, by a live coal from the altar of liberty and patriotism that aroused a nation to rise up against such a cruel system as slavery. No voice or pen, save those of William Lloyd Garrison and Harriet Beecher Stowe, contributed more liberally or effectively to the cause of freedom than the voice of the late Frederick Douglass. He was never a patronizer or syncophant. He believed in the manhood rights of man—not as white man or black man, but as a man. He knew but one race, and that was the human race. He combated

all counter arguments and maintained his position to the last. He has held several important and responsible offices, among which we name a member of the Territorial Council of the District of Columbia, Marshall of the District of Columbia, Recorder of Deeds and United States Minister to the Republic of Hayti. His integrity and consistency in the principles of right and virtue have never been brought into question. He was also the author of several books, the greatest of which is the "Life and Times of Frederick Douglass."

Mr. Douglass early learned to believe on the Lord and accept him as his guide and help. He remarked while addressing the A. M. E. Zion Centennial Committee: "Nearly fifty years ago the A. M. E. Zion Church at New Bedford gave me license to preach and I have been preaching ever since." He had written a friend that he could not accept any invitation to travel far to deliver a lecture, but he promised to come as far South as Salisbury, N. C., to visit Livingstone College. Had he lived he would have been Livingstone's next annual orator. But he is gone. He ceased at once to work and live. He was about to leave his home to deliver a lecture for the benefit of a church when he was stricken down. Shortly after his death the carriage that was to have conveyed him to the church rolled up; but it was too late. An earlier carriage, or chariot if you choose, had come and borne his spirit home to the God who gave it. His death leaves the race without a successor to him and deprives the nation of one of its greatest and purest men.—*Star of Zion*.

HON. J. C. NAPIER'S EULOGY, IN "NASHVILLE CITIZEN."

[Extract of Memorial Address.]

THERE has been removed from the scene of his earthly labors one of America's greatest citizens. Born to the heritage of a bondage, nurtured at the breast of a slave, rocked in the cradle of adversity, taught in the school of slavery and oppression, he overcame all the disadvantages and hardships of his environments: he burst the bonds that held him as a slave and launched the ship of his life upon one of the most illustrious and useful voyages ever accomplished by an American citizen. From his obscure birth to his illustrious death and burial it can but be conceded that he traveled more miles of usefulness to humanity, to his country, to his race than any of his co-workers. He loved the Southland and the place of

his birth; he loved his neighbors of all colors, creed and sexes, and he fled from the South, not to escape the Southland itself, but to satisfy his restless spirit and to escape the chain's influence of bondage. As soon as he arrived at the age of discretion he began to hate the institution of slavery, and from that time until its entire abolition in his native land he allowed no opportunity to escape, to strike a blow at its existence. How unceasing and how effectual were these blows the history of his country will tell all generations to come. He loved his country too much to look disinterestedly on and see its prosperity blighted, and its greatness obscured by the destructive and degrading influence of slavery. He therefore despised slavery for his country's sake. He loved his race and the cause of humanity with too deep affection to permit any earthly consideration to change his determination to devote his entire life to securing its freedom and elevation to the highest plane of citizenship. To the end therefore that shackles might be stricken from the arms of 7,000,000 of slaves of his own race and fellow men, he fought the institution of slavery wisely, but always with all the vehemence and power with which his God had so liberally endowed him. A brighter star than that worn by Frederick Douglass will not appear in the crown of any American citizen in recognition of his great services in the overthrow of slavery in this country, and in the emancipation of thought and speech and in the personal liberty of the citizen. When race prejudice shall have died, when men shall be judged by their worth, by their work, by their intentions; when history shall look impartially on and judge him and the men of his times, no name will be written higher upon the roll of honor as a philanthropist, as a patriot, as an orator, as a leader, as a liberator and as a benefactor to his country and his race, than will be that of Frederick Douglass. He was honest, honorable and upright in all his walks of life, whether in the performance of duty he was called to high or low estate the same sense of honor, courage and uprightness characterized his every act and movement. His career is full of ripe honors, civil, diplomatic and literary. His name and his services are indissolubly linked with liberty wherever in the English language the word freedom is pronounced. Frederick Douglass' race is proud of the heritage he has bequeathed it.

THE DEATH OF FREDERICK DOUGLASS has been followed by wide public notice of the honors he had received, the consideration with which he has been treated and the position he has filled. But it is worth while remembering, in the interest of justice and equality, twin duties of the Republic, that these honors and this consideration were both infinitely less than he would have received in any other civilized country in the world, though more than one American goes through life imagining that "the Republic is opportunity" for all its citizens in a better sense than in other lands. As a matter of fact, it is not, where color is concerned.

In England, with his ability as a speaker, Frederick Douglass would unquestionably have become a member of Parliament, and he might easily have been knighted, as men darker than he have been. In France he would have found Dumas, a man darker than himself, honored through life in every social circle, and after death, one of the few whose statue stands in the Theatre Francais. If, as might easily have been the case, Douglass had been elected to the French Academy he would have found there, now and in the past, men of his race. In no corner of France and in no part of Europe would he have found the hotel, the theatre, the railroad car, the school, or the home in which he would not have been accepted on his merits as a man and his manners as a gentleman.—*Philadelphia Press*.

THE UNEXPECTED AND SUDDEN DEATH OF MR. DOUGLASS has awakened a sense of profound sympathy never before expressed toward a person identified with the Negro race, and seldom toward one of the white race. We are not surprised at the manifestations of profound respect and sorrow of the colored people, and we rejoice, too, that the white race has shown almost equal regard for his memory, by their attendance when he lay in state in Washington, and when his body was interred in Rochester. The press has voiced the sentiment of the nation in the full and eulogistic notices of his life. Frederick Douglass deserved it all.

No man, perhaps, in this country has broken through so heavy a crust of ignorance, poverty, and race prejudice as was done by this boy born on a slave plantation, stealing his education, fleeing from

his slave home, and then achieving for himself a rank among the foremost men of the nation in intelligence, eloquence, and of personal influence in the great anti-slavery struggle of this country. He has achieved honors in the public service of the nation, and has faithfully and honorably fulfilled every trust laid upon him.

Mr. Douglass is among the last survivors of that band of Abolitionists that were so potent in their influence in arousing the nation to the evils of slavery. The recent death of Theodore D. Weld, in his ninety-first year, recalls a name now almost forgotten, but that two generations ago indicated the foremost orator in the anti-slavery ranks. The poet of anti-slavery, Whittier, has gone recently, and now the most conspicuous name left of that noble band is that of Mrs. Harriet Beecher Stowe.

The American Missionary Association has reason to congratulate itself that its last annual meeting was made memorable by the presence of Mr. Douglass, and its vast audience stirred most deeply by his eloquent address. In that address he expressed his gratitude for himself and his people for the work done by the Association in their behalf. And in a letter subsequently addressed to the senior secretary of the Association, he says, in speaking of that address: "I am very glad to have been able thus publicly to record my sense of the value of the great work of the Association in saving my people. I am a friend of free thought and free inquiry, but I find them to be no substitute for the work of educating the ignorant and lifting up the lowly. Time and toil have nearly taken me away from the lecture field, but I still have a good word to say in the cause to which the American Missionary Association is devoted."—*The American Missionary*.

MR. DOUGLASS HAD AN UNPLEASANT EXPERIENCE as president of the "Freedman's Savings and Trust Company," otherwise known as the Freedman's Bank, to which office he was elected at a time when by the grossest mismanagement and actual theft on the part of its officers it was inevitably becoming bankrupt. This connection, as he says in his life, brought upon him such detraction and abuse as he had never encountered, and yet he was in no respect blamable, and his sole effort in his office was to wind up the concern with as little loss to the depositors as might be.

Mr. Douglass married, a few years after his escape from slavery,

a woman of his race who had also escaped, and she was the mother of his children, all of whom, we believe, are still living, worthy citizens, doing their work in the world. A few years ago he married Miss Helen M. Pitts, a white woman of fine breeding and culture, who had been a clerk in the United States Marshal's office in Washington. The marriage brought to him for a while some unpopularity among the people of his race, and even caused some family trouble, but neither result was lasting. Those who met Mr. and Mrs. Douglass in their fine home at Anacostia know that the marriage justified itself in the perfect community of relations. It should be added that Frederick Douglass has been, from the earliest impulse of his public life, an advocate of the suffrage for women.—*Springfield Republican*.

A REMARKABLE LIFE HIS CERTAINLY WAS, covering the span of slavery, a freedom gained by flight, his subsequent freedom by purchase, and the subsequent freedom of his race through the fortunes of a war in which they took no controlling part. Leading up to this war, the undoubted eloquence of Douglass contributed a great deal. It was felt throughout the North that if a man of his talent was a fair type of his race, that their freedom was worth procuring at any cost. The result, of course, has been disappointing to those enthusiasts, for Douglass was but the meteoric exception in a cloudless sky. Even the form of his exception did not indicate the strong traits which characterize great people, for it is a fact of history that many of the weakest people of the earth have excelled in the one line of oratory. For the last few years Douglass has not been in favor with his people. He lost caste with them when he did not esteem one of their women worthy of being his wife, but married a white woman instead. Having lost the favor of the women of his race, the sentimental chord which made his name as music to their ears was snapped in twain.—*Atlanta (Ga.) Constitution*.

THE death of Hon. Frederick Douglass, announced in these columns last week, has called forth from every section and every class expressions of the deepest regret and sympathy. Memorial services have been held in all parts of the country, and the most tender tributes of respect have been paid to his memory.—*American Baptist*.

IT was vouchsafed to Mr. Douglass to live to a ripe old age, and to see the cause for which he struggled and with which he was so closely identified, blossom and ripen into a glorious fruitage. He died rich in honors, but richer still in the affections of patriotic and liberty-loving people everywhere; and in the humble cabin home of the lowly, as well as in those of more affluent circumstances, his name will ever remain as an inspiration to high and noble deeds.—*New Orleans Monitor.*

FREDERICK DOUGLASS, thoroughly identified with the colored race in the public estimation, though with a full half of white blood in his veins, was a man superior in mental ability to the average representative in the Congress of the United States. He had a taste for politics, and many of the characteristics of that class of men who are known as politicians. Yet Frederick Douglass never ventured to offer himself as a candidate for Congress in any Northern district. The truth is, and it may as well be admitted, that there is a great deal of color prejudice North as well as South. We have never believed in electing a man to office because he belonged to the colored race, but where races are equally recognized as entitled to citizenship there is no adequate reason for refusing a man the distinction in public to which his talents entitle him because his skin is darker than that of most of his fellows. The country is not yet equal to according this justice, but perhaps it may be in the next century.—*Boston Herald.*

FREDERICK DOUGLASS stood for a cause, and his name is symbolical of the struggle for human liberty in the United States. He was the oracle of his people. He spoke for them, and they listened to his counsel and followed where he led. A man with a more angular character could not have accomplished what Mr. Douglass did. It is well for the race that he so thoroughly comprehended the temper of the American people, and was able to disarm opposition by good natured argument. Those who would wear his mantle must take up the fight where he left it off, and move forward only as fast as the sentiment of the country will allow. A new leader will have opportunities for aggressiveness beyond those shown Mr. Douglass.—*The Colored American, Washington.*

THE most unfortunate thing about Mr. Douglass' death is the fact that so many picayune leaders of small calibre will want to take his place.—*Galveston Witness.*

THE black race is entitled to the highest development of which it is capable; but if those who assume to be its leaders have nothing better to advise, by precept and example, than to extinguish all its peculiarities and characteristics by amalgamation with other races, then they show their lack of faith in the people for whose advancement they profess to be so solicitous. Frederick Douglass was eminent as an orator, and was so successful a politician as to be able to secure almost perpetual office-holding. In the course of his public life he amassed a fortune, and it will be interesting to know if he has devoted any of it to the benefit and improvement of the people who so well deserve his benevolence and bounty.—*New Orleans Picayune*.

HE loved his country because he believed with all sensible people that though the present seems dark and gloomy, there is in store for the Negro a brighter future, and a day when equal justice will be meted out to all. He was a splendid writer because he was a close student and a deep thinker, an effective speaker because he knew his subject, and treated it after the manner of Chatham and Fox, in strong and trenchant phraseology. He was a ripe scholar, a sublime orator, and the world's model of what a man can do for himself.—*Boston Courant*.

THE death of Frederick Douglass removes the most notable man of Negro blood this country has ever produced, and, barring Alexander Dumas, the elder, the most remarkable man the world has ever known with an African admixture in his lineage. Thirty years of freedom to the 7,000,000 Negroes of the South, with all that has been done for their education, has not produced the equal of the runaway slave who won his way to a world-wide renown nearly half a century ago.—*Nashville Banner*.

HE was one of the world's grand figures, an imposing character who spoke noble words and lived a noble life. He died the greatest American Negro, yet it comes as a significant thought that all but a small portion of the nation have paid a fitting tribute to his high character and worth as one of the foremost of Americans.—*Chicago Free Speech*.

OUR whole country was recently called to lament the death of this distinguished man. There is no need for us here to speak of his life and worth, for these are known to us all. In his death we sustain the loss of a man whose name and fame was loved and respected by people of all races.—*Georgia Speaker*.

TIMES have changed indeed when the House of Representatives in North Carolina adjourns in honor of Frederick Douglass. But it should be remembered that the majority in the Legislature at Raleigh is composed of Republican and Populist members, while the Democratic members, representing the old regime, voted against the resolution. It is significant of a new era in the South, however, when a legislature body of whatever party stripe goes out of its way to honor a former slave.—*Providence Journal*.

FREDERICK DOUGLASS was thrice an American. In his veins ran the blood of three races—the races that owned the land, that found the land, and that developed the land at the bidding of its discoverers: the Indian, the white man and the Negro. He cannot really be considered as a typical Negro. He was not one in birth, though his lot made him one in sentiment. With allowance for every rightful sentiment it must be said that up to this time the Negro has not proved himself an equal of the white man. Perhaps it is too soon to find him so.—*Brooklyn Eagle*.

HIS life is a remarkable example of ability without arrogance, of success without vanity, of rising from bondage through injustice, poverty and inhumanity to equality with the greatest of his time, without ever counseling violence or committing an unlawful act. His life is a landmark in the progress of human rights. He was the grandest man of African descent this century has seen.—*Norfolk (Va.) Recorder*.

WHEN the death of Mr. Douglass was announced it sent a thrill of regret through the breast of liberty-loving people everywhere. Friends and foes alike recognized that a great man, one of the heroic figures of a heroic struggle in the world's history had passed away.—*New York Age*.

IT is befitting that the Negroes everywhere hold memorial services in honor of this "this great and honored" Negro.—*Columbia (S. C.) Record*.

THERE should be a monument reared to the memory of Mr. Douglass for his true citizenship and ardent labor for his race.—*Hopkinsville (Ky.) Indicator*.

A LONG and useful life—many of its best years given to the freedom and elevation of his people—has been closed.—*San Francisco (Cal.) Western Outlook*.

NO MAN ever found in this great man's condition and surroundings has paved his way to greater fame.—*Pueblo (Colo.) Times*.

WE DO not expect to see another Douglass, but the lesson of his life is to us a legacy worth preserving.—*Providence (R. I.) Sun*.

IN THE the death of Frederick Douglass the race loses its most conspicuous representative.—*Sequine (Tex.) New Test*.

AMERICA loses a statesman of whom she had just cause to be proud, and the colored race a champion whose place cannot be filled.—*Huntsville (Ala.) Journal*.

IN THE death of Mr. Douglass it may be said that it is certainly the first time the loss of a colored man is mourned throughout the nation.—*Leavenworth (Kan.) Herald*.

NO MAN had done more to win the hearts of his race, and no man enjoyed more of the admiration, esteem and confidence of his people.—*Cleveland (Ohio) Voice of the People*.

As a philanthropist he takes rank with Gladstone, of England. As an orator he was the equal to Webster, Sumner, Phillips, Choate and Clay.—*Omaha (Neb.) Enterprise*.

MR. DOUGLASS was an historic character, and whatever his foibles, a great American. His long life has been a very active and eminently successful one.—*New Orleans Daily Crusader*.

THE death of the Hon. Frederick Douglass renders vacant a sphere in American civil, political and social life which can never be filled as Douglass filled it.—*Hearne (Texas) Independent*.

HE has been a positive force in all movements for the improvement of mankind, and goes to an eternal rest with a career which is simply romantic and wonderful.—*Cleveland (Ohio) Gazette*.

IT will not be admitted now, but it will be conceded bye-and-bye that America's greatest human product to the world was impersonated in Frederick Douglass.—*Philadelphia Christian Recorder*.

THE condition of affairs that produced Mr. Douglass is also the same that made it possible for Lincoln, Garrison, and the host of great men who battled for human liberties and rights. The world will never see another Frederick Douglass, but the colored race needs men of his kind—strong, brave, and inspiring.—*Denver (Col.) Statesman*.

FOR more than forty years he has been contending for the rights of humanity. Thinkers in all parts of the world have heard Mr. Douglass' plea and pronounced it just.—*Baltimore Afro-American*.

IN Mr. Douglass we have the possibilities of the race clearly brought out; with Mr. Douglass there was no Negro problem; and he was all right. He has made the way, let us walk therein.—*Philadelphia Astonisher*.

IN honor of the distinguished leader of the Negro race we show our respect by coming out in mourning this issue, for truly a great man has passed away—the Hon. Frederick Douglass.—*Omaha (Neb.) Progress*.

THE history of Frederick Douglass is a part of the political history of the United States, prior and anterior to 1847, and he was the greatest Afro-American leader of his day and generation.—*San Francisco Elevator*.

MAY the race for which he stood emulate his desire for the attainment of noble purposes, and bend their whole living to the completion of those aims that distinguished his days, and gave a lustre which stamps him among the foremost of the world's great men.—*Chicago Free-Speech*.

FREDERICK DOUGLASS is not dead, but sleepeth. A man so great and good in all things cannot die; a soul so pure and noble is, when dissolution comes, but transplanted to a higher sphere, to rest from the burdens of life's toil and labor.—*Springfield (Ill.) State Capital*.

DOUGDASS is dead! The only, and incomparable defender of universal freedom has passed the river and gone to rest. The race still has Langston, but all of the Langstons in the country cannot fill the shoes of that grand old man, Frederick Douglass.—*San Antonio (Tex.) Blade*.

His idea of an education was to make men love right things, love industry, knowledge, purity, and hunger and thirst after justice. He had no selfish ambition. God gave him the mental force, and he added to it enthusiasm, and industriously lived for the education and enlightenment of the world. While our race's master's spirit is to sleep forever, his work will go on and his memory grow brighter as people recall the vigor of his effort, and the integrity of his purpose.—*Martinburg (West Va.) Pioneer-Press*.

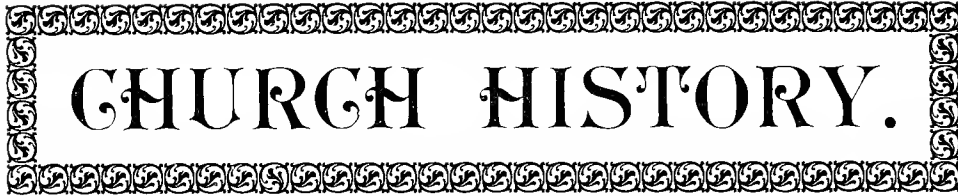
IN THE DEATH OF MR. DOUGLASS the colored people throughout the United States and the world sustain a great and irreparable loss. The period of history through which this grand old man passed was characterized as a period of wrong, injustice, superstition and crime. In his life he saw the dawn of a new civilization, and he lived to witness the gladdest scene that the drama of American history has thus far produced. Mr. Douglass was an honest, sympathetic man; he shuddered at the thought of cruelty. He was a sincere man; he worked earnestly for the cause of liberty. He was a good man; he planted the seed of kindness in every heart that neared him. As an orator, as a calm, persuasive logician, as an eloquent defender of the rights of man, as a pioneer,—a torch bearer in the fore-ranks of a new and splendid phase of American civilization; as an incontrovertible evidence of the susceptibility of the Negro to attain a higher rank in the scale of mental acquisition, Mr. Douglass has not had a peer among all the great men of his race. Mr. Douglass was not superstitious. He did not yield to the religious emotions peculiar to his race. He was a man of splendid common sense—of excellent qualities of mind. He entertained lofty ideals, appreciated beauty, loved music and enjoyed the association of the purest and best men and women of every race.

Throughout the entire history of the world men have risen to eminence and power step by step, from the lowest level and the humblest sphere of social life, and have taken their places alongside of the noblest and best men of the world. Great generals, great soldiers, great orators, great scientists, great artists, great musicians, and great poets—all have, in obedience to the manifest and unalterable laws of cause and effect, filled their places in the natural and perfect systems of progression in the scientific scheme of the universe, and none have failed to leave a memory in the heart and brain of man, when true greatness was evident. The career of great men has a beginning, a climax, and an end. At every point may be observed interesting and often exciting events, but events that are as comprehensive and comprehensible, as plain and simple, as rounded and complete as the warm rays of the noon-day sun in summer. Tried by whatever standard, Frederick Douglass was a great man—naturally great—truly great. He was as dignified, as commanding, as

courageous, and as elegant in the art and use of English as most men of his period, regardless of race or condition. Born a poor, miserable slave, reared at the breast of want, unable to share the comforts and pleasures of the world, he stepped out into the broad arena of life and fought his battle for justice and truth; he told his own story in a manner inimitable, and he won laurels that will remain fresh and green as long as memory shall hold her seat in the human brain. True greatness is immortal; it shines brighter and brighter, it becomes clearer and clearer as the ages roll by. It improves with time, and the truly great can never be lost to memory. The story of the life of Frederick Douglass will be a theme for the poet, a problem for the scientist, a subject for the artist, and an inspiration for the musician. He will figure conspicuously in comedy and tragedy, in song and epic, and generations yet unborn will know and love him for the great work he accomplished in his day.—*Editorial in the Monthly Herald of Boston.*

EDMONIA LEWIS, SCULPTRESS.

DR. M. F. COOK, in speaking of the subject of this sketch says: Her father was a Negro and her mother was an Indian. Both died early in life and she was raised by the Chippewa tribe. After obtaining a few years at school, she made her way to Boston where she landed penniless and friendless. Wandering through one of the streets she observed the statue of Franklin, and, to use her own expression, "was seized with a desire to make something like that man standing there." She sought the studio of a sculptor and was soon at work. She learned quite rapidly and soon began to realize good pay for her work. Prof. G. W. Williams says: "Edmonia Lewis, the Negro sculptress, is in herself a great prophecy of the possibilities of the sisters of her race. Of lowly birth, left an orphan when quite young, unable to obtain a liberal education, she nevertheless determined to be something and somebody." To-day she has a studio in Rome and a place in the administration of the lovers of art on two continents. One of her latest pieces of work is "Hager in the Wilderness," which is valued at \$6,000. She is the pride of her race in her profession, and her studio is an object of interest to travelers of every nationality.



CHURCH HISTORY.

CONGREGATIONAL METHODIST (COLORED).

Number of organizations, 9; churches, 5; seating capacity, 585; halls, 4; seating capacity, 450; value of property, \$525; members, 319.

UNION AMERICAN METHODIST EPISCOPAL CHURCH.

This body was formed in 1813 by colored members who seceded from the Methodist Episcopal Church. In point of doctrine it is the same as the original church, and its church government is similar.

THE COLORED CUMBERLAND PRESBYTERIAN CHURCH.

This body was organized in the year 1867 by colored members of the Cumberland Presbyterian Church. In point of doctrine it is the same as the mother church, and its church government is the same. They have several handsome church buildings, and one church paper, the *Colored Cumberland Presbyterian*, edited and published by Rev. J. M. W. Deshong, at Fayetteville, Tenn. We take the following from their latest statistical report: Synods, 6; presbyteries, 22; church buildings, 500; value of church property, \$150,000; elders and deacons, 1,500; ordained ministers, 475; licentiates and candidates, 325; communicants, 51,000; Sunday schools, 475; officers and teachers, 2,375; scholars, 45,000. They are found chiefly in Tennessee, Kentucky, Illinois, Missouri, Kansas, Texas, Alabama and Mississippi.

THE OUTLOOK FOR COLORED CUMBERLAND PRESBYTERIANS.

BY REV. E. J. SIMPSON, PROVIDENCE, KY.

I wish to call the attention of the members of the Cumberland Presbyterian Church, both the clergy and the laity, to a few things that we Colored Cumberland Presbyterians must have if we ever make our church a power for good among our people, things absolutely necessary for our present growth and future usefulness:

First, our ministerial force is not sufficient or competent to do the work that needs to be done. We must have more and better equipped ministers. The time has now arrived in the history of our church when the people demand better preaching. Our people are fast becoming a reading people. In some communities the pew is in advance of the pulpit. It can be truthfully said of our people now, as was of the Athenians, "Education is advancing and the people are beginning to reap the benefits of liberty," but they are by no means satisfied with their condition. The long wall of ignorance that has surrounded them for, lo, these many years, is wearing away; for the voice of the teacher is heard in the land. The ministry for this people and for this age must be educated for, and consecrated to, the work of preaching the gospel of the Son of God intelligently. The only remedy for these growing evils among us—is to establish a few—say three good schools, one in Alabama, one in Tennessee, and one in Kentucky. It will be remembered that Missouri has secured what was formerly know as the "Bowling Green College." We will certainly need the financial and prayerful aid of the mother church in establishing and maintaining these schools.

On the subject of education I wish to introduce a quotation from Mr. Fortune, which I deem worthy of a much wider circulation. He says: "I do not hesitate to say that if the vast sums of money already expended, and now being spent, in the equipment and maintenance of colleges and universities for the so-called higher education of colored youths, had been expended in establishing and maintaining primary schools and schools of applied science, the race would have been profited vastly more than it has, both mentally and materially, while the result would have operated more advantageously to the State, and satisfactorily to the munificent benefactors." "I do not inveigh," said he, "against higher education. I simply maintain that the sort of education that the colored people of the South stand most in need of is elementary and industrial." I think Mr. Fortune has the right conception of the needs of our people. Now the crisis has come in our church. Who will help by word, deed, or donation?

COLORED CATHOLICS.

"On the first of January next there will assemble at Washington, D. C., a convention of colored members of the Roman Catholic Church. The announcement of this fact is a surprise to many Prot-

estants, who are not aware that there are not sufficient colored Roman Catholics in the United States to constitute a convention. The home missionary work done by the Catholics during the past twenty years, however, among the colored people has been considerable. Since the Civil War the Roman Church has been quietly extending its influence among the Negroes in the South, and its work has resulted in a large number of converts.

“The colored people are not associated with the Roman Church in the minds of the people of the United States. They are regarded as Methodists, Baptists or Presbyterians, especially the first. But it is not so elsewhere. The whole inhabitants of the Spanish-American States are used to seeing their colored brethren worshipping at the altar of the Roman Church. In the Spanish and Portuguese West Indies, the Negroes are all Romanists. In the United States before the Civil War, except in Baltimore, in New Orleans and in St. Augustine and Key West, there were few colored people members of the Roman Church, but during the last quarter-century many schools, orphan asylums, convents and seminaries have been established. At the time of gathering these statistics there was at least one church in each of the following cities: New York, Richmond, Washington, Kerwick, Petersburg, Lexington, Louisville, Bardstown, St. Louis, Cincinnati and San Antonio. In each of the following cities there are two churches: New Orleans, Quincy, St. Paul and Charleston. These cities all have colored Catholic schools. There are two orders of colored nuns in America. Two publications are devoted to the interests of the Roman Catholic Negroes, the *St. Joseph's Advocate*, of Baltimore, and the *American Catholic Tribune*, of Cincinnati. As to membership there are 200,000 active colored members of the Roman Church in America. The number who have been members and who have dropped away is supposed to be a great many more. It is claimed that the membership is rapidly increasing. Until recently the Negro race was not represented in the priesthood; at present, however, they have one ordained priest, who is a full-blooded Negro, Rev. Augustus Tolton, and others have begun their studies with a view to taking their places at the altar. Many of the leading prelates have expressed themselves in favor of the coming convention in Washington. Cardinal Gibbons, Archbishop Elder, and others have sent their colored brethren words of cheer, and a large number of Roman Catholic journals have also endorsed the proposed assembly.”

A MODEL CHURCH.

The Tabernacle Missionary Baptist Church, located at No. 20 Turley street, Memphis, Tenn., was established in the month of June, A.D., 1882, with Rev. R. N. Countee as pastor.

It had become evident that secret societies, as conducted by the colored people of this city, were proving not only a hindrance to the moral and financial progress of the race, but a detriment to the Church of Christ as well.

Next, it was found that the use of intoxicating liquors by members was bringing reproach upon the church, and, in a measure, was destroying its saving influence. In addition to these, came the church festivals, with their desecrating effects, and sacrilegious customs.

So, in order to shun these evil results, and thus place the Church of Christ in its proper attitude before the world, it was deemed necessary to abandon each and all of these evil customs. Accordingly, "no secret societies, no liquor drinking, no church festivals," became the triple motto and passport into the membership of the church.

But before these principles could be maintained, and the need of secret societies no longer felt, it was necessary to devise some plan by which the sick might be properly cared for, and the dead might have a decent burial. This emergency was properly met by establishing for this purpose a "sinking fund" within the church.

This plan was found to give perfect satisfaction, and to-day, out of a membership of more than three hundred, not one is a member of a secret society, nor is known to indulge in the use of intoxicating liquors as a beverage, and not a festival has ever been given within the church for any purpose whatever. It may also be added that few of this number are known to indulge in the use of tobacco in any form.

Only one method of raising money is used, and that is to ask for the simple cash that God has enabled the contributors to earn by honest labor or legitimate pursuit.

To show that a church can prosper under these regulations, this church property is valued at \$10,000, without a dollar of incumbrance or outstanding debt. Its collections, taking into consideration the size of its congregations, compared with those of other churches, exceed those of any other church in this city.

It would not be too much to say that the average intelligence of the membership of this church, is at least as great as that of any other colored church in the South, and perhaps within the limits of these

United States of America. All the other internal regulations of the church are in accord with those mentioned above.

The order and manner of conducting religious services are in keeping with the best practices.

There are no factions nor rivalries in the church, both old and young adjusting themselves to their proper spheres and working together harmoniously for the advancement of the cause of Christ in the world. God the father, and his son Jesus Christ, are the only worshipful masters recognized, and whatever honor and praise there may be given, are rendered to God and his church, to whom alone they are justly due, and not to puny man and corrupt worldly organizations. This is what we term "a model church."

Rev. T. J. Searcy is at present pastor in charge.

ELIAS S. WEBB.

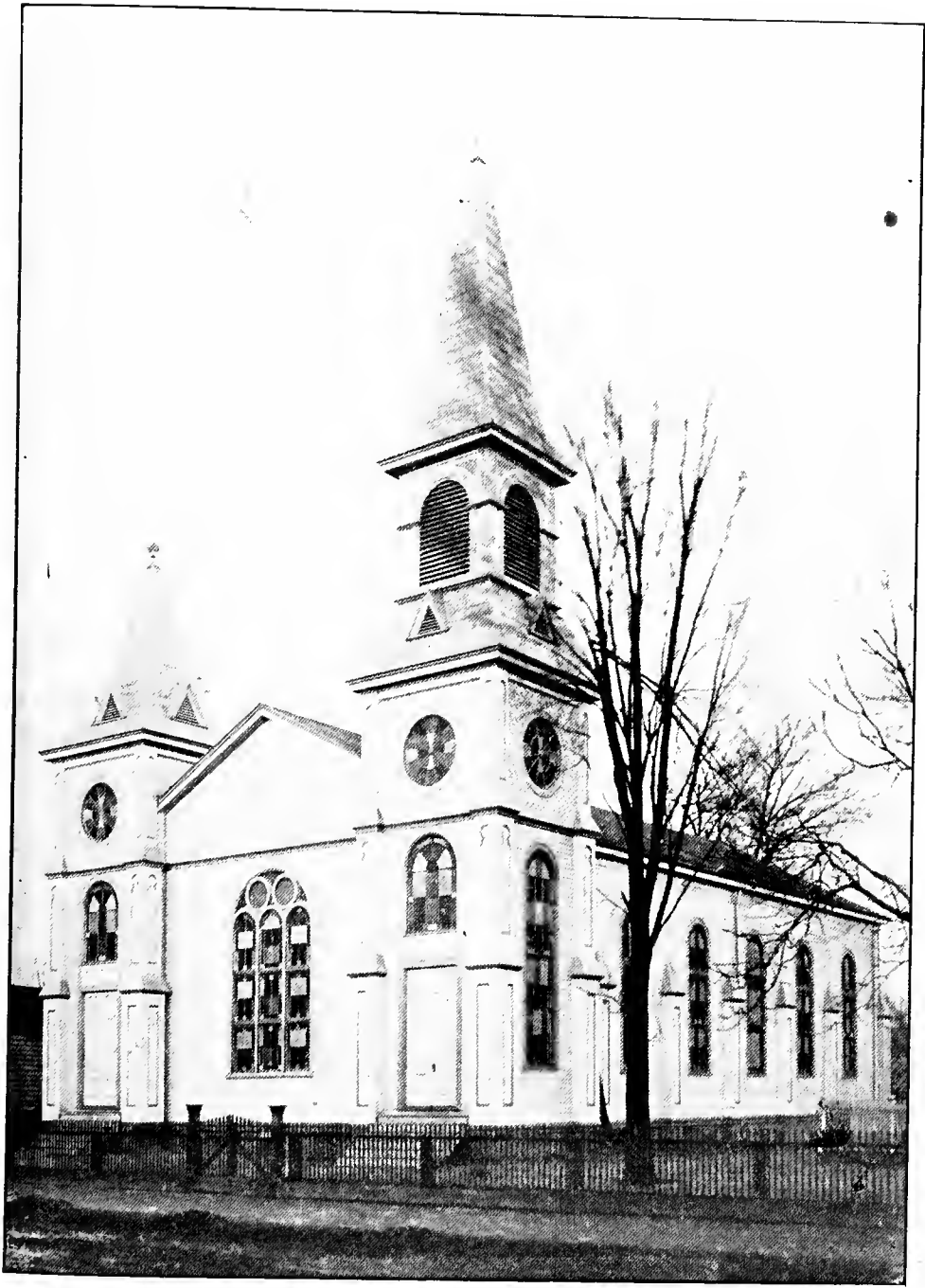
BETHEL A. M. E. CHURCH, DETROIT, MICH.,

Was organized in 1840, by Rev. John M. Brown, later on, Bishop of same denomination. The first building was erected on what was then called Lafayette St. (now Champlain St), in 1845. The society had great prosperity here; but in 1889 the business portion of the city had so extended and surrounded the church that the members found it necessary to sell and buy further up town. This they did, securing a location on the corner of Napoleon and Hastings streets.

Here they built an elaborate brick edifice with stone trimmings, with all modern conveniences. The present building has a main auditorium up stairs that will seat about 700 persons. This is a model of beauty, and is finished in the latest style. The furnishings are all in antique oak. The basement has a large lecture room, from which is cut off by folding doors, class rooms, library, cook kitchen, and parlors. This is one of the best churches of the A. M. E. connection, and the largest and finest church edifice owned by colored people in the State of Michigan. Rev. J. D. Barksdale, is its present (1895) pastor.

HISTORY OF THE COLORED METHODIST EPISCOPAL CHURCH IN AMERICA. BY REV. R. S. WILLIAMS.

The pages of profane history abound with truths relating to the rise and fall, the progress and refinement of nations from their dark and dim origin, and mark the steps by which they rose to eminence in wealth and power of civilization. The researches of general history furnish entertainment and communicate instructions, and give



TRINITY C. M. E. CHURCH,
Augusta, Ga.

a more thorough knowledge and extensive acquaintance with mankind, together with his experience and the accumulated wisdom of ages. But to the Christian the history of the church must appear more interesting and worthy of the concentration of thought and diligent study than the revolutions of empires. As a mighty force, the church is operating in the moral, intellectual, and religious world; a force whose every impulse is fraught with life and death; a force that has been divinely directed and providentially succored and sustained amid the upheavals of strife and the stormy commotions of the past.

In the detail of events, it exhibits unquestionable proofs of the power and wisdom and goodness of God. Its history is the history of religion, of the accomplishment of a long series of purposes and prophecies, and of the execution of a scheme to which all the other parts of the divine administration are subservient. The early periods of the history of nations are generally fabulous, and but for the light reflected from a sacred source would be more so. The history of the first stage of the Christian church is more engaging than that of any anterior or posterior period. It is engaging because it is miraculous; it is edifying because it records noble examples of faith, charity, patience, and zeal. It arrests the attention and touches the heart, as nothing else can, by displaying the triumphs of the gospel over the combined malice and wisdom of the world. Christianity is a heaven-devised system; its attributes are peculiar, and its provisions are abundant. It is the world's grand lever of elevation into fellowship with God; it brings earth into communion with heaven; it teaches man to aspire to sonship of God and association with angels. Sublime indeed are the corporate relations and affinities of the church—the mystic body of Christ vitalized with the combative relations of life and elements of death, and where every throbbing pulse is surcharged with the palpitating energies of eternal destiny.

That the world of Christian activities was never so busily nor so efficiently discharging its work is a truth that needs no demonstration, a truth illustrating itself on every hand, and in every direction. Beneficent influences and church agencies are not only more abundant than ever before, but they are managed with an economy and utilizing force that have never been equaled, and with a spirit that savors less of sectionalism, and more of the spirit the great Head of the church. The organizations are, of course, denominational; but

these denominations are coming, more than ever before, to regard each other as battalions of one great army, rather than opposing forces. Methodism is one of the youngest daughters of the recognized sisterhood of churches, and the Colored Methodist Episcopal Church in America, is the youngest daughter in the Methodist family.

In 1874, the Methodist Episcopal Church, South, concluded it would be best for their colored membership to be in a separate organization, and so we were organized in a separate body. To-day we are strong and healthy, and with a steady growth. We are Arminian in theology, Episcopal in government, and Wesleyan in polity—scarcely a quarter of a century old. Called of God, the C. M. E. Church burst forth from the womb of necessity, and with the birth agonies of a great heart moved by the Holy Ghost, she came into being to swell the number of the faithful and help in the glorious work of evangelizing the world. Her premises are well chosen, her methods of operation well defined, her position well founded, and her voice unwavering. She is stern, fixed and definite in her teaching. Her church government and doctrine are the same as her mother. Distinctively, she insists on the old way of salvation—justification by faith, regeneration by the Holy Spirit, sanctification, and the perseverance of the saints. At no time in our previous history was our church more vigorous and determined than now. Among the ministry— itinerant and local—among the Sunday schools and their officers, and throughout the entire membership, as a rule, there is life, motion, and a restlessness that inspire zeal and inflame enthusiasm not unlike the spirit that nerved the hearts and stirred the minds of the pioneers of our holy Methodism.

There is a stir in all the departments of our work, and God is gradually, but gloriously removing our hindrances, enriching our experiences, deepening our piety, perfecting our equipments, expanding our borders, and annually adding to our swelling numbers thousands of precious souls, who pant for a zeal to do and die, and for a courage that knows no surrender. What could be more inspiring?—the country growing, the church growing, the advancement of the cause of God keeping pace with her environments, and not infrequently dictating to the advance guards of science and philosophy.

The Colored Methodist Episcopal Church in America has 4 bishops, 22 annual conferences, 1,224 traveling preachers, 2,354 local preachers, 3,672 churches, 126,893 members, 2,061 Sunday Schools, 9,731 officers and teachers, 78,928 scholars.

INSTITUTIONS.

We have five institutions of learning, all of which are doing a glorious work in the social, moral, and religious elevation of the hundreds who annually crowd their walls to seek such instructions as only Christian schools can give. No church can survive that neglects its educational work. The work of Christian education is a matter of solemn and serious import. It is the key that unlocks that condition which softens and refines character, and furthers the progress of virtue and religion. The Colored Methodist Episcopal Church has established Payne Institute, at Augusta, Ga.; the Lane Institute, of Jackson, Tenn.; the Haygood Seminary, of Washington, Ark.; and the Homer Institute, of Homer, La., and the Holsey Institute, of Lumber City, Ga. The two former of these are turning out scores of young men for the ministry and other professions annually.

Our church is aggressive and wide awake to the issues of the day, and pronounced in all her utterances relative to them. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report, whatsoever things are pure, whatsoever things are lovely, think on these things."

POLITICS.

As a church, we are non-political. Our one business is, and has ever been, to preach the uncompounded gospel of the Crucified. We are committed to no political party. We vote when and for whom we will; but no minister in our church can be a politician on the stump and a minister in the pulpit at the same time. The church has expressed itself plainly on this subject, and the controlling management has rigidly enforced its requirements.

PROHIBITION.

Against this monstrous vice—the liquor traffic—our church is an avowed antagonist; against this legalized traffic of human life and happiness her voice is heard and her actions directed. The desire for human happiness, the interest of human progress, and the necessity of being consistent with the fundamental principles of the holy religion of Christ make us feel it an imperative duty, as well as a potential privilege, to exert ourselves as an organized influence against this avaricious, palm-itching, death-dealing, soul-destroying and hell-wrought evil of saloonism. The same reason that makes it

our duty so save men from one evil makes it our duty to save them from all sin and subsequent temptations to evil, as far as practicable.

OUR MISSIONARY WORK.

Our missionary fields are as yet confined to the United States of America; we have no foreign mission established, but we have the matter at heart, and efforts are being made to secure means and prepare men for missionary operations in some unpre-empted portion of African territory; but as yet we find ripe fields for missionary work on our "native heath," especially in the western portions of the country, where our people are going by the thousands. It has been our constant effort to develop these fields, and thus enhance the possibility of successful operations in a foreign field when we take up that work. God has most wonderfully blessed our plans in this respect, as is shown by the results. We are preaching the gospel to-day to more people, and with better results, than at any time in the history of our church. So great have been the needs for houses of worship—places to meet, to praise, and to pray—that church extension plans were inaugurated at our last General Conference; societies have been formed throughout the church for the purpose of extending our work. These have accomplished untold good for the church, and bid fair to push her borders in all sections.

We have one church paper, *The Christian Index*, published at Jackson, Tenn. It is the official organ of the church, and is controlled by the General Conference.

May God strengthen our hands, lengthen our days, and crown our labors!

THE FREEWILL BAPTIST DENOMINATION.

The Freewill Baptists in the United States formed their first church in New Durham, N. H., in the year 1780, by Rev. Benjamin Randall. The causes which led to their rise had been in operation for years. State Congregationalism was usurping everything at the centers, but assuming the extreme type, as seen later in Dr. Emmons, without always pressing the fire and devotion of President Edwards. The religious needs of the community were not satisfied; men everywhere were discussing theological phases of religion; frequently the most learned were bitterest opposers of spiritual religion in its revival type. Hyper-Calvinism enthroned, dethroned human agency and established a form of fatalism. In ministerial

preparation collegiate erudition was substituted for scriptural regeneration. The State was taxed to support the church. Infant baptism swelled church membership and brought all kinds of worldliness within the very ranks of Zion. Religion was cold and formal, if not dead; but the gloom is soon to give way before the dawn. Jonathan Edwards is soon stirring his brethren, the Congregationalists, with burning words which are read on both sides of the sea. George Whitefield and John and Charles Wesley, from the ranks of the English Episcopal Church, are scattering abroad up and down America, fires of Pentecost. Count Zinzendorf is planting his Moravian Mission among our Indians. From the days of Roger Williams the Baptists have been exerting an influence among the rising settlements of America. The first Baptist Church in the British Empire was organized in London in 1633. The second in 1639 which also fixes the date of the first organization in America at Providence, R. I. During the next hundred and fifty years Baptist sentiments, largely of the Arminian type (see Arminian Baptists), were promulgated from Rhode Island to the Carolinas. The Calvinistic Baptists, with an educated ministry, taught a limited atonement among these liberal Baptist Churches and drew away most of them to their views. In September, 1765, Dr. Manning became the First President of Brown University. In 1770 eleven Baptist Churches had been established in New Hampshire, ten in Maine and one in Vermont. For the next fourteen years a church a year was planted by the Baptists among the rising settlements of New Hampshire. In the silence concerning speculative theology incident to revival work in a newly-settled country Randall came. He organized the Durham Church as a Baptist Church (see New Hampshire), also (see Benjamin Randall). And from this new Durham Church, this denomination appeared for the first time as organized and distinctive in the year 1780. The causes leading to the separation from the Baptist Church were two.

The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist Churches. It is true that, generally, the early Baptist Churches of this country were Calvinistic, yet there were members, and some ministers, who having belonged in England to that division of Baptists called "General," and who have always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches in the United States. This would, of course, awaken

opposition, and in time cause just such a separation as led to the denomination under consideration. The second cause is found in the Antinomianism evidently spreading to a considerable extent about this time, and which in a quarter of a century later, caused the secession of another body, known as Old School Baptists, leaving the great body of Baptists, of whom we have given an account, Calvinists, without falling into Anti-nomianism on the one hand, or Arminianism on the other. The founder of this body was the Rev. Benjamin Randall. He was a powerful preacher, with sound sense and fervent piety. He was converted at New Castle, N. H., under the preaching of the celebrated George Whitefield, when twenty-two years of age. About four years after his conversion, in 1776, he united with the Calvinistic Baptist Church in Berwick. Feeling called to preach, license was granted him by the church to "exercise his gift," which he did with remarkable success. He was instrumental in the promotion of an extensive revival of religion in Dover, N. H., the place of his birth, and in many other places. He imbibed Arminian notions, thus dissenting from the body with which he had connected himself. The Baptist Church in Berwick met, considered his case, and disfellowshipped him. There was no denomination in existence in America to which he and his followers could naturally ally themselves.

On the mode and subjects of baptism they were Baptists, but Baptists were Calvinists while they were Arminians. The year that he was expelled from the Berwick Church, the church in London and Canterbury, with its minister, and the church in Stafford and minister, protested against Calvinism and stood independent until they united with Mr. Randall and his little band. By these ministers Mr. Randall was ordained, in March, 1780, and on June 30th following, he organized in New Durham, N. H., the first Freewill Baptist Church. Like all new sects, terms of reproach were used in describing them. They were called Randallites, General Provisioners, New Lights, and Freewills, the last of which has clung to them, and which they have accepted, being known now as Freewill Baptists. The "little vine soon ran over the wall," and in less than two years several churches were organized in the State of Maine, and their whole number was nine. In the fall of 1781, Mr. Randall made an eastern tour, and preached in several towns west of, and on the Kennebec River, in most of which places he saw revivals begin. Churches and ministers continued to multiply, and for the purpose

of preserving unanimity of views and co-operation of efforts, as well as for mutual edification, a quarterly meeting was organized in four years from the first church organization. Within the first twelve years these Baptists had come to be quite numerous in Maine and New Hampshire, and had extended into Vermont, and soon after into Rhode Island and several other States.

The first yearly meeting was held in New Durham, in June, 1792. Elder Randall died in 1808, and was ably succeeded by Elder John Calby. This successful evangelist carried the doctrines of the church into the West, and had entered upon a southern tour when he died in Norfolk, Va., in 1817. A General Conference was organized in 1827, and was at first an annual session. It has since become biennial, and we are a unit with the great body of Baptists on the subject of baptism and the question of church government, but we do not accept the doctrines of Calvinism. We deny personal, unconditional election to eternal life in Christ, in consequence of an eternal decree. Hence, we repudiate the doctrine of final perseverance, as explained in harmony with the Calvinistic theory, but that election is made sure by perseverance only. We differ also, on the subject of communion, practicing what is known as "open communion," and do not, like the regular Baptists, regard immersion as essential to communion. In fact, we do not regard baptism as a scriptural pre-requisite to the Lord's table. In this we differ from others as much as from the great body of our Baptist brethren. The Freewill Baptists have been bold and unflinching abolitionists from their birth. The Freewill Baptist denomination organized their first anti-slavery society at Sugar Hill, N. H., June 2, 1843. William Lloyd Garrison says, "It gives me great pleasure to mention one Christian denomination that deserves to be excepted from the censures I have been compelled to bestow upon the rest. I allude (says Mr. Garrison), to the Freewill Baptists, who, from the beginning, refused to receive slave holders into communion, and most of whom were prompt to espouse the doctrine of immediate emancipation."

Our Register and Year Book for 1895, reports the statistics of the church as follows: Sixty yearly meetings, 202 quarterly meetings 1,550 churches, 1,323 ordained ministers, 241 licensed preachers total membership 85,565, the value of church property \$2,662,120 The total amount raised by the denomination in 1894, was \$54,088.21 Denominational literary institutions, Bates College, Lewiston, Me. Hillsdale College, Hillsdale, Mich.; Keuka College, Keuka, N. Y.

Latin School, Lewiston, Me.; Lyndon Institute, Lyndon Center, Vt.; Maine Central Institute, Pittsfield, Me.; New Hampton Institution, New Hampton, N. H.; North Dakota University, Wogansports, N. D.; Parker College, Winnebago City, Minn.; Storer College, Harper's Ferry, W. Va. The printing establishment is located at 457 Shawmut Ave., Boston, Mass.

COLORED MISSIONARY BAPTISTS IN SOUTHERN STATES.

Colored Baptist in the Southern States as taken from the American Baptist Year Book, 1894:

ALABAMA.							
Number of Associations.	Ordained Ministers.	Number of Churches.	Church Membership.	Number of Sunday Schools.	Officers and Teachers.	Number of Pupils.	Value of Church Property.
61	767	1,349	135,975	451	777	16,277	\$ 479,858
74 (w)	976 (w)	1,620 (w)	104,514 (w)	626 (w)	3,033 (w)	28,231 (w)	1,182,769 (w)
ARKANSAS.							
30	467	785	50,268	180	249	8,808	\$ 264,862
48 (w)	812 (w)	1,235 (w)	63,400 (w)	309 (w)	934 (w)	11,980 (w)	385,136 (w)
FLORIDA.							
10	100	343	22,546	68	.....	2,097	\$ 161,039
23 (w)	243 (w)	445 (w)	20,983 (w)	204 (w)	.....	7,266 (w)	259,600 (w)
GEORGIA.							
63	1,428	1,810	191,684	669	2,039	33,132	\$ 1,063,081
72 (w)	1,141 (w)	1,776 (w)	152,911 (w)	971 (w)	4,106 (w)	42,899 (w)	1,773,161 (w)
INDIAN TERRITORY.							
.....	32	15	3,010	.....	.....	.....	.....
.....	193 (w)	274 (w)	10,067 (w)	.....	.....	.....	.....

KENTUCKY.

15	544	650	72,874	233	.....	15,924	\$ 275,610
63 (w)	938	1,490 (w)	154,863 (w)	721 (w)	.....	40,919 (w)	2,249,872 (w)

LOUISIANA.

17	596	945	84,644	530	1,685	31,637	\$ 567,608
24 (w)	239 (w)	488	27,243 (w)	176 (w)	328 (w)	4,062 (w)	207,565 (w)

MARYLAND.

	17	21	2,940	19	134	2,596	\$ 62,900
	42 (w)	53 (w)	9,011 (w)	62 (w)	1,041 (w)	10,523 (w)	681,225 (w)

MISSISSIPPI.

47	869	1,371	112,990	525	1,595	16,768	\$ 515,410
51 (w)	609 (w)	1,184 (w)	86,712 (w)	512 (w)	1,681 (w)	16,841 (w)	773,112 (w)

MISSOURI.

9	151	266	20,169	92	552	3,395	\$ 390,123
73 (w)	1,258 (w)	1,696 (w)	124,875 (w)	951 (w)	5,996 (w)	53,626 (w)	2,411,225 (w)

NORTH CAROLINA.

38	525	1,138	110,750	515	2,121	32,130	\$ 384,622
53 (w)	832 (w)	1,481 (w)	145,053 (w)	1,044 (w)	6,939 (w)	63,770 (w)	1,091,462 (w)

SOUTH CAROLINA.

31	600	855	130,717	626	2,506	33,946	\$ 538,290
35 (w)	428 (w)	855 (w)	85,675 (w)	648 (w)	4,446 (w)	38,033 (w)	952,232 (w)

TENNESSEE.

19	223	575	90,124	264	623	11,949	\$ 313,196
49 (w)	972 (w)	1,365 (w)	111,560 (w)	678 (w)	3,135 (w)	36,650 (w)	1,423,744 (w)

TEXAS.

32	868	1,351	93,623	305	589	12,014	\$ 582,046
92 (w)	1,619 (w)	2,436 (w)	147,228 (w)	812 (w)	3,915 (w)	37,032 (w)	1,444,230 (w)

VIRGINIA.

26	700	1,184	217,682	502	2,439	32,226	\$ 1,175,748
23 (w)	473 (w)	859 (w)	102,016 (w)	798 (w)	8,081 (w)	63,275 (w)	1,950,315 (w)

WEST VIRGINIA.

3	33	50	3,306				\$ 42,585
16 (w)	261 (w)	495	32,882 (w)				412,549 (w)

THE PRESBYTERIAN CHURCH IN THE UNITED STATES AND THE COLORED PEOPLE.

BY REV. A. L. PHILLIPS,

Field Secretary of Colored Evangelistic Work, Tuscaloosa, Ala.

Facts are the fuel that feed the fires of intelligent zeal. The church never realized her duty to the heathen until the facts of their condition were brought forth and laid upon her mind and conscience. In no individual church is missionary enthusiasm so strong as where the members study the missionary journals, and where the pastor is a sort of animated encyclopædia of missions. What are a few pertinent facts concerning our duty to the colored people?

The first fact is the Negro himself. There is not, and cannot be any doubt as to his existence. He multiplies and increases steadily. Whatever may be the fond dreams or elaborate schemes as to his deportation or colonization, the fact is that he is not now ready for either, nor has any practical plan been devised for the work, nor could anything be accomplished in many years. So far as we are concerned the Negroes are permanent citizens. This is not the place to discuss the Negro's political condition, nor is it fitting here to enter into the question of his social life. These phases of his condition have already claimed, and have held a disproportionate share of the public thought. The sole business of the church is to attend to the religious life of people. Our consciences demand of our brains and hearts an answer to the question, "What is our religious relation to the Negroes?" It is impossible to turn away from it, because God has thrust it upon us and keeps it before us. How shall we answer it?

What is the religious condition of the Negroes? It would be very difficult to make a general statement that would cover the whole case. It is a fact that there are many genuine Christians among them, men and women, who, having an intelligent idea of the plan of salvation and the demands of a holy life, are earnestly trying to walk worthy of their vocation. On the other hand there are multitudes who, even if they exercise saving faith, yet know very little of the nature and demands of holiness. Again, there are vast numbers of them who

have no saving faith, and are given up to wickedness. The last report of the Freedman's Board (Northern Presbyterian) speaks of the "separation between religion and morality, which is the supreme danger of the southern black churches." The best general conception of their religious state may be had by a study of the character, training, and influence of their preachers. Here again general statements must be made with care, because there are multitudes of colored ministers who are truly pious and thoroughly educated. He no doubt preaches what he thinks he knows. His reading is (most) wretched. How can he expound what he does not understand? His ignorance does not clip the wings of his ambition. Often he does not rest satisfied with the control of the religion of his flock, but seeks to direct their politics also. A Negro of excellent character and great influence, who loves his race, has said that a majority of the colored ministers were unfit to preach.

A great many Negroes cannot read; they are essentially dependent on their ministers for their religious training; they follow them blindly; shall not both fall into the ditch? Evils must be known to be remedied. No unkindness is intended when it is said that among the colored people violations of the sixth, seventh, eighth and ninth commandments are alarmingly common. Let it be distinctly understood that there are many notable exceptions, both among preachers and people, to the above statements, which are intended to apply to average conditions. The second fact worthy of special note is the existence of our church in close daily contact with the Negroes. We are no longer a small body of Christians, nor are we weak, nor does poverty consume us. We are alive, awake, and at work.

The methods and results of missionary work compare favorably with those of any denomination. Is it not a fact that we have too much neglected these people that the providence of God has put at our doors? What is the relation of our church to the colored people?

1. We are *nearer* each other. This nearness necessarily begets knowledge. It would be very difficult for an intelligent member of the Southern Presbyterian Church to *keep from knowing* a great deal about the condition of the colored folks.

2. As matters are now we come in *business contact* with them daily, almost hourly.

3. We have far more knowledge than they.

4. There is a present possibility among us of possessing *more spiritual force*.

5. We have vastly greater stores of *wealth* than they.

6. We are deeply *interested* in them. Their happiness is necessarily dependent on our good will; our happiness will be a dream without their good will. It cannot be otherwise.

The Southern Presbyterian Church has never refused to recognize her responsibility for the evangelization of the Negroes. At the meeting of the first General Assembly in 1861, the religious instruction of slaves was considered, and at almost every meeting since then, the attention of the churches has been directed to it. Various schemes were proposed and some of them adopted. It was not, however, until the Assembly of 1874, that a definite policy was adopted, which remains until to-day.

OUR POLICY.

It may be briefly stated thus: *Our church is resolved in the establishment and development of a separate, independent, self-sustaining, Colored Presbyterian Church, ministered to by colored preachers of approved piety and such training as shall best suit them for their actual life work.* This aid we hope to give in the form of sympathetic, practical counsel, liberal offerings of money, and training for their ministers. We claim that this cause is wise, because

1. It will earliest lead to a manly spirit of independence on the part of the colored Christians themselves.

2. It will remove the reproach of their fellow Christians that they are a mere annex to the white church. There can be but little doubt that the grand proportions of the colored Baptist and Methodist Churches are largely due to their independence and separate corporate existence.

3. They *ask* for it. The colored Presbyterians of the Synods of Alabama and Mississippi have most respectfully petitioned those bodies to allow them to form presbyteries for themselves.

As matters now stand, without attempting to justify or to condemn the state of affairs, it will be impossible for Presbyterians to reach them satisfactorily without separate organizations. Whatever their theory, in practice most churches pursue this policy.

The New York *Evangelist* of July 24, 1890, declares editorially: "The Southern people understand the character of the Negro better than we do, and the Christian people of the South, whatever be their views of slavery or the war, are just as sincere in their desire for the salvation of their former servants as we are. Multitudes of

them have a zeal and a tenderness in their behalf that we do not begin to approach." These are sincere and true words. This superior knowledge and this sincere sympathy for the Negro's condition, best fit the Southern Christian for this work. To meet the demands of the case we have established the "Colored Evangelistic Fund," the collection and disbursement of which are committed to the Assembly's Executive Committee of Home Missions, stationed in Atlanta, Ga. Two departments of work are dependent on this fund:

1. Tuscaloosa Institute.
2. Sustenance of colored ministers.

In 1875 the General Assembly referred the question of the establishment of a school for the training of colored ministers to a special committee. In 1876 a plan for such a school was adopted. In 1877 the school was located at Tuscaloosa, Ala., and opened for work. This Institute is under the control of the General Assembly, but its work is directed by the "Executive Committee for the education of a colored ministry."

The Assembly owns the lot and building, which are more valuable than when first purchased. The building is of wood, and contains three rooms, two of which are recitation rooms, while the other is used as a library. It is furnished with convenient desks, maps, etc. The library contains 1,500 volumes, the gifts of interested friends. The course of study covers a period of four years. Such branches of learning are taught as experience shows to be most helpful to the student, and most useful to his life work. The whole institution centers about the English Bible. The standards of our faith are systematically and thoroughly taught. Instruction in Latin and Greek will be given at the discretion of the faculty.

There is no charge for tuition to any properly qualified colored candidate for the ministry. The church pays the cost of the board, medical attendance, fuel and text-books of *Presbyterians only*. The students either furnish their own clothes, or are provided by the free and frequent distribution of clothing, the gift of friends of the cause far and near. Of the 24 colored ministers and licentiates now in connection with our church, nineteen have attended the Institute. When a colored man is graduated from Tuscaloosa Institute, licensed or ordained to preach, the only work open to him is amongst colored people. Negro members of the Southern Presbyterian Church are at present few in number and very poor. Their ministers, who are often men of family, have three possible means of support before them.

1. They can work with their hands, or teach, or do other work not strictly ministerial.
2. They can rely upon the colored churches for a support.
3. The partial support derived from either of the above means may be supplemented by the general fund of our church. Experience shows that our colored ministers are not unwilling to work with their hands or to teach. Many of them do so labor earnestly. It is evident that the more time they spend in this labor, the less will they have to devote to study and pastoral work.

The question is often asked, "Can Presbyterianism do anything for the Negroes?" This question involves another, viz.: "Does Presbyterianism preach the gospel?" That it does preach the gospel with purity, simplicity and power, few persons doubt. It does reach them directly and positively. In our church, North and South, there are now more than *seventeen thousand* colored communicants. The testimony of our colored ministers shows conclusively that our doctrines and polity are slowly but surely taking hold upon them.

Our operations must be greatly *enlarged* in order to meet the increasing demands made upon us. New fields are opening and old plans need enlargement. If we are to meet with large success we must establish schools. The colored people as a rule prize education and they love the church that gives it to them. A field for Christian work rich in promise lies at our feet and stretches out before our eyes. Other churches have entered this field and have reaped large harvests. As sure as the sun rises, the Negroes will be educated. If we do not at once enter more vigorously into this, our opportunity will pass away. Political expediency and social economy are alike powerless to regulate the relations of man to God, and of man to man. The gospel of Jesus Christ in the church, in the school, in the home, in the heart, in the life of man, be they white or be they black, can alone save us from most unhappy strife and confusion. God has made us trustees of that gospel for every lost son of Adam.

Let our church arise and throw into the solution of this question her immense stores of learning, her spiritual energy accumulated through centuries of prayer, persecution and work, her everlasting power, and the quieting influences of gentle charity. A pure gospel, a holy, learned ministry, Bible schools for the cultivation of learning and piety—these shall be her offerings to her colored friends. Then shall we have discharged a measure of our duty, and can hope to see

the "race question" dissolved like mist before the rising sun. Let us arise and do the Master's will, for the night draws nigh when no man can work!

The third annual report of the Colored Presbyterian Church, made May 17, 1894: Ministers, 44; licentiates, 3; candidates, 23; churches, 66; ruling elders, 130; deacons, 83; communicants, 1,505; Sabbath school scholars, 1,749.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

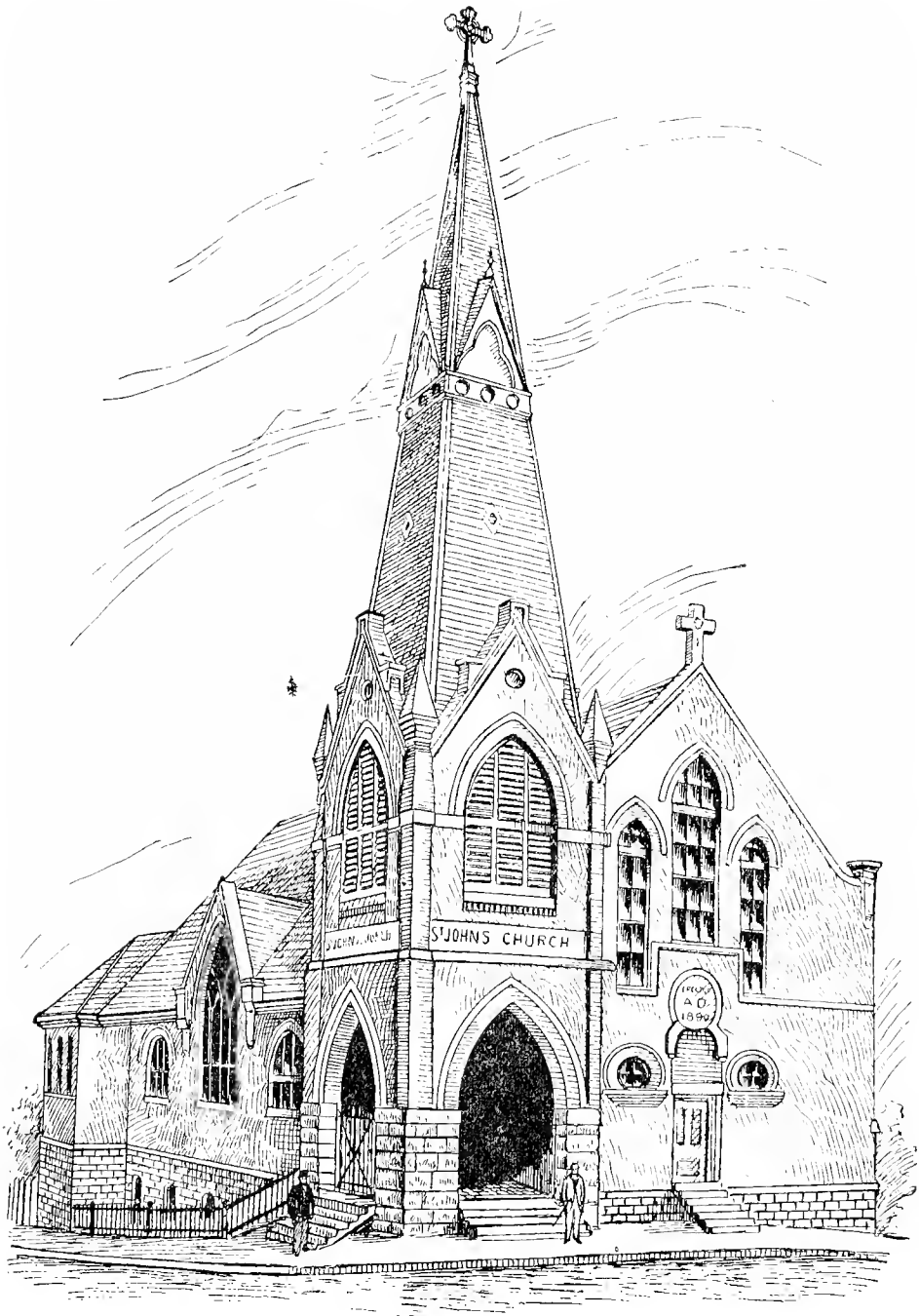
BY REV. JAMES A. DAVIS, B.D.

THE organization of churches, the founding of ecclesiastical systems of government, and the opening up of new fields of intellectual, moral and spiritual reform, that the light of the gospel may be made to flow into the souls of men, are events of the greatest moment, and should be held memorable in the annals of history. For that which is done to better the condition of men in a spiritual sense is divinely approved and worthy in the highest degree of human praise and exemplification. Hence this sketch of the African Methodist Episcopal Church.

ORGANIZATION.

The A. M. E. Church was born in restless and feverish times, and is, therefore, the natural product of its age. The period which gave it birth was one of wonderful changes and of relentless opposition to every form of oppression, whether ecclesiastical, political, social or intellectual. It witnessed the uprising of the people against the abuse of feudalism and the divine rights of kings, and, withal, one of the grandest struggles of human history for the inalienable rights of the people—the right of life, liberty and the pursuit of happiness; the great intellectual throbbings and deep heart impulses of a generation and an age that saw the culmination of centuries of struggle for civil and religious liberty.

The repeating at every fireside, from every pulpit and platform, in every school-house, and in every newspaper, the famous Declaration of Independence, "All men are created free and equal;" the pealing forth of the peans of victory by the "Old Liberty Bell" over



ST. JOHN A. M. E. CHURCH,
Nashville, Tenn.

British tyranny, and the shouts of freedom everywhere upon the air, by the American people, all served to awaken in Allen and his compeers the spirit not only of civil but religious liberty. They heard all around them the triumphant shouts of victory over oppression, while in God's house the iron heel of injustice, of discrimination, of inhumanity, reigned.

The spirit of religious revolution seized them, and they resolved to have not only civil, but religious liberty. In the midst, therefore, of these transitional and multiplying events, the record informs, on April 9, 1816, Rev. Richard Allen, Jacob Taspico, Clayton Durham, James Champion and Thomas Webster, of Philadelphia, Pa.; Daniel Coker, Richard Williams, Henry Hayden, Stephen Hill, Edward Williamson, and Nicholas Gailliard, of Baltimore, Md.; Peter Spencer, of Wilmington, Del.; Jacob Marsh, Edward Jackson, and William Andrews, of Attleborough, Pa., and Peter Cuff, met together in a convention in Philadelphia, Pa., to take under consideration the advisability of an independent church organization in which color or previous condition of servitude could be no barrier to acceptable membership. Of this convention Rev. Richard Allen was elected chairman, Rev. Daniel Coker was elected vice-president, and Richard Allen, Jr., was chosen secretary.

The convention resolved, "That we will favor an independent church organization," and the committee appointed on doctrine and discipline reported for the government of the church the Discipline of the Methodist Episcopal Church, which was agreed upon, the presiding elder system excepted. The record further informs us that on the 11th day of April Rev. Richard Allen was elected to the Bishopric, and by the imposition of the hands of five regularly ordained elders, was set apart to the holy office in the church of God. The convention, having assumed an organic form, there was planted firmly and deeply in the soil of divine favor a standard of religious liberty, manhood and practical Christianity, and thus completed one of the most important events of the age.

At the time the A. M. E. Church was organized it was like the source of Ezekiel's river, where imperceptible waters issued from the side of the mountain, and ultimately became a river so deep and wide that no one could ford it.

The birth of the A. M. E. Church did not, doubtless, demand the presence of the newspaper reporters, nor was the event heralded among the nations of the earth, nor promulgated among the Christ-

ian denominations of our land. Possibly there was no religious dignitary beyond Bishop White anywhere in the land that had any intimate knowledge of the movement which has culminated in this already powerful organization; and likely he had very little, if any, faith in its final success, by reason of the illiteracy and limited abilities for which the Negro race was then noted. But we have learned to despise not the day of small things. The A. M. E. Church, says one of our prelates, was organized at the foot of a mountain, and that mountain was Jesus Christ the Lord. Imperceptible waters issued out, and invisible agencies, except to the eye of an all-seeing God, were operating in song, prayer, feeble preaching, and pious lives; and the sequence has been a river—deep and wide—that none will attempt to ridicule or gainsay; a river that is watering the roots of hundreds of thousands of human trees, and is sending its vitalizing stream into distant continents. The growth of the A. M. E. Church has indeed been phenomenal.

Organized in 1816 in a blacksmith shop in Philadelphia, Pa., with but sixteen members and one bishop, possessing nothing but faith in God and the justice of their cause, it has, in the characteristic spirit of Methodism, pushed steadily forward until to-day it ranks the third denomination in the great Methodist family, having 9 bishops (12 deceased); 8 general officers, 4,150 traveling preachers, 9,913 local preachers, 500,000 members, 4,275 Sunday schools, 41,958 Sun-school teachers, 325,000 Sunday school scholars, and 1,483,018 adherents, making a grand total of 2,359,079 souls marching under the banner of African Methodism. To meet the moral, intellectual and spiritual needs of this vast number of communicants and adherents, the A. M. E. Church has built 4,069 churches, 2 universities, 2 colleges, and 20 high schools, normal institutes and academies at a cost \$5,522,709.25. These figures are gathered from the latest statistics of 1890.

The A. M. E. connection is comprised of 59 conferences, embracing the United States, the Dominion of Canada, Hayti and Africa and is presided over by Rt. Rev. A. W. Wayman, D.D., Rt. Rev. H. M. Turner, D.D., LL.D., Rt. Rev. W. J. Gaines, D.D., Rt. Rev. B. W. Arnett, D.D., Rt. Rev. B. T. Tanner, D.D., Rt. Rev. A. Grant, D.D., Rt. Rev. B. F. Lee, D.D., Ph.D., LL.D., Rt. Rev. M. B. Salter, D.D., Rt. Rev. J. A. Handy, D.D. The missionary, educational, Sunday school, financial and literary interests of the church are classified into departments, and manned by eight efficient general

officers, each of which is supported by a general board representing the several districts of the church.

Standing at the head of the missionary, the first and most sacred of all the church departments, is the eloquent secretary, Rev. W. B. Derrick, D.D., before whose thundering eloquence the beleagured walls of the citadel of sin are crumbling and affording to African Methodism strategic positions from whence it is hurliug with terrific effect red hot, gospel shot into the allied cohorts of sin. Aye, indeed, under his persuasive eloquence for the cross of Christ, city and village, cotton fields and rice swamps, hamlet and borough, are being inspired to greater self-sacrifice and nobler missionary efforts. And be it said to the credit of the rugged sons of Allen with "heart of flame and tongue of fire," they are not only assisting in carrying the light of the gospel to the benighted of this country, but to Africa, land of precious memory, and to the isles of the sea. Rev. W. D. Johnson, D.D., of Atlanta, Ga., is the efficient secretary of education.

Methodism it is said received its first impulse in the halls of learning, and is, therefore, not only the patron, but the founder and guardian of seminaries, colleges, and universities. True to the spirit of Christianity and the history of Methodism, the African Methodist Episcopal Church has, from its organization, been committed to the fostering and extension of Christian education.

Bishop D. A. Payne, who for forty years was a bishop in the A. M. E. Church will be remembered, honored, and revered through many generations as the apostle of an educated ministry, the patron of learning, and the founder of Wilberforce University. On the 10th of March, 1863, Bishop Payne, single handed and alone, purchased from the trustees of the Methodist Episcopal Church, in the name of the A. M. E. Church, Wilberforce University, and thus opened the way for the education of the Negro youth of the country. This centre of learning, planted in troublesome times, has grown and developed in the face of many oppositions and discouragements, until large and substantial buildings have taken the place of the less commodious ones of other days, and the class of six has given place to hundreds who annually tread its halls, and drink at the fountain of her nectar lore. At the present, Rev. S. T. Mitchell, A.M., D.D., is the honored President of this, the oldest and largest Negro institution in the world, owned, supported, and controlled entirely by Negroes.

Besides Wilberforce University at Xenia, Ohio; Allen University

at Columbia, S. C., Paul Quinn College at Waco, Texas; and Morris Brown College at the Gate City of the South, there are twenty other high, normal and industrial schools which stand monuments of the Christian liberality and unsurpassed heroism of a people once oppressed, scattered and pealed.

Perhaps, next to our educational institutions is the connectional Sunday School Union, located at Nashville, Tenn. And it is the result of the organizing and executive ability, the push and energy of its founder and present incumbent, Rev. C. S. Smith, D.D. This department was organized at Cape May, N. J., August 11, 1882, and has more than met the most sanguine expectations of its founder and supporters in filling a long felt want in the church. From a very small beginning it has grown into an institution of wonderful strength and magnitude, and from present indications is destined to be the great publishing center of the A. M. E. Church.

From its five story stone front, well equipped publishing house worth \$30,000, looking down upon the spot where once Negro manhood and womanhood were sold as chattel, 900,000 Sunday school publications issue quarterly, and are scattered like leaves from the tree of life all over this country, the Dominion of Canada, Hayti, and on Africa's sunny shores for the healing of the nation. The receipts of the institution for the last quadrennium amounting to \$82,623.21, shows the volume of business done by this department and the ability of the church for self-government. To the memory of Dr. C. S. Smith and the young army of African Methodists, this institution will stand, when those of marble, brass and stone like "monarch's gems, shall blend in common dust."

The Publication Department, the oldest of all the church departments was organized in 1818, and chartered April 24, 1855, Rev. Joseph M. Corr being its first general officer. For many years it struggled with but little success, owing to the fact that where the masses of colored people lived, they were not allowed to read or write. In many of the States it was a penal offense to know how to read God's word or to write one's name; hence, the disadvantage under which it labored for years. But despite it all it continued to live and to plead the cause of an oppressed humanity at the bar of public opinion, and to-day is an acknowledged power in all the church, and throughout Chistiandom for fighting caste and sin, and in pointing its communicants to a higher plane of Christian excellence. From this department the most of the church's periodicals and books are published. Under

the present efficient general manager, Rev. J. C. Embry, D.D., it is in a most prosperous condition, having recently built and furnished in the most approved style a new publishing house at a cost of \$33,000.

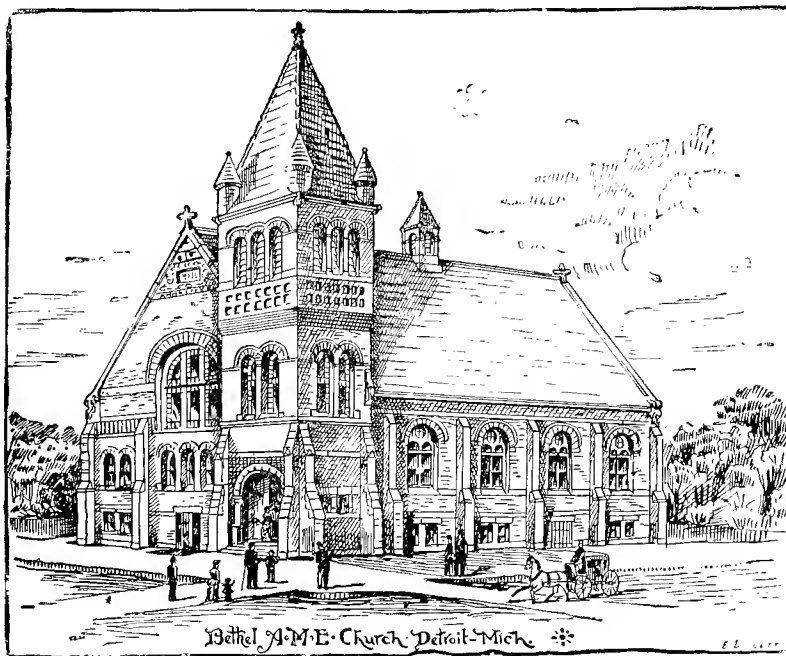
The Financial Department was organized in May, 1872, and is one of the most important branches of the church organization and has attained to a degree of proficiency in work and service, in a little over two-score years, its resources considered, that is indeed marvelous. Under its first secretary, Rev. John H. W. Burley, the receipts to the department amounted to \$95,000; under its second, Rev. B. W. Arnett, D.D. (now bishop), \$200,000. Under his successor, Rev. James A. Handy, D.D. (now bishop), \$313,341.44, and under the present incumbent, Rev. J. H. Armstrong, D.D., the receipts bid fair to reach \$500,000. The Financial Department has fine property in Washington City for general connectional purposes, in which is located the present Department of Finance and the General Bureau of African Methodism. From this department the schools of learning, the publication department, the general officers and bishops receive their support.

The Church Extension Society was organized in May, 1892, and is the youngest of all the church departments. To the credit of this infant department it must be said that during its brief existence it has manifested a vigor and hold upon life that is in every way commendable, and which has not been excelled by any of the extension societies of the older denominations, and which clearly stamps it as a child of providence brought forth at the most opportune moment, in answer to the crying necessities of the hour. Its receipts for the first fiscal year amounted to \$8,008.05, and from present indications will reach \$50,000 the first quadrennium. From these figures its power to assist poor and struggling societies in the way of loans and donations, and of rescuing from the iron grasp of heartless money lenders heavily mortgaged churches, is at once apparent. The organization of the Church Extension Society marks an epoch in the history of the A. M. E. Church.

These general officers at the head of these several church departments represent the great financiers of the connection who have proven to the world that the ability, of which other races boast as the heritage of generations, has been developed by them in a single generation. These master minds have shown a power of organization and self-government under the most unfavorable conditions, and have commanded the respect and commendation of the Christian world.

THE CHURCH ORGANS.

The *Christian Recorder* is the leading organ of the church, and was established in 1848 with Rev. M. M. Clark as editor. Rev. H. T. Johnson, D.D., Ph.D., is its present able and brilliant editor. Its weekly issues are far up into the thousands. The A. M. E. Church *Review* was created by order of the General Conference, May, 1884, with Rev. B. T. Tanner, D.D. (now bishop), editor. It is at present under the management of the scholarly Rev. L. J. Coppin, D.D. It has no equal as a literary production in Negro literature. It represents the scholarship of the race throughout the world, and is quoted by leading newspapers and magazines as authority upon all subjects which have to do with the moral, religious and intellectual progress of the people whom it especially represents. Its circulation is between three and four thousand. The *Voice of Missions*, edited by Bishop H. M. Turner, D.D., LL.D.; the *Southern Christian Recorder*, edited by Rev. A. M. Green, D.D.; the *Bugle Blast* and the *Child's Recorder*, edited by Rev. C. S. Smith, D.D., have each a large circulation, and they are accomplishing much for the development of the church and the elevation of the race.



THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

BY REV. GEO. W. CLINTON, A. M., EDITOR OF THE "STAR OF ZION."

THE African Methodist Episcopal Zion Church like its parent, the great Methodist Episcopal Church, is the child of Providence. Methodism made its advent in America about the year 1765. At the organization of this world-wide religious body in New York City, persons of African descent were among those who constituted the first society. The first class organized was composed of Negroes and Irishmen. Negroes continued to form a part of the first organization until 1796, when the rapid growth and baneful influence of caste prejudice forbade their enjoying the sacraments until the white members were all served. Such unchristian indignities as this and the denial of other church privileges, including a refusal to grant those who felt themselves called of God to teach and exercise pastoral function among their brethren, caused the leading colored members to withdraw from the M. E. Church and form a separate and independent organization in 1796. According to established history, this was the first separate, distinct and independent African M. E. Church organized in this country. Among the founders who participated in this first organization and engaged in the erection of the first church building were: James Varick, Francis Jacobs, Wm. Brown, June Scott, Samuel Pontier, Thomas Miller, Wm. Hamilton, Abram Thompson and Wm. Miller. Of this number James Varick, June Scott and Thomas Miller became preachers, and James Varick was elected the first bishop or superintendent, as the chief pastors of this church were then called.

The first place of worship in which this new society held service was an old building on Cross street, between Mulberry and Orange streets, which had been previously used as a stable. This house was fitted up and arranged for a church, and here the A. M. E. Zion denomination launched its little bark upon the then somewhat turbulent religious tide of the Western world. This was the parent organization of the A. M. E. Zion Church; but at the first the founders did not publicly announce their plans or give out the name until a few years afterward. At a meeting held three years after the organiza-

tion was formed it was decided to declare their purpose. In addition to the persons named above, there were present at this meeting the following brethren: George E. Moore, Thomas Simpkins, David Bias, George White, Thomas Cook, John Freeman and George Collins. The first Board of Trustees was Francis Jacobs, William Brown, Thomas Miller, Peter Williams, Thomas Simpkins, William Hamilton and George Collins. This society built their first church, which was a frame structure 45x55 feet, in 1800 on the corner of Church and Leonard streets, and called it Zion. This is the cause of Zion being incorporated as a part of the denominational name. Articles of incorporation were taken out on February 16, 1801, and recorded in the book for the incorporation of religious societies.

New York City, N. Y., March 9, 1801.—The above transaction completed the organization and setting apart of the A. M. E. Zion Church as an independent religious body. The General Conference of the mother M. E. Church gave official recognition of this new child of Methodism by sending its greetings and fraternal good will through Rev. John McCorkle, April 6, 1801.

The A. M. E. Zion Church employed white preachers of the M. E. Church for about twenty years after its separation from the mother church. In 1820 Abram Thompson and James Varick were elected elders on the first day of October, they being the first elders elected in this church. The two preachers above named and Levin Smith were ordained elders June 17th, 1821, by Rev. James Covell, D.D., Rev. Sylvester Hutchinson and Rev. William Stillwell, elders of the M. E. Church. As early as 1800 local deacons ordained by the M. E. Conference had served in the A. M. E. Zion Church. At the first Conference of this denomination, which was held in June, 1821, Rev. William Phoebus of the mother church presided. This Conference agreed upon a system of "limited episcopacy," and elected Elder James Varick Bishop, or Superintendent, he being the first officer of that rank elected by the church.

The discipline which governed this body had been adopted at the meeting in 1820. The articles of religion and polity adopted were the same as those which governed the M. E. Church. When the church was organized in 1796, it had a membership numbering less than seventy souls. After almost a quarter of a century had expired, its borders had not spread beyond the State of New York, and the membership had not reached five hundred, and all the property acquired at that time was worth only about thirty-five thousand dollars.

After 1823, the church began to spread her borders into other Central and Eastern States; but the existence and predominance of slavery prevented the establishment of the church in the South. In 1860, there were eighty-five organized congregations, sixty-four church buildings, five annual Conferences, four thousand and six hundred members, owning two hundred and forty-eight thousand dollars worth of property, and occupying territory in eleven States.

While the din of war still raged, and the smoke of battle was yet darkening the Southern skies, Bishop Jos. Jackson Clinton, D.D., and Elder Jas. Walker Hood, now Bishop J. W. Hood, D.D., LL.D., made their way into the South as early as 1863, and began to preach among their newly emancipated brethren and to build up churches wherever opportunity offered.

In North Carolina, the first Southern Conference was organized thirty-two years ago. With the exception of the presiding Bishop and Elder Hood those who constituted this Conference were recently emancipated from slavery by Lincoln's famous proclamation, and not yet enjoying the full privileges of freedom. From North Carolina the work of the church was carried into all of the Southern States as rapidly as openings, men and means would permit. In North Carolina there are three annual Conferences, besides territory occupied by the Virginia and Blue Ridge Conferences, one hundred and eleven thousand members, five hundred and twenty-six church buildings and two of the chief institutions of the church. Alabama comes next in numerical strength.

In this State there are four annual Conferences, about three hundred ministers, more than three hundred and fifty church buildings eighty-nine thousand members and the second high grade educational institution of the church. To-day, December 27, 1894, the A. M. E. Zion Church has thirty-two regularly organized annual Conferences in America and Canada, and one missionary conference in Africa. It has one thousand seven hundred and fifty organizations and a membership of four hundred and eleven thousand. This membership worships in one thousand and six hundred churches owned by the denomination, which with other property are valued at two million seven hundred and fifty thousand, one hundred and thirty dollars. The church has had twenty-two bishops, six of whom are now living. The church now has one thousand and three hundred elders, eight hundred and fifty deacons, and occupies territory in thirty-one States of the union besides Canada, Africa and the Island of the sea

INSTITUTIONS.

The Book Concern and Mission Board are the oldest institutions of the church. The Book Concern is located next door to the mother church, 353 Bleecker street, New York City. It does an extensive business throughout the church besides the local trade and now has a stock of books, plates and other valuable matter worth twelve thousand dollars. The *Star of Zion*, the *A. M. E. Zion Quarterly Review*, the *Official Directory*, Sunday school literature, the *Quarterly Almanac*, and the *Livingstone*, a college magazine, constitute the periodical literature of the church. In addition to these, the church has also published her own Discipline, Hand Book on Discipline, three histories, a new hymnal with twenty-nine hymns by her own ministers, three books of sermons, viz.: by Bishop J. W. Hood, S. T. Jones and Rev. Geo. L. Blackwell, A.M., S.T.B., Dean of the Theological Department of Livingstone College, and a number of pamphlets and smaller publications all by authors who are members of the church. The Centennial history which recounts the first hundred years' work of the church has been written by Bishop J. W. Hood, D.D., LL.D., the senior bishop of the church, and is now in press. (Since writing the above book has been put on the market and is an 8mo. volume of over six hundred pages.)

EDUCATIONAL INSTITUTIONS.

Zion Hill Collegiate Institute, located near Washington, Pa., was the first educational institution of the church of note. Its distance from the center of Negro population and the bulk of the membership of the church caused it to be abandoned about sixteen years ago. Rush University, named in honor of Bishop Christopher Rush, a founder and first historian of the church, was located at Fayetteville, N. C., several years ago; but it too was also abandoned, the property sold and an institution was established at Concord, N. C., about fourteen years ago, known as Zion Wesley Institute, took the place of Rush University. After operating at Concord on a small scale for two years, it was moved to Salisbury, N. C., on one of the most beautiful sites in the old "North State." It was chartered after being at Salisbury for a while as Zion Wesley College and later as Livingstone College which name it still bears. The college stands on fifty acres of land, owned by the connection, has five commodious buildings, three of which are of brick and all enclosed by a neat

fence. The grounds are well kept and the whole property is valued at one hundred thousand dollars.

The chief factor in building up this institution to its present standard of renown and prosperity as a great educational center was the late Dr. Joseph C. Price, acknowledged on two continents as the foremost educator and greatest orator the Negro race has yet produced. The revered dust of this great man now sleep in the bosom of the campus of the institution which he very largely made what it is.

Livingstone College has four departments, namely, Preparatory, Normal, Collegiate and Theological. Each of these departments is well manned by efficient and thoroughly trained instructors, three of whom are graduates of the school and all the others hail from well-known, high-grade and popular colleges. The college has already graduated one hundred and twenty students, many of whom occupy foremost positions in the pulpits of the church, in the school room and other business vocations among the race in the government service. An Industrial Department is also connected with this institution, and some of the best printing done by any race institution is turned out from the Livingstone press.

At Lancaster and Rock Hill in South Carolina are the Lancaster High School and Clinton Institute respectively, both schools of high grade with an enrollment of over four hundred students. Profs. W. R. Douglass, A.B., and R. J. Crockett, A.B., both graduates of Livingstone College, are at the head of these two schools. Jones University, founded by Bishop Chas. C. Petty, A.M., D.D., and named in honor of the late Bishop Singleton. Thomas Jones, D.D., one of the ablest pulpit orators and theologians the race ever produced is located in the classic city of Tuscaloosa, Ala., and stands on a beautiful eminence overlooking the Warrior river. This school had an enrollment of nearly two hundred present, one hundred and fifty-six students when last visited by the writer. Prof. David William Parker, A.B., is the president of this institution.

Atkinson College, named in honor of a wealthy coal dealer and property holder, Mr. J. B. Atkinson, of Earlington, Ky., is located at Madisonville, Ky. It has three splendid buildings, a splendid site with ample grounds. The present attendance numbers nearly one hundred students. Rev. G. B. Walker, A.B., is president. Greenville College, located at Greenville, Tenn., was founded by a number of ministers of the Tennessee Conference under the admin-

istration of Bishop Thomas H. Lomax, D.D. Rev. R. A. Morrissey, A.B., the president, is building this school up rapidly. It owns \$8,000 worth of property clear of debt, and had fifty-six students when the writer last heard from it.

There are a few other schools of less note and in the formative period of their existence, each and all of which are owned by and operated under the auspices of the A. M. E. Zion Church.

NEW PUBLICATION HOUSE.

At Charlotte, N. C., where there are about five thousand members of this denomination, the Bishop and General officers acting for the church have purchased a splendid four-story brick edifice, 89x39 feet on College street, in the center of the city, at the cost of \$6,000. The Sunday school Union, which was organized six years ago, is now located in this building in which a job office is also in successful operation. The building bears the name of our first bishop and is known as the Varick Memorial Publication House. During the present quadrennium two of the bishops of the church have died, namely, Bishop John J. Moore, D.D., at the advanced age of 89 years, 25 of which had been spent in Episcopacy; and Bishop Joseph P. Thompson, M.D., D.D., at the ripe old age of 76, 18 of which had been spent in the Episcopacy. The church is now engaged in making preparation to celebrate its one hundredth anniversary in the city of New York in October, 1836. It is designed to make this centennial the grandest race event yet celebrated in this country. Other denominations will be asked to participate in the exercises. The A. M. E. Zion Church has been a great factor in the development of the moral, intellectual and general advancement of the Negro in America. Some of the greatest leaders of which the race can boast have come up in this church.

James Varick and Christopher Rush, founders and bishops of the earlier period, were men who possessed great minds and strong elements of leadership. Their successors, Bishops Joseph J. Clinton, D.D., Singleton T. Jones, D.D., and John J. Moore, D.D., were men who were equal to their compeers in any of the Methodist Churches of their day. The late Henry M. Wilson, D.D., a graduate of Princeton; Wibur G. Strong, now residing at Tampa, Fla.; William Howard Day, D.D., the general secretary of the church; R. R. Morris, A.M., D.D., superintendent of the Sunday School Union and editor of the Sunday school literature; Jacob Thomas, D.D., of New

York; Jehu Holliday, D.D., agent of the Book Concern; J. E. Price, D.D., of Pennsylvania; J. B. Small, D.D., of Pennsylvania; E. H. Curry, D.D., of Kentucky; the late Dr. J. C. Price, the great Frederick Douglass, Hon. J. C. Dancey, Editor T. Thomas Fortune, Prof. J. D. Baltimore, President William H. Goler, of Livingstone College, and a score or more of other great race leaders, are now or have been allied with this church, and attribute their success in life in a large measure to their connection with it. The church prides herself upon having produced some of the greatest preachers of the race, and upon having one of the best educated, most exemplary and progressive set of young men belonging to any church organization of the race. In every movement started for the amelioration and advancement of the race since 1796, the A. M. E. Zion Church, or men belonging to it, have taken active and prominent part.

MEANS OF SUPPORT.

The church and its institutions are supported by the membership. The bishops, general officers, colleges, institutions, worn out and superannuated preachers are supported from a fund made up from a collection of fifty cents per member. The church has missionary, educational and Woman's Home and Foreign Missionary Departments under efficient management, and each working along its special line for the advancement of the Kingdom of Christ, the lifting up of the race and the betterment of mankind in general. The bishops and general officers who control and manage the affairs of the church are: Rt. Rev. James W. Hood, D.D., LL.D., Senior Bishop, Fayetteville, N. C.; Rt. Rev. Thomas H. Lomax, D.D., Charlotte, N. C.; Rt. Rev. Charles C. Petty, D.D., Newbern, N. C.; Rt. Rev. Cicero R. Harris, D.D., Salisbury, N. C.; Rt. Rev. Isom C. Clinton, D.D., Lancaster, S. C.; Rt. Rev. Alexander Walters, D.D., Jersey City, N. J.; Rev. Wm. Howard Day, D.D., General Secretary, Harrisburg, Pa.; Rev. J. W. Alstork, D.D., General Treasurer, Montgomery, Ala.; Rev. Geo. W. Clinton, A.M., editor of the *Star of Zion*, Salisbury, N. C.; Rev. R. R. Morris, A.M., D.D., Superintendent Sunday School Union, Charlotte, N. C.; Rev. T. A. Weathington, Secretary Sunday School Union, Montgomery, Ala.; Hon. John C. Dancy, editor of the *A. M. E. Zion Quarterly*, Salisbury, N. C.; Rev. J. H. Manley, D.D., Secretary of Missionary Department, Petersburg, Va.; Prof. S. G. Atkins, A.M., Secretary of Educational Department, Winston, N. C.; Rev. Wm. H. Goler, D.D., President Livingstone College, Salisbury.

N. C.; Mrs. Mary J. Jones, President Woman's Home and Foreign Missionary Society, Washington, D. C.; Rev. Geo. L. Blackwell, Dean Theological School, Salisbury, N. C.; Mrs. K. P. Hood, Secretary Woman's Home and Foreign Missionary Society, Fayetteville, N. C.; Mrs. Sadie E. C. Petty, Treasurer Woman's Home and Foreign Missionary Society, Newbern, N. C. The next general Conference of the church will be held in State Street Church, Mobile, Ala., beginning the first Wednesday in May, 1896, and continuing in session till its business is completed. It will be composed of about two hundred and sixty ministerial and sixty lay delegates besides the general officers. It is the endeavor of the church to raise one hundred thousand dollars during its centennial year. Should it be successful in this effort it will be able to pay off every debt, better equip its old institutions and establish and equip new ones, which will enable it to begin the second century of its existence in such condition to do more for God and humanity than ever before. The prospect is full of promise and the forces are all alive and on the alert. Feeling herself to be the child of Providence, the A. M. E. Zion Church thanks God for what he has done through her in the past and takes courage and invokes his guidance and aid that she may be used by her great head to achieve greater victories in the future.

Of the great Methodist bodies in this country the A. M. E. Zion Church was the first to give recognition to her laity in annual and general Conferences having equal voting privileges with the ministerial delegates. She was the first to admit woman to enlarged church privileges such as lay delegates to annual and general Conferences, and is strongly in favor of granting them increased powers and privileges in the work of the church. Appended hereto is a summary of the latest statistics: Bishops, 6; active elders, 1,300; active deacons, 850; local elders, 212; local deacons, 296; superannuated elders and deacons, 72; traveling preachers, 408; local preachers, 1,234; exhorters, 775; members, 411,000; probationers, 8,314.

“Let those who write do so from beneath the shadow of the cross, and teach the people that the gospel is more potential than dynamite; that men can do much, but God can do more; that it is better to trust in the Lord and their own individual efforts, than it is to trust in any political organization.”—*Bishop Benjamin W. Arnett, D.D., in Afro-American Press.*



SERMONIC DEPARTMENT

THE SOURCE OF ALL TRUE COURAGE.

“The Lord is the strength of my life; of whom shall I be afraid?”

FIND a man who knows in his soul that God is indeed the strength of his life, and you will find a true hero. He will not be frightened into a panic when he hears lions roar. He cannot be frightened into doing the wrong thing by the sight of a fiery furnace seven times heated, and he will do the right thing, even when to do it seems to lead straight toward the prison or the poorhouse. Don't you know that Goliath is a great giant, David, and that his spear is like a weaver's beam and beside that, he is armed from head to foot, and has been a man of war from his youth, while you are only a boy? Better go back to your sheep, lad, and leave fighting to those who have learned the trade of war. “The Lord is the strength of my life; of whom shall I be afraid?” But everybody in the king's army is afraid of the giant, David. Better go a little slow right here. Goliath is as fierce as a wild beast, and has killed hundreds of men, while you are an untried youth. “Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them.” But if you will go out to fight him, David, be prudent, boy, and do all you can to make yourself an equal match. Put on the king's armor, son. It's the best in the camp. What! pulling it off again? It makes you look real fierce. Better keep it on, boy. Perhaps the sight of it will drive the giant back. Why, you're not going bare handed, David? You'll be whipped to death. “The Lord is the strength of my life.” Not the king's armor; not the king's sword. And the next we see of the stripling he is coming back up the hill with giant's head in his hand. The Lord was the strength of David's life.—*Ram's Horn.*

AN EDUCATIONAL SERMON ON THE NEEDS OF THE NEGRO.

[Delivered by Rev. A. A. Whitman, of the African Methodist Episcopal Church, at Sherman, Texas, at the request of Bishop Lee.]

WHAT I shall have to say to-night on the subject of "The Education of the Negro" may be understood to voice the sentiments of Bishop Lee and more than 500 ministers of the African Methodist Episcopal Church in the State of Texas. We have established at Waco, in this State, Paul Quinn College, which is destined to be the great center from which shall radiate the trained forces which are to put into practice our ideas of what is needful in the way of education for the Negro. And while we as a church own and control this college we wish it to be understood that we are not narrowly denominational. Our doors are open to all and our chief interest centers in the bringing out of the usefulness of the Negro as a citizen and not in any denominational bias. We want the Negro to become a desirable and happy citizen of Texas and of the Union, and to this end we are directing our every effort. Twenty-five years of earnest, active engagement in this work have given us, we think, the opportunity to see pretty clearly what the Negro needs in the way of a successful education, and we are going to strive to give him that in the plainest way possible.

"I have chosen as a text Job v. 23, viz.: 'For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.' Theme: 'A Business Education.' I have chosen Job as the subject of our discourse to-night from the fact that he was an ideal business man—a success in this world. Job had a business education, resting upon the strong foundation of a moral education, and this is precisely what we shall insist upon in the education of the Negro. The Book says: 'His substance was 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses and a very great household. In our day Job would have been rated at about a quarter of a million, a very wealthy man even now. In his day 'he was the greatest of all the men of the East.' Here was a successful man; successful in his household, for he had seven sons and three daughters, and all of

these had their own houses; and successful in business, for he was very rich. But behind all of this the record is that 'he was a perfect and upright man, one who feared God and eschewed evil.' Here is the man. Business qualifications resting on a moral foundation.

"Now, when this man exhorts his fellowmen from his own experience, he tells them in substance that 'they should be in league with the stones of the field and at peace with the beasts,' and then he assures them that 'they shall laugh at destruction and famine. This is to the point. The stones, the fields, the beasts, these are the means and he who, having an honest, upright heart can intelligently manage these, 'be in league with them, is a success. And this is so. To begin with we are going to see, first, to the moral education of such as come under our care. As we understand it, subordinated morals are as 'rottenness in the bones. A heart that is corrupt is a nest of evils destroying all the good that may come from simply enlightening the mind. A ship without a rudder, a mariner without a compass, tossed and driven by the breakers in their wrath, is the man who has an enlightened mind but has no morals. We want the plain teachings of the gospel of Jesus made known to our people and incorporated into the conduct of their lives as a first principle for all education. Christ Jesus first; the arts and sciences afterward.

"It is often remarked that for stately character and sterling influence many old ex-slaves now surpass their educated offspring. Do you ask, why so? By what is it that they are so distinguished? I answer by their piety! The moral atmosphere around them in early life was pure. They knew nothing of 'craps' and races, baseball and 'policy. They breathed a pure moral atmosphere, and this is what we need first of all for the Negro now.

"It may be said that in the matter of gaming the Negro is not different from his white neighbor, but not so. I notice that just as whisky means race ruin for the Indian, so do 'craps' and 'policy' mean the utter degradation of the Negro. With these practices current among Negroes, Yale, Harvard and Vassar will do them no good. A degraded manhood puts an end to citizenship. The Negro needs, first, a moral education. I now lay down a rule: Anything which will make the immigrant undesirable to the body of citizens in this country. Next to a moral education the Negro needs industrial training. The heart first and the hand next.

"We need to begin in a business way right at the bottom and grow up from the ground. We need to know how to make a living. That

education which fails to fit one to do this fails to educate. He who has not the business parts and qualifications in him to earn a living is a dependent—a pauper, as it were—and undesirable as a citizen, regardless of any amount of useless information that may be found lying around loose in his cranium. The Negro, the masses must come back to the ground. Business is the root and bottom of the education he needs now. The Negro must be found taking a helping part—lending a helping hand in the exercises and business of his day; thus having himself needed by the State. This is the root of the whole matter.

“We must begin at the ground and the tilling of the soil should lead in all our pursuits. Here is a great secret. Man’s independence grows up out of the soil. It is never a fungus. The Negro must be trained to know how to intelligently and successfully till the soil; and what is more he must learn to love the occupation. He must know the farm, the orchard and the vineyard. He must see that his farm is a dukedom. He must find that stalwart independence comes up with his cotton and corn. The landscape beautified and ennobled by the touch of care and endeared by the fond and exalted idea of possession must be to him the rallying point for his patriotism. Cincinnati, Washington, Lincoln, Grant, mightiest of earth, dignified their lives by tilling the soil. The Negro must see this. Pastures filled with horses and cattle; ample barns and great farm houses are grander way marks for civilization than all the monuments ever reared on the fields of battle. Back to this idea the Negro must come and make a start. It must be taught into his brains to see this truth. The educated Negro is prejudiced too often against the farm. This is due to the fact that in slavery we were employed most in tilling the soil. Our task then was a thankless one, and anything which reminds us of it now is distasteful to us. Education must correct this. The man who reads Greek and Latin while he sits in idleness waiting for something to do is an inferior man; while he who tills the soil is a sovereign, though he knows little of books. The Negro must not be afraid of the clods; he must come out of the shade. He must learn that there is more music in a hand saw than there is in a guitar, and a great deal better pay. He must feel that it is no disgrace to go to work after he has gone to school. He must understand that a liberal education is as valuable to him who tills the soil as it is to the professions. Along this line we shall earnestly direct our efforts.

“Next to the tilling of the soil the Negro must learn the value of being skilled in mechanics. He must learn to mingle his thoughts with his labor. He must be taught to see that if he can chop wood and earn \$1 per day, he may by using saw and chisel earn twice that amount and work no harder than before; and again by using steam and lathe and scroll he can earn ten times that amount and still work no harder. This we understand is practical education, to enlighten the citizen first concerning his nearest environments—earth, air, water, wood, stone, metal—first become acquainted with these and then come on with your theorems, your hypothesis, your abstractions and such. First the dinner pot and the loom, and then the beatitudes—poetry, painting and the like. After a moral and industrial training they who have the talent, the means and the leisure may pursue their studies into the province of higher education, language, literature, the arts and the sciences. All hold out brilliant inducements for such as strive to find ‘room at the top.’

“And here I emphasize: The Negro who expects to find employment successfully in the learned professions must appear before mankind thoroughly equipped, for such is the order of business in our world to-day that the very best talent in the world is, for a reasonable fee, at the service of the masses of the colored people.

“We shall therefore insist upon thoroughness as absolutely indispensable to higher education. We may no more have men to preach who are too ignorant to do anything else. We shall cease conferring titles upon men who are ignorant of the constitution, the laws and history of our country. We shall let higher education mean higher education. The work before us is good and we are hopeful at the task. Texas is a great field and we shall proudly appreciate the fact that there are greater remaining opportunities for the Negro here than anywhere else in the United States. I find among the eager thousands of white people who crowd to the great meetings under this tabernacle that there is an abiding interest in the Christian welfare of the Negro. Such have been the courtesies and aid extended to me in the great work by white people that I am consumed by gratitude. I see before us vistas opening more dazzling than the optimist’s most sanguine dream. More than two thousand white people, ladies and gentlemen, have stood here under this canopy with us in Sherman, and under the sweet influences of our holy religion they have found their cheeks aglow with the bright tears of joy and hope, as the promises of God have been made precious to us by faith. And

what shall the end be but the glorious coming of our Lord Jesus to enlighten us all by the 'word of his grace, which is able to build us up in all things and give us an inheritance among them that are sanctified.' "

PRAYER.

BY REV. G. W. DUPEE, D.D., PADUCAH, KY.

"And he spake a parable unto them to *this end*, that men ought always to pray, and not to faint." Luke xviii. 1.

THE meaning and moral of the parable are evident; that as affliction and desolation were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty, therefore, they should be instant in prayer.

That prayer was coeval with the fallen race we cannot doubt, and it was, in all probability, associated with the first sacrifices. The first definite account of its public observance occurs in the remarkable expression recorded in the lifetime of Enos, the son of Seth: "Then began men to call upon the name of the Lord." (Gen. iv. 26.) From that time a life of prayer evidently marked the distinction between the pious and the wicked. The habit was evidently maintained in the chosen family of Abraham, as is evident from frequent instances in the history of the Hebrew patriarchs.

We have no proof whether before the exile, prayer was customarily joined with sacrificial offerings. Moses gave no special commands with reference to this part of religious service. About the time of the exile, our records begin with the Levites to recite prayer. As a private devotion, prayer has always been in use.

Well, what is prayer? It is the lifting up of the soul in faithful desire to Almighty God, through Jesus Christ, for the mercies and blessings that he alone can give. "Unto thee, O Lord, do I lift up my soul." (Ps. xxv. 1.)

The only form of prayer for perpetual use in the Old Testament is the one connected with the offering of tithes and first fruits, and containing in simple form the important elements of prayer—acknowledgment of God's mercy, self-dedication, and prayer for future

blessing. The most remarkable prayers in the Old Testament are those of Solomon at the dedication of the Temple, and Joshua, the High Priest, and his colleagues after the captivity. The former is a prayer for God's presence with his people in time of national defeat, and the latter contains a recital of God's blessings to the children of Israel, from Abraham to the captivity, a confession of their continual sin, and a fresh dedication of themselves to the covenant.

Nothing can be more rational or consistent than this duty. It is a divine injunction that men should always pray, and not faint. It is highly proper that we should acknowledge the obligations we are under to our Heavenly Father, and supplicate his throne for the blessings we stand in need of.

The object of prayer is God alone, through Jesus Christ as the mediator. All supplications, therefore, to saints and angels are not only useless, but blasphemous. All worship of the creature, however exalted that creature is, is idolatry, and is strictly prohibited in the sacred law of God. Nor do we pray to the Trinity as three distinct Gods; for though the Father, Son, and Holy Spirit be addressed in various parts of the Scripture, yet never as three Gods, for that would lead us directly to the doctrine of polytheism; the mode the Scripture points out is to address the Father through the Son, depending on the Spirit to help our infirmities, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for the saints according to the will of God."

It must be observed that the nature of this duty does not consist in the elevation of the voice, the posture of the body, the use of the form, or the mere extemporary use of words, nor, properly speaking, in anything of an exterior nature; but simply the offering of your desires to God. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

There are different kinds of prayer. Secret prayer is one kind of prayer to which we should attend. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Secret prayer has its name from the manner in which Christ recommended it. He himself set us an example, and it has been the practice of the saints of every age. There are some particular occasions when this duty may be practiced to advantage, as when we are entering into any important situation; undertaking anything of consequence; when calamities surround us; or when ease

and prosperity attend us. As secret prayer is calculated to inspire us with peace, and promote our real happiness, we should be watchful lest the intrusion of company and the cares of the world should prevent us from the constant exercise of this necessary and important duty.

Acceptable prayer is always made in faith, believing the promises of God and trusting his mercy, "but let him ask in faith." (Jas. i. 6.) And again, acceptable prayer is always answered. "I waited patiently for the Lord, and he inclined unto me, and heard my cry."

Family prayer is another part not to be neglected. It is true there is no absolute command for this in God's word; yet, from hints, allusions and examples we may learn that it was the practice of ancient saints—Abraham, David, Solomon, Joshua and Job. The objection often made to family prayer is want of time, but this is a very frivolous excuse, since the time allotted for this purpose need be but short, and may be easily redeemed from sleep or business. Were you, like Abraham, entertaining an angel unawares, what would be the report he would take back to heaven? Would he find you commanding your children and your household, and teaching them the way of the Lord? Would he find an altar in your dwelling? Do you worship God with your children? If not then God is not in your house. A prayerless family is a godless family.

Social prayer is another kind Christians are called upon to attend. It is called social because it is offered by a society of Christians in their collective capacity, convened for that particular purpose. The posture of prayer, says Dr. Smith, among the Jews, "seems to have been most often standing, unless the prayers were offered with especial solemnity and humiliation, which was naturally expressed by kneeling or prostration." However early in the morning you may seek the gate of access, you find it already open, and however deep the midnight moment when you find yourself in the sudden arms of death, the wings of prayer can bring an instant Savior; and this wherever you are. It needs not that you ascend some Pisgah. It needs not that you pull off your shoes on some holy ground. It needs not to be a costly temple. It may be in a field, or on the crowded street. It may be a hillside where the Man of Sorrows spent the night in prayer. We can have access to prayer in all places, at all times, and under all circumstances.

Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can detain an angel until he leaves a

blessing, can arrest the sin in his course and send the winds upon our errands. Pray often, dear reader, for prayer is a shield to the soul. The time spent in prayer never hinders, but furthers and prospers a man's journey and business; therefore, never go about thy business till thou hast prayed, and let your prayer be that of the sweet Psalmist of Israel: "Create in me a clean heart, O God, and renew a right spirit within me." "Cast me not away from thy presence, and take not thy Holy Spirit from me." "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." "Then will I teach transgressors thy way, and sinners shall be converted unto thee." Everything is to be a subject of prayer. Paul says, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

MENTAL AND PHYSICAL CULTURE.

[Delivered before the North Missouri Conference by Rev. Jas. H. Turner.]

"Apply thine heart unto instruction, and thine ear to the words of knowledge."
Proverbs xxiii. 12.

THE words of the text are those of a great and good man, a man whose renown went abroad and caused men not only to wonder with amazement on account of his wisdom, but eagerly sought an acquaintance with him that they might learn the secret of his greatness, and be enabled to unlock the doors of knowledge and enrich the mind with the precious gems of wisdom. This wonderful king advised them to apply their hearts unto instruction, and their ears to the words of knowledge. Hence, ever since the utterance of Solomon to the present age, we hear the earnest cry, "more education," press onward and upward. Education defined is drawing out the mental powers: the cultivation of the human faculties. We must recognize that the brains, well cultivated, are the controlling forces. Education should be one of the greatest objects of to-day among those who wish to become noble, and earnestly desire to possess more than an empty shell, or in other words, a worthless brain.

He who would do something great and noble, must with an unfaltering determination apply himself to the work.

MENTAL CULTURE.

Too much cannot be said pertaining to the importance of mental training. The development and cultivation of the faculties of the mind is the principal object of a liberal education. All the powers of the mind should be in harmony, that there may be no undue preponderance of one faculty over another. Bishop D. A. Payne struck the keynote when he said, "Education in its broadest sense means education of the head, education of the heart and education of the hands." "It is the sea that cuts our iron bars like wax" and heaps them up in a solid shaft strong enough to be the pivot of a revolving planet. It is education that cuts from the soul of humanity the groveling pursuits of life, and builds the mind strong enough to be serviceable in the fields of labor. Education is not the business-like process of giving a man various ideas upon any subject; it is bringing out the strength and improvement of a man's susceptibilities, in order to prepare him for his fellowmen and his own final destiny. The faculties of man are like burnished gold, which show more and more its worth. The human soul in this present and progressive age without some education is like a ship without a rudder, or like the marble in the quarry, which does not show any of its inherent beauties until the skilled polisher brings to view the hidden colors, makes the surface to shine and discovers every ornamented vein that runs through its body. Education in like manner, does not show its worth and grandeur until the possessor goes to work upon his own mind, and draws out every hidden virtue. Without help it never makes its appearance. Education is a power when rightly used, and a curse when abused; it begins the gentleman, but sound judgment must finish him. In the construction of a building, it is strictly necessary to secure a firm foundation in order to erect a magnificent structure, one that will not simply be an ornament of attraction to the eyes of its observers, or those living in the community in which it is reared; but it should be a comfort to the possessor and its occupants also. Those in possession of an education should be a blessing and beneficial to others as well as self; and, if you do not improve the advantages given you, you sin against your Creator. Castelar, the silver tongued orator of Europe, remembered "That Switzerland is stronger in her liberties, stronger in her in-

dividual rights and privileges of her citizens, stronger in her moral and religious development, than she is on the granite of her Alps, because of the general intelligence of her inhabitants growing out of the attention given to education. God help us as a race to become stronger in gaining a permanent foothold in the onward march to intelligence and victory. If the breadth of the river hinders our advance, let us bridge it and travel onward. We must not look backward, but forward. Early cultivation or instructions are demanded by our Creator. Why not take advantage of this wise counsel? The general welfare of our government requires it, and the future hope of the race is dependent on the same basis.

PHYSICAL CULTURE.

My hearers, I would not have you to understand that I mean to recommend or instil within your minds the importance of an education, that we may shun or be above work; such is not my intention. All honest work is honorable and is not to be despised. Anything worth having can only be obtained by working for it. I say, go to work; and whatever your hands find to do, strive to do that with all your might, such is the admonition which nature utters in every ear. The very bones, muscles and fluids which compose our frame are all passing in an unceasing progression to a new organic condition. The spirit of self-help is the root of all genuine growth in every individual. It is labor that strengthens the muscles, wields the axe, drives the plow, scatters the seed and reaps the harvest. But the accepted training properly given in the school room, makes our boys better farmers, mechanics, laborers, etc., because they have learned to use their minds actively in the work. It will also better fit our daughters for life's usefulness, because it enlarges the narrow bounds of their lives and shows them the limitations of the past and the grand possibilities of the future. If it is essential to cultivate the faculties of man, then it is equally necessary that the physical man be educated in the science of agriculture and mechanical arts. If we desire a race of hardy young men, they must be taught the arts of manual labor, to exercise the muscles as well as the tongue. "A willing heart makes nimble fingers." One of the lions in the way of a prosperous career in the future of the youth to-day, is idleness or self-indulgence. They are taught that hard work is a deep disgrace. Our sons and daughters are too often brought into market as men and women before their physical struc-

ture is fully developed, which is one of the dreadful causes of so many shipwrecked lives. As Hon. W. F. Wiley said: "We live too fast. We are always in too much haste. Our sons usurp the stations and assume the responsibilities of men before they are full-grown boys. Our daughters aspire to womanhood when they should still be in the nursery." Teach your girls the arts of housekeeping, dressmaking, millinery, needle work, etc., before turning them out as their own free agents or mistresses into the world, and you will then give us a healthy and economical, as well as an industrious class of young men and women who will be beautiful in stature, hardy in muscular strength and manly in deportment, instead of a set of spendthrifts.

True education embraces all of these things. As a race we are in need of more general education. We must possess energy, an invincible determination and a firm purpose, once fixed, and then, victory or death. We cannot afford to stand shivering at the cold wintry blasts of discouragements, but earnestly ask God to keep us and press onward. The wintry days of discouragements will disappear, and the glorious warmth and sunshine of victory will o'er-shadow us. We are also in need of more educated farmers, carpenters, or dealers in and manufacturers of speciality, who shall transmit by blood or example to the coming generations a more vigorous intellect and capacity for business, instead of filling the coffers of the rich. "The man who gives his children habits of industry provides for them better than by giving them a fortune."

We don't want an educated race of paupers and bums, but a race of strong men and women that will dare and do; strong also, intellectually, physically, and morally.

MORAL CULTURE.

Oh! if this latent power could only be more successfully aroused, our sin-stained earth would certainly arise and shine in a glorious triumph. We aim at mental greatness, intellectual strength, and they are divine gifts, but moral rectitude is stronger than they. "His head is seldom far wrong whose heart is always right." Then let us, when on the verge of doing wrong, stand in awe of ourselves, and dread the witness within us. One can so train themselves to right thinking and right acting, that uprightness will be his nature. There is in uprightness a penetrative power that nothing can withstand. Its bars cannot be broken; they are stonger than iron.

Remember, if the seed of morality is not sown, there is no need of cultivation. We must first prepare the soil for sowing. After planting, watchfulness, in order that the weeds may not grow up and injure the grain. Comparatively speaking, the mind and brain are the soil; ambition, will, and self-respect the cultivators. The grand harvest is morality. Morals is the golden staff of life; the human soul without this noble trait is indeed wanting, the heart is uneducated, and life is but a waste. It is the noble character that is not to be bartered for wealth nor beauty. They may form a brilliant to the diamond; but ah! at last, they only expose more plainly the false glare.

There are two kinds of everything, the genuine and the counterfeit. Morality claims only the genuine. Often the counterfeit is purchased for genuine, but soon its charming hues must banish. In like manner we are often deceived in persons who polish their characters for a season; as the polish begins to wear off, we see more and more a solid bed of blackness that was hid beneath the once glittering jewels. It is not what we seem to be, but what we really are that leads to honor and victory. It has been well said, "All that glitters is not gold." In the Bible, praise is given not to the strong man who taketh a city, but to the stronger man who ruleth his own spirit. The stronger man is he, who by discipline, exercises a control over his thoughts, his speech, and his acts. A man may, and can cultivate his morals. Nine-tenths of the vicious desires that degrade society, and which, when indulged, swell into crime that disgrace it, would sink into insignificance before the advance of self-discipline, self-respect, courage, and self-control.

The first seminary of moral culture, and the best, is the home. Next comes the school, and after that, the world—the great school of practical life. We must dig far beneath the earth's surface to find the genuine, costly, and precious metal. Thus it is in morality. We must earnestly aim, work, reach, and hold that which is pure; not merely to please man, but rather for self's comfort and your Creator, before whom you must appear in the judgment.



CHRIST BRINGING US TO GOD BY RECONCILIATION AND GLORIFICATION.

[Preached by Rev. R. H. Alston in the Berean Presbyterian Church, New Orleans,
April 28th, 1895.]

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. —I Peter iii. 18.

THE scope of the apostle in this place is to justify Christians for a day of suffering, in order to their cheerful sustaining of which he prescribes two excellent rules, first, to get a good conscience within them; and, secondly, to set the example of Christ’s sufferings before them. “For Christ hath once suffered for sins.” The suffering of Christ for us is the great motive engaging Christians to suffer for him. In these words we have the sufficiency and fullness of Christ’s sufferings in the participle “once,” Christ needs to suffer no more, having completed that whole work at once. The cause of Christ’s suffering is “sins;” not his own, but ours. And see the admirable grace and unexampled love of Christ to us sinners, “the just for the unjust,” in which words the substitution of Christ in the room and place of sinners is plainly expressed. The design of Christ’s sufferings was “to bring us to God,” and the issue of the sufferings of Christ, which was the death of Christ in the flesh and the quickening of Christ after death by the Spirit.

The doctrine we now propose to illustrate is that the end of Christ’s death and sufferings was to bring all those for whom he died unto God. In the explication two things must be considered: What Christ’s bringing us to God imports, and what influence the death of Christ has upon this design of bringing us to God.

I. *What Christ bringing us to God imports.* Generally it denotes our state of reconciliation and our state of glorification. By reconciliation we are brought nigh to God. Ye are made nigh, that is, reconciled by the blood of Christ. We are said to come to God, the Judge of all. By reconciliation we are brought nigh unto God now; by glorification we shall be brought home to God hereafter. We shall be ever with the Lord. But more particularly this phrase, “that he might bring us to God,” imports:

1. That the chief happiness of man consists in the enjoyment of God. The creature has as necessary a dependence upon God for happiness as the stream has upon the fountain, or the image in the glass upon the face of him who looks into it. The sum of the creature's misery lies in this, "Depart from me," which separation from God being the principal part of his damnation; so on the contrary the chief happiness of the creature consists in the enjoyment and blessed vision of God. "I shall be satisfied when I awake in his likeness."

2. It implies man's apostasy from God. "But now in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ." Those whom Christ brings unto God were before far off from him, both in condition and disposition. They were far off from his church, from the promises, from the Christian hope, and from God himself; and, therefore, from all good, like the prodigal son in the far country. Unconverted sinners remove themselves at a distance from God, and God puts them at a distance; he beholds the proud afar off.

3. Christ's bringing to God implies our inability of ourselves to return to God. We must be brought back by Christ, or perish forever in separation from God. The lost sheep is made the emblem of the lost sinner. The shepherd seeks it, finds it, and carries it back upon his shoulders. The apostle plainly tells us "when we were without strength," and what is worse, altogether unable to help ourselves out of that condition; lost, and no visible way open for our recovery; our condition deplorable, and in a manner desperate; and, therefore, our salvation is said to come to us "in due time." God's time to help and save is when those that are to be saved are without strength, that his power and grace may be the more magnified.

4. Christ's bringing us to God implies that God's justice was once the great bar between him and man. Man can have no access to God, but by Christ, and he brings to God in no other way but that of satisfaction, by his blood. "He hath suffered for sins, the just for the unjust, that he might bring us to God." Better that ten thousand worlds should perish forever, than that God should lose the honor of his justice. We are said to be justified "freely by his grace," which implies that it came freely to us, but Christ bought it and paid dearly for it in his own blood. Hence this great bar to our enjoyment of God is effectually removed by the death of Christ, whereby God's justice is not only fully satisfied, but highly honored and glorified. And so the way by which we are brought to God is

again opened, to the wonder and joy of all believers, by the blood and sufferings of Christ.

5. It shows us the happiness of believers above all people. These only shall be brought to God in a reconciled state. Others indeed shall be brought to God as a judge to be condemned; believers only are brought to God in the mediator's hand as a reconciled Father to be made blessed forever in the enjoyment of him. Every believer is brought singly at his death, and all believers shall be brought jointly and solemnly presented to God in the great day. They shall all be presented faultless before the presence of his glory with exceeding joy. The privilege of believers in that day will lie in divers things. (1) They shall all be brought to God together. This will be the general assembly mentioned in Hebrews. There shall be a collection of believers in all ages of the world into one blessed assembly. They shall come from the North and South, the East and West, and shall sit down in the kingdom of God. Oh, what a glorious train will be seen following the Redeemer in that day! (2) As the saints shall be collected into one body, so they shall be all brought and presented unto God faultless and without blemish. As a new garment just from the fuller's hand without spot, and thoroughly stretched that it contains no wrinkle; so the church, and through it all believers is to be presented unto God through Christ without spot or wrinkle or any such thing, a "glorious" church. All sin perfectly separated when death had separated their souls and bodies. (3) As believers shall be brought together and that in a state of absolute purity and perfection, so they shall be all brought to God. This is that transforming and sanctifying vision of which the Scriptures frequently speak. They shall see his face, in the vision whereof is "fullness of joy, and at whose right hand are pleasures forevermore." The blessedness of the saints consists in their fruition of God. To see God in his word and works is the happiness of saints on earth; but to see him face to face will be the fullness of their blessedness in heaven. (4) To be brought to God implies a state of perfect joy and highest delight. "With gladness and rejoicing shall they be brought; they shall enter the King's palace." It will be a day of universal joy when all the saints are brought home to God in a perfect state. For God the Father will rejoice when Christ brings home that precious number of his elect whom he redeemed by his blood. He rejoices in them now, though imperfect and under many corruptions and weaknesses. How much more will he rejoice in them when Christ pre-

sents them without spot. Jesus Christ will exceedingly rejoice. It will be the day of gladness and satisfaction of his heart; for now, and not till now, he receives his mystical fullness, beholds all the blessed issues of his death, which cannot but give him unspeakable joy. "He shall see of the travail of his soul and shall be satisfied."

The day in which believers are brought home to God will be a day of unspeakable joy to the Holy Spirit himself; for unto this all his sanctifying designs had respect. To this day he sealed them and stirred up desires in their hearts that cannot be uttered. Thus the blessed persons, Father, Son and Spirit will rejoice in the bringing home of the elect to God. For as it is the greatest joy to a man to see the designs which he has been long projecting and anticipating at last brought to a happy issue, much more will it be so here, each person in the Holy Trinity being deeply concerned in this blessed design. The angels of God will rejoice at the bringing of believers to him. "The spirits of just men made perfect will be united in one general assembly with an innumerable company of angels." Great is the love of angels to redeemed ones! They rejoiced at the incarnation of Christ for them; they delight to pry into the mystery of their redemption. They were delighted at their conversion, which was the day of their espousals to Christ. They have been careful over them and serviceable to them in the world, and cannot but rejoice exceedingly to see them all brought home in safety to their Father's house. Christ's bringing believers to God will be a matter of unspeakable joy to themselves, for whatever acquaintance they had with God here, whatever anticipation they had of heaven and glory to come, yet the sight of God and Christ the Redeemer will be an unspeakable surprise to them in that day. It will be the full satisfaction of all their desires.

II. *Let it be considered what influence the DEATH OF CHRIST hath upon this design, and you will find much every way.*

1. The death of Christ removes all obstacles out of the way of this mercy. The bars hindering our access to God were such as nothing but the death of Christ could remove. The guilt of sin barred us from his gracious presence. The pollution of sin excluded us from God. The enmity of our nature stopped up our way to God, and by reason thereof fallen man has no desire to come to God. The justice of God like a flaming sword turning every way, kept all men from access to God; and Satan, that malicious adversary, lay as a lion in the way

to God. O with what bars were the gates of heaven shut against our souls! The way to God was filled with difficulties which none but Christ could remove, and he has effectually removed them all. The way is now opened, even the new and living way, consecrated for us by his blood. The death of Christ effectually removes the guilt of sin; washes away the pollution of sin; takes away the enmity of nature; satisfies all the demands of justice; has broken all the power of Satan; and consequently the way to God is fully opened to believers by the blood of Jesus.

2. The blood of Christ *purchased for believers their right* to this privilege. "But when the fullness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," that is, both the relations and inheritance of sons. There was worth enough in the precious blood of Christ to pay all our debts to justice, to purchase for us this invaluable privilege. We must put this unspeakable mercy of being brought to God to the account of the death of Christ. No believer had ever tasted the sweetness of such a mercy if Christ had not tasted the bitterness of death for him.

Now let us draw a few inferences from these precious truths :

1. Great is the preciousness and worth of souls, that the life of Christ should be given to redeem and recover them to God. As God laid out his counsel from all eternity upon them to project the way of their salvation, so the Lord Jesus, in pursuance of that blessed design, came from the bosom of the Father and shed his invaluable blood to bring them to God. No wise man expends vast sums to obtain trifling commodities. How cheap soever our souls are in our estimation, it is evident they are of precious esteem in the eyes of Christ.

2. Redeemed souls must expect no rest or satisfaction this side of heaven. The life of believers in this world is a life of expectation—they are now coming to God. God is the center and rest of their souls. As the rivers cannot rest until they pour themselves into the bosom of the sea, so neither can renewed souls find rest till they come into the bosom of God. There are four things which disturb the souls of believers in this world—afflictions, temptations, corruptions and absence from God. If the three former causes of inquietude were totally removed, so that a believer were placed in a condition upon earth where no affliction could disturb him, no temptation trouble him, no corruption defile or grieve him, yet his very

absence from God must still keep him dissatisfied. "Whilst we are at home in the body we are absent from the Lord."

3. What pleasant thoughts should all believers have of death! When they die they shall fully be brought home to God. Death is to the saints as the door by which they enter into the enjoyment of God. The dying Christian is almost home; yet a few pangs more and he comes to God in whose presence is fullness of joy, "having a desire to depart" said Paul, "and to be with Christ which is far better."

4. How comfortable and sweet should the communications of Christians be with one another! Christ bringing them all to God through this vale of tears. They are now in the way to him—all bound for heaven—going home to God, their everlasting rest in glory. Every hour, every duty brings them nearear to their journey's end. "Now is our salvation nearer than when we believed." O what manner of heavenly communications and ravishing discourses should believers have with each other as they walk by the way! O what pleasant and delightful converse should they have about the place and state whither Christ is bringing them! What transporting and transforming visions they shall have when they are brought home to God! How surprisingly glorious to them the sight of Jesus Christ will be, who died to bring them to God! How should such discourse sweeten their passage through the world, strengthen and encourage the dejected and feeble minded, and honor and adorn their profession! Thus lived the believers of old. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God." But alas! most Christians are either so entangled in the cares, or so ensnared by the pleasures which almost constantly take up their thoughts by the way, that there is little room for discourse of Christ and heaven among them. The apostle charges it upon the Thessalonians to "comfort one another."

5. How unreasonable are the dejections of believers on account of the troubles they meet with in the world. It is true, afflictions of all kinds attend believers in their way to God. Through many tribulations we must enter into the Kingdom. But what then? Must we despond and drop under them as other men? Surely not. If afflictions be the way through which you must come to God, then never be discouraged at affliction. Troubles are of excellent use, under the blessing of the Spirit, to further Christ's great design in bringing

you to God. How often would you turn out of the way which leads to God, if he did not hedge your way with thorns. Doubtless when you come home to God, you shall find you have been more beholden to your troubles than to your comforts for bringing you thither. The sweetness of the end will infinitely more than recompense the sorrows of the way, "nor are they worthy to be compared with the glory that shall be revealed in you."

6. How are all believers under obligations to follow Jesus whithersoever he goes? Thus are the saints described: "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits of God to the Lamb. If it be the design of Christ to bring us to God, it is our duty to follow Christ in all the paths of obedience through which he now leads us, as ever we expect to be brought home to God at last. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." If we have followed him through many sufferings and turn away from him at last, we lose all we have done and suffered in religion, and shall never reach home to God. The crown of life belongs to them who are faithful unto death.

7. Let all who desire to come to God hereafter, come to Christ by faith now. There is no other way to the Father but by Christ. No other way to Christ but by faith. How vain are the hopes and expectations of all unbelievers. Be sure that death shall bring you to God as an avenging Judge, if Christ does not bring you to God as a reconciled Father. "Without holiness no man shall see God." The door of hope is closed against all Christless persons. "No man cometh unto the Father but by me." Let this persuade sinners to come to Christ, for with him is liberty for poor captives. The devil persuades you that the ways of godliness are a bondage; but if ever God regenerates you, you will find his ways ways of pleasantness, and all his paths peace. Oh, what a sweet voice cometh down from heaven to your souls this day, saying, "As ever you hope to come to God, and enjoy the blessings that are here, come unto Christ, obey his calls, give up yourselves to his government, and you shall certainly be brought to God. As sure as you shall now be brought to Jesus Christ by spiritual union, so sure you will be brought to God in fruition." See the grace of Christ for sinners! He empties himself of glory that we might be filled. He became poor that we might be rich. He is made a curse that we might enjoy the blessing. He submits to be crowned with thorns that we might be crowned with glory

and honor. He is ready, willing, and even striving to bring you to God by his Spirit. Can you reject him? Will you slight his offered hand of love? Oh, may your souls turn to him this day, and bless God for Jesus Christ, the new and living way!

"GOD AVENGING THE WRONGED."

[Sermon by Rev. W. R. Templeton, pastor Washington Street Presbyterian Church, Reading, Pa.]

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."—Gen. iv. 9-10.

THE words selected, and the incident connected with them are by no means unfamiliar, since they are associated with a most sad and painful affair. Our first parents have born to them two sons, Cain and Abel. The one was a keeper of sheep, the other a tiller of the ground. As was customary for offerings to be made unto the Lord, they likewise come, bringing each one his offering. One brings the hastily gathered fruit of the ground, the other brings the carefully selected firstling of his flock; the result of the acts may be best determined by the following words: "And the Lord had respect unto Abel and his offering; but unto Cain and to his offering he had not respect," "And Cain was very wroth and his countenance fell." Only a short while after, in a field are these two brothers together; a conversation perhaps somewhat heated occurs between them. As an outcome thereof, we are furnished with the first sad account of a brother's cruel death, a brother's murder. A few words describe it all: "And it came to pass when they were in the field that Cain rose up against Abel his brother and slew him." The deed is scarcely done ere the voice from heaven is heard making direct inquiry of the cruel perpetrator. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground." From these words would we draw a few lessons.

The inquiry made in this instance is a most important one, and should be carefully considered. "And the Lord said unto Cain,

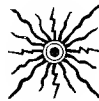
Where is Abel, thy brother?" The question in this instance asked by Jehovah is not for the sake of his own enlightenment, but rather that he might awaken the conscience of the criminal before him, and at last bring him to sincere repentance; he had been guilty of a terrible crime, of smiting to the earth and moistening the ground with a brother's blood. God comes and inquires, not for a friend, nor a stranger simply, but a brother; one his own flesh and blood. "Abel, thy brother, where is he?" On touching the brotherhood of man we touch very tender ties. Occasionally much is heard about the brotherhood of man, and the fatherhood of God, which sounds and reads well, but do all men recognize as they should the fact, while God in heaven is the father of all, that men dwelling on the earth, whatever may be their nationality, are likewise brethren, and where man intentionally wrongs and destroys the life of his fellow-man, he wrongs and destroys the life of a brother, and the wrong, be it remembered, goes not unnoticed. God, the judge of all the earth, sees, hears, and in his own appointed way and time makes diligent search and brings to light the guilty one, awakens his conscience, and makes of him the direct inquiry, "Where is Abel, thy brother?" The inquiry is not only important, "but in its nature retributive, intended not only to awaken Cain to a consciousness of his late deed, but also to vindicate the memory of Abel." One fitly observes: "God does not allow his saints to be slaughtered at the caprice and passion of man without a retributive interview with the murderer. "When nations have slain the good, then it is that God has held terrible controversy with them. It is not always the law of heaven to prevent or turn aside the stroke of anger, but it is always the law of heaven to avenge it." In these facts we should find greater comfort, and be content to leave the settlement of all wrongs in the hands of Him who has said, "Vengeance is mine, I will repay."

We note the insolent reply which is made by Cain: "Am I my brother's keeper?" Cain as marked is not only guilty of a crime, but added thereto is the spirit of insolence so plainly manifested, not only so, proceeding still further, he hesitates not to utter a falsehood regarding his brother's whereabouts. In answer to the query made concerning his brother, his reply is, "I know not." It would hardly be possible, one remarks, to express in human language a reply more fraught with falsehood, insolence and contempt of divine authority than is couched in these words. He not only boldly denies all knowledge of the fact, but with amazing hardihood charges im-

pertinence upon his Judge in putting to him this question as if he had no right to interrogate him respecting it. At the present time men speak and act much in the same way regarding their brother man; they with impunity can wrong him, shamefully treat him, destroy his property and even take his life. When interrogated, however, regarding their actions, they disclaim all knowledge of the brother that has been wronged; they proclaim they are not his keeper. The law in this instance is set at naught, justice fails in claiming her own, while the guilty culprit heartily laughs, and congratulates himself over his apparent successful escape, but it is only apparent. God on high sees, hears and well understands all that is in progress below, and when he sees fit, his time being always the best, will come forth to vindicate the cause of the wronged and the oppressed. We need not go far to discover this sad state of affairs at the present time of man's inhumanity to man. In the Southern section of our country of late have been enacted scenes which themselves were sufficient to mantle this fair land of ours with shame, this land of which poets write and sing as being "the land of the free and the home of the brave." On hearing these words sung, we sometimes are compelled to bow the head and say, this only is true in the abstract but no further. God grant to hasten on the day when it shall be more than this. The spirit and insolence of Cain are to some extent still rampant to-day; men cannot deny it. In the Southern portion of the country, in many instances, we believe, men for no other crime than their dark complexion, and because belonging to the despised Negro race are ruthlessly dragged from their homes, taken to the forests, the swamps, or some other secluded place, whither they are either brutally hanged or mercilessly shot down like brutes. Cain arising in his might and slaying his brother Abel in his weakness, and when questioned regarding his brother and the crime committed, with the same spirit of insolence, declares he knows nothing about him, and he is not his brother's keeper.

We note Jehovah's searching inquiry and solemn declaration: "What hast thou done? the voice of thy brother's blood cries unto me from the ground. In this instance the question is changed, it is no longer a query concerning Abel, but one bearing directly on the subject Cain and his acts. "What hast thou done?" how startling and doubtless convincing must have been the voice to Cain, possibly he may have solaced himself with the thought of having effectually and successfully silenced the voice of Abel, imagining with many of

the present day, that dead men tell no tales. Abel, the quiet and in-offensive brother, with little to say while living, now dead, not only speaks, but his blood from the ground cries vehemently to God for vengeance; do what he will or may, Cain is unable to hush this voice; it *will not* hush, and like the famous ghost it will not down; this voice has continued to cry until reaching the throne of God, has enhanced his ear, and “brought him down to plead the cause of injured innocence.” The same God in heaven to-day sees and hears the piteous cries of the injured and distressed; the same Judge is still sitting on his throne, who shall and will do right. True, at the present time, wicked men may think they have most successfully covered their tracks and concealed their crimes; they may imagine the voice of the poor, the innocent, has been forever silenced in death, but they forget the innocent blood which under the cover of night has been shed over and over again, has had given it tongues which cry and still continue crying to the most high God for vengeance. The cry ascending will be eventually heard, as has been the cry of the oppressed in the past. He will come in behalf of the injured and cruelly abused, as this nation, with others have heretofore known him to do, will bring to light the guilty ones, and make of them, as of Cain, the convincing inquiry, “What hast thou done? The voice of thy brother’s blood crieth to me from the ground. “Oppression, as one observes, and silence are no hindrance to God in judging the cause which the world so mistakenly fancies to be buried.” Let us herewith commit our cause, and the cause of our terribly abused and greatly persecuted brethren, into the hands of Him who will assuredly do right, and see that eventually right is done. “For the needy shall not always be forgotten; the expectation of the poor shall not perish forever.” “Arise, O Lord, let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men.”



THE PENITENT THIEF ON THE CROSS.

BY REV. ZECHARIAH HARRISON, MOUNT VERNON, IND.

“To-day shalt thou be with me in paradise.” St. Luke xxiii. 43.

TO whom was this spoken? To the penitent thief or murderer, and not to his companion. Just so He speaks to you and me to-day; and to all of those who want the staff of life, not to those who feel that they can walk all alone without the blessed Savior. Think of it! Christ on the cross is like Christ on the throne: He (Christ) stopped dying to save a perishing soul from hell, just so I feel He will suspend all business of his throne, to rescue the perishing, to care for the dying, to snatch them in pity from sin and the grave. Now is the judgment of this world, one departs with a curse, the other with a blessing. Though Christ was himself in the greatest struggle and agony, and yet he had a word of comfort for a poor dying sinner that committed himself to him. My brother, this indicates that even great sinners, if true penitents, shall, through Christ, obtain not only pardon, but paradise, Heb. ix. 15. This magnifies the riches of free grace. By whom was this spoken? This was another mediatorial word which Christ spoke, though on a particular occasion, yet with a general intention to explain the true intent of his sufferings; as he died to purchase the forgiveness of sins for us, (v 34) so also to purchase eternal life for us. Christ here lets us know that he was going to paradise himself; to hades—the invisible world; his human soul was removing to the place of separate souls; not the place of the damned, but to paradise, the place of the blessed. By this he assures us that his satisfaction was accepted, and the Father was well pleased with what he was doing and had done, or else he had not gone to paradise. That was the beginning of the joy set before him, with the prospect of which he comforted himself. He went by the cross to the crown, and we must not think of going any other way, or of being perfected but by sufferings. Christ here lets all penitent believers know, that when they die they shall immediately go to be with him, that where I am they shall be also. Just see what the believing murderer said to the other malefactor (vs. 40, 41).

1. He reproved him as being destitute of the fear of God, and of not having any sense of religion. If thou hast any humanity in thee, thou wouldst not insult even thy fellow-sufferer; thou too art a dying man.

2. He owns that they deserved what was being done to them; for he said, "we indeed justly." Probably they both suffered for the same crime, and therefore he spoke with the more assurance, we receive the due reward of our deeds. This magnifies divine grace as acting in a distinguishing way. These two had been comrades in sin and suffering, and yet one is loved and the other is lost; then how true are the teachings of Christ, "One shall be taken and the other left." Again, here was a dying sinner praying to a dying Savior. What a lonely conversation between two individuals while dying. It was the honor of Christ to be thus prayed to, though on the cross reproached and reviled; it was the happiness of the thief thus to pray; perhaps he never prayed before, and yet now was heard and saved at the last gasp. While there is life there is hope, and while there is hope there is room for prayer.

1. Observe his faith. In his confession of sin (v. 41) he discovered repentance toward God; and in this petition, faith toward our Lord Jesus Christ. He owns him to be the Lord, and to have a kingdom, and that he was going to it, that he should have authority in it, and that all who should believe and confess could go to this place and have authority with him. Christ was now in the depth of disgrace, deserted by his disciples, reviled by his own nation, suffering as a pretender, and not delivered by his Father. Notice again, this praying malefactor believed there was another life after this, and desired to be happy in that life, not as the other thief, to be saved from the cross only, but when the cross had done its worst.

2. Observe his humility. All his request is, Lord, remember me. Oh, that the world of sinners would cry out to-day, "Lord, remember me." We think the answer which would be heard all the world around would be this: "To-day shalt thou be with me in paradise." He never prayed to the Lord to be preferred before someone else, as to have great honors at his right or left hand, though he drank of Christ's bitter cup; though he was baptized with his baptism, in his suffering, and yet he only asked to be remembered when Christ came into his kingdom. It is a single instance, an act of grace, well suited to honor the extraordinary occasion which once occurred; but never can again occur; teaching us to despair of none, and that none

ought to despair of themselves; but yet checking presumption, and showing, by contrast with the case of the other thief, that in general men die as they live. Christ was to that thief what a father was to his children.

Years ago a striking incident is said to have occurred in Paris, France. In the back street of that city a fire broke out at midnight. It was in a narrow court, and the houses were built with the upper stories overhanging, so that the top stories almost touched. And in the middle of the room, a father sleeping with his small children was suddenly awakened by the smoke. And in a moment he jumped out of bed, swept away the frame work of his window, and the next moment was safe across through the window of the opposite house. But he had forgotten the children. When he saw their terrified faces, without a moment's hesitation he placed his foot against the sill of the house where he was, launched his body forward and grasped the window of the burning house, thus making himself a living bridge between the two. One by one his children crawled over his body to the other side, but as the last one was passing, the father cried, "Quick, quick, I can't hold much longer." No sooner did the cheers of the crowd announce the last child was over than the father's hold relaxed, and he fell to the pavement and was taken up dead. An illustration of Him who bridged the chasm for the races of men, at the cost of his life, between the two worlds; and say, To-day thou shalt be with me in paradise.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, thou vile as he,
Wash all my sins away."

REV. D. A. GADDIE was born in Kentucky, May 21, 1836. In his twenty-third year he professed faith in Christ and in his twenty-ninth year he was ordained to preach the unsearchable riches of His grace. He was chosen moderator of the General Association of Kentucky Baptist at Bowling Green. At the National Convention held in St. Louis, August 25, 1886, he was elected treasurer. The degree of Doctor of Divinity was conferred upon him by the State University, May 17, 1887.

THE GENTENNIAL OF MODERN MISSIONS.

[Sermon delivered by Elder M. Vann, before the American National Baptist Convention, and the Baptist Foreign Mission Convention, U. S. A., in the Vermont Avenue Baptist Church, Washington, D. C., Sunday afternoon, September 17, 1893.]

“Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.” Psalms ii. 8.

AS we stand in this, the last decade of the nineteenth century, and turn our eyes backward through the misty space of the past hundred years, we are made to exclaim, “Marvelous in our eyes are the Lord’s doings.” But the very first hint of the century’s developments open up such vast fields for elaborate, yes, endless discussions, that we will at once cut short and enter upon the subject; and in order that you may come more in sympathy with it, let us define some terms.

Mission is of Latin origin and literally means a sending forth. A Christian Missionary then is one sent forth to propagate Christianity, and Christian missions are the means of sending forth ambassadors to proclaim the good news to every creature. This scheme of gospel missions, or the mission of gospel, is based upon the Father’s promise to give to the Son “the heathen for an inheritance and the uttermost parts of the earth for a possession.” And upon the Son’s universal commission, founded in the universal need of man and covered by a universal atonement for man. It was in keeping with this plan, or pre-arrangement, if you please, that Christ Jesus, the Son of God and the Son of man, came into this world, born of the Virgin, manifested God in the flesh; acknowledged by the Father, raised from the dead by the Holy Spirit and ascended to the right hand of the Majesty on high to receive dominion over the earth. “Thy throne is an everlasting throne, O God, and thy dominion from sea to sea, and from the rivers to the ends of the earth.” Every opposition, every barrier to his ultimate triumph over the whole earth, is to be crushed, broken, dashed to pieces like a potter’s vessel. “All power is given unto me in heaven and in earth.”

Now that there have always been some communities or sects of

people since the days of John the Baptist until now that have held to the New Testament gospel and therefore have been Missionary Baptists in spirit and in truth, no well-informed person will deny. But the true churches (the Missionary Baptist) were so circumscribed by persecution and other difficulties that down to the latter part of the eighteenth century and to the beginning of the present century; the missionary spirit was little else than a latent principle.

The apostles, it is said, visited every country beneath the sun before they died, certainly every nation accessible by the protection and civilization of the Roman Empire. This was the Augustine, the golden age of peace. But under the subsequent disturbance of man and revolution, especially under the usurpation of Romanism and the dark ages of superstition, the world was locked out from anything like evangelical missions. As I have already intimated, the sect that maintained a pure gospel and kept the testimony of Christ, was driven into caves, dens and mountain fastnesses, and it was not until the Reformation of the sixteenth century that the missionary and the school teacher began to go abroad.

Not even until the present century have the gates of Japan opened, the walls of China crumbled, the jungles of India and Africa awakened, and the long locked doors of papal superstition and despotism yielded to the key of liberty and light. Religious and political freedom in America and Europe, following the reformation of Luther, has unshackled the genius and energy of the masses, dethroned the absolutism of monarchs, started into life a thousand educational and commercial enterprises, sent the explorer and excavator into the unknown, and has harnessed the forces of nature until the world is in touch, and, therefore, akin as never before since the days of creation. In the beginning of this century and the close of the last (1792), about one hundred years ago, Cary, from the old world, and Judson, from the new, together with their co-adjutors, including Lott Cary, the Negro apostle to Africa, started the great practical missionary evangelization of the world. No practical effort of the kind had ever been made since the apostolic age. Animated by the great idea that Christianity was under obligation in the light of God's promises and the authority of Christ's commission to give the gospel to the heathen, these men, in the language of the immortal Munsey, said: "Sin is an immense river running through secret channels from hell's seething ocean, until it broke out upon this

world in the Garden of Eden. There, at the foot of the tree of knowledge of good and evil, as its source, a noisy spring, bubbling with escape of baleful gases, in whose tenebrous depths a serpent lives. Ever enlarging, this river flows all around the world. Onward it sweeps. Upon its banks no flowers grow, no foliage waves, but perpetual desolation pitches its pavilions upon the eternal strand, relieved here and there by bald acories rocks, upon which weeping spirits sit and curse the day they were born. In all the universe there is no river so wide, so deep, and so swift as this. Its floods are black, its waves are towering, and it goes surging and roaring along the bottomless lake; everlasting lightning penciling every billowy crest with angry fire, and thunders bounding from bank to bank and bursting with awful crash, strewing dread ruin all around. Then turning their eyes from this terrestrial corruption to the 'unquenchable lake of fire and brimstone,' surrounded by precipitous shores of black and beating crags, over whose surface beat eternal storms, the fiery waves, lashing and dashing and groaning around all these shores, bubbles dancing on every wave, and swell and burst, emit fumes and smoke threaded with serpent flames, in whose ascending volumes everlasting lightnings flash and cross, while the unfettered thunders of God upon hell's infernal drums roll the eternal bass in hell's everlasting uproar, and beat time to the ceaseless groans of the lost."

These sad pictures with their fearful realities stirred the magnanimous souls of these modern apostles until they burned as with fire from the altar of God, and these few men shoved out upon the scene by the unseen but powerful hand of God, started into operations, from humble beginnings, the gigantic missionary machinery which now moves and blesses the world. And the results which followed are but a divine vindication of Cary's sublime conception of Christian obligation and of his lofty motto, "Attempt great things for God, expect great things from God."

THE WORK.

The work of these few men has put into operation two hundred and eighty missionary societies, in every denomination, in every country, and the statistical report at present stands about as follows: Stations and out stations, 12,000; missionaries, 14,000; ordained natives, 4,150; churches, 5,471; communicants, 735,991; adherents, 2,300,000; contributions, nearly \$12,000,000 annually.

This is an estimate far below the present status of missionary work in the world, but it is about the best statistical report attainable, and when we come to consider what has been done, the souls converted, the total amount of money raised for missions, home and foreign, in the last hundred years, we can have but little conception of the great amount of good which has been accomplished.

Japan, China, Australia, the Fiji Islands, Burmah, India, Persia, Turkey, Cuba, Mexico, Italy, and other papal countries in Europe and South America, the Indians of our own country, and last, but by no means least, ten millions of Negroes in America, and many thousands of our brethren in dark, bleeding Africa, have been the recipients of this grand missionary movement of the nineteenth century.

OBSTACLES REMOVED.

And now let us pause and notice the general effect upon the world. Obstacles innumerable have been overcome, and barriers seemingly insurmountable, have been removed.

God has been operating in the material and physical world to make a way for his word "to run and be glorified." One hundred years ago the method of traveling was on foot or on horseback, or in ox-carts, or by sailing vessels on the water, at the rate of three or four miles an hour. Now we harness the "iron horse" to our palace cars and fill his lungs with fiery breath, and place his tireless hoof upon the iron track and we sit down, or lie down, as we choose, to wake up impatient with the teamster if we have not sped across the longitude at the rate of thirty to sixty miles an hour. It used to take from three to six months to cross the ocean, now we take our "alls" and sit down within our floating palaces, bid adieu to loved ones on American shores Monday morning, and attend the great London Tabernacle, so long enchanted by the saintly Spurgeon, by the next Sabbath morning. But even this rapid travel is too slow for this restless age in which we live. We are trying now to invent air ships, which untrammelled by the resistance of the water, or the friction of the earth, shall transport us at the rate of five hundred miles an hour across land or water.

What do these things all mean? They mean more than money, than commerce, than civilization. They mean that God has not only been opening the gate of foreign lands for the entrance of the missionary, but that he has been preparing ways by which the missionary can go faster, and the gospel can be carried quicker to these

heathen lands. Every country beneath the sun is now open to missionary work, with the exception of little mountain clad Thibet, and it is said that the missionary is sitting at her gates waiting for them to open. One hundred years ago the Bible was only accessible to one-third of the human race; now it has been translated into five times as many languages as were spoken on the day of Pentecost, and has been rendered accessible to nine-tenths of the population upon the face of the globe. In all this work, one hundred years of missions, the Baptists have had the honor of starting it, and they have shared the largest parts of its results. Wherever Baptist missionaries have gone they have found the readiest reception of their principles, and they have out prospered any other denomination. Yea, more, one of the astounding facts of the present day is that the Baptists, with all their "narrowness" and "selfishness," and while they have not raised one-fourth of the money spent, they have shared half the results of all missionary work of the whole world combined. In 1783, a few years before Judson went to India and turned Baptist, the Congregationalists in the United States had 75,000 members, in 1890 they had half a million (506,782). During the same period, the Baptists, with scarcely no institutions of learning to begin with, and from 45,000 members has grown to three million and a half.

What has God wrought! Since 1792, about one hundred years ago, the Baptists have increased from 424 ministers to 2,400, from 470 churches to 2,600, from 35,100 communicants to 3,500,000. In the language of Prof. E. B. Hubbert: "The church historians grow jubilant over the amazing spread of Christianity in the early centuries, and the Christian apologist uses this triumph progress as a proof of its establishment through supernatural agencies, an invincible proof of its divine origin and character. But the statistics of the American churches show that in the United States alone, the Baptists alone, have gained more converts in ninety years than the entire Christian Church gained throughout the world in the first two hundred years, and more than six times as many as were gained in the first century. If any people on earth should feel encouraged above others, or more deeply obligated than others, it should be the Baptists. Now in all this work of the nineteenth century, Christianity has but entered the field, made a beginning, and the great work lies in the future. But few of the present missionary fields have been occupied long, and by far the greater number of missionaries ever sent into foreign fields have gone out in the last twenty years.

And though this be but a century of beginning how grand is this beginning! This preparatory work of the nineteenth century, and what promise it gives in the more rapid and complete work of the twentieth century. How it begins to look as if God's promise to give to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession was beginning to be fulfilled. But let us look at the fact that the conquest of the heathen world has but begun. The population of the world which must be taken for our king is 1,500,000,000.

In Asia there are 800,000,000; in Africa, 210,000,000; in Europe, 350,000,000; in America, 110,000,000; in the Island world, 30,000,000. Of this number there are 35,000,000 Protestants and 105,000,000 Protestant adherents, total 140,000,000; the Greek church is 90,000,000; the Roman Catholics, 205,000,000; Jews, 8,000,000; Mohammedans, 175,000,000; Pagan and heathen, 882,000,000; total, 1,500,000,000, the population of the earth. Nearly two-thirds of the world are not even nominally Christian and yet untouched by the gospel, and out of that which claims to be Christian, a large number need missionary labor; over one-half, as in Papal and Mahomedan lands; not to speak of those within our own churches whose hearts have never been "sprinkled from an evil conscience, nor bodies washed in pure water." What a gigantic struggle yet to give the gospel to this world for which Christ died and which some day must be his entire possession. But the work will go on rapidly which was so long and slow in beginning. One hundred years ago, converts in heathen lands to Christianity did not exceed one hundred communicants and adherents; to-day there are more than three million and most of these in the last twenty years. According to this arithmetical ratio of increase, what a vast multitude will have turned to Christ in the next fifty years. In another century the work will be done! At least the gospel will be preached to all the world, and the end will have to come to the gospel dispensation; nay, God may finish the work and cut it short in ten years. The icebergs are long melting before they suddenly break under the perpetual rays of the summer sun. We cannot tell now what may take place in a day of this rapid age. Steam and electricity are now the mighty forces which impel the world to progress, and knowledge is rapidly covering the earth as the waters cover the sea.

Jesus may have the heathen for his inheritance and the uttermost parts of the earth for his possession sooner than we imagine. He

may come suddenly and quickly and as we see this rapid dissemination of the gospel to all the nations of the earth, let us be on the lookout for the end and for his coming. In conclusion, my brethren, this question comes seriously home to our hearts. What are we doing in view of these solemn and potent facts? Are we doing our part in this great centennial year of missions to give the heathen and the world to Christ? My sisters and brethren, I believe in the future church. If we do our duty at home, ere long we may listen to hear from the watch towers of India, the land of many lords, the cheering cry, "One Lord," and from Europe, the land so long torn by different faiths, the watchman shall send forth the shout, "One faith," and from American watchtowers, the land where so many spiritual battles have been fought over the initiatory rite into the church, shall be heralded the unanimous voice, "One baptism," and when Africa, our fatherland, dark and bleeding Africa, the land so long isolated from the rest of the world, as though she had not a common origin and could not claim God as her father, shall come forth the voice, "One God, the Father of us all," and then when the hosts of the redeemed from every land and every tongue and kindred and people shall join in the triumphant chorus, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through you all and in you all." Then will the Lord come and we shall be gathered home to the great Author of missions through Christ our Lord.

THE SONG OF BELIEVERS.

[Sermon by Bishop L. H. Holsey, C. M. E. Church, Augusta, Ga.]

"I will sing of mercy and judgment, unto thee, O Lord, will I sing."—Psalm ci. 1.

WHETHER reads the history of man, weighs his sorrows, and measures his joys, will read the history of song and the anthem of his days. Indeed, his pilgrimage through life's thorny mazes is a pilgrimage of song, inspired by the lights and shadows that shine and shade his pathway. Age or nation, clime or condition, cannot take from him this plaintive and melodious strain that ramifies his individuality, and fills his moments with this God-given and heavenly flame.

There is in man a golden harp of a thousand sympathetic chords, whose deep and resonant tones dance on the golden strings, and vibrate to the music of the spheres, and to the melodies of the heart. Plodding the lower walks of tears and sorrows, or whether on the joyful wing of prosperity, or the dull thug of the funeral dirge, the carol of the sweetest note will stir the soul, revolutionize the heart, and lift the drooping spirit to the altitude of God and the sunny plains of heaven.

Song is an antidote to the broken heart, the laboring soul, and the burdened spirit. It is paradisaical in the garden of the soul. But the song of redemption is pre-eminently "the song." It is the song of songs. It is the sweetest note on angels' lips, and the sweetest anthem of the skies. Indeed, the song of redemption is the thrilling cry that has stirred the ages, ramified the centuries, filled the decades, inspired the prophets, fired the tongues of bards, poets and seers, and cheered the millions with the music of God, of his Christ. Touched by the omnific finger of God's love, and set to the dulcet strains of joy, the song of redemption shall go ringing through the nations, down the declivities of time, thread the centers of civilization, cross the howling sea of death, and ring on up to God and heaven, and thence through the countless ages, and the evolving cycles of endless duration.

1. But what is song? Song is the music of the soul—the harmonious vibrations of the deep chords of the heart and the melodies of the spirit life. It involves the elevation of the affections, and the utterances of the lips by which some theme, doctrine or topic is proclaimed aloud and exultingly before and in the presence of others. In a broader sense, it is the vibration of the musical harmonies of the empire of God agitative and active. It is an effort of a kindred spark to return to its native sun and rehabilitate in its native clime. It is the divinity in man rising to God, its ultimatum and parent head from whence it came. It is the better and higher nature of man springing forward and leaping heavenward. It is the soul plodding the deep blue aerial sea upon its fiery pinions in search after God, its Maker, "who giveth songs in the night." Song implies harmony in sentiment and strain. Strain is the vehicle, the chariot wheels of song, but sentiment and doctrine are the life and spirit; but song is more. It is a spiritual animation, a flame that stimulates, revives and quickens the moral, mental and spiritual manhood. It is true song, like speech, may be greatly improved by the process of cul-

ture and practice, and should be cultivated by the whole human race, for no system of training can be complete without it; yet there is in man an inborn or innate attribute of song. An attribute, when touched by the hand of sorrow or joy, makes the chambers of the soul resonant with the symphonies of angels and euphonies of heaven. This attribute in man is an element or attribute of song. It is an essential quality of his spiritual and religious instinct, a part of his organic spiritual constituency. It is organic and God-given. It is a part of his individual and indestructible selfhood.

Music is the harmonies expressed, song is the vehement act of expression. This attribute of song in man has its counterpart in creation. Creation is a system of musical harmonies uniting in a common unity, and that common unity is the unit of all unities, which is God. He is the grand total of all the totalities in the universe. All the threads and lines of days and years, of events, acts, facts, natures, beings, agencies, entities and things though nameless—center in his will and power, glory and majesty. The millenniums, with their creative acts and facts; with their mighty ponderable and imponderable realities, are yoked and linked together by the indissoluble bands of his high and majestic authority. At his command, angels fly, devils fall, comets flash, suns burn, stars twinkle and systems live. Around him all things dance and play in the inimitable beatitudes of magnificent harmony, and dash their splintered shafts and shattered spars at his feet and tremble at his voice.

Man is most in harmony with the universe and the music of the spheres when the deep and dulcet tones of the octachords of the soul are attuned and set to the music of God, and of his Christ by the Holy Spirit. The innate principle of song in man is the gift of God in a like sense as speech is the gift of God. When God made man he placed within his duplex nature certain elements and faculties that compose his indestructible selfhood that are essential parts of him. These elements and faculties were in perfect harmony, the one with all the others. There was no clashing or discord or want of harmony in the universal diapason, but the octaves of his being was filled and thrilled through and through with the seraphic flame of love and the music of God.

It is true, that some of the faculties of his nature were more prominent than others, but nevertheless, they were there. They existed then, and will exist as long as man is man. Place or condition, age or state, cannot destroy or annihilate these elements of his being, be-

cause he is finished in the fact of his being. He is fully man in all these powers and principles that imply a finished work of God. No new property or attribute is to be added in this or any other state, because his personality and individual identity is complete in all its parts. It is true, there may be deep and latent powers of the soul of which we are not conscious, and which are yet to be developed in a future state; there may be possibilities of endless progression, development and expansion that await us in the great beyond. Our time in this life is too short, and the hemispheres of earth too narrow for the excursions and expatriations of the soul—the vital flame of life. Yet these facts do not imply that new faculties and elements are to be added to the manhood of man, but they imply progression, thrift, and go, and indefinite development. Indeed, man is but imperfectly known in the present state. He knows but little of himself and fellow pilgrims, because this is the twilight of his being, the infancy of his life, and the morning of the days of his years. The strongest are weak, and the wisest of the sons of men are ignorant. Therefore, the difference is in the extent of his faculties in expansion, application, and development, and not that new faculties are to be added in another and future state. The canon of perfection was closed in the first act of his creation. True, there is to be, and must be a change, but only such a change as imply physical, mental, and spiritual renovation, but this change and renovation do not take on any new constituency, but a purification and readjustment of that which was in the day of his creation. Yet it seems true that those faculties and agencies that are best fitted for his immediate use are most developed, and exhibit a grace and prominence that seem to obliterate or, at least, to greatly crowd and overshadow the others, and there is an apparent want of harmony in the nature and extent of their use. But this does not prove that any new principle is necessary to complete his nature or the fullness of his being. Speech, knowledge, volition, memory, choice, taste, appetite, and all the faculties, come in the totality of his inherent and native self. Every constructive element, every thread and line of his nature is necessary for the ultimate end and completion of the whole.

To extract one of these parts or faculties of his nature would unbalance the unity of his being and destroy its harmonious relations: therefore, man has a whole and completely defined status in the fact of his being. But in this nature there must be an association of all its parts to all other of those parts that compose his being, there

must be an elective affinity to ramify and join together all of the several parts, and give grace, beauty and symmetry to the finished man. Thus song is the golden sunlight that gilded the horizon of the ages with the gladness of the day of Christ, making every flower of hope bloom, the hills smile, and every lily, rose and violet blush in maiden sweetness amid the universal gush of joys.

But song is old. It is older than our physical earth, and was used in heaven before used on earth. Long anterior before, "the heavens and the earth rose out of chaos," it was pressed into the service of the eldest children of eternity, who tuned their golden lutes upon the highest empyrean of the first creations, and sang glorious anthems to the all-powerful and all-glorious God. Long before a ray of light went dancing through the darkness that covered earth and heaven, and when as yet the morning star had not hung his pendent lamp in the orient, nor the golden goddess of the evening had snuffed her candle on the shading occident of a setting sun; when, as yet, king darkness held our earth and heavens in his iron grip and sable bands of most intense night, who had reigned through myriads of millenniums, was exiled by the Almighty, and the irrevocable first of his power.

"Ye shades dispel, the Eternal said,
At once the involving darkness fled,
And nature sprung to light."

Darkness fled, "and nature sprung to light," while mighty and majestic systems played on their burning orbits as blazing around the throne of God. Where all was once dark, empty and void, there glory and beauty and the displays of Almighty power and everlasting; then it was that "the morning stars sang together, and all the sons of God shouted for joy."

But song is universal, and is inherent in nature. Creation is God's great harp, with billions of living strings that join in the universal harmonies in one grand chorus. Creation sings of God the Creator, the ages sing of his eternity, the heavens sing of his glory, and the earth of his power, and hell sings of justice. From the burning lips of the lost to the enchanting melodies of blazing seraphs, song rises to God without stint or limit from every part of creation. All nature sings, especially when its golden chords are struck and vibrated by the plenipotent finger of God. There is music around us, above us, within us, and beneath us. The mighty orchestra with its rocking chimes sends its rills through the ages, stirs and stimulates the na-

tions with hope, faith and joy. But man must die. The siren song of death lulls thee to long and sound repose, only to be awakened by the funeral dirge of time, when the stentorian lays of the archangel, in measured verse and solemn strains, shall revive and vivify all that have fallen on sleep. Go take your stand upon some high rocky promontory by the raging sea, and listen to the great bass drum of God. The winds blowing, the sea roaring and spitting the frothy breath of its anger into the dark and musky clouds above, and agitating its deep and pebbly currents as if stirred by the fiery blasts of hell. The plenipotent finger of the plenipotent God strikes the fiery chords of the air, and his red lightnings flash along on their burning cables, sending their soprano anthems to hiss and howl and join the bassic strains below. High above it all is the screeching and hissing of the angry storm, with the mottled, scarred and dusky face of its triumphant king, rolling upon wheels of torrid amber, mixed with fire and blood, and the shattered greatness of nature's might and virgint. The thundering chariot of God is rolling in the clouds, while from his burning and brazen car incandescent forked tongues of flame leap out from the caravansaries of rain, as if a thousand golden cymbals had been struck by the hands of a thousand archangels in heaven's aerial sea. The bosom of the clouds is recharged with electricity—the subtle vitality of nature—and their sable bands yield, and in sunder break, baptizing herb, sea and land with the blessings of heaven. When the harsh notes had fled away upon the wing of the cloud, then nature, in sweeter and softer notes of praise and joy, is still heard, striking her silver strings upon her organ keys, and musical harmonies dance through the octaves of the spheres. Blow, ye heavenly zephyrs, blow, agitate, oscillate, and vibrate your grand old octachords until oceanic isles and rock-ribbed hills and smiling plains join in the mighty chorus and the gush of thrilling joys.

But song is sentiment and doctrine, and has its hero. The song of creation has God for its hero, and the song of redemption has Christ for its charming embodiment of sweetness and melodies. In creation, the harmonies of spheres sing of God, the hero of its elements, and the master of its magnificent parts, forces, properties and powers. Every part is filled with God and instinct.

The whole earth is crammed with heaven,
And every common bush afire with God."

"The heavens declare his glory and the firmament showeth his

powers." "All thy works shall praise thee, O Lord," says the sweet singer of Israel. Again he says, "Praise the Lord from thee ye dragons, and all deeps, fire and hail, snow and vapors, stormy winds fulfilling his word, mountains and all hills, fruitful trees and cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord." Here God is the hero of creation's songs, the vital center into which all the golden strings of creation's melodies, anthems and choruses in perpetual and eternal celebration and forever pour their orchestral thunders at his feet. Christianity is the ethical system—the high moral code—of the universe, and has Christ for its head, its song and its hero. He is the redemptive and heroic "prince of peace," of whom the ages have sung. The song is old and long, but sweet, soft, inspiring and thrilling. "Of him who did salvation bring" the first archangels sang. Living coals of heavenly fire dropped from the golden censers of angels and started David's harp afresh with deeper notes and softer tunes descriptive of Messiah and his triumphs. Indeed the Old Testament Scriptures in verse, the whole of which is a part of the mighty anthems of redemption. The Christ of the prophets is the Christ of the ages. He is the life and subject of all their song and the joy of our salvation. He cheered the hearts, fired the tongue of bards and poets, and dwelt in sweetest strain upon the consecrated lips of priest and prophet, prince and king, while the rough seers and shepherds in the wild and weird desert, took up the thrilling cry and sent it back to the walled city dome, then hurling its gleeful notes up to heaven and its joys on to God. Angels heard, while the ages poured their verses on the temple hill of God, awaiting "the day-spring from on high." It is night. Shepherds are in the plains watching their flocks. An angelic legate appears. From heaven's high arch he came. A halo of dazzling splendors encircled his face, rapt in the soft accents of peace, thrown out upon the wing of a heavenly carol. His theme is the culmination of the long and hoary decades. "And an angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people." "And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, 'Glory to God in the highest, on earth peace and goodwill toward men.'" But the text says, "I will sing of mercy and judgment; unto thee, O Lord, I will sing."

But what is mercy? Mercy is a compound of goodness, patience, and kindness to a lost and sinning race, to whom it is extended as a method of escape. God is good to all, to men, to angels, and inferior creatures. But to man his goodness is extended until it becomes more than mere goodness—it is *mercy*. It is melting pity, borne away from God on the wings of his love and goodness to all the sinning race of Adam. It is an invention of Deity, to reach and rescue that which could not be reached and saved by other methods. It presents to the world of man the only gateway of redemption from punishment and eternal “banishment from the presence of the Lord, and the glory of his power.” Mercy has no existence except in its exercise, and therefore, it is not an attribute or perfection of Deity. Now an attribute is an essential quality or a part of the eternal mind of God, without which God would not be God.

Eternity, self-existence, all power, all knowledge, immutability, foreknowledge, prescience, infinite wisdom are some of the attributes of God, because they are essential parts and elements of his character. Without these, or any one of them, he could not be what he is—the only and eternal Jehovah. We can conceive of God without the existence of mercy, but we cannot conceive him to be the eternal mind without those natural perfections that we call attributes. Could his power be taken away, he would cease to be God. Take away wisdom, or goodness, or his eternity, and he ceases to be what he is, what he always was, and what he always will be—the eternal Jehovah. But take away his mercy, and he is still “the same yesterday, and to-day, and forever.” Adam, before his fall, was morally pure and perfectly holy, and, therefore, in that state, he could be a subject of divine mercy. He was not in a state to need mercy, therefore none was exercised toward him. The same principle applies to all the tribes and nationalities of the holy angels that have maintained their original state of purity and integrity of character. But all creatures, whether men, or angels, or other intelligencies of the universe, needed the existence of the attributes, and were dependent upon their own being, perpetuity, and happiness. His infinite power, wisdom, and goodness were an absolute necessity to the indefinite extension of their being, and the supplying of their wants. Yes, they needed his love, his goodness, his wisdom, justice, omnipotence, and all the attributes of his nature, even in a state of perfect purity and happiness. But in such a state they did not need any mercy, because that could only be extended to a fallen and sinning race of beings.

Mere power could create, preserve, or annihilate, but could not save the sinning race. Justice could condemn, but could not forgive, justify, and purify, which were necessary for the redemption of the fallen race. The province of justice is to condemn the guilty as well as to clear the righteous. The province of power is to execute the dreadful sentence in the former, and execute and announce the happy acquittal in the latter. So with all the perfections of Deity. The attributes of God hold their respective offices, and operate their several and wonderful functions, but none of them and all of them, could save one guilty sinner. No, the complex government of God needed a strain of softer threads and finer mould to reach and save the sinning and the lost. It needed the invention of Deity, and an assemblage and combinations of attributes, so attuned and balanced as to harmonize with the nature, plan, and the whole government of God.

CANONS OF INTERPRETATION.

[Sermon by Dr. Preston Taylor, Pastor of Lee Ave. Christian Church, Nashville, Tenn.]

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

HORN, in his introduction, gives three rules of interpretation: (1) Literary, (2) Metaphor, (3) History.

1. When you open a book or subject, throw all the literary productions you can command on it, from the beginning get the views of your subject well in hand, and walk up to it, be master and not servant, for the revealed things belong to man and hidden things to God. Half a century ago most men dared not open the Book of Revelation; could not understand it; the book was a hidden mystery; but the student of to-day, on opening the book, finds the deficiency that confronted our fathers years ago. But there are the literary lights of Scott, Clark, Barns, the voice of seven thunders and others, all opening up with new ideas, aiding the disciple in reaching the conclusion. Traveling in company with these beacons, one is made to feel he can do all things through Christ that strengtheneth him and the dark Satan he has so much dreaded, has burst forth

with the most pleasant fruit. There may be some things that we are to see through a glass darkly, but God has opened wide the storehouse of wisdom to all, that the way of life and the plan of salvation may stand out in full view with this inscription. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Nothing is lacking in the Book of Life to supply man's fullest needs, and he is prohibited from adding or taking from the contents of this book. He is admonished to study this revelation of God, not to change or improve or destroy its laws and precepts. Man cannot show himself approved unto God unless he has used the material that God has given him. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; one link out of the chain destroys the usefulness of the entire cable. Let us picture out a ship crossing the ocean full of cargo and living freight. Proudly she sails with all her mammoth machinery in motion and her sails unfurled to the breezes, but, alas, she springs a leak, soon the waters of the mighty deep pour in and all goes down in destruction. How many ships of Zion labeled the people of the most high God, apparently well equipped with the ordinances of the Lord Jesus, are sailing through life with banners? But every man's work must be tested, for many will say in judgment, Lord have we not done many wonderful works? But then the Lord will say to them, I have never known you. My ways are not your ways, says the Almighty. As the heavens are high above the earth, so are my ways above your ways. Absolutely an adherence to the word is necessary to make a workman that needeth not to be ashamed. Put yourself a few years hence, when your work will have been finished, at least the time allotted for you to finish it when you will stand before the judge and say to him, Behold, here is my work that thou gavest me to do. When the examination begins it will be on the basis that God made with Moses, "Make all things according to the pattern shown to thee in the mountain." But what if the judge should say, This garment is not cut according to my pattern, have you not made new patterns? Friend, why are you here without a wedding garment on? To be speechless without a defense, would be a position of a criminal of great magnitude, and to preach any other gospel than that which has already been preached would be to call down a curse on the promulgator. Decide now which will you take, the reward for doing duty, or

the punishment for negligence. Her paths are paths of pleasantness, and all her ways are ways of peace to them that walk in them, and so teach others. But if the blind lead the blind both will fall in the ditch together. The Bible is not a catacomb. "Why seek you the living among the dead?" There has been a resurrection and ascension of our Savior, and he invites all the nations of the earth to come unto him and be saved. But those who come must recognize him as the author of their salvation and not expunge his conditions and institute those of men. Man's redemption is conditional. God changes the heart by faith, but if there is no faith in the heart God cannot change the heart, for faith is the condition of the change. Repentance changes the life, but if the supplicant refuses to repent, he destroys the new life; baptised changes the state, but what if the candidate refuses to be baptism, he cannot be regenerated or translated out of the kingdom of darkness into the kingdom of God's dear Son. These are some of the conditions that Jesus converts sinners into Christians, these bring them from the world into the church, and then he has conditions to carry them from the church to the kingdom of heaven. Add to your faith courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you, and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.

2. The Metaphor, to study the Bible with any degree of intelligence and candor one must get all the similitudes that can be found on the subject in hand, bring out every analysis and resolve them into the principle. No one has ever been able to discover a single contradiction in all the Bible. What at first may seem to be a mystery to the reader from the surface, he needs only to harmonize the passages in hand, and always allow the Scriptures to interpret themselves. If God cannot make himself understood through the Holy Writ surely our construction of things would bring greater confusion and scatter the true meaning to the four winds of the earth. Already the curvation is too visible. Indeed, the curves have been made so sharp until accidents are unavoidable, and many good intentions might have been made fruitful, and garnered the ripened grain for the kingdom. It does not take the eye of an angel to discover

the state of things already existing among the followers of Christ. Men have regarded the rights of the Bible so little until it is a common occurrence to see a man call his neighbors together and set himself up a little kingdom or church, and declare himself monarch, and proclaim his mandates to his subjects; and, at will, takes in and turns out those whom he may choose, and thus sets aside the prescribed conditions of the New Testament. On the fellowship and withdrawal, we would refrain from describing much of the preaching that is altogether foreign to the teaching of the Bible, to say nothing of the wild emotions that are practiced in many of the churches of to-day. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. If we would only accept of the wisdom of God, through the gospel of his son Jesus, what a breaking down of the middle wall, that has so long separated the people of God; and there would be a union of all the vast army of God, marshaled by the great head of the church, and reviewed by the host of heaven; and what an ingathering there would be of converts, enrolled upon the register of the saved. To be in the midst of such a grand sight would be joy and gladness to the constituency of heaven. We cannot charge it to the Bible for the deluded state we are in, for the inspired book of God is for a united people; and when one is born of its regeneration it brings him into a union with God and his church, and there he is to contend earnestly for the faith once delivered to the saints. The law of nature, as well as science, has taught us we cannot find interpretation until we have first found the law of agreement, and make the beginning and ending blend into one. We are afraid too many think of the Bible as the man said of mill, "There are five brothers, and each owns five-fourths of that mill." But when he was told there were only four-fourths in anything, said he, "Yes, but you will remember that is a big mill." The Bible is a big book covering thousands of years and treating on all the important subjects of the world and many of its visitors to its pages get entirely lost and will hardly find themselves until Gabriel finds them in judgment. Reading the Bible is much like the prayers offered, instead of reconciling ourselves to the will of God, we try to blend God to our will. A woman once said to me, God don't answer prayer; said I, What is it he has not answered? Why, said she, I have asked him for these ten years to take my husband out of the world that I may marry a Christian man. God answered her prayer by leaving him in the world and making a Christian out of him. A

mother sent for me once to preach her child's funeral and said, I have prayed God to make my boy a pure boy, a useful boy, and here he has let him die. Why, God answered her prayer; if that boy had lived he would have been perhaps contrary to the mother's prayer, and wishing to save him, God took him home where he would be pure and useful. We too often overlook the resignation of our prayers, "Not my will, but thy will be done."

In the commission of Jesus to his disciples, go, means never stop doing good for your brother man; to be a follower of Jesus requires a consecrated life. The erroneous idea of some is when they were invited to join the church all they were required to do was to yield obedience to the ordinances and sit down upon the work of others and ride into heaven with folded arms and closed mouths. When the call is made come and join the church it means come work for Jesus, come live a useful life in the service of the Lord. The church is like the ship of Jonah, it is overloaded with too many "sleepers," the ship master needs to ask them to arise and call upon their God, if so be, God may think upon us that we perish not. A great shaking among the dry bones would greatly replenish and bring about a healthy growth. Indifference is the greatest drawback the church is experiencing to-day; indifference once invited, is like a contagious disease, it is hard to get rid of. It always wants company, and, like the roaring lion, it seeks to devour all; and many times the disciples pray, "Lord increase our faith." Like the poor, the impious we have with us always, and much of the time and labor that ought to be spent in converting the world have to be given to the weak among us. They are those who are always ready to ride on some strong man's back. Help me, is the cry, instead of helping themselves and growing strong to help others. We should all put into practice the words of Jesus, "It is more blessed to give than to receive." But our imperative duty is to lose none that have been committed to our care. The lost one has around him the most of our tears, prayers and labor. Like the seamen we are pulling for the shore with our brother, unwilling to leave him behind to the breakers. After all it is refreshing to know that God will save the city if a few are faithful, and that Jesus still walks in the midst of his church and holds out his hands to the sinking, saying, "Be thou faithful until death and I will give thee a crown of life."

3. History contains the great events of all ages. It is the arsenal from which we gather the knowledge of all periods, and with it we

are enabled to draw nigh up to the very mouth of the speaker, and look into the past and see the lives and characters of the noble and chivalrous, and review their mighty deeds that have been written upon the Rock of Ages; and like the lighthouse out on a dark ocean, throws out the rays of light upon a perilous sea to the struggling seamen. What would this dark world be without the history of Moses, Job, Paul or Christ? Take away the narratives of these and others, and you know but little. Yes, the Bible is a volume of history, and God and his co-efficients are the historians; and one of these writers said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." But it is very largely the unwritten law that brings about the confusion. We must take the Bible and the Bible alone, as the safeguard against all importation.

The Bible is broad enough for all believers to stand upon, and is the only medium that can be offered as a basis of union for all the people of God. There are some things written in history we all wish could be erased, and the white pages have been blackened. But as history repeats itself, let the revolution tell of the return to Jerusalem, and the whole family on earth and in heaven wearing the same name. Let God be the referee for all differences, and all his people imbued with the idea of following his example of love, and not speculate upon the word of God. Don't let it be said it is the voice of Jacob, but the hand of Esau. Don't bring into the holy calling deception, but be living epistles of the Lord, and fully represent him. Worship elevates us if it be of God, or brings us down if it be of the devil. The worship of the God of war, Mars, was the heathen idea of making the soldiers brave; the worship of the God of wine, Bacchus, was the idea of the manufacturers of disseminating their trade; the worship of the God of the stars, Venus, was another idea of the savage nations; but our God, who made the heavens and earth, is the only true God to worship in the beauty of holiness. Let us come before him with the whole armor on; let the church get into the Spirit of God, and when you meet with difficulties remember there are some things that cannot be cast out only by fasting and prayer; for God's ears are ever open to the cry of the righteous, when they call with a purpose to obey him. History divulges an interesting pathway of the church of Christ. Jesus said, "Upon this rock I

will build my church." The world had lived through two dispensations, the patriarchal and Jewish, and now had in their midst an eternal king, who was about to set up a kingdom or a church under the new dispensation of things. How shall we identify this church, and how do we know we are members of Christ, unless we know his church? It is not enough to know we are in a church, but if we wish to be saved we must know we are in the church of the living God. A church not built on the foundation which God laid is not the community which the Lord calls my church, "for other foundations can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. A church not founded in the right place is not the church of Christ; "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii. 3. A church not established at the right time is not the church of Christ. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke xxiv. 47. No church can be the true church that has not been founded by Christ and his apostles. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth."—Matt. xxviii. 18. A church with any other law than the one given by the head of the church is not the kingdom of Christ. Any church labeled with a human name, not founded in the New Testament, is not the church of Christ, "and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isaiah lxii. 2. The church was established on the day of Pentecost.—Acts ii. The members of this church were named in honor of Christ, "and the disciples were called Christians first in Antioch."—Acts xi. 26. These propositions are of such great magnitude that we will be forever lost if we don't believe and act upon them. We are begotten by the word of God, and all who are saved by this word are made Christians, and added to the church of Christ; but all who are begotten by the commandments of men, are made sectarians, and become members of a denomination, and are amenable to their laws and customs. But the true church is the temple of God and the pillar of all truth, and God dwells therein, and the invitation is to all, "Come unto me and be saved." But we must consider the last line of the text, "Rightly dividing the word of truth." May I ask what is your method for reading the Bible? We demand a system for everything. On opening the Bible you will find a place for everything, and everything in its place. My rule I have adopted for many

years in reading the Bible is to find out: (1) Who the letter is addressed to; (2) Who wrote it; (3) Under what circumstances was it written; (4) What is its contents.

Then I am better prepared to reason with the sender of the document. The first time I read the Bible through from Genesis to Revelation was to find out what was in it; the second time was to comprehend it; the third time was to obey it, and the after times were to converse and better understand the writers. You will find it to be a great advantage to put yourself in the spirit of prayer and reconciliation to fully comprehend the instructors of the inspired word of God. A great deal of self-control is quite necessary to come before the men of the Bible than of the world and its contents. Let the whole heart and life of you be given to the subject for the present, and you will be filled with new life, with the Holy Spirit and will find yourself transfigured into new purposes and work. The half-starved churches get their supply from a half-fed ministry, who depends on gathering the food after he has kindled the fire in the pulpit and his congregation all seated before him. A minister came to me not long since and said, "I find much difficulty in selecting and preparing my subjects." After questioning him I found he devoted only Saturdays to the study and preparation of his sermons. I pointed out a barrel that stood under the eave of the house, and asked him could he account for the staves and hoops getting loose and letting in between them the wide crevices. Why, said he, they have drawn off all the water and failed to put more in. You are a walking barrel of the same similitude. If you would be successful in your calling, deliver your goods and refill at once with more. What would you think of a merchant, after his week's trade, to wait until some one called for his articles before having them ready? Keep filled up brim full of the word of truth, for an idle heart is the workshop of the devil, and he will thoroughly occupy it with his wares of death.

The divisions of the Bible are the Old and New Testaments. The Old Testament consists of the Law of Moses, the Prophets and the Psalms, which are not of force now. Paul says they were our schoolmaster to bring us to Christ. The New Testament contains four divisions: The four Gospels, the Acts, the Epistles and the Revelations. "Rightly dividing the word of truth" does not authorize you to lay the book upon the dissecting table and everyone take what best suits him and his people. Every day we meet inquiries

asking for the good old way, the way of holiness, and you are the sign board in the forks of the road, with hand pointing to the right hand road, and the imprint is, "Behold the Lamb of God that takes away the sins of the world." But some of the sentinels have gone to sleep, and let many of the travelers take the wrong road. The world furnishes four inquiries and Jesus furnishes the equal number of answers for them. The first one of the inquiries is the unbeliever. The first thing to do with him is to make him an unequivocal believer, and he must go to the four gospels or the first division of the New Testament to find the convincing power of the gospel. There he meets face to face the one to which he has objected, and Jesus reasons with him, and he sees and hears for himself and no longer doubts but believes. Now that is the Bible's way of making believers. "So then faith cometh by hearing, and hearing by the word of God." Rom. x. 17. David said the law of the Lord is perfect, converting the soul; the testament is sure, making wise the simple. The second inquirer is the sinner. He comes crying, "Men and brethren, what must I do to be saved?" and the only answer is found in the Acts of the Apostles. Here in this book of Acts are all the conversions recorded in the New Testament. It furnishes a complete history of all men and women brought into the kingdom by the ambassadors of Christ, and stands to-day as the only mile post pointing men to the only way of salvation. This book is to the sinner what the cities of refuge were to the Jews. Under the law of Moses the gates stood open day and night, and the bright lights shined out upon the highway. The road way is kept clear; the watchman upon the wall stands to welcome the penitent into the harbor, and all who enter are safe within the gates of the city. The third inquirer is the Christian. He comes praying, "Lord increase our faith." He has many difficulties to conquer and needs God's grace to help in time of need, and the Lord has provided for his instructions and comfort.

Here are twenty-one letters, beginning at Romans and ending with Jude, all written for and addressed to the Christians; and no one holds the title to them but the followers of Christ. And the fourth inquirer is the aged pilgrim of many years service for his Master, with eyes dim, and bent over his staff; hoary hairs have long been his crown of righteousness—like Israel of old, he has long waited for his passport. Here the book of Revelation is to him what Mount Pisgah was to Moses. He climbs upon its summit and views

the landscape over, and reads, "Be thou faithful until death and I will give thee a crown of life." Thus how beautiful the other world opens up to us from this life; even before we leave the shore we can see the landing. It was Stephen that caught the sight and sounded out aloud, "I see the heavens open and the Son of man standing on the right hand of God." Let the world stone you all it wants to, God will take care of the martyr's blood. Standing by the side of this aged pilgrim we see the Book of books open, and all the nations of the earth are invited to read thereof, understand, and obey; and then it is yours to reign with the righteous throughout eternity.

AMBITION.

[Sermon preached by Rev. G. V. Clark, at Second Congregational Church, Memphis, Tenn., Sunday morning June 16, 1895.]

PRELIMINARY REMARKS.

THERE is a noble ambition in every successful individual or race. Some one has said, "I am charged with ambition. The charge is true and I glory in its truth. Let that ambition be a noble one and who shall blame it." To aspire to success in business, any of the professions or other calling worthy of a noble character is both praiseworthy and helpful. Ambition I will define then, as that passion of the soul which urges one to do and be all which one's endowments and opportunities will permit. A man or race not thus impelled achieves but little that is worthy of note or attraction. Not to be ambitious is to simply be content with nothing and to be nobody. Ambition prompts you to say what others have done, you can and will do. Difficulties, to such a man, are but stepping-stones toward the accomplishment of his desired object, and hindrances are but wings to facilitate his flight above the mountain peaks and across the wide expanse between him and the realization of the object he longs for. We should, then, glory in and encourage ambition, believing that as colored Americans God is preserving us as his future reserve-race. In this connection I wish to call attention to a too prevalent notion that obtains among colored people. The impression is that the white race has achieved all that is great and worthy, which is possible to achieve. Influenced too strongly by that thought, the

colored man feels that there is nothing for him to accomplish either in letters, arts, sciences, or of an industrial nature. Every avenue is crowded, and pre-occupied, he says, by the white brother, and acting on such an impression, there is danger of his ceasing to be active, curbing his ambition. Yielding to such an unwarrantable conclusion, the head-board for the grave of such a man or race might be found and the epitaph written: Dead from lack of ambition. On the other hand, if inspired with hope and determination, victory will be snatched from defeat, and adversity furnish an occasion for showing strength of soul, will, and character.

THE SERMON.

My text is, "I set before you an open door, and no man can shut it."—Rev. iii. 8. The application of the truth in the text was to the church in Philadelphia, in Asia Minor. Then to all the Christian world. The door opened is emblematic of the opportunities presented to the church. In other words, it was a setting before the church her mission—henceforward the church would not be so handicapped as before. Oppositions, such as had proved an obstacle before, would cease; unbelief would not be so stubborn and unreasonable; the gospel and its messengers would have easier access to the world, Jews and Gentiles. We notice, too, that the opening is by Christ, the great head of the church. Behind the church is his authority. None can, therefore, resist successfully her authority, nor question with propriety her right to teach truth. The principles to be promulgated are two, namely: Love to God supremely, and to our neighbors as ourselves. The latter command, however, seems to be regarded by men and races after they have reached the zenith of power, as antiquated and abrogated. It is neither antiquated nor abrogated, I boldly declare. The declaration of all the world to the contrary, rich or poor, high or low, of whatever race, country or nationality, do not alter the fact. Putting this truth in a little different form, Christ said, "They that are strong ought to bear the infirmities of the weak." This the Lord means his church shall do, and if she does not do this, for this is a cardinal principle of practical Christianity, then I think he will set aside the church in her present form, purifying her, and bring her forth clad in new, cleaner garments. It is a burning shame that herein her robes are verily stained with guilt. This idea of helpfulness to the weaker is not to be understood as of limited application, but of universal force. A

principle binding alike on church and state. It is intended to be placed as a foundation stone for governmental, as well as ecclesiastical righteousness and equity. Moreover, the divine blessing invariably attends the efforts of that people who make it the rule of their lives, and the theme of their discussion, and the object of their every endeavor to do unto others just as they wish to be done by. Christ calls this the fulfillment of the royal law. Creeds, nationality, learning, sciences, philosophy, splendidly equipped armies and navies, with power to successfully resist the invasions of all foes, by wading in their blood, all sink into insignificance when compared with this great and all important principle. All else is worthless in the sight of God when this is wanting. The open door, or opportunities, presented the church of Christ, in the text, carries with it great responsibilities. There is no work necessary to the highest development of the race, or the purity and happiness of mankind that is not here offered through the church, a mission, higher in degree and broader in extent than was ever committed to mortals before. The length, breadth, height and magnitude of this trust hath not yet been fully comprehended, I fear, by even the wisest and best of men. This is due, in part, to inherited prejudices infused into the Christian life, and part, also, from environment. If once the church gets a clear understanding and a just conception of her high calling, much, if not all, that now obstructs her entrance into that "open door" will vanish as mist before the rising sun. To this end I join the poet who said:

"To her my tears shall fall,
 To her my prayers ascend,
 To her my cares and toils be given,
 Till toils and cares shall end."

In this commission the church is to know no race distinction nor condition, but to preach Christ to both Jew and Gentile, bond and free, African and Caucasian, rich and poor, ignorant and learned, all, as equally under necessity to repent and believe in order to receive salvation.

To preach is not sufficient, as practice speaks much louder than words. Sectarianism, the caste spirit and the like are blots on the escutcheon of Christians, by whomsoever practiced. It must be renounced and denounced, else the grand opportunity offered by the "open door" will be closed and barred eternally. Until Peter had his house-top vision, and the church held her first council at Jerusa-

lem, did the meanness and exclusiveness of caste and race antagonism appear to these primitive saints. This was an excrescence produced and made to develop on the body of Christ's bride, the church, by the blind hate and racial exclusiveness among the first followers of Christ. As in those days, this evil, with others, hindered the church and caused the rejection of many churches by the Lord, so will it continue to do to races and religions who refuse to practice this spirit as required by Christ, the author of our religion.

Thus I have given you some thoughts on the primary application of this Scripture teaching. I desire now to call attention to a secondary consideration in this connection. There is a warning which comes to us, of this most enlightened age of the world's history, in the rise of four of the greatest nations known to the world, namely: the Greeks, Romans, Hebrews and Anglo-Saxons. Let us consider each in the order mentioned. I assume to begin with that God had a mission of a far-reaching purpose in bringing each of these races into historical notice. That mission I believe was to glorify and serve God. I can conceive no divine purpose in raising up a nation which does not have for its object the purest, most perfect obedience and service of which that people is capable. We know the Greeks were once the foremost race of antiquity, successful alike on the field of battle and in the sphere of arts and letters. Their skill as sculptors stands unsurpassed by any race of past ages. They left to the world monuments of their genius and high achievements, showing their exquisiteness of touch and delicacy of taste. The literary quality of their writings and public addresses show a very advanced stage of scholarship. Their poetry will never cease to be the wonder, and claim the admiration of the literary world. Their philosophers are acknowledged by the great men of this age, who are esteemed as learned, as master minds. To say all this is but to proclaim the Greeks a highly intellectual, artistic people. This is but the verdict of many centuries. It would be but partial praise to say all I have in their behalf and fail to say that they were great educators. When carried as captives from their native land as prisoners of war it was a most common thing for them to be brought as tutors in royal palaces, and among the nobility. This was a result of an eagerness always to learn something new. In war the aggressive, heroic and skillful. Their language as a vehicle of communication is most admirable in lucidity and laconicalness. In all of this you readily see what the Greeks gave the world show-

ing their mental possibilities. But there is one more thing to mention which shows the spirit of a great race. It is that they were possessed of love of personal liberty. No encroachment upon this sacred ground was ever allowed to the state by them. Their idea of government was that the state existed for the individual and not the individual for good of the state. Having said so much, all of which is true, one may ask why they were not retained and perpetuated. Great warriors, artists, scholars and lovers of individual liberty in a race, are not the chief element to qualify a race or individual for permanence of existence before God. They were lacking in the first and chief essential. God is seeking an ideal people. The Greeks were not that people. Had they religion? The answer is yes. The Apostle Paul declared they were too religious. Gods were more easily found among Athenians than men. Their religion, like all paganism, proved more degrading than elevating. The relation between Jehovah and man was served by the nation rejecting him for carnal things called gods. More still, the relation between man and man was predominated by a debasing, sensual gratification which destroyed all their noble aspirations. Having reached, therefore, the summit of their glory in material and intellectual achievements, and declining more and more rapidly, at the same time, in morality and spiritual discernment, God wrote on the walls of the nation's hall of revelry, "Thou art weighed in the balances and found wanting." Thus their doom came. They achieved greatness in everything but one, and that was *true godliness*. No nation can be truly great without it. The door that was once opened to them finally closed and that forever.

The Romans we next notice before the "open door" of opportunities. Through many vicissitudes this great race passed from a mere clannish state on up into a monarchy, and the world's first great republic. From first to last, however, they were doomed to utter extinction because, mainly, they fell short of the divine ideal of greatness. The Romans possessed, notwithstanding, many noble traits or qualities necessary to produce greatness. They surpassed the Greeks in some respects while they fell behind them in some others. While the former exalted culture, the latter put stress upon unity and order. By diplomacy they succeeded in forming helpful alliances such as afforded them great advantages in times of war. Under her splendidly equipped armies, on sea and land, she became the mistress of the world. The Greeks with all their greatness be-

came subject to Rome. The zenith of her glory was reached about the transition period from a republic to a monarchy. From that time, owing to her vanity and vices, she steadily declined. Before, however, her downfall came she was allowed to contribute something substantial to the world's progress. I mention such as her arts, sculpture, massive architecture, royal highways, a magnificently organized government, matchless orators and statesmen, and a language both exquisite and expressive. By means of these the world is in advance of what it was prior to the rise of the Romans into power and supremacy over the world. For hundreds of years she wielded the scepter. And, mark you, I believe under the controlling hand of God, great blessings to mankind have resulted from the contributions of this race. Their greatness none can dispute. But for one needful indispensable virtue, which Rome lacked, she might to-day still be in the ascendancy among nations. This falling short was that they failed to have, as a nation, the religion requiring supreme love to God, and love for "our neighbors as ourselves." On every other achievement without love as the chief element, was written, "weighed and found wanting." This is the central thought in the divine mind and must be with nations. The displacement of this ruling people was an act of God rather than the superior forces of enemies. For the crime of ungodliness Rome, like Greece, was set aside. She failed to enter the "open door." Their love of country, learning and the domestic relation could not save them from ruin.

Let us take another highly favored race for our consideration. These people were more than any other blessed of God. I refer to the Hebrews, the descendants of Abraham. If God could be charged with partiality because he seemed kinder and more considerate of one race than another, it would be because of His great patience and love for Israel. The story of how the race began and developed under Divine providence is fully known to all. Sacred and secular history have most fully recorded the facts. There was doubtless a far reaching purpose in the mind of God in thus blessing and forbearing with his chosen yet most rebellious children. That purpose I conceive to be to raise up if possible an ideal race. It seemed at times that God would in them accomplish greater results than in any other race. He came nearer exhausting his goodness in helping this nation than with any other. They sprung from faithful Abraham, developed in their government, into families, tribes and ultimately a nation. In it all was the hand of God revealed.

Now as to results. They were a means of direct communication from God to the world. The best code of laws, many of the most beautiful characters of men, women, and finally the world's Redeemer came of that race. To them, as to no other, we are indebted through God for that book, the Bible. It is at once unique, instructive and the only authorized record of God, Christ and the future state, good and bad. The oracles of God were committed to these people to be transmitted to the world. This old world is a better one because they lived and wrought. But like Greece and Rome they were found wanting. Having been elevated to the highest distinction they doomed themselves to a mighty fall. The same old charge of, "I have somewhat against thee," was laid at their door. That old sentence, "thou art weighed in the balances and found wanting" was written on the nation's walls. This, however, was not done until they had many times been warned and entreated to repent. God finished in and with them his work just so far as they were willing. The door swung open before them for 2,500 years. They were free to enter and were plead with to enter. Their final opportunity came. The chances are forever gone now. As a nation, they are without a country, shepherds without sheep. You say their downfall was due to their rejection of Christ, but I say to you the crucifixion of the Messiah was but the culmination of an evil heart of centuries of growth. Yea, it was as much a breaking of the Golden Rule, the sin against their fellowman, as a sin against God. In the fall of Jerusalem the national crash came.

Take still another race, now on trial. I name to you the Anglo-Saxons. In the unfolding of the divine will and providence, as manifested in rearing up of nations, this race comes into history with great promise of permanency. They seem to possess more great qualities than any other hitherto noticed. It is a race of great energy, intelligence, virtue, and courage. The great men and women of the race that adorn the pages of history with a halo of glory exceed all others. From this race have sprung great poets, artists, statesmen, warriors, scholars, reformers, geniuses, philanthropists and devout Christians. Such a race is destined, under God, to a great future. Their foundation is extensive and firm. But one thing, however, can cause their downfall. That one thing, too, seems now to threaten the overthrow, namely, the sin against man, especially the weaker brother. Around this class of human beings God seems to desire to throw protection and encouragement. Diametrically opposed to

this (herein is the Golden Rule summed up) is the declaration of the Anglo-Saxons to the effect that all races in the way of their civilization must go to the wall. That means a merciless declaration of war on others. This spirit, let them remember, is irreconcilably at war with the very spirit and genius of Christianity. This spirit and genius are to bring back man to his Creator. That race that is in harmony with this principle grasps in one hand the Almighty, and in the other humanity. Thus there is an uplifting through first and second causes.

The great danger to this race lies in its prosperity and supremacy over the weaker races. When they forget that all they are, or might be, is due to divine favor only, and it seems they are forgetting in the United States, then will come the beginning of the end. If the advantages enjoyed by them but be ascribed to God's blessing, and used to promote his glory and the welfare of his little ones, the Anglo-Saxons will perpetuate their own supremacy and reflect glory upon the name of the God of nations. The failure to deal justly by their brethren will as surely send them into oblivion as that night follows day. The sentence against them in that event will be, "Inasmuch as ye did it not to one of the least of these ye did it not to me." These shall go away to everlasting punishment. The door of opportunity is open before this race. The most honored and blessed of God are such as not only honor him, but who serve their fellow-men best. What a high trust is here committed! The race seems, however, to be committed firmly to their boasted pride and arrogance, regardless of the warning which the fate of the Greeks, Romans and Hebrews experienced will afford.

Has this race of blood and cruelty reached the pinnacle of its glory? Is it in a state of sure, imperceptible decline? Have we reached the beginning of a disgraceful end in the history of this hitherto greatest race known to historians? Should this be the case, then what? I answer, as one of them; it appears to me that the Divine purpose is to place the colored American on trial, as he has the races referred to, and is now doing with the above named race. There are some distinguishing characteristics of this, my race, which if called of God, into the service of mankind, will put a distinctive stamp upon history never before made prominent. These characteristics are: docility, patience under adversity, as shown under American slavery, musical, imaginative, imitative, great endurance in toil, forgiving, lovers of domestic life, religious. The

race, moreover, is unequalled in natural oratory. Such a race must have a future.

It is barely possible that the Divine purpose in permitting American slavery was to raise up on this continent a future people, who, catching all that is good of Anglo-Saxon civilization, and by the use of his imitative genius, assimilate it with his own native qualities, and so produce the ideal race which God is seeking. Certain it is that while none can prove this position as the true one, yet none can disapprove it. All I mean is that it is possible. The door is open before us. By the righteous use of the endowments which the race possesses, recognizing them as from God, a civilization distinctively our own will be the country's blessing and salvation. The world, too, will feel a quickening impulse from such a leavening influence. I realize that the American colored man is without a past, such as is the boast of Anglo-Saxons. There was a time when no race was any better off than we are. They had to begin. So must we make a beginning. All contemporary races have a bloody record to confront them. The colored race is to make its conquests with a sheathed sword. This is an age wherein the peace man, as did the Lord Jesus Christ, is to contend against sin and error with righteousness and the sword of the Spirit, which is the word of God. Therefore that race which approaches most nearly the divine ideal will endure longest and accomplish most for the world's highest welfare. The crown is not to the most intellectual or warlike domineering race, but to the one serving God and man best. Now, I would not have any race serve God less, but I would have my own serve him best. A failure to do this cannot be substituted by one nor all other noble qualities. A holy competition for the Divine favor and honor will greatly accelerate the speed of the race in striving for the goal.

Mark you, hearer, that every other nation yet fully tried has been rejected of God, not for what they were but for what they were not. Each one contributed something to mankind's betterment, but so far as they were concerned it all meant nothing. Greece gave the world culture; Rome, law and order; the Hebrews, revelation and the Savior; the Anglo-Saxon, science, social order and the most advanced civilization. It is left to some race to yet give that best obedience which God requires, namely; give supremacy to God in head and heart and to place our neighbors deep down in the citadel of our heart or affections. I would therefore appeal to the colored American to let the zeal of God and an impartial love for our fellowmen, of

all races and conditions, friends and foes, be the all-absorbing passion of daily life. If you really love your race, if you would have it stand on the very summit of the world's elevation, if you would have it without a peer or parallel in the galaxy of the greatest of nations, then let this love for both Divine and human burn on the altar of your heart. With such God is most well pleased. Therefore, seize the opportunity and save the race from degradation and irrevocable ruin. Such is the burden of my heart.

I N F L U E N C E .

BY REV. ALEX. CRUMMELL, D.D., RECTOR OF SAINT LUKE'S CHURCH
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“And Barak said unto her, “If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.” Judges iv. 8.

NOTHING is more common in the world than man's eagerness for power, and his pride in the possession of it. It is a sad reflection, however, that a sense of the responsibility which comes with power is the rarest of things. Men care but little for the duties which spring from authority; they are almost thoughtless of the responsibility which is allied to their influence.

Look at the master minds who have fought their way to thrones and dominion; and see their after indifference to the welfare of those subjected to them. How rare the instance where honor or fame has been sought for and then used for the good of man! How few the noble characters who cared for the interests of society, who are anxious for the well-being of their fellow creatures. And yet to live for man, to do good to man, is one of the grandest objects of our existence. And perhaps there is hardly anything which is so offensive to God as that selfish mode of living, alas, too common in this world, which says, sometimes in brazen words, sometimes in pretentious but vulgar conduct, “What is the world to me? I want nothing of it; I can take care of myself; I want nothing to do with it.” But smart as all this sounds, it is false and hollow. There is no sense or reality in it. For never, in all the world's history, has there been a man who, independent of man, was able to take care of himself. Nor, on the other hand, has there ever been so lowly, so insignificant

a human being, who did not in some way, affect society in some of its dearest interests.

The truth is, every human being has influence; which is a part of himself, and helps to make up his personal being. And as long as he lives it goes out from him to others, for weal or for woe. Nay, more; it is not limited to time. Once having lived, it never dies. For the individual may go down to the tomb and perish; but the propelling wave of his influence has started, and never shall it cease in its power; but it shall go on evermore, touching many a shore, and lifting up or dashing down many an immortal craft journeying onward to eternity.

These suggestions have occurred to me, on considering the words of the text, and which show, in a remarkable manner, the power held by one human being over another. The occasion was as follows:

The children of Israel were grievously oppressed by Jabin, king of Canaan. The Israelites, at this time, were governed by Deborah, a prophetess; and the command of God came to her, that she should take three thousand men to meet in deadly combat Sisera, the Captain of Jabin's army, and thus throw off the yoke of the Canaanites. To this end she goes to Barak, an eminent warrior, and commands him—"Go and draw toward Mt. Tabor, and take with thee ten thousand men of the tribe of Naphthali and Zebulon; and I," he says, "will draw unto thee to the river Kishon, Sisera, the Captain of Jabin's army. And I will deliver him unto thine hand." Barak was evidently a man who, however valiant, could not act without a leader. In order to achieve anything, he must rest upon some other arm than his own. Hence a consideration of his case will enable us to understand the nature and the responsibility of that influence which we all exercise in the relations of life.

1. In speaking upon this subject, I remark, first of all, that we are accountable for our influence. I do not pause to prove that we have influence; it is as certain as that we live. And for it we are held accountable by God, and are responsible to man. This is evident from the very nature of influence. What is it? It is power; the power of one will over another. This power and authority go forth from us to others in various ways. In speech, by action, by the glance of the eye, by the expression of feeling, by the show of passion, by the play of countenance, by the motion of the hand, by our dress, our habits, our style of living, and our conduct. These are a few of the numerous ways by which we influence the minds of men, and prompt

their lives. And now I ask—if I cause a man to do an act, am I not responsible, *i. e.*, so far forth as I lead him to do it? Of course I am not to bear the entire burden of his conduct, for he is a man as well as I, and he is bound to think and judge for himself. But if I am the stronger, more controlling character, and use my influence to guide him astray, and start him on his way to ruin, surely I am responsible for what I do.

We see this more clearly in some of the prime relations of life. We feel, for instance, that if a parent should purposely cripple a child's leg, or maim its body, the civil authority should be invoked to put a stop to such gross cruelty. For any one can see that both father and mother are responsible for both the bodily members and the physical growth of their children. So, too, with respect to the mind. Suppose, for instance, that some English or German settlers in Texas should refuse to have their children educated in the common schools, but deliberately choose that they should learn the savagery and paganism of the heathen Indians; would not the civil authority in that State at once interfere, take those children from their parents, and have them brought up under the influences of culture and civilization? And the basis of such interference would be that the parents were responsible for the character of their children; but having proved false to their responsibility, the State took the place of the parents, and rescued them from ruin.

So in the marriage relation this mutual responsibility discovers itself; and St. Paul brings it out in the case where one of the parties might be a Christian, and the other a heathen: "For what knowest thou, O wife, whether thou shalt save thy husband; or how knowest thou, O man, whether thou shalt save thy wife?" Now here is the principle, that we are responsible for our influence. But it is manifest that this principle is not one that is local, partial, or limited. It is a broad, general, universal principle; pertaining to souls under all circumstances. And see how it reaches our fellow-creatures on every side, with awful significance and tremendous power.

I am responsible for my influence; I am held accountable by the Almighty for the way in which I affect and prompt the souls of my fellow-men. Then I am responsible for my influence upon you. Then you are responsible for your influence upon me; and each and every one of us is responsible for the influence we exert upon our neighbors. Then we are responsible for the channels by which our influence goes forth from us to others. Then, and you cannot resist

the inference, we are responsible for the very looks we have; for the conduct we exhibit; for the passions we manifest; for the habits we have contracted; for the style of living we have formed; for the mode of dress we have adopted; for the words and utterances of our speech. For these are the channels of influence; the modes whereby we touch the minds of others, and bend them to our ways and will. They are the streams of all the strong power we possess, by which that power goes forth from us, and is made to bear, with decided effect, upon the being of our fellow-creatures.

And we are responsible for their outflowings; and though the influence of a man differs somewhat, in kind, from his specific acts, yet the law of divine justice comes in here, with the same force and authority as in any outward deed. Influence, though invisible, is still a man's doings; my influence is, in fact, my act. It is what I do, effect, or work out, in and through my fellow creatures. And for all I do, whether outward or inward acts, I must render my account. For all my influence, conscious or unconscious, I have got to stand at the bar of judgment. And there God is the judge. And when my time, or your time comes, you and I, and all of us, will hear that question which fell of old upon the ears of the first-born son of man: "What hast thou done?" Or that other that came before it: "Where is thy brother?" And, Oh, good Lord, save us, even now, we beseech thee, from the spirit of Cain! May we not, ungodly, think or say, "Am I my brother's keeper?" But grant, through grace, that we may all of us perceive the binding tie of humanity, and feel that we are the servants of our fellow men, and bound to live for their well-being and their blessedness.

2. I go on now to speak of the measure of our responsibility for our influence. Our accountability, it is evident, is proportioned to our influence. Herein lies our stewardship. We are stewards of God in this particular item of influence. That stewardship is a light or weighty one, according as we have power, the more or less, to direct or control the souls of men.

A little girl is beloved by her schoolmate; and so great power has she over her that that schoolmate will do anything she wants her to do, good or bad. She is responsible for her control over that child's soul, and to God. They are both responsible for the power they possess, the one over the other. A poor widow in a little town is idolized by her children, and they believe everything she says, and will do whatever she bids them; for nobody, in their opinion, is compar-

able with their mother. She holds the souls of those little ones in her hands, and God will call her to account for their character and conduct. Here is a man in a community of such commanding power, whether through wealth, talent, or character, that everybody quotes him as authority, and aims to follow his track. As sure as God liveth he will hold him responsible for his popularity and his power. There is a woman of culture and refinement, whose word, style and manner are admired and copied by all the women, both young and old in her neighborhood. God holds her accountable for the full measure of her influence.

Now the measure of responsibility in these cases is in proportion to the degree of influence. The little school-girl does not bear the same burden as the popular citizen ; for one may touch but one soul, while the other may guide and control thousands. Neither is the humble widow among her children as responsible as the accomplished and fashionable lady, whose position and style stir and flutter a whole community. So, likewise, a quiet, private gentleman is not held as accountable as the great man who towers above everybody in the State, and sways the opinions, sentiments, and destiny of a nation. But you will notice that all are responsible ; the one who inspires but one or two souls, as well as one that quickens and inflames the minds of millions. But there is this difference, that he or she who moulds or stimulates the lives of thousands rests under a more awful burden than he who only acts upon two or three persons. How clearly is this principle brought out in Scripture ; especially in that most solemn portion of it, the parable of the talents, to which your attention was called two Sundays ago. The lord of the vineyard called them all to account, but the burden of responsibility fell more heavily upon him who had received five talents than upon him who had received two, or him who had received one. For the responsibility of five talents was more than twice as great as two, and consequently he who received five talents had to bring five talents more ; his responsibility being double and more than the servant who received two talents, and five times as great as he who had received but one. And thus you see that we are responsible in proportion to the amount of our talents or influence.

You will notice, however, that the man who received one talent did not escape scrutiny because his talent or influence was small. The lord called him to account for his one ; that is, for just the measure of responsibility the lord had put upon him ; no more, no

less. And note here the fact that the wicked and slothful servant could not evade his responsibility. He tried to evade it; he buried his talent in the ground; he pretended to be frightened at the great weight of his responsibility; he affected to restore back to his master the talent that he had given him; nay, he went so far as to cast the blame of his negligence upon the master himself; yea, even to apply hard and reproachful terms to him. But none of these shifts availed. When God gives a man a power of usefulness it is impossible for that man to escape it. That burden remains; that responsibility endures! The servant with one talent could not get rid of it. It clung to him in the presence of his master. It clung to him in the outer darkness, whither the angels of God cast him as a worthless branch. And so it is with every one of us. You may have position and then throw yourself back upon it. You may have learning, and may proudly withdraw yourself from the ignorant. You may have wealth, and set yourself haughtily apart from the poor and wretched. But after all you are a man, and you have the influence of a man; and it is a gift of God, and you must answer for it. So has God ordered it that according to the measure of man's influence, so is his responsibility, and for it he is required to render his account to God!

3. But I hasten on to remark that influence is an awful, a perilous thing when it assumes the form and proportions of mastery and control. And this is often the case. The mass of men the world over are governed by opinion and example. Imitation, too, is a most powerful agent in deciding the convictions and habits of men. No doubt it is God's will that certain prominent men should have authoritative influence; that is the calling; to that they are elected by the Almighty himself to the end that they may help to quicken inferior wills, and to decide human destinies. Thus in the family relation the words of a father or mother go with children to mature manhood, and descend to children's children. How in our school-days our hearts have become knit "as with hooks of steel" to companions whom we have loved as Jonathan loved David, with a "love passing the love of women." I have myself seen men moving about through a nation after whom millions of men flowed as with the mighty current of a torrent; and when they spoke momentous questions were settled, as though decisive utterances had come forth from an oracle or a God.

How awful is the position of such men! How dreadful their re-

sponsibility, if they but think perversely ; if they but speak lightly or at random ; if their steps are crooked ; if their ways are winding ; if there is no straightforwardness or integrity in them ! Alas ! alas ! how many are the poor souls who imitate their words and ways, and follow in their footsteps to destruction and to woe !

Aye, the poison of bad influence is persistent, is abiding, is undying. So there is an immortality of evil as well as that of good. Do you think that the remembrance of the world's bad men has ever perished ? Do you think that Napoleon's burning thirst for glory ceased in its influence when he was laid in his grave ? No ! Many an ardent youth has since been fired by the same ungodly desire ; and careless of man and regardless of God has sighed and cried for like power and opportunity to wade through slaughter to renown and empire ! But the illustrations of this controlling influence of men are as common in the lowlier spheres of life as in the higher. Sometimes a grand, noble parent serves his generation and blesses it, and then sends down the crystal purity of his honor, and the odor of his sanctity to children's children. Sometimes it is the reverse, and the alcoholic blood and the alcoholic breath of a drunkard triumph over the dominion of the grave, and reach over a whole generation of men to his descendants, poisoning the atmosphere and polluting society by the sottishness of sons and grandsons. The fragrancy of a holy ministry clings to the very pews, the roof, the pulpit of a church, for generations ; a false prophet, a bigot, a heretic, retains, if I may so express it, "a savor of death," a vitality of rotteness centuries after his bodily decay in the graveyard. And just so it is with a school teacher ; with a magistrate in a community ; with a superior woman in a neighborhood. In all these cases, if our manners, conduct or opinions control ; if our word is law ; how awful is the responsibility ! How perilous is our position ! How continuous our sway ! Indeed, there is no such thing as the extirpation of evil influence, any more than of good. The very carcasses of such wretches as Alcibiades, Byron and Aaron Burr serve as manure to produce a further brood of reprobates for the ruin of society.

E'en in our ashes live our wonted fires !

Whether they be the Pentecostal fires lit up in our chaste bosoms by the Holy Ghost the Sanctifier ; or whether they are the damning fires of lust, hate or mad ambition, kindled in our souls by the inflammatory agencies of the devil.

The text we are considering is one of the strongest instances of

the importance and the power of influence. Barak put his soul upon Deborah's. He staked his duty upon her will. Lacking self-reliance, deficient in personal resolution, he placed himself under the dominion of her audacity, and resigned himself to the lead of her pluck and spiritedness. If she would go, then he would go; if she would not go neither would he. This was an instance of human influence. The Prophetess was to decide his duty and his destiny. Happily she knew the will of God; knew well her own duty; was fully aware of the moral force she could bring to bear upon Barak. But suppose she had been blind to these things? What then? You say, perchance, God would have raised up some other deliverer for Israel, or wrought some mighty miracle. But how do you know this? Indeed, you do not know it. Deborah was God's chosen agent, for the hour; and failure on her part, at this critical juncture, would have brought confusion and ruin upon thousands, and possibly the serious injury of God's chosen people.

Ah, brethren, that fearful "If thou wilt!" How many weak souls have been led to recklessness and audacity by the thoughtless challenge, "If you will do so, I will too." How many an "If thou wilt" has brought weak-minded youth to drunkenness! How many vain and foolish girls to extravagance, and then to moral pollution, and to death! Indeed, it is a most fearful thing to have friends and kinsfolk who are governed by mere desire, and not by conscience; who never think of moral obligation; and whose entire influence upon their weaker companions is a lure to excess and riot, an enticement to dissipation and wantonness, a precipitation into profligacy and unending destruction! We are taught most powerfully by the discussion of this morning the great truth:

1. "That no man liveth unto himself." Isolation, dis severance, absolute divorce ment from our fellow creatures, is an impossibility. We are bound up in individual sympathy with everything human. From everyone of us goes out a telling influence, which acts upon the souls of men and women and little children all their life, and which will be felt throughout eternity. Every mature man and woman here knows this, even if they do not act in accordance with its moral significance. But I wish as well to impress this fact upon the boys and girls here this morning. Dear children, everything you do or say in life tells; tells upon souls; tells in all time; tells forever and ever. All your wicked passions tell upon others and yourselves; all your bitter words tell upon your younger brothers

and sisters and companions; all your disobedience to parents and teachers; all your forgetfulness of God. Nothing that you do falls like leaves upon the ground; nothing that you say drops like feathers upon the earth. Every word, every act, tells!

Every day of our life, by our speech, by our conduct, by our lightest word, by our dress, by our habits, by our example, we are either building up souls, or we are dragging them down to deepest ruin. Beware, I beseech you, of the dread peril of the thought, if but for a moment, that you can live for yourselves; that you are to care for nothing else but your own interests! Be careful of your influence! Mind, I entreat you, how you touch or move the souls of men about you. It had been better that you had never been born, than that you should foster the delusion that you have nothing to do with the interests and well-being of the soul of even the humblest of your neighbors. For they are our brethren—even the lowliest of kind; and we are in trust for them, and for their souls. We live for them, and they too live for us. Every breath of ours tells upon their being, and theirs upon ours. And we shall only be earning the deepest damnation if we have the assurance to look up to the great white throne, and ask the Mighty One who sits thereon: "Am I my brother's keeper?"

2. Again I remark that the subject we have been considering teaches us as well that "no man dieth unto himself;" and that therefore we may expect to be called to account for the measure of influence we have had in this world, and for the use we have made of it. God will reckon with us at the session of the great court, at the last day. That mighty gathering is designed for the settling of all the accounts of the world. The husbandman, in the parable, who went on a long journey, and then came back and required a reckoning; the lord of the vineyard who took his departure into a far country, are types of the coming of the Son of Man to judgment. Our influence is among the deeds of life, which He will judge. They are our own individual, personal acts; and for them we shall be called to account. Whether that influence has been purposed or unconscious, it matters not; we are, in every way, accountable for it. The thought is enough to make the "boldest hold his breath for a time." But, weighty and solemn as it is, let us strive to meet it, seeking the help of Christ; and in all the relations of life, in all our intercourse with society, in our utterance of speech, in our walk and conversation, in our habits, our dress and manners, may we never forget—nay, may we always

remember—that there is a power going out from us which either lifts men up to God, or drags them down to hell !

And thou, blessed, adorable Savior, have mercy upon us, in all our weakness and infirmity ! Leave us not, neither forsake us, Gracious Master, lest we fall ourselves, or ruin others. But give us all grace so to order our lives that our skirts may be free from the blood of men. Help us, strong Son of Man, that through our example, and by the impress of our character, many precious souls may be led, savingly, into the pathways of life, to enter at length the golden gates of the New Jerusalem !

THE VALUE OF THE SOUL.

BY THE LATE REV. J. C. PRICE, A.M., D.D., PRESIDENT OF LIVINGSTONE COLLEGE, SALISBURY, N. C.

“For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?” Matthew xvi. 20.

IN the boundless and created universe there is nothing unnecessary or worthless. Everything from an angel to an atom has some value. But all things are not of the same value; for the nature and end of one thing causes its worth to differ very materially from that of another. In political economy value signifies the quantity of labor or of the product of labor which will exchange for a given quantity of labor or of some other product thereof. And consequently the value of an article is calculated, generally, on the comparative easiness of its manufacture or production. Again, whether things are abundant or scarce, has much to do with their value, viewed in the light of a demand. In the economy of creation it is evident that God does not estimate things on these principles, for there is no labor with him. He wills it, and the tiny blades of trembling grass, as well as revolving worlds and suns spring into existence.

Neither is the worst of his creatures based on the relation of supply and demand. With the Almighty there is an abundant supply and with him there is no demand. But the true value of all his creatures is in proportion to the degree in which they manifest the glory of that God, for “whose glory all things were and are created.”

Hence the Scriptures tell us that men are of "more value than many sparrows." In the text just read the value of one human soul is strongly indicated by a forcible and pungent question. And when we consider who the speaker is the language becomes more weighty and significant, for the words of the text are from the loving heart and undefiled lips of Jesus the Christ. His company of disciples is around him. They are ignorant of the sufferings and cruel death that are to come upon their Lord and Master, so Jesus began to show unto them, "how that he must go unto Jerusalem and suffer many things of the elders, and chief priests, and scribes and be killed, and be raised again the third day." This news was shocking to them. It so astonished Peter that he gave expression to his feeling by way of a rebuke saying, "Be it far from thee, Lord; this shall not be unto thee." But the Lord knew that he had to face cruel mockery, shameful inhumanities and an ignominious death for them and the world. And it was also true that they should suffer many things for his name's sake. He intimated the trials they would have to undergo, and the sacrifices they would have to make. They are to be similar to his own, therefore they must bear a cross, and some of them must even be crucified for his sake. And for this reason they must not consider life too dear to be sacrificed; and the favor of men, the ease and enjoyment of the world must not be preferred to its loss because of him. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? What is the soul? The soul is that material, immortal, living substance in us that wills, feels, and moralizes and is the seat of our personalities. The soul then is the man and the body is but an instrument under its control. The suggestive question concerning the value of the soul demands our attention because Christ was the creator of the soul. He, who is the express image of the Godhead bodily, was with the Father when it was said "Let us make man in our own image, after our likeness," and when the lifeless clay, infused with that mysterious power called life, became a living soul it was through his will and power; "for all things were made by him, and without him was not anything made that was made." Then as creator of the soul it is natural for him to know something of its inestimable worth.

Admit if you please that we finite creatures cannot see this great value of the soul which Christ would convey in these questions. This would not weaken their force nor becloud the truth they reveal.

Because one man sees and another does not see beauty in the waving wheat and tasseled corn, in the outspreading landscape and rolling hills, in chiming sea waves and twinkling stars—it does not argue that they are without their characteristic excellence and peculiar grandeur. Besides this we do not speak thus concerning other things of less importance in the ordinary affairs of life. In fact we believe in a great many things we do not understand. You may not know how the blood passes through the body or how many times it circulates the whole frame in a stated time. Yet, since Hervey discovered the circulation of the blood, we believe in it.

How the soul is united to the body we can never tell in our present state, yet where is the man that believes there is no connection between soul and body? Men tell us these things, and we believe them. My dear friends, why do we not believe Christ when he tells us the soul is priceless in its worth? The sculptor's trained eye looks upon the rough marble, covered it may be with rubbish and dirt, but he sees in it the image or likeness of a Homer, a Washington, or a Sumner. So it is with that eye which pierces through all disguises to which the darkness is as the light. Christ looks upon us, ruined as we are by the fall, defaced and marred by sin; but beneath the deformed body, its corruptible flesh and crumbling bones, he sees an immortal soul, the image and likeness not of men nor angels, but the image and likeness of the Almighty God—the eternal, immortal, invisible Being. We accept the words of the sculptor; may the Spirit help us to take the words of Christ, with all their deep meaning, to-day, if we have not before, and begin to think that the human soul has a value that we finite creatures cannot estimate. The words of the text are more significant when we remember that Christ had a human soul. He was very man as well as very God. In him was the mystical union of two natures, a Divine and human, in one person. Hence the angel tells Joseph, "They shall call his name Emmanuel, which, being interpreted, is God with us."

The work he came to perform demanded such a person. The broken law required blood; but God is a Spirit, he cannot bleed. It claimed death as a penalty for its dishonor, but God is eternal and invisible; he cannot die. Therefore he took upon himself this burdensome humanity, and thus he became a mortal, visible man with a human soul. His birth, his hungering and thirsting, his weeping and dying, all declare that he was a man. But the arrow of death could pierce only his humanity; for when it touched his divinity it

lost its sting and was shivered by the contact. And so the third morning—this very day—revealed to the world his divinity. None but our God can raise himself from the dead. See, the conquering hero comes! He that was dead is alive for evermore. He has wrestled from death and hell their keys. He has bound Satan in relentless chains; and, as his victorious chariot sweeps over the plains of the invisible land, he drags “the roaring lion” at its wheels as an evidence of his great triumph. And so we see that Christ is God and man. Then let us believe him when he tells us that one human soul is of more value than the whole world. The great value of the soul, as indicated in Christ’s words, may be inferred from what was done for its redemption. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The soul amid its ruins so moved the Father as to give His Only Begotten to restore it to a state of grace, that it might return to that happiness from which rash transgression had driven it. And while the soul trembles under the impending wrath of Jehovah, Jesus, blessed Jesus, became its substitute, and upon his head was poured the voluntary sacrificial chastisement due to the soul as its punishment. Oh, what a struggle it was to redeem those souls of ours! What sacrifices our Redeemer had to make even before he could enter upon the work of redemption. He was the great center of attraction in heaven. To him all the spirits of that bright world directed their adoration and praise. The revolution of planets, and the chants of sweet and lofty strains by celestial seraphs added to the volume of universal hallelujahs. But all this must be sacrificed to save lost and perishing souls.

Angels, cease magnifying my name for awhile. Palmed victors, who have obtained through faith in the promised Messiah, stop waving your signs of triumph toward me; and star-crowned patriarchs, prophets, priests and kings, “even the spirits of just men made perfect,” no longer prostrate yourselves before me nor cast your blood-bought trophies at my feet. All heaven silent. The awe-stricken inhabitants thereof gaze in wonder and amazement while the Son prepares to leave the place, his Father’s house. Curiosity seizes the angels. They try to understand this plan of redemption, but they could not pierce the depths nor comprehend the heights of God’s love for a lost soul. But they recognize his power and wisdom and cry out, “Thou art worthy to take the book and to open the seals

thereof." This was the preparatory work. He had to come to earth and meet the great enemy of our souls; his armor is flesh, and he girds upon his thigh the sword of the Spirit. He meets the enemy. The struggle is long and bitter; but Christ, although he resisted unto blood, came off the mighty conqueror. This victory was seen in the days of prophecy. The Messianic prophet, looking from Palestine across the adjacent country, sees in his vision a strange, majestic and dignified person. He asks, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength?" The answer comes back, "I that speak in righteousness, mighty to save." He asks again, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" He answers, "I have trodden the winepress alone, and of the people there was none with me. Therefore mine own arm brought salvation unto me." This arm brought salvation unto us and saved our souls. Do you want to see what more Christ has done for our lost and guilty souls? Follow the weeping church to Pilate's bar, as she follows her persecuted Lord and Master. Go with her, as she goes with him to Golgotha's summit. Stand with her, as she looks up to that cross through her streaming tears. Behold the innocent Christ! See him bleed, hear him groan and die. Then amid the great transaction and from these heart-rending scenes learn something concerning the value of a human soul; for—

"He dies! The friend of sinners dies!
Lo! Salem's daughters weep around;
A solemn darkness veils the skies,
A sudden trembling shakes the ground.
Come, saints, and drop a tear or two
For him who groaned beneath your load;
He shed a thousand drops for you,
A thousand drops of richest blood."

Since it cost so much to ransom our souls, we, too, may now say, "What is a man profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" But what do we mean by the loss of the soul? What is it, my dear friend, to lose your own soul? It does not mean that the soul will be annihilated or completely destroyed. It is even admitted by heathens that there is an existence beyond the grave. In that state we will be more conscious than in this; for all of our senses—hearing, seeing and feeling, knowing and remembering—will be keener in the

land of spirits than they are here. As the saved will be more qualified to enjoy the pleasure of heaven in their new bodies, so will the lost soul feel more sharply the pains and pangs of hell. The loss of the soul is the loss of all peace, purity and everything that is God-like in us. It is to have no spiritual life. It is to be insensible to all that is good. It is to be denied the presence of God, to be deprived of the glorious revelation which he will make to his beloved people. It is to be shut out of heaven, and to have no well-being whatever. This is not all we mean by a lost soul. The entrance to heaven denied to a man is fearful and painful beyond our conception, but shutting out of heaven signifies the shutting in somewhere else. This somewhere else is the place of endless torment. If we believe there is happiness in the heaven above we must also believe there is woe in the hell below. This is the place of lost souls. The character of it is expressed in the strongest terms and painted in darkest shades by Christ himself. It is where "the worm dieth not and the fire is not quenched;" "Where the smoke of their torment goeth up forever." And once within the confines of "weeping," "gnashing of teeth," "outer darkness," "unquenchable fire," with the "devil and his angels," there is no coming out. Once there, we are there forever; once doomed, we are doomed to all eternity. Then "what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The shortness of our stay in the world is an argument against our preferring it at the expense of our souls. Man's days here are few and full of trouble. His existence (seventy years) is but a flash, compared with that eternity that awaits all living. Admit that we could revel in all the pleasures of the world twenty-five, fifty or even one hundred years, that we might drink deep and long at the sparkling bowl of innocent merriment, that we could participate in all the pleasures of the captivating ball room, the alluring theatre and the seducing card table, that we could stupefy our souls with the sinful gratifications of flesh for a century, we would have to stop sooner or later, for there comes a time in the history of every man and every woman when God says thus far shalt thou go and no farther, and death arrests us in the midst of our greatest joys. Would you gain the momentary pleasures of the world and lose the eternal bliss of heaven? Never. "For what is a man profited if he shall gain the whole world and lose his own soul?" Neither can the

world of intellectual pursuits be a compensation for a lost soul. Our time in these studies of the mind is also limited. If we had the wisdom and knowledge of a Solomon; if we, by our learning could soar to yonder bright world, or by our wisdom construct an instrument that would bring the stars to earth for our investigation, if we could travel the unknown depths through the earth's crust and read its history as engraved on the rugged rocks, yea, if we were the embodiment of wisdom and the storehouse of universal knowledge, how long would all this knowledge and wisdom last? They can endure but a little while, for the withering and impartial hand Death strikes down the wise as well as the foolish, the learned and the ignorant, and in a moment we all go down to the grave, and God assures us "there is no work, nor device, nor knowledge nor wisdom in the grave whither we go." Could we enjoy a thousand years' culture and extend our research into untried regions this would be insignificant compared with the well-being of the soul. "For what is a man profited if he shall gain the whole world and lose his own soul?" But let us look at this unreasonable exchange in another light. Suppose we could live here forever. The world could not satisfy the desires of the human soul. Man in his present state is never complete. His cravings have no bounds. He heaps up gold upon gold, still he is always wanting gold. He climbs the topmost ladder of earthly glory and fame, still his unsatisfied nature would go higher. Some have subdued nations, seized all known lands, but their greedy souls wept because there were no more worlds to conquer.

My dear friends, we may exchange our souls for the world, but the world with all its contents can never satisfy the human heart. Let us take one example to show the inability of the world to satisfy man. Byron was "a man of rank, and of capacious soul, who riches had and fame beyond desire. An heir of flattery, to the titles born:

"A man of rank, and of capacious soul,
 Who riches had and fame beyond desire,
 An heir of flattery, to titles born,
 And reputation and luxurious life,
 Great man; the nations gazed and wondered much,
 And praised: and called his evil good.
 Wits wrote in favor of his wickedness,
 And kings to do him honor took delight.
 Thus full of titles, flattery, honor, fame;
 Beyond desire, beyond ambition, full—
 He died—died of what? of wretchedness,
 Drank every cup of joy, heard every trump of fame;

Drank early, deeply drank, drank draughts,
That common millions might have quenched, then died
Of thirst, because there was no more to drink."

My dear friends, there is an emptiness, a thirst in your souls that nothing in this broad universe outside of God can fill.

"The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love.
There is a death whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death."

Another thought. If we live forever the world will not exist forever. It has its day of decline and destruction; for "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned." What, will you lose your soul, which is eternal in its nature, to gain the whole world, which is to be destroyed by fiery elements? You cannot afford to exchange a moment's pleasure for an eternity of pain. Will you give the happiness of the redeemed for the misery of the condemned? Then quit, to-night; quit the exchange business. But you ask, Who are in the exchange business? Every man or woman who is out of Christ, who is without God and without hope in the world, is in the exchange business.

The person who says I will get religion next year, or when I am older, is exchanging his soul for a little time. For God may say to you, "Thou fool, this night thy soul is required of thee." The individual who would go to one more ball, or have a few more games, and then come to Christ, is exchanging the soul for the amusement of a few hours. Yes, anything that keeps an unpardoned and polluted sinner from the fountain opened in our Savior's side is the thing for which a man exchanges his immortal soul. Ah, sad thought! I am afraid that there are sometimes persons in the church who are engaged in the exchange business. They, whose lights do not shine, who walk in darkness rather than light, and who are not living epistles known and read of all men, these are they who are in the

exchange business, as well as the impenitent. But shall we continue in that which degrades the soul, and dishonors him who bought it with his own precious blood? No.

God warns us, my beloved brethren, in the history of Esau, who, for one morsel of meat, exchanged his birthright, and afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully, with tears. He warns you, my unconverted hearer, by the history of Dives, who exchanged his soul for purple, fine linen, and sumptuous fare; but he afterwards lifted up his eyes in hell, being in torment. Let all the earth keep silent before God, and let us hearken unto the voice of the blessed Redeemer. "What is a man profited if he shall gain the whole world and lose his own soul, or what will a man give in exchange for his soul?"

CHOICE THOUGHTS AND UTTERANCES OF WISE COLORED PEOPLE.

COLOR is the sign of trouble with judge and jury.—*S. B. Wallace.*

TO MAKE a contented slave you must make a thoughtless one.—*Frederick Douglass.*

DON'T aim to be consistent, but true. Consistency may lead to error and wrong doing.—*G. T. Robinson.*

"THE race must not forget the rock from whence they were hewn, nor the pot from whence they were digged."—*Wm. Still.*

THE amount of knowledge that a man has does not secure his usefulness if he has so taken it in that he is lop-sided.—*E. W. Blyden.*

REMEMBER, Christian Negroes, black as Cain, may be refined and join the angelic train.—*Phillis Wheatley.*

IF a man wants to know his own strength, he need not measure himself. He needs only to size up the fellows who are pulling against him to find out how strong he is.—*Bishop Grant.*

WE cannot go to Africa and succeed with all our ignorance and poverty. Let our big men set out to break down immorality among Negroes and white folks. Get Negroes to have more refinement and

race pride, use Negro books and papers, hang Negro pictures on their walls; get up Negro industries and give deserving colored men and women employment; break down superstition and mistrust. Get Negroes to act decently both publicly and privately.—*Athens (Ga.) Clipper*.

STAY as far away from danger as possible.—*Capt. G. T. Robinson*.

FLIRTING with the truth is the modest way of calling a man a liar without making him mad.—*Editor Texas Gazette*.

WE are in favor of the saloons being closed twenty-four hours each day and seven days in each week.—*Rev. R. W. E. Ferguson*.

THE captive Jews could not sing by the waters of Babylon, but the Negroes in the dark dungeon of American slavery made themselves harps, tuned them to some of the most thrilling melodies.—*E. W. Blyden*.

EACH race is endowed with peculiar talents, and watchful to the last degree is the great Creator over the individuality, the freedom and independence of each.—*E. W. Blyden*.

“THERE is a future before the race; a great and useful future—a future fraught with results which shall touch every phase of the world’s life, and bring men into sweeter harmony with each other and with God.”—*Rev. Geo. C. Rowe*.

“A NEGRO paper should pay special attention to those things which concern the race. Take politics in small doses without any shaking.”—*Hon. Geo. T. Robinson*.

“CHRISTIAN education and wealth is the colored man’s only savior. Those two things acquired will do more to adjust his station in life than any two acquisitions imaginable.”—*Editor Knoxville Gleaner*.

“NEGROES are more religious than white folks. They are more emotional. Emotion is not a virtue, for some emotionalists are sadly wanting in all the virtues.”—*Editor Nashville Citizen*.

“I AM exceedingly anxious that every young colored man and woman should keep a hopeful and cheerful spirit as to the future. Despite all of our disadvantages and hardships, ever since our forefathers set foot upon American soil as slaves, our pathway has been marked by progress. Think of it. We went into slavery pagans; we came out Christians. We went into slavery a piece of property; we came out American citizens. We went into slavery without a lan-

guage; we came out speaking the proud Anglo-Saxon tongue. We went into slavery with slave chains clanking about our wrists; we came out with the American ballot in our hands.”—*Prof. B. T. Washington.*

THERE is not a single Negro in the United States on the road to practical truth, so far as his race is concerned. He feels something in him; his instincts point to it, but he cannot act out what he feels. And when he has made up his mind to remain in America, he has also made up his mind to surrender his race integrity; for he sees no chance of its preservation.—*E. W. Blyden.*

“GIVE the women a free use of the ballot and the Upas tree of intemperance will be hewn down by the axe of prohibition.”—*Mrs. M. A. McCurdy.*

“INFLUENCES may be set at work in your life and in mine, supported by an earnest purpose, which, like a mighty anthem, shall swell and expand, increasing in volume and sweetness as it makes its way adown the years—drawing men through the power of that Christian education which has been emphasized in us, to recognize the beauty of knowledge and wisdom, “whose ways are ways of pleasantness and all her paths are peace.”—*Rev. George C. Rowe.*

“THERE is a mistaken idea that ‘culture’ means to paint a little, sing a little, dance a little, put on haughty airs, and to quote passages from popular books. It means nothing of the kind. Culture means politeness, charity, fairness, good temper and good conduct. Culture is not a thing to make a display of; it is something to use so moderately that people do not discover all at once that you have it.”—*Editor Colored American.*

WHILE man can boast of great physical strength, skill and bull dog courage, woman carries in her weak frame a moral courage very seldom found among men. If our race is to be a great race in this great nation of races, our women must be largely instrumental in making it so.—*American Baptist.*

READING is to the mind what eating is to the body. So to eat without giving nature time to assimilate is to rob her, first of health, then life; so to read without reflecting is to cram the intellect and paralyze the mind. In all cases, dear friends, reflect more than you read, in order to present what you read to your hearers.—*S. A. Wesson, Lincolnville, S. C.*

LET us as Negroes educate; let us survive; let us live up to our opportunities of doing good to ourselves and to others, so shall we work out a glorious destiny upon earth, and contribute our share of the good and great immorals out of every nation, that shall take their places among "the spirits of just men made perfect who are without fault before the throne."—*Rev. Wm. D. Johnson, D.D., Athens, Ga.*

"WHEN I contemplate the actions of the American Negro on the battlefields of the South—at the many scenes of carnage in which he was engaged during the late War of Rebellion—with what heroism he performed deeds of valor, showing and demonstrating his ability even at the cannon's mouth, my very heart bleeds for the foul blot heaped upon the countless thousands of black men, who laid their lives upon their country's altar, for the establishment and perpetuity of this government."—*Hon. J. A. Brown, in Ohio Legislature, March 10, 1886.*

"It will be a serious step for Africa, the emigrants themselves and the cause of Christianity for any great number of Negroes who do not know the primary principles of the Christian religion, and the rudiments of self-government to migrate to that dark continent. None but the very best people should go to Africa—none but wise and industrious Christians should be encouraged nor induced to go to that benighted land."—*Professor Floyd.*

THE exiled Negro in the Western Hemisphere, in spite of slavery, in spite of bitter prejudices, the dark passions of which he has been the victim, has come under influences which have given him the elements of a nobler civilization. The seed of a spiritual, intellectual, industrial life has been planted in his bosom, which, when he is transferred to the land of his fathers, will grow up into beauty, expand into flower, and develop into fruit which the world will be glad to welcome.—*E. W. Blyden.*

A POTENT factor for the elevation of the Negro that can be wielded to better advantage in literary and debating societies than by any other channel in the disseminating and encouragement of Negro literature among the masses, for there is no intermediate agency that will instill race pride, race confidence and race co-operation in the Negro faster than reading race books and race papers.—*Chas. V. Monk, Philadelphia.*

“CHARACTER possession is as essential to a people as to an individual. That is to say, the race without a greater percentage of moral worth on its side is as helpless and hopeless as the man or woman devoid of the same attribute of strength and greatness. Those nations and peoples with centuries of history behind them need not be so careful in the matter of virtuous conduct as those who have made none or but little headway on the road to civilization and race grandeur. The Afro-American youth therefore would do well to rid himself of the delusions that he can afford to follow in the wake of his dominant Caucasian companion so far as vice and immorality are involved. Japhet has reveled in success so long and maintains such a grasp on the reins of universal mastery at present, that he can with more propriety afford to take a day off than can his unfortunate brother of Hamitic descent. From pulpits, lecture stands, lyceums, tracts, books, papers, club rooms and every other medium of reaching them, our young men should be given to understand that they can ignore the claims of morality, virtue and religion only at the greatest peril. Cards, dice, drink and dissipation in numberless forms may be indulged in by the weak ones of the stronger race, but those of our weaker race who would be strong must avoid these vices as they would shun poison.”—*Rev. H. T. Johnson, Editor Christian Recorder.*

EXTRACTS FROM THE COLORED PRESS.

MAKE it your highest aim to be good wives; the race needs you and must depend on you. When we come to calculate the forces that decide the destiny of nations, it must be confessed that the mightiest and grandest come from home, good homes, the very salt of society, the strength and joy of any nation. Then banish from your minds, I pray you, that labor in itself is harmful and degrading.—*Knoxville Gleamer*

ONE of the hopeful signs of the times is the healthy condition of our educational work. All the leading schools, conducted under our church, are reported as having a good attendance of students and doing sufficient work in preparing young men and women for the duties and responsibilities of life.—*Star of Zion.*

THE Colored Building, Loan and Trust Company, of South Carolina, has just been organized at Allendale with \$100,000 capital. The company purposes to establish in every town in the State a branch office. This is a commendable enterprise.—*Pueblo Times*.

THE Home for Friendless Colored Girls, Washington, D. C., has received a donation of forty-two pieces of clothing from Mrs. Cleveland. The president heard of the needs of the home and sent coal, wood and everything needed in the pantry, from a barrel of flour and hams down to salt and yeast cakes. Friends of Mrs. Cleveland who learned of the institution through her, also made liberal donations.—*From Omaha Enterprise*.

AT this season of the year hundreds of our young men and women will be thrown upon their own resources after graduating from the schools. What opening is there for them? Our thinking and moneyed men should study this question, and if they do, they will find out that the only way for our educated ones to be provided for, is for those of us who are able, to establish various kinds of businesses and give them employment.—*Savannah Tribune*.

EVERY colored family should point with pride to the deeds of our great men. The walls of our homes should be adorned with the pictures of those of our own race who have proven that we are not deficient in men of noble and towering deeds. The tables should bear books of history and biography which would make our boys and girls acquainted with what has been wrought for by the race. If we do not look out for these points the next generation will not be what it should be.—*Editor Christian Clipper*.

THE white and the colored Catholics of Louisiana have been worshipping together in the same churches ever since Bienville planted the French banner upon the banks of the river of St. Louis, now called the Mississippi; indeed, all through the dark days of slavery they knelt together at the same altar without any objection being made to the "brother in black." But to-day the white Catholics find the colored brother's presence to be distasteful, and this feeling has taken shape in the setting apart for the use of colored Catholics of the old church of Saint Joseph, which has been closed ever since the congregation took possession of the new church of the same name. All this shows that prejudice, instead of diminishing, is on the increase.—*New Orleans Republican*.

SUMMER excursions and picnics have started. Negroes in the South spend every summer on these silly things twice enough money to carry them through each succeeding fall and winter. The one thing to be regretted about it all, is that you cannot succeed in making the great majority of Negroes see that it is detrimental to their best interests to continue to patronize such things. It would be a thousand times better if we, as a race, put one half as much in saving banks as we invest on excursions and red lemonade.—*Augusta Sentinel*.

A NEGRO BANK.

The support given our new bank is creditable in every respect, and our people are to be commended for taking hold so readily. Now let every colored business man in the community make his deposits there, and soon we will have the respect of every white business man in the community. Already the bank has several white depositors.—*Baltimore Standard*.

RACE CO-OPERATION.

What the Afro-American most needs as a race-man is a larger spirit of co-operation. He should encourage every worthy ambition of a member of his race, and should patronize and foster every laudable enterprise which is controlled by his people. The Afro-American can only become a formidable factor in this country by uniting his forces. It is too common to hear him speak disparagingly of the efforts of his own race. Some Afro-American fossils and fogies take a morbid delight in an adverse criticism of themselves. A first-class funeral occasionally, is of incalculable benefit to the race.—*Beacon Light*.

A WISE NEGRO EDITOR.

SOME of our subscribers wish to know why we do not pay more attention to politics. Our reason is simple and plain. We do not see what benefit comes to the colored people, as a race, by devoting so much of their time and energy to building up the political fortunes of white men, who do not care one whit for them, more than for their votes. For twenty-five years we have been worshipping at the shrine of some political god, and our returns are indeed very meagre. If we had turned our attention along material lines, we would have been much better off to-day than we are. So far as the Negro is concerned, the *Herald* will ever advise him to cease office hunting.

It is a whirlpool "that has ruined more men than it has made better." Just glance over the field and see the men of our own acquaintance who have been successful and see what they are doing. No, dear friends, readers and subscribers, it is far better to spend that energy in making an honest living, accumulating property, beautifying your homes, educating your children, and making good and useful members of your community, than in wasting your energies in chasing phantoms which only the Anglo-Saxons can capture after a hard struggle. Again, dear subscriber, remember that we are to make our impress in this country along other than political lines. I will write more on this subject when I have the leisure.—*Petersburg Herald*.

EVERY law-abiding, self-respecting, hardworking colored citizen of the United States should denounce in unmeasured terms those young men of the race who do not work, but loaf; who do nothing to elevate but everything to degrade the race; who choose the sunny side of the street corners in winter and the shady side in summer; who use all kinds of vulgar and indecent language, insulting ladies as they pass. It is this loafing, nomadic young class that drifts to crimes, caused by idleness, evil associations and the fact that this class does not know the value of a dollar nor the enormity of a crime. These young men are millstones welded by chains around the necks of those of us who are trying to be something and do something in the world. There are no palliating circumstances, no mitigating conditions—nothing on God's green earth—that will even to the slightest degree excuse this worthless class.—*Leavenworth Herald*.

HOUSTON has among its population broad and liberal-hearted men, who are earnestly anxious for the Negro to acquire the fullest and most comprehensive ideas of citizenship, and who lend their aid to assist in his material advancement, but the point we aim to impress is that the average white man does not understand the Negro as a man. They do not contemplate him with regard to moral and personal worth, but with regard to the darker side of life, as illustrated by the vicious and criminal elements of his race, and as a dependent mendicant appendage that must be tolerated and not encouraged. If the self-respecting man of color received the same favorable consideration that the self-respecting white man receives, conditions would be materially changed. The masses of the white population are not the broad and liberal people that are often found in indi-

viduals. There does exist in the South and North a very good deal of senseless prejudice against the Negro, and the sooner the man of intelligence and worth is appreciated as such, the sooner will a perfect era of good fellowship and manliness be predominant elements of our citizenship. The white man does good for himself and for posterity when he helps to build up to higher civilization the Negro, along with the alien elements of population, which come from foreign lands, and which are so easily and so quickly assimilated into the body politic. Without asking for, and not even desiring, intercourse of a social nature, the cultured and self-respecting colored man simply and only desires sympathy of the helpful, friendly kind, or what is better, to be left alone and not have his efforts to acquire the higher civilization hindered or thwarted. The Negro desires "friendly relations with his neighbors," because he knows that he will be benefited and because no harm, but positive good, will come to his neighbors. The dispersion of ignorance and a continued upward, moral and mental tendency is conducive to the betterment of all elements of a community.—*The (Texas) Freeman*.

FLIRTING WOMEN.

The first question a man asks when he sees a girl flirting is, whether she is respectable, or not: it raises a doubt at once. This being the case, no modest girl can afford to indulge in the pastime. When the down is brushed from the peach, its beauty is so marred that it can never be restored, and when a young girl throws lightly aside that sweet and modest reserve so becoming to a maiden, and which so elevates her, and enables her to command the respect of all, she loses her greatest charm and becomes rather cheap and common. Flirting may seem to the giddy and thoughtless girl wonderfully amusing, and she may get the idea that she is facinating, but it is a most degrading thing, and should be frowned upon by every young lady who has an ambition to become a worthy and charming young woman.—*Huntsville (Ala.) Journal*.

THE SUNSHINE GIRL.

A fast young man decided to make a young lady a formal offer of his heart and hand—all he was worth—hoping for a cordial reception. He cautiously prefaced his declaration with a few questions, for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she con-

sult his tastes and wishes concerning her associates and pursuits of life? Was she economical? Could she make her own clothes? etc. The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked or chewed; never owed a bill to her laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any yourself. I can never be your wife." And she bowed him out and left him on the cold door-step, a madder if not a wiser man.—*Congregational Herald*.

TRAP FOR YOUNG GIRLS.

Many a poor worn out mother and broken down father have been puzzled about raising their girls, never stopping to think that they often set the trap, which some one else only sprung to usher their daughter headlong into eternity. Oftimes when ruin has visited the home of some poor mother and stolen the dearest of the household, she begins to look around to discover the cause, and yet fails to look in the right direction. Every mother should hold as her most sacred possession the virtue of her daughter, and should consider the loss of one of them more than all the world. Dear reader, if you visited this section and could step in for a moment you would readily conclude that mothers were completely forgetting, fathers were unconcerned, and brothers thoughtless. The trap is already set, in these portions, to catch those of the fairer sex, and who has set this trap? Parents who are not awake to their own interest, and who do not love their family as they should. They allow their girls to receive company at the turn of twelve years. Could there be a deeper pit for your girls than this? Can there be anything that would sooner tend to lead them astray? I say no. Try to restrain one about fourteen after she has begun receiving company as early as twelve and you will need no proof. Have you, mothers, noticed the pleas from mothers all over the State urging "the age of consent bill?" If you have, surely you will tighten up on these lines. This has not come to me as an idle tale, but I see the mighty ditch. May you have reason to see even further than I see, but above all reach for and preserve the respect and virtue of your girls. Have them place a high estimate

on virtue and in so doing you compel the young men to take a higher and nobler stand. May the God of peace guide you, and may you make the raising of your daughters and the care of your family an every day study.—*From The New Test.*

MORE NEGRO THAN WHITE.

BY REV. G. V. CLARK IN "CHRISTIAN HERALD."

MANY of our white friends, when a Negro proves himself to be truly great, hasten to claim that it is due to one or the other of two causes. If a black man becomes great, as scores have done, they say he is a wonder—a sort of a phenomenon. They assume that it is not natural for a genuine Negro to be anything more than a step above the brute. Hence they resort to desperate ends to show that his greatness cannot be credited to the race. The race of itself, say they, has no elements that will produce truly great men. These declarations prove the ignorance and blind prejudice of this class.

If on the other hand, a great Negro is of mixed blood, Negro and white, his greatness is due, they proudly boast, to the white blood that is in him. According to what they admit, the mixing of Negro and white blood in the same veins does not destroy the boasted greatness of the Caucasian blood. I do not advocate the mixing. That question is not one and the same with what I am talking about.

Since the death of Frederick Douglass, a number of newspapers, while admitting and even extolling his greatness, have boldly said that he was more white than Negro, and that owing to this fact Mr. Douglass' greatness is to be ascribed. On this point I have this to say: First, Mr. Douglass, in his autobiography, admits that he did not know his father, but felt very strongly that he was a white man. He also says that his mother was of Negro and Indian blood. Now, putting the two facts together, namely: that he did not know his father, and that his mother was of mixed blood, I claim that it is very improbable that Mr. Douglass had a white father. Take two other facts. In color he was light brown. His hair was woolly. Now, it is admitted that if the father was white and his mother mixed blood, as history records, the white blood would have shown

itself either in the hair or the complexion. Having seen and conversed with this great and good man, I emphatically say that there was not the slightest evidence in the color of the skin, nor in the texture of his hair, nor even in his features, to show that his father was white.

My conclusion is, therefore, that the evidence is all in favor of the late Hon. Frederick Douglass' being the son of a colored man, and woman of mixed blood. He is, without doubt, a most thoroughly representative Negro. That he, like Dr. Crumwell, Professors Crogman, Scarborough, B. B. Wright, and Bishop Arnett of the A. M. E. Church, and Dr. J. C. Price, all show conclusively the possibilities of the Negro race in America. I hold that Mr. Douglass proves what the Negro can be in character and intellect just what Mr. Gladstone proves as to the possibilities of the Anglo-Saxon race. Character and intellect are the chief elements which go to make a race as well as a man, truly great.

FORTUNE ON HIS PEOPLE.

[Extract from an address by Hon. T. T. Fortune on "Colored People's Day" at the Cotton Palace, Waco, Texas.]

LADIES and gentlemen, it is often said of the Afro-American in the South that he has no past, that he has no history; but the fact remains and it is recorded in the books where it will remain "until the wreck of matter and the crush of worlds" that in every crucial period in the history of this country he was very much in evidence. He was the leader of the party that defied the British in Boston harbor before actual war had been declared against the mother country, and the commonwealth of Massachusetts has but recently dedicated a monument to commemorate the fact, upon whose front is engraved the names of Attucks, the black man, and Maverick and Caldwell who with him shed the first blood that led to the independence of the American colonies and to the establishment of a republic which is to-day one of the richest and most powerful on the globe. And more than that: There were more than 3,000 Afro-American soldiers enlisted in the revolutionary army commanded by Gen. George Washington, of whom it has been written that he was

“first in war, first in peace, and first in the hearts of his countrymen.” We, too, have part with those who have launched the ship of state upon the ocean of nations, and we, too, can say with Longfellow:

“Then, too, sail on, oh Ship of State!
Sail on, oh Union, strong and great;
Humanity with all its fears,
With all its hope of future years,
Is hanging breathless on thy fate.

“We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope.
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope.

“Fear not each sudden sound and shock.
‘Tis of the wave and not the rock,
‘Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Are all with thee, are all with thee!”

Go read what Gen. Andrew Jackson said to the black freeman of New Orleans in the war of 1812, when the British troops invested that stronghold; read the splendid promises he made them. Then read the valor they displayed in the great battle in which Old Hickory routed the red coats. Then, saddest of all, go read how the promises were broken, as they have always been by the American white men, when made to black men! And in this same war of 1812, mark the part the black soldier played in the navy, especially in the splendid victory won by Commodore Perry on Lake Erie. In all the Indian wars, especially that against the Seminoles in Florida, and the Creeks and Choctaws of Alabama, we bore a valorous part. And then in the great war between the states, this vast audience knows that 200,000 black troops fought in the union army—fought like tigers—and that 200,000 of them remained in the fields of the South and made the supplies that kept the Confederate armies in the field, and protected the wives and children of those in the field. Did not these sable children wear the uniform of gray in a double sense? We fought on both sides of the question. We did so knowing that the

success of one side meant freedom to us, and that the success of the other meant continued servitude. Ladies and gentlemen, you will seek in vain for a parallel to this state of the case in all history. How shall we account for it? It is worth the pains to seek for cause of result so paradoxical and unusual in the history of mankind. I think not. I think that philosophy and logic may both be silent in the presence of a phenomenon for which a dozen reasons may be given. We have the result.

The 200,000 who fought on the Union side received their reward, the gratitude of a reunited people in which a small annual pension reminds them; they received the emancipation of 4,500,000 of their brethren from the bonds of chattel slavery; and they received the right to vote, to take part in all high and holy functions of citizenship, of mankind. And what have they received who fought on the side of the gray? This is a question upon which there is much difference of opinion. A short time ago I read of the death and burial of a black man who acted a part in one of the Mississippi regiments. It does not matter what the part was. The man who digs out the foundation of an empire, who cooks the soldier's food or grooms the trooper's charger plays his part as much as the general who plans the battle and leads the army to victory. The mudsill of society is as necessary as the dome that rises in the sky; the Websters, the Calhouns, the Sumners, the Robert J. Walkers—well, this man died. When he breathed his last he was drawing a pension from the treasury of Mississippi. The hearse that bore his remains to their final resting place was followed by a long line of veterans of the lost cause, battle-scarred veterans of high and low degree, who regarded the dead black as one of them. They laid him to rest in the sod of his fellows; and the words of the poet sighed in the trees this requiem:

“On fame's eternal camping ground
His silent tent is spread;
And glory marks with silent round
The bivouac of the dead.”

When I read this silent tribute in a New York paper my heart swelled within me, and I forgot that the man honored had fought on the lost side of a great cause; I forgot that those who did him honor had had it in their hearts to enslave me and mine. I remembered only that the brave comrades of the brave dead, had stood at the grave of a fellow soldier with uncovered head, and paid him the last

honors of war and friendship. I know that it is common to call aloud against the white men of the South for certain acts of his which conform neither to logic nor law, nor gratitude; but even when doing this, I cannot forget that in every State, and city, and hamlet, and plantation in the South, there has always been, and there is to-day a helpful sympathy and interest which sustains the weak, which cares for the sick, and in a measure respects the strong. And I believe the time will come, when every difference, now a bone of contention between the races, will have been composed to the satisfaction of all parties interested. My faith in this respect is strong, because I have seen so many changes for the better in the past thirty years.—*Texas Freeman.*

HABITS AND ASSOCIATIONS.

BY CHAS. V. MONK.

FEW if any agencies can reach and practically benefit the Negro to a proportionate extent as the encouragement of organizing and cultivating literary societies among the masses, and it is an incontrovertible fact that the freedom of such societies affords more inducement and develops the capacity of dispassionately analyzing and examining those questions and problems that potently affect the Negro more than any other means. And it is a lamentable fact that the worth of such associations furnishes another spoke in the hub of our existence, and until this matter occupies the consideration of our people to a greater extent, the fond hope of ever occupying the level of social and political equality will always be a phantom and delusion, for the literary and debating lyceum must be the training schools to awaken the race out of the lethargy and despondency under which colorphobia, injustice and cruelty have placed them and enable them to see themselves as the civilized world sees them; and no agent affords greater inducement and facility to study Negrology than these societies. Until there is a better acquaintance with the science of the Negro problem in its broadest and most comprehensive extent, advancement as a mass will be almost imperceptible. Seminaries and colleges may continue turning out numbers of Negro graduates and students, but as long as their energies are expended in a few governmental positions or porters and waiters in stores, railroads or hotels,

we can't expect the thousands of the race to be benefited directly or indirectly by their learning.

All of my readers will admit with me that the Negro lacks confidence in himself and his race. He, as a part of the American people is more prejudiced against his kind than the other race is against him. Now what is the cause of this (as you know everything must have a cause)? Why is it he does not engage more in mercantile pursuits? Why is it he distrusts his race so, especially, in the Northern section of our country? What causes the seeming indifference and lack of sympathy with which he views the downfall, insults and degradation and lynching of his kind and class? If I had space I could discuss the heredical side and phase and prove to you that these conditions have their cause largely in hereditary influence; but time and space will not permit, so I shall briefly advance the environmental reason why these things exist and what influence the environment has in developing these deplorable conditions. First the Negro does not encourage social and intelligent intercourse in organized bodies and assemblies. He does not come in personal contact with others at a time of life when he is better qualified to develop the good traits and the intellect. Especially is this true of the rural districts, and particularly in the South. As our large cities of the North are made up largely of the influx of this rural constituency with its warped and biased intellect, malformed and shrunken by ignorance, superstition, heredity and environment, we see the baneful results in our progress, civil and political. I repeat, he does not come in contact with the higher and nobler natures. He meets, truly, but how does he meet? (Generally those who have traveled any at all in our rural districts, especially in the States of Delaware, Maryland and Virginia will bear me out.) It is on Saturday nights in the stores of the white merchants, who only care for him for what money he can get out of him, and who will sometimes furnish him with free rum and invariably has a "Nigger" in the fullest sense of the word with a mouth organ, fiddle or accordeon to attract attention. They meet in the alleys in the rear of the taverns and hotels where they are relegated to get their rum, apparently denied the semblance of manhood, to walk up to the bar like men.

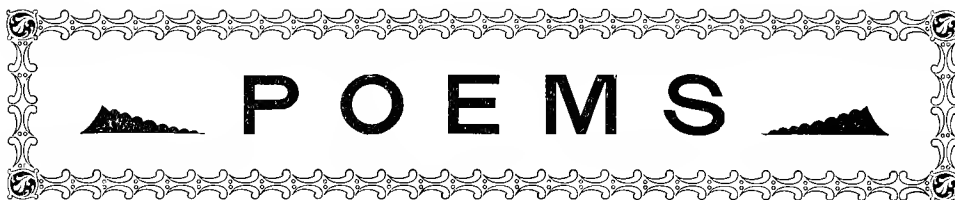
These are some of the ways in which the young Negro meets those who must at some future time be the progenitors of the race; this is the influence brought to bear to develop him; these are the legacies he bequeaths to the race. Now can one wonder that we progress

so slowly when the very source is corrupt from the fountain head? Instead of the development of the higher nature, intellect and reason there is a greater development of the sensual animal nature instinct and passion, and with a large proportion of our females it is the same—loitering around the tobacco-fumed stores on Saturday nights in our rural districts amid the rough, coarse, vulgar jests of the young men, contaminating their thoughts and sensual propensities with this baneful influence; at last, through heredity vitiating the morals of the race, and this is a destructive and retarding element that for hugeness cannot be conceived, holding the race back as a mass from progressing faster out of the vortex of immorality, inebriation and disgrace that the past condition consigned them to. The Negro as a mass loses sight of his tender age as a part and factor of the American people. In his distorted imagination he considers himself the equal of other classes who by reason of circumstances and birth must be his superiors. And by so thinking and overestimating himself he denies himself of the stimulus that would make him exert himself, that is, the desire to equal and excel.

But, my dear readers, I want to prove to you that in the literary and debating society the Negro has the best means of uplifting himself and rectifying those things in his nature and customs that hold him back, and that he has in them the most powerful lever in demonstrating his actual possibility, and refuting those fallacies that are heaped on him as a class. The Negro press and pulpit truly are doing wonders toward building up the race, but as Solomon says, "Childhood and youth are vanity," and the church cannot, to any great extent, instil race pride in the young of the race; for, first, the Negro's religion is a malformation, and so highly impregnated with ignorance and superstition that it wields a very small influence directly over the practical development of the race. It is also impossible to get the masses of our people to read unless there is a powerful inducement, and so they orphan themselves from the stimulus that would benefit them. But in the literary and debating society they find a stimulus that the thinking and working classes have not the time or inclination to read, reflect or consider, and are here brought face to face with the issues that most particularly interest their welfare in the papers and discussions that take place from time to time. Discussion develops the mind, and in the careful digest of any subject the eyes are opened to existing conditions and evils and the need of remedies, and the thoughtful and observant will

find those remedies. Another grand result of the encouragement of such societies among the Negro race is that the sexes are associated together under such conditions that characters are formed and molded, and men are taught to regard femininity with that deferential regard that is due them, and the women are taught their true position, relation and responsibility to the race; she realizes that men are just what women make them, and if they would have them different they must make them so. As man makes the law that governs the nation, women make the law that governs the home. Woman forms the social and moral standing by which both men and women must abide, and in realizing her position she builds a foundation for future generations.

And still a third potent factor for the elevation of the Negro that can be wielded to better advantages in the literary and debating societies than by any other channel in the disseminating and encouragement of Negro literature among us the masses, for there is no intermediate agency that will instill race pride, race confidence and co-operation in the Negro faster than reading race books and race papers. We are powerfully influenced by what we read, and in coming in contact with the minds of men, and reviewing the lives of race men who overcome the environmental influence of both and arose to prominence, will be a stimulate to the young Negro of to-day, and in the lyceum or literary society he has that desire stimulated to read these books. A large percentage of our school teachers and public men to-day received their first impression to develop themselves and to consecrate and dedicate their lives to the improvement of the race through the admiration excited for some Negro character brought prominently before some society by reading Negro literature. In the hands of bigoted and incompetent heads, any institution of use will be abused, and thus stigmatize laudable endeavors. So has it been with debating societies. Instead of being used for the high and lofty purpose that they are susceptible of being used to develop, they largely have been the arena for the discussion of the most trivial and foolish questions that the mind can conceive, and instead of developing high and lofty principles they have largely developed either the combative and pugnacious, or only the human tendencies to a great extent. There are exceptions to everything, but from indications to-day, the intellectual debating society is on the decline, and with its decline a powerful spoke in the wheel of the Negro progress is declining.



STONEWALL JACKSON.

THE following tribute to Stonewall Jackson was written in 1886, by Rev. A. A. Whitman, the famous colored poet-evangelist of the A. M. E. Church. It was dedicated to the Confederate veterans, and received a wide circulation in the press throughout the country. Mrs. Caddie Whitman, wife of the noted evangelist, has recited the poem in many opera houses North and South, also before the joint legislature of Mississippi, and has always received the warmest applause:

Defiant in the cannon's mouth,
I see a hero of the South,
 Serene and tall;
So like a stonewall in the fray
He stands, that wond'ring legions say:
 "He is a wall."
He heeded not the fierce onsets
From bristling fields of bayonets;
 He heeded not
The thunder-tread of warring steeds,
But holds his men of daring deeds
 Right on the spot.
And is it insanity?
Nay, this is but the gravity
 Of that vast mind,
That, on his Southland's altar wrought
And forged the bolts of warrior thought
 Of thunder-kind.
An eagle eye, a vulture's fight,
A stroke leonine in might;
 The man was formed
For that resolving, deep inert
Which sprang stupendously alert,
 And, sometimes, stormed.

And so, his mount to the charge,
Or led the columns small or large,
 The victor rode;
Till over danger's castle moat,
And in the cannon's silenced throat,
 His charger trode.
And so, with fierce far speed, or near
To right and left and on the rear,
 His fury fell
Upon the foe too much to meet.
For Jackson's soul abhorred retreat,
 Except from hell.
But comes the saddest at the last,
As sad as life's ideal past—
 And, oh! how sad!
That, in his pride, the Stonewall fell
By hands of those he loved so well—
 The best he had.
How sad that dark and cruel night
Should fold her mantle on the sight
 Of those tried, true
And valiant men, who followed where
Their leader went, despising fear
 And darkness, too!

But sometimes triumph is sublime
 The most when on the brink of time,
 And his was so ;
 A shady shore beyond he sees,
 And asks for rest beneath its trees,
 And it was so.

And do you ask, can he whose sweat
 Hath clods of weary slave toil wet,
 The praises sing
 Of one who fought to forget the chain
 That manacles the human brain ?
 Do such a thing ?

I answer, yes, if he who fought,
 Fought bravely and believed he ought,
 If that can be ;
 If manhood in the mighty test
 Of mankind does its manliest
 Believingly.

Then poet songs for him shall ring
 And he shall live while poets sing ;
 And while he lives,
 And God forgives,
 The great peculiar martial star,
 In old Virginia's crown of war,
 Will be her Stonewall, proud and sad,
 The bravest that she ever had.

THE REASON WHY *

BY GEO. C. ROWLE.

It is the eve of battle ;
 The soldiers are in line ;
 The roll of drum and bugle blast
 Marshal that army fine.
 The hour is fraught with mystery—
 A hush pervades that throng,
 And each one thinks of home and friends,
 And says at heart, "How long ?"
 The colonel rides before his men,
 His thoughtful brow is bare ;
 He calls the color-sergeant,
 And tenders to his care
 The nation's pride, the dear old flag—
 The loved red, white and blue,
 And says, with earnest tones and grave:
 "I intrust this now to you.

"Yes; color-bearer, take in charge
 Your country's flag to-day,
 And to the conflict bear it—
 The thickest of the fray.

"Bear it with lofty courage,
 And to it faithful be ;
 This flag has inspired thousands,
 And led to victory.

"Take it and never leave it,
 'Tis a solemn charge to thee ;
 Bring back to me this banner,
 This ensign of the free !"

"Colonel," the color-sargeant said,
 Holding the flag on high ;
 "I'll bring it back or else report
 To God the reason why !"

*In the December, 1884, number of the AMERICAN MISSIONARY, an article published contained the following incident:

"The First Louisiana Regiment of colored soldiers, recruited in New Orleans, was about to take its departure for the front. The Colonel, who, for some reason could not accompany his men, presented the regimental flags to the color-sergeant. After a brief speech, full of patriotic feeling, he concluded with these words: "Color-guard, protect, defend, die for, but do not surrender these flags." The sergeant, upon receiving them, made this simple, but noble, response: "Colonel, I will bring back these colors to you in honor, or report to God the reason why." And when, a few days afterward, during an assault on Port Hudson, he fell, defending the flag, and his dying blood crimsoned its folds; another took his place and saved it from falling into the hands of the enemy. The brave standard-bearer kept his word, and in failing to return the colors to the hands that had committed them to his care, he "reported to God the reason why."

Away to the front he bears it,
 Cheered on by comrades brave,
 Anxious to liberate his race,
 Bring freedom to the slave.
 They charge upon Port Hudson,
 Where, sheltered by a wall,
 The foemen cut them down like grass,
 They bravely charge—but fall.

Yes, on that field, where thousands
 Unheeding the tumult lie,
 He left the flag, reporting
 To God the reason why.

Another bears that flag along,
 Holding it proud and high;
 But the sergeant has reported
 To God the reason why.

Oh, Christian soldier, going forth,
 To battle for the Lord,
 Be filled with manly courage,
 And proudly bear God's word.

It is the standard of your King,
 Who rules the earth and sky;
 You must win, through it, the vict'ry,
 Or tell Christ the reason why.

The war will soon be ended;
 In the dust you soon will lie;
 Go forth and conquer, or report
 To God the reason why.

LUCIFER AND HIS ANGELS CAST OUT OF HEAVEN.

BY REV. J. E. GORDON.

The battle is fought, the victory won,
 The rebellious angels out of heaven are
 thrown;
 That blessed abode is no longer the rest
 Of those who rebelled against the Lord's
 holiness:
 Afar from the beautiful city of light,
 They are now doomed to dwell in the
 darkest of night;
 How false was their leader who made
 them rebel,
 Against the power of God who sent them
 to hell.

Down, down to the bottomless pit they
 are sent,
 And there their great sin must forever
 lament;
 In great chains of darkness forever they
 are bound,
 In the world of despair, where no pleas-
 ures are found;
 What trouble and sorrow they evermore
 have,
 With no eye to pity them, no hand to save,
 Divested of glory, divested of fame,
 And now they are doomed to eternal
 shame.

How dreadful to think of their fate down
 below,
 As plowing the sulphurous flames they
 go;
 Or leaping and crying, and calling aloud
 For the needed assistance of Lucifer the
 Proud:
 Their calls are unheeded, their cries are
 not heard,
 To give them comfort, he speaks not a
 word;
 He looks at the wretches in their keen
 despair,
 Say, escape if you can, if you cannot, stay
 there.

While they were in glory and shining so
 bright,
 The angels of God, yea, the children of
 light,
 So joyous and happy, so blessed and pure,
 They listened to Lucifer who was not so
 true.
 He spoke of rebellion from God's holy
 care,
 Himself with his Maker he tried to com-
 pare,
 He urged them to leave their bright heri-
 tage there,
 And set up his kingdom with no one to
 share.

They trusted in him and they left their
 bright home,
 And all the rich comforts beneath heav-
 en's dome;
 Afar from the throne of their Maker and
 King

They flew, and the praises of Lucifer
sing.
They left the bright regions of their own
accord,
Depending and trusting in Lucifer's word;
They fought against God, and, oh, sad
was their fate,
They were driven in anger beyond heav-
en's gate.

WRITE THY NAME.

BY PROF. N. H. ENSLEY, IN "ROGER WIL-
LIAMS' RECORD," APRIL, 1886.

Write your name upon the sand,
The waves will wash it out again,
Trace it on the crystal foam,
No sooner is it writ than gone.
Carve it in the solid oak,
'Tis shattered by the lightning stroke.
Chisel it in marble deep,
'Twill crumble down—it cannot keep.
Seeker for the sweets of fame,
On things so frail write not thy name.
With thee 'twill wither, die, rot;
On things so frail, then write it not.
Would'st thou have thy name endure?
Go, write it in the Book of Life,
Engrave it on the hearts of men,
By humble deeds performed in love.

THE FARM HOUSE BY THE RIVER.

BY PAUL DUNBAR.

I know a little country place
Where still my heart doth linger,
And o'er its fields is every grace
Lined out by memory's finger.
Back from the lane where poplar grew
And aspens quake and quiver,
There stands all bath'd in summer's glow
A farm house by the river.
Its eaves are touched with golden light
So sweetly, softly shining,
And morning-glories full and bright
About the doors are twining.

And there endowed with every grace
That nature's hand could give her,
There lived the angel of the place
In the farm house by the river.

Her eyes were blue, her hair was gold,
Her face was bright and sunny;
The songs that from her bosom rolled
Were sweet as summer's honey.
And I loved her well, that maid divine,
And I prayed the Gracious Giver,
That I some day might call her mine
In the farm house by the river.

'Twas not to be—but God knows best,
His will for aye be heed!
Perhaps amid the angels blest,
My little love was needed.
Her spirit from its thralldom torn
Went singing o'er the river,
And that sweet life my heart shall mourn
Forever and forever.

She died one morn at early light
When all the birds are singing,
And heaven itself in pure delight
Its bells of joy seemed ringing.
They laid her dust where soon and late
The solemn grasses quiver,
And left alone and disolate
The farm house by the river.

—*Conservator.*

CHRISTMAS.

BY JNO. T. C. NEWSOM.

Ye natal day, upon whose gift
The world received her greatest boon,
We hail thy coming, greet thy trust,
Thy cause, the cause of all mankind,
Of all events, and noted days,
Thou art the one of greatest praise.
On Judah's plain that 'ventful night,
When all the wise their vigils kept,
When Bethl'em's star illumed their sight
and Herod, too, nor rest nor slept,
Down to Jerusalem they came,
To learn of them their Savior's name—
The scribes and priests by homage led
Men of the East, and men discreet,

“Where is the King of Jews?” they said,
 “We come to worship at his feet.”
 They poured their gifts and treasures
 down,
 For him who'd honor Israel's crown.

When each had paid his pilgrim's dues,
 And turned him thence his homeward
 way,

Warned not to tell his king the news
 Of babe and mother, or their lay,
 An angel unto Joseph spake,
 And bade him them to Egypt take.

Egyptian darkness filled the realm,
 And all above was still and cold,
 They must escape the wrath of him
 Of whom the angel had foretold.
 On fleetest foot they sped their way,
 Eager to shun th' approach of day.

On Egypt's soil they safely stood,
 Till Herod's death relieved their will,
 And now in Galilee they would
 The prophet's augury fulfill;
 For it is written, as we've seen,
 “He shall be called a Nazarene.”

Thus ends the tale in honor told,
 Which gives to earth redemption's
 cause,
 Who would this benediction hold,
 Must first obey th' eternal laws.
 For ever do we hear the cry,
 “Jesus of Naz'reth passeth by.”

Sweet epoch of creation's life,
 Sweet moment of eternal bliss,
 Exhaustless be our praise, and rife
 The blessings which his promise gives.
 His birth, in man, new hope allured,
 His death, to man, that hope assured.
 —*The Colored American.*

LIFE'S STRUGGLE.

BY MRS. F. E. H. WASSOM, KNOXVILLE,
 TENNESSEE.

If you wish to be successful
 In the pathway of your life,

Press forward, ever seeking
 The burden, of the strife.

If the struggle be a fierce one,
 Fight it with patience, vim;
 The end will come before you think,
 And in it you will win.

If you struggle thus with courage,
 The barriers will surely fall,
 And you'll find a way to conquer,
 Be that power great or small.

Let the maxims of your conscience
 Guide and guard you in the fight,
 And with duty as your watchword,
 You will ever go aright.

Push onward then and upward,
 Always strive to lead the van,
 “For as fire doth prove the metal”
 So do struggles prove the man.

DOUGLASS DEAD.

BY F. B. COFFIN, LITTLE ROCK, ARK.

Across the nation's broad domain,
 On every hill and every plain,
 Peals out the muffled, sad refrain,
 That Douglass is dead.

O no, not dead! for every heart
 In every state must surely start
 As freedom's great uprising mart,
 If Douglass is dead!

And far across the deep, blue sea,
 Those nations that have liberty,
 Their minds will be a mournful lea,
 For Douglass' death.

Once freedom's great uprising host,
 From Maine to California's coast,
 Of this great man could truly boast,
 And now he's dead!

He's with Lincoln, Brown and Grant,
 With Bishop Payne and Price he chants,
 With such surrounding host we can't
 Say he is dead.—*The Freeman.*

IN MEMORIAM—THE GRAND OLD MAN.

BY MISS C. M. THOMPSON, FORT WORTH,
TEXAS.

The blow has fall'n! The Grand Old Man
Has run his earthly race;
Ham's greatest son now lieth low
In death's cold stern embrace.

Ah! What a noble life was his!
How grand the lesson taught.
'Gainst odds that would have crushed most
men,
Undauntedly he fought.

Nor cease to battle for the cause
For which he strove was won,
And his lov'd people felt the rays
Of freedom's glorious sun.

From lowest depths to grandest heights
By his own strength he rose,
And proved that force and merit win,
Tho' half the world oppose.

Genius for lofty flights had he;
Much learning, too, he gained;
In oratory, few could reach
The high rank he attained.

And yet, so simple were his ways,
So affable, so kind,
Men wondered which the greater was,
His genial heart or mind.

But now the tongue is hushed, which
The threats of foes deterr'd,
Which called for justice till the cry
A nation's conscience stirr'd.

Ashes to ashes, dust to dust:
They lay his body low,
And, as the clods upon it fall,
A people's tears do flow.

Our Douglass walks the earth no more;
His destined work is done;
He made a valiant, glorious fight;
The victor's crown is won.

We mourn his loss, our tears will fall;
Our hearts will throb with pain;
For we all know, on earth we ne'er
Shall see his like again.

We grieve for our illustrious dead,
For, oh, we loved him well!

And placed upon his hallowed bier
A wreath of immortelle.

Shall not his life inspire us?
Shall not his spirit rest?
Upon our race impelling us,
To strive to do our best?

To work, to elevate ourselves,
To seek, to know, to dare?
To fix our standard high, to live
Amid a purer air.

Grand North Carolina proved that she
Has reached the higher plane
By honoring the truly great.
Despite the fools' disdain.

The noblest of the earth will join
In reverencing his name,
And ages yet unborn will help
Perpetuate his fame.

• But the most fit memorial
We can our hero give,
The one he would prefer, is this:
That we so truly live

That Afric's sons will gain the heights
The proudest race have sought,
And show the world they can excel
In word, in deed, in thought.

That sable skin and fleecy hair
Affect not moral worth,
That genius dwells as well with us,
As with the fair of earth.

As, some day, if we but do our part,
Earth will discern the plan,
Confess the Fatherhood of God,
The Brotherhood of Man.

THE FLEETNESS OF TIME.

BY ROBERT H. CLAYTON.

Like a swift meteor shot along the sky,
The Falcon's wing doth cleave the am-
bient air;
Our sight is dazzled, as it hurtles by,
Nor heeds its fleetness in the sudden
glare;

It soars away in a bright line of light
Far in the ether, in untrodden ways,

Till the blue depths shut out the hidden
flight—

So time doth come and vanish while we
gaze,
And circling months and years engulf
the swifter days.

Quick as our thought, or as the courser
fleet,

Time sweeps along to its eternal goal ;
The past, the present, and future meet
Ere we can mark the minutes as they
roll ;

Now is the present—now 'tis fled away!
Immerg'd in deep abysses of the past;
Nor for an instant will the future stay,
Howe'er our gaze imploringly we cast.
Or pray for a brief space the present
time to last.

As on a beetling rock above the wave,
Where the wreck'd seamen in the storm
are tost,

Appall'd! we impotently strive to save
The scatter'd fragments of a mighty
host ;

So from the high meridian of our state
We vainly try, in manhood's dream of
pride,

Secure to grasp, beyond the power of fate,
Those earthly blessings which forever
glide

Far from our dearest hopes—adown life's
ceaseless tide.

Immeasurably good is all around,
Good gleams upon us in our infant time ;
Good makes the youthful heart with
joy rebound,

And goodness crowns our manhood in its
prime ;

But fleeting still is all the good we
prize.
Nor know we often when the good is
given

Till the lost blessing clears our clouded
eyes—
Then do we mourn the gift which time
riven,

That blindly we have spurned the good
that came from heaven.

Yet days and years tho' transient may be
blest,

And moral glory fill the shortest space;
How much has Jesus in his life compress
To cheer, ennoble and console his race!
His spirit lives, tho' time has cent'ries
And will live on till time shall be no
more—

Gath'ring all nations in his gracious fold,
And urging men from worldly things
to soar,
'To commune with their God—and hum-
bly grace implore.

Think then that time, tho' fleetier than
the bird,
May yield some moments of enduring
good ;

That present worth must ever be preferr'd
To future bliss which oft our hopes
elude ;

So let us live, that age may but reveal
Minds wide expanded—thoughts serene-
ly fair ;

That onward time with noiseless steps
still prepare
For an immortal state—be our hope
and prayer!

A CARELESS WORD.

BY F. E. W. HARPER.

Tw'as but a word, a careless word,
As thistle down it seemed as light,
It paused a moment on the air,
Then swiftly onward winged its flight.

But busy gossip caught the word,
And flying rumor gave it weight,
And then that little word became
A vehicle of angry hate.

Another lip caught up the word
And breathed it with a haughty sneer.
It gathered weight as on it sped,
That careless word in its career.

And then that word was winged with fire,
Its mission was a thing of pain,
For soon it fell like lava drops,
Upon a wildly tortured brain.

It wrung with anguish, fierce and wild,
 A bleeding, fainting, quivering heart.
 'Twas like a hungry fire that searched
 Through every tender vital part.

And then another joy of life,
 With bitter, burning tears was blurred,
 A load of care was heavier made,
 Its added weight that careless word.

Oh, how it pierced a bleeding heart,
 What agony its fountains stirred;
 It passed, but bitter anguish marked
 The pathway of that careless word.
 —*Christian Recorder.*

DARKNESS.

BY BISHOP BENJ. TUCKER TANNER.

Presumptuous darkness, hie away,
 Thou shalt not, shalt not spoil the day.
 The night is thine, and thine alone,
 Avaunt to blackness all thine own.

Bright is my day, and calm and clear,
 I love the peace it brings so near.
 Presumptuous darkness, hie away,
 Nor dare break in upon my day.

Dost thou indeed not fear the sun,
 That like a groom doth daily run
 In garments shimmering as the light—
 And thou, oh, darkness as the night?

Away, presumptuous darkness, hie,
 On thine own wings of blackness fly.
 Bright is my day, and calm and clear;
 It is a day to me most dear.

—*Christian Recorder.*

THE MYRTLE HILL-GATE.

BY NANNIE A. BARBER, ROME, GA.

How I wonder if you'll meet me,
 By the gate-way as of yore,
 When your scarf unfurled to greet me,
 When your smile a welcome bore.

Yes, I'll wonder, muse and ponder,
 'Till I seem with you to wait;

'Till I stand beside you yonder,
 By the fond old Myrtle hill-gate.

Hark! the old church bells are ringing,—
 Lo! the graves among the trees,
 And the people, they are singing:
 What! O! Murdock, what of thee!

Is it that the bells are ringing,
 O'er the altar of your grave?
 No, it is my fancy singing,
 For the meeting that I crave.

Meet, then meet, dear Murdock, meet me,
 When I've reached the gate again,
 After years have tossed and beat me,
 Over life's unfriendly main.

Come responding to my erring,
 Banish all the years to-day,
 For my heart, to you returning,
 Ne'er again, shall turn away.

SILVER AND GOLD.

BY EDITH M. THOMAS.

Farewell, my little sweetheart,
 Now fare you well and free;
 I claim from you no promise,
 You claim no vows from me.
 The reason why?—the reason
 Right well we can uphold—
 I have too much of silver,
 And you've too much of gold.

A puzzle this, to worldings,
 Whose love to lucre flies,
 Who think that gold to silver
 Should count as mutual prize!
 But I'm not avaricious,
 And you're not sorbid-souled,
 I have too much of silver,
 And you've too much of gold.

Upon our heads the reason
 Too plainly can be seen;
 I'm the winter's bond slave,
 You are the summer's queen.
 Too few the years you number,
 Too many I have told,
 I have too much of silver,
 And you've too much of gold.

You have the rose for token,
 I have dry leaf and rime;
 I have the sobbing vesper,
 You, morning bells at chime.
 I would that I were younger,
 (Yet you grew never old)—
 Would I had less of silver,
 But you no less of gold.
 —*Richmond Planet.*

THE LORD'S ANOINTED.

“Touch not mine anointed ones and do
 my prophets no harm.”—Psa. cv. 15.

BY BISHOP BENJ. TUCKER TANNER.

The Lord's anointed, O ye kings,
 Touch not; no harm his prophets do.
 What if the water of your springs
 They drink? your goodly land pass thro?

The majesty they represent
 Of Him who is enthroned on high,
 Whose shimmering beams so widely sent
 Are seen by all beneath the sky.

His purposes of peace and love
 They represent to Adam's race.
 God's angels they, sent from above,
 The messengers of unsought grace.

The Lord's anointed, foolish kings,
 Touch not; no harm his prophets do.
 What if the water of your springs
 They drink? your goodly land pass thro?

All are of God, the springs, the land,
 The anointed, prophets, and kings, too—
 All, all the work of his own hand.
 Give him ye all, the obeisance due.

NOTE About a score of years since, Dr. Jos. Roy, of the American Missionary Association, on visiting one of their schools in Georgia, asked the children: “What message shall I take from you to the people of the North? An intelligent boy answered promptly: “Tell them that we are rising!” That boy was Richard Wright, of Augusta, Ga., who has since graduated from Atlanta University, ably filled the editorial chair, and is now President of the Georgia State Industrial College for Colored Youths, at Savannah. Indeed, he is “rising!”

WE ARE RISING.

BY REV. GEORGE C. ROWE.

Among the sayings of our race,
 Suggestive and surprising,
 That fill a most exalted place,
 Is, “*Tell them we are rising.*”

The question asked for light and truth,
 What to the North your greeting?
 The answer from a Negro youth—
 “Tell them that we are rising!”

Within Atlanta's classic halls,
 This youth, self-sacrificing,
 Wrote high his name upon her walls,
 His motto: “We are rising!”

Out in the world he makes his mark,
 Danger and fear despising,
 E'er soaring upward like the lark,
 My brethren: “We are rising!”

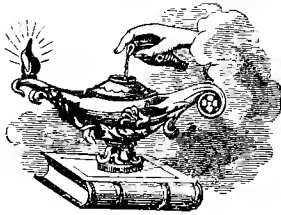
He meets the foe with voice and pen,
 With eloquence surprising!
 Give us a chance, for we are men!
 Most surely we are rising!

Rising to take our place beside
 The noble, the aspiring;
 With energy and conscious pride,
 To the best things, we're rising!

Within the class-room is his place,
 Greek, Latin, criticising,
 To raise the youthful of his race,
 And show the world we're rising!

Go forth, my friend, upon your way,
 Each obstacle despising,
 Prove by your efforts every day,
 To all that we are arising!

In farming, trade and literature,
 A people enterprising!
 Our churches, schools, and home life pure,
 Tell to the world we re rising!



REV. JOSEPH C. PRICE, D.D., PRESIDENT
LIVINGSTONE COLLEGE,
SALSBURY, N. C.

BY GEO. C. ROWE.

A star arose at close of night:
'Tis dark before the dawn,
A brilliant star, a righteous light,
Foretoken of the morn—
The day when the oppressor's hand
Should palsied be throughout the land.

A man of influence and power,
Who laid himself with grace
Upon the altar of his God,
An offering for his race,
E'er prodigal of strength and thought,
And from his race withholding nought.

He cried: "If I'd a thousand tongues,
And each a thunderbolt,
I'd turn them on in mighty power,
Like an electric volt;
I'd send them forth with lightning pace—
To help and elevate my race!"

With purpose firm he lived his creed,
And toiled with might and main,
Each day more clearly saw the need—
Despising worldly gain—
He counted not his life too dear
To spend in raising mortals here.

The manly form now prostrate lies;
The flashing eye is dim;
The hand oft raised for principle,
Touched by the monster grim,
Is laid upon the quiet breast,
The life-work finished—entered rest.

The tongue of fire is silent now;
The loving heart is still;
The mind surcharged with burning
thought,
Yet loyal to God's will—



Has ceased to plan for mortals here,
Is active in another sphere.

A sense of loss our hearts shall feel:
Hushed is the sweet voice now;
While we shall miss his thrilling words,
To God we humbly bow;
And thank him for the sacrifice
So freely made by Joseph Price.

His task on earth was finished soon;
Life's battle nobly won.
He rests from labor ere the noon,
His life race fully run.
He watches the conflict here,
And perfect love has cast out fear.

He is not dead; but gone to join
The host from care set free!
He is not dead; his spirit lives
Where joys immortal be!
Where noble souls are victors crowned,
Where perfect love at last is found.

Now glorified amid the host,
Whose names in honor stand;
Phillips and Garnet, Garrison,
And all that noble band—
Lincoln and Sumner—heroes brave,
Who sought to free and help the slave.

Yes, there within the pearly gates,
 They wait for you and me;
 Those men who planned that from the
 curse

Our people might be free;
 Rejoicing in the broadening day
 When shadows dark should flee away.

Our hero was a patriot true,
 A messenger of truth:
 Whose words of faith and hope rang out
 Inspiring age and youth.
 His life will inspiration give—
 Through coming time his influence live!

THE RIVER OF DEATH.

There is a river broad and wide,
 Its waters dark and still,
 But when we reach that swelling tide,
 We need to fear no ill.

For just beyond its distant shore,
 Shines our immortal home;
 Where we'll be safe forevermore.
 From sorrow's simplest form.

To some that river is delight,
 They long to journey o'er;
 While others fear to come in sight,
 Of its cold, dreary shore.

Its sloping bank is dark and steep,
 Doth seem so rough and cold;
 That river is so wide and deep,
 Its depth hath ne'er been told.

And yet we must that river pass,
 Ere our life's journey's done;
 For time doth glide away so fast;
 And soon all will be gone.

No earthly friends with you can go
 Across the dismal way:
 They'll go no further than the shore
 There earthly ties must stay.

But there is One can go with you,
 Beyond the gloomy tide;
 He is so loving, kind and true;
 He'll stay close at thy side.

Then trust in him if you would have

His presence with you stay;
 And when this vain world you must leave
 He'll go with you away.
 —*The Poetical Works of J. E. Gordon.*

TENNESSEE.

You may tell me of your Texas, with its
 deep and fertile soil;
 You may talk about your Kansas, where
 you hardly have to toil;
 You may tell me of the regions, in the
 far and rolling West;
 But I'll tell you of a country that I like a
 heap the best.

There is silver in the mountains, there
 are nuggets in the sand;
 There are wide and pleasant pastures, in
 that distant Western land;
 There are forests, there are fountains,
 and valleys that are blessed—
 But I'll tell you of a country, that I like a
 heap the best.

We have valleys that are wide and for-
 ests that are deep,
 We have rivers that are broad and moun-
 tains that are steep;
 We have fields that are waving—golden
 fields of wheat;
 We have fountains that are flowing with
 waters pure and sweet.

We have men that are sturdy and women
 that are fair;
 We have flocks that are grazing, on pas-
 tures that are rare;
 We have skies that are bluer—than skies
 of other lands,
 We have hearts that are truer, and strong
 and willing hands.

Would you like to have me tell you, just
 where this region lies?
 Would you like to come and see it, with
 its beautiful earth and skies?
 Then quit your idle boasting of other
 lands to me,
 And come and dwell among us, down
 here in Tennessee.

—*Wilson Hunt Stites.*

THE CRUCIFIXION.

BY JESSE E. BEARD, IN THE TUSKEGEE
STUDENT.

With scornful kiss was he betrayed
Into the hands of men;
Harmless was He, yet they arrayed
Themselves unto the end.

I saw Him questioned in a hall,
His answers heard with scorns;
They robbed Him of His robe and all,
And crowned His head with thorns.

I saw Him going up a hill,
Bearing a heavy load;
He fell, yet calm and patiently
He climbed the painful road.

I saw Him hanging on a tree
All washed in hallowed blood;
'Twas all mine eyes could bear to see—
Oh, precious crimson flood!

He looked with sympathetic eye
Upon a sinful race:
"Father, forgive! they know not why
They kill me—show them grace!"

His breath is faint, His pulses few,
His side is red with blood;
He bids his enemies adieu
The "finished" work is good.

The earth did shake, the temple rent,
And ev'n the dead were moved;
And now his murderers repent
The death of one beloved.

The debt is paid, the nation's free,
All men may happy be;
The lame do walk, the blind can see;
O "sinners, turn," said He.

NEARING HOME.

BY BISHOP BENJ. TUCKER TANNER.

A pleasant sail across the sea,
I now approach the shore,
A joyful welcome waiteth me
From those who sailed before.

The dim, dark vista of the hills,
The white sails here and there;
With solid joy my poor heart thrills,
As home appears so near.

And yet a sense of danger steals
Upon my beating heart,
As more and more mine eye reveals
The wastes which yet us part.

Be watchful, Captain, on the bridge,
And pilot at the wheel,
With joy I'll end my pilgrimage—
A joy e'en now I feel.

TIMOTHY AND CLOVER.

BY LINNIE HAWLEY DRAKE.

Timothy, straight and tall,
Down by the pasture-bars,
Thought pretty Clover the sweetest of all.
Whispered it under the stars,
Timothy must have said,
"Darling, I love you true!"
For shy Clover hung low her head,
And blushed a rosy hue.

Dear little Clover-bloom
Said not a single word,
Yet Timothy acted as if he knew
The answer he never heard.
Leaned through the pasture-bars,
Kissed from her lips the dew;
And thus these lovers pilgited their troth—
A way that's far from new.

Only the wood-thrush heard,
Swinging above the gate,
And wove the words in the next love-song
He warbled unto his mate.
Trembled the sweet refrain
Over each field and fen;
Till every songster caught the strain,
And echoed it back again.

* * * * *

Timothy, aged and sere,
Bent with the weight of days,
Waiting the stroke of the reaper's scythe
As backward and forward it sways;
All through the golden hours
Clover has bloomed beside.

Though faded now and past her prime,
He murmurs "Bonny bride."

Love is a rosy god
Viewed through the haze of youth;
Appareled by Time in a plainer garb,
We beckon him still, forsooth!
Even the "Scythe of Death"
Is weaker by far than he,
For Love outlasts our latest breath,
And claims from Heaven the key.

EXPERIENCE.

"Get thee up unto the top of Pisgah."
—Deut. iii. 27.

BY BISHOP BENJ. TUCKER TANNER.

Weak and weary, Lord, we go;
Days and hours pass so slow,
Shall we ne'er arrive at home?
Shall we never cease to roam?
Rivers swift flow on before,
Hear their maddening, deafening roar.
Yet across them we must go
Howsoever swift they flow.
Steep the mountain side and rough,
Pilgrim ones have quite enough
Ere is reached the summit high,
Ere the valley they descry.
Heavy is the load they bear,
Grave responsibilities and care,
Care of friend and care of foe,
Borne, O Christ, where'er we go.
Oh, for Pisgah's top at last,
On the valley, eye now cast,
Sights of wondrous beauty rise,
Palm and domes and crystal skies.

IN GLADNESS.

BY MARGARET E. SANGSTER.

Out of our pain and struggle
Up from our grief and dole,
We are swift to cry to the Healer

For the touch that makes us whole;
Swift with our passionate pleading
For the help of the King Divine,
One look of whose face can lighten
All trouble of your and mine.

Alas! we are not so ready,
In the day of our joy and crown,
With the palms and the fragrant incense
Laid at his altar down;
And how it must grieve the Master
That his own are so slow to praise,
In the flush of their peace and gladness,
The goodness which brims the days.

Lord, for thy waves of blessing,
Lord, for thy breezes of balm,
For our hopes, our work and our wages,
And the bliss of our household's calm,
For the gold of our garnered harvests,
For our ships that are sailing the sea,
For the human loves that sublime us,
Oh! whom can we thank but thee?

Forgive that we weep like children,
At the shadow that comes for a night,
And are heedless again like children,
When gladness returns with the light.
Forgive that the earth-cares fret us,
And the burdens bind us down,
And still let us walk in the sunshine,
And not in the gloom of thy frown.

Oh! lift us, Lord, to the summits,
Whereon we may dwell with thee!
Oh! teach us how we may worship
The Savior who sets us free;
That so, in our joy and triumph,
As aye in our grief and dole,
We may go in our love to the Healer,
The touch of whose hand makes whole.

BISHOP D. A. PANYE.

BY GEORGE C. ROWE.

Hail, thou aged Christian hero!
Whither goest thy command?
"Marching in the pathway narrow—
To our King Immanuel's Land."
What has been thy earthly mission?
Tell the tale of hope and fear:

“ Study, teaching, exhortation,
Preaching gospel far and near.”

Where began thy great commission ?
When was set an open door ?

“ In my native city, Charleston ;
Eighteen hundred thirty-four ;

“ Where I labored to establish
Privileges of the school,
Every day advance, accomplish,
Faithful service was my rule.

“ I succeeded in this calling,
In my school on Anson street.
But, alas ! the foe is planning
All my efforts to defeat.

“ Said a measure, which was drafted,
In the Legislative hall :
Negroes must not be instructed.
Ah ! 'twas darkness, like a pall.

“ Fare ye well, my lovely children !
Seek God's wisdom, grace and love !
Brighter scenes will surely open,
Through the Father's hand above !

“ Then, my preparation season,
For God's work—the ministry—
Which, with earnest aspiration
I have served with constancy.

“ Prospered by the Lord, my Father ;
Upheld, strengthened by his hand ;
Bringing lost ones to the Savior,
Here and there throughout the land.

“ Laboring in the North, the Southland ;
Laboring in the East, the West ;
Working for the heavenly rest land—
All my efforts have been blessed.

“ Early called to rule, a bishop,
Not sufficient, I confess ;
Bowed I down in tears and worship,
Feeling my unworthiness !

“ Still my Father has upheld me,
All along my pilgrim way.
Steadily his hand doth lead me
Toward the realms of endless day.”

Hast thou wearied on thy journey—
Where the thorns and thistles prick ?

“ Fifty years I've served my country,
In the school, church, Bishopric.

“ I would serve God ages longer ;
I would fight and win the crown !
For with age my faith grows stronger :
I would fight 'till the sun goes down !”

Hail, thou faithful Christian soldier !
Leading proudly thy command ;
Journey on, in faith and vigor !
Thou shalt reach Immanuel's Land !

Thou hast done a work that ages
Cannot dim on memory's page,
Though the storm, the tempest rages,
It shall live from age to age !

In that land of heavenly splendor,
Where the pure in heart shall reign ;
Thou shalt there be crowned—a con-
queror !
Daniel Alexander Payne !

ALL THINGS ELSE.

“ how shall he not with him also
freely give us all things?”—Rom. viii. 32.

BY BISHOP TANNER.

How inconsistent, Lord, my fears,
How useless all my flowing tears,
If, Lord, I but believe the word
Mine ears a thousand times have heard.

I know that thou hast given thy Son.
For He, so well his work hath done—
The work of grace within my heart,
That I from Thee can ne'er depart.

And what beside so dear to Thee
Can be imagined, Lord, as he ?
Worthless is gold and silver too,
And all that men may say or do.

Naught else, O God, wilt thou withhold.
From those who dwell within thy fold.
With Jesus comes all else beside—
Thy sure defense, thy certain guide.

Then let, O Lord, my fears begone
When I remember what thou'st done.
Nothing to me will be denied
Since Jesus lived, since Jesus died.

WORTHY THE LAMB THAT WAS SLAIN.

BY S. G. BROWN.

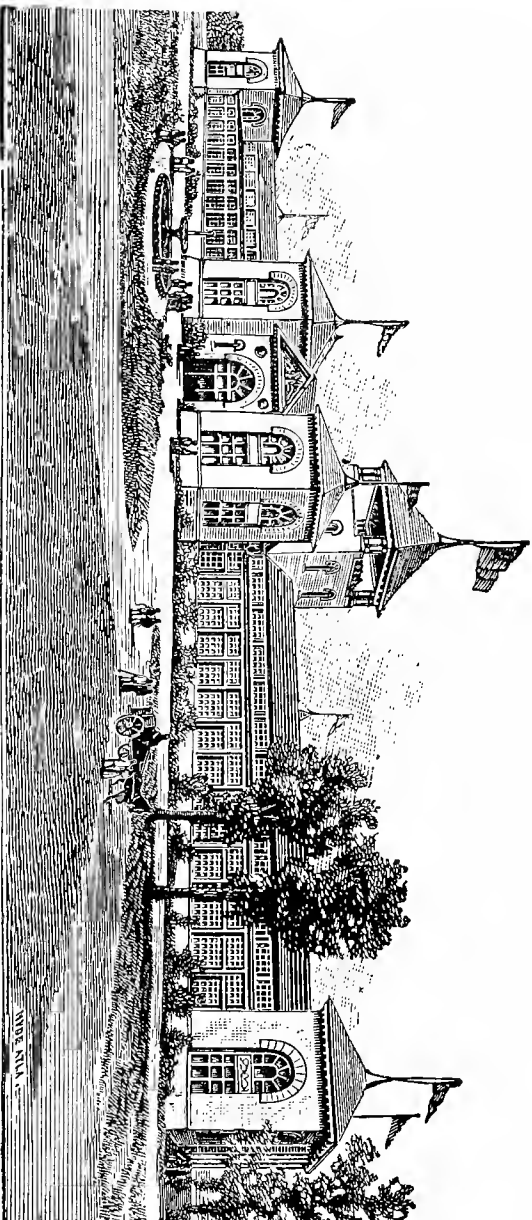
On the mountain tops the beacon lights
are kindled
By the rosy flush that tells the day is
born;
Height to height replies as up the wait-
ing heavens
Comes the rising sun that heralds Easter
morn;
Smiles the earth arrayed in robes of liv-
ing verdure,
Sing the birds on leafy bough a joyous
strain,
Nature joins with man in praise and
adoration,
Saying: Worthy is the lamb that was
slain!
Bring no spices to anoint the dead, ye
mourners,
From the grave the stone of grief is
rolled away;
Over death and hell the Savior rose
triumphant
On the morning of the Resurrection
day;
Seek him not within the tomb for he is
risen;
Jesus is not here, behold where he has
lain!
Look above while angels swell the joyous
anthem,
Saying: Worthy is the lamb that once
was slain!
Hallelujah! for the crucified is risen,
Let the earth rejoice, the mountains
clap their hands,
Let the floods be glad and offer up thanks-
giving,
Hallelujah! oh, be joyful all ye lands,
Sing aloud for joy all nations and all
people,
Angels and archangels swell the loud
refrain,
With the blood-bought millions cast your
crown before him,
Saying: Worthy is the Lamb that once
was slain.

—*Men of Mark.*

MOTHER'S TREASURES.

BY MRS. F. E. W. HARPER.

Two little children sit by my side,
I call them Lily and Daffodil,
I gaze on them with a mother's pride,
One is Edna and the other is Will.
Both have eyes of starry light,
And laughing lips over teeth of pearl.
I would not change for a diadem
My noble boy and darling girl.
To-night my heart o'erflows with joy;
I hold them as a sacred trust;
I fain would hide them in my heart,
Safe from tarnish of moth and rust.
What should I ask for my dear boy?
The richest gift of wealth or fame?
What for my girl? A loving heart
And a fair and spotless name?
What for my boy? That he should stand
A pillar of strength to the state.
What for my girl? That she should be
The friend of the poor and desolate.
I do not ask they shall never tread
With weary feet the paths of pain.
I ask that in the darkest hour
They may faithful and true remain.
I only ask their lives may be
Pure as gems in the gates of pearl,
Lives to brighten and bless the world—
This I ask for my boy and girl.
I ask to clasp their hands again
'Mid the holy hosts of heaven,
Enraptured say: "I am here, O God,
"And the children thou hast given.
—*Hope.*



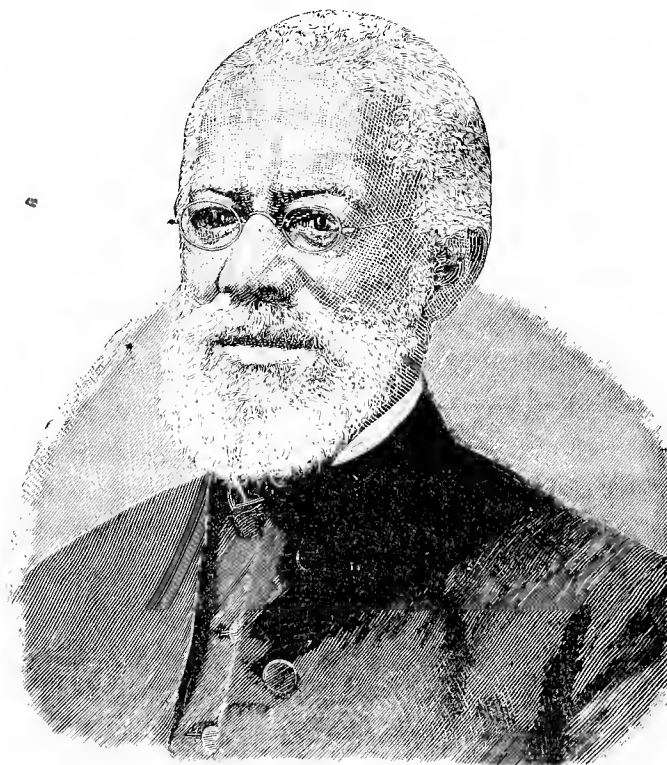
NEGRO BUILDING.

Cotton States Industrial Exposition, Atlanta, Ga., Sept. 19 to Dec. 31, 1895.

THE Negro building was erected by Negro hands, supervised by Negro skill and brain, filled with products evincing beyond a shadow of doubt the Negro's advancement, and all a decided proof that he is a factor in the American nation—a part of it, and an indispensable part. This structure represents a floor space of more than 25,000 square feet, in which will be displayed the evidences of educational, business and industrial development of the Negro race at the completion of its thirtieth year of emancipation. In every State of the South, the Negroes are thoroughly organized for the collection of their exhibit, and it is now an assured fact that their unique exhibit, valuable as it will be, as a historic contribution of social development, will be one of the most attractive centers of the exposition. The exhibit will consist of all farm products, needle-work of all kinds, paintings, inventions, carpentering, blacksmithing, silversmithing, dentistry, surgical skill, pictures of colored men's places of business and residences, industrial products from their schools, and hundreds of other things that show the genius and thrift of the race. Registered stock will also be on exhibition, such as horses, cows, sheep, hogs, etc. All relics of interest that are owned by colored people will also be on exhibition.

PROF. I. GARLAND PENN. There are few abler representatives of his race than the subject of our sketch. He was born in 1867, in New Glasgow, Amherst County, Va. His parents were fully aware of the importance of giving their children an education, and moved to Lynchburg with this object in view, when Irvine was only five years old. He graduated at the high school in Lynchburg in 1886. In 1887 he was elected as a teacher in the public schools of Lynchburg. He proved himself worthy of this position, and soon became principal. For a while Mr. Penn was owner and editor of *The Lynchburg Laborer*. He is a forcible and skillful writer. At the age of twenty-three he wrote "The Afro-American Press and Its Editors." He "freely and frequently discusses questions relating to the material, intellectual, moral, and religious welfare of his people and State." He is a member of the C. M. E. Church, and a man with high moral character. He is Chief Commissioner of the Negro Department of the Cotton States' Exposition, to be held in Atlanta, Ga., from Sept. 19 to Dec. 19 (1895).

REV. ALEX. CRUMWELL, D.D., was born in the City of New York; his mother and her ancestors for several generations were free from servitude. His father was the son of a king, who was a native of Timanee, West Africa; but became a slave early in life. How it happened that he was reduced to slavery, we are not informed. Young Crumwell received the rudiments of an educa-



tion in New York City. In 1831 he attended a high school and received instruction in Greek and Latin from a white teacher. In 1835 he became connected with an institution of learning at Canaan, New Hampshire. Race prejudice soon asserted itself, when the farmers in this community assembled together and declared that the school must be broken up. The house was destroyed and the students ordered to quit the town. In 1836 Oneida Institute, at Whitesboro.

a manual labor school, was opened for the benefit of colored youth, and the young exiles from Canaan took up their abodes here, and spent three very happy and prosperous years.

Mr. Crumwell was a candidate for Holy Orders, in 1839, under the direction of the Rev. Peter Williams, but was refused admission as a student to the Theological Seminary of the Episcopal Church, on account of color. He was received in the diocese of Massachusetts, and in due time was ordained to the Diaconate by Bishop Grisworld. He was a hard student, and after prosecuting his theological studies for a sufficient length of time, he was admitted to Priest's Orders, in Philadelphia, by Bishop Lee, of Delaware. After this he took a course in the University of Cambridge, England, and went as a missionary to Africa, where he remained many years, performing the duty of rector of a parish, and Professor of Mental and Moral Science in a college.

After passing many years in Liberia, he returned to the United States, and has since been employed at the capital of the nation in labor among his own countrymen. He is the acknowledged leader of his race, from a theological stand-point. Half a century numbers his years in the ministerial work. He recently celebrated his golden jubilee. Has been the guest of crowned heads of Europe. His writings are chaste and scholarly, instructive and entertaining. They flow from a heart full of tenderness and love toward mankind, and show a simple faith in Christ, which is touching and tender. He is a true African in color. He numbers among his friends the most able men of both races, and it is generally believed he will be the chaplain in the House of the 54th Congress.

REV. DR. J. T. JENIFER, was born of slave parents, March 10th, 1835, in Upper Malborough, Prince George's county, Maryland. He was separated from his parents early in life, and at the age of eighteen was taken by his owners to Baltimore. He learned to read at the age of sixteen, and at the age of twenty-one he was converted to Christianity. In 1859, he left his native State for Massachusetts, and located at New Bedford, where he entered a commercial college. In the winter of 1861 he joined the A. M. E. Church, and was licensed to preach February 5, 1862. He commenced his ministerial work on the Pacific Coast, and was ordained deacon by

Bishop Campbell, April 13, 1865, and in a short time after was transferred to the Ohio Annual Conference. In 1867, he was appointed postmaster at Wilberforce, being the first colored man appointed to that position by the United States Government. While in Wilberforce he took a regular collegiate course at the university, and then graduated in the theological department. In 1869, he was ordained elder by Bishop Payne. He was Secretary of the Arkansas Conference for eight years, and wrote a history of African Methodism in Arkansas and in the Indian Territory. While at Little Rock he was a member of the examining committee of the public schools, and succeeded in getting colored teachers appointed in those schools. In 1881, he was transferred to the New England Conference by Bishop Turner, and was stationed at the Charles Street Church in Boston, where he remained for six years. He now officiates as pastor of the Metropolitan A. M. E. Church, of Washington, D. C., the largest congregation in the African M. E. connection. He is a Christian gentleman in the highest sense, and in point of true manly excellences he has but few if any superiors.

JULIA ANN AMANDA MOOREHEAD BRITTON HOOKS. The writer of the article, "Duty of the Hour," was born May 4, 1852, at the Capital of the State known as the "Dark and Bloody Ground," by the side of one of its lofty land elevations, near the banks of the Kentucky river. Her parents, Laura Marshall and Henry Harrison Britton, were descendants of some of the old Southern aristocracy and Indian blood. Her mother, though born a slave, was liberated at the age of sixteen by her mistress, who was also a very near relative of her father, who was no less a personage than the Hon. Thomas F. Marshall, of Kentucky, the great and renowned statesman. She received at the hands of her owner a splendid education, and was, therefore, left a free girl, above the average colored girls of the South. Her intelligence gave her great advantage. The writer's father was free born, but a descendant also of great lineage.

She was raised in Lexington, the garden spot of Kentucky, and at a very early age was given every advantage of a high learning, having been sent to Louisville in company with her older sister, and placed in the late Mr. Wm. Gibson's school for colored youths, in 1859. Remaining there until the spring of 1860, just at the outbreak of the

great civil strife, she was taken back to her home and then placed under the tuition of an English lady in music, having received some instruction from her mother, who was a gifted singer and accomplished musician. Having inherited from her mother great musical gifts, she very soon became famous as Kentucky's little musical prodigy, performing at the age of nine years many works of the Masters, Mozart, Beethoven, Weber, and others. Indeed, she performed at the age of eight and a half years Beethoven's Sonata Pathetique with all the beauty and smoothness of an artist. Her parents were free, and standing high in the social scale of their race, were greatly esteemed and respected by the aristocracy of Lexington, and she and her mother were often seen and heard in parlor concerts by the very highest society, among whom it is pleased to be noted Mrs. Gen. Wm. Preston, Mrs. Gen. Morgan, Mrs. Hunt Dudley, and other grand women who have long since gone to the beautiful beyond.

The writer likes to refer to those dear old happy days of her childhood, when but a child, she and her mother played and sang for their good old friends. She often loves to relate the sad experiences of the scenes and times of the war when they would go to comfort the hearts of their white friends by the singing of the dear old songs, "My Old Kentucky Home," "Old Dog Tray," etc. She, too, likes to tell the stories of the times she would, when but a child, write passes for the slaves who would come to the singing class of her mother and get so deeply engaged in the study that they would forget about the hour, and would be afraid to start home without the "pass to show Mr. Paterole Man." It is sad to listen to her story about helping her mother to teach the slave children in the old garret, who would come to learn with their old "blue back speller" hid in false pockets. This she did with a childish relish. She would often travel around on concert tours with her mother, and would be forced, because of accommodation, to call her own mother Miss Laura. How strange, to think of a little colored girl calling her own mother mistress because her color differed. We have learned that there was never a concert programme complete in Lexington without the Britton's name thereon among their people, and they were often largely attended by the best white people of Lexington. She was pronounced by the press of Kentucky the "Wonder of the Age," being able at the age of nine to read at sight intelligently the most difficult selection for the piano. We might go on telling farther of her early fame, but space forbids.

Having received fine intellectual and musical qualifications, she has successfully taught in the following States: Kentucky, Mississippi, and Tennessee for nearly twenty-eight years, and though her life has been surrounded with many trying difficulties, she enjoys the distinction of being a true woman to her race, a great and successful teacher, an earnest Christian worker, neglecting, oftentimes, for the benefit of humanity, her own personal welfare. Yes, we are told that her life has been one of many privations, disappointments, aspirations, struggles, defeats, temptations, and victories, as she has endeavored to push forward in the race of life. She has often been made the victim of the most cruel injustices, because of racial prejudice, yet as a woman, having a common identity of interest in all that will help to build up the Southland and uplift her race, her sex, and the body politic of her country; with all other American citizens, she has done much for herself, her race, her sex, and her home, and is building up for her people a name that will benefit them more than words can tell. Indeed, she has borne with a fortitude unsurpassed for bravery, what no other woman has been known to bear. She oft hath turned the other cheek to her enemies and oppressors, and though crushed and tossed about, because of the whims of American prejudice, she has quietly submitted to injustices of the severest nature, and yet still blesses the hand of her oppressors for the sake of her race; and she has never lost her patriotism. She often is heard to say, "Take your wounds to the great Healer of wounds." She is a firm believer in prayer, and can relate many strange and miraculous answers to her prayers for the removal of obstacles. She truly believes in liberty and equality, but is not willing to think that liberty means freedom to do wrong, nor that equality means the invasion of social realms.

She lives in hope that soon, and very soon the "missing stone" will be placed in the "building," and that when placed in it will be so riveted that it can never be displaced by any concerted blow of "wrong hammers." We invite a careful reading of her article, "Duty of the Hour."



CLARISSA M. THOMPSON. In the *Boston Advocate* during a part of the years 1885 and 1886, there ran a serial story of forty chapters called "Treading the Winepress," the opening paragraph of which was as follows: One of the prettiest towns in "Dixie" is the capital of a State which has played no insignificant part in our national history. Capitola, as I shall call this town, pos-



sesses little artificial beauty. Though the public edifices, most of the business houses and some of the private residences are of brick or stone, wood is the favorite material used in building. Many of the wooden dwellings, however, are beautiful in design and finish, and almost everyone, no matter how small or clustered, has a flower-garden attached. Roses and violets, jonquils and hyacinths, pansies and jessamines, lilacs and geraniums and hosts of other plants bloom

here luxuriantly. She is called the "City of Flowers," and no town, tropical or semi-tropical, has a better right to the title. But 'tis not her flowers alone that make Capitola lovely. A double, often triple row of trees, of which the elm, the sugarberry and the oak are the most conspicuous, line the broad, regular streets and, when spring decks them in their robes of living green, the town looks like a piece of fairy land. As one traveler wrote of her some time previous to the date of our story: "It is hard to conceive a city more beautifully situated or more gorgeously embellished with splendidly-shaded walks and drives, with flowers, shrubberies and plantations. Birds of splendid plumage sang and sported in the gardens under the delicious influence of its sunny skies. A spell of ease and voluptuous luxury seemed to pervade the place. Flowers, pictures, statuary, select libraries, all that the arts and sciences could contribute, adorned its halls and private residences. It is no wonder that Eve was discontented in paradise when a people with so much to gratify the most epicurean tastes rebelled."

The city here described was Columbia, S. C., the place where the authoress of the story, Clarissa Minnie Thompson, first saw the light. As is well known to those familiar with the condition of affairs in the South, there has been a large intermixture of other blood in the veins of the colored people of that section of our country. If the statement be true that the mixed races are the strongest physically and intellectually, the Afro-American should achieve a high destiny, for this amalgamation begun exceedingly near the year of our Lord 1620, continued until the slaves became free men and women, with a right to exercise control over their own minds and bodies. Miss Thompson, like so many others of her people, has the blood of several races mingling in her veins. On her father's side, three generations back, her family trace their ancestry to a son of la belle France, who was one of the South Carolina Huguenots, while her father's father was of Indian extraction, with a large percentage of Negro blood. On her mother's side she is of English and Negro descent. As we have already said, such a commingling of blood is by no means rare in the South, and it may be conducive of important consequences; for who can read the future?

Samuel B. Thompson, the father of the subject of this sketch, though quite a young man when the war closed, became at once one of the recognized leaders of his emancipated brethren. He was sent as a delegate to the South Carolina Constitutional Convention.

of 1868; immediately afterward he was elected a member of the State Legislature, in which capacity he served six years. For eight years he was a justice of the peace in his native city, and he held also the positions of alderman, coroner and colonel of the staff of the Governor of South Carolina. He was a "man whom his people delighted to honor," and years after a paper (of different political persuasion) published in Summerville, S. C., said of him, "He is a colored gentleman in every essential." T. McCants Stewart wrote, September 5, 1891, these words: "I shall never forget your honored father, Judge Thompson, who contributed intelligence, humanity and justice, to the problem of law which he helped to solve in our native State, dear old Carolina." Mr. Thompson's wife was a woman well fitted for the position of mother, noted in her girlhood for her modesty, amiability and good sense as well as for beauty of face and form, the years, as they rolled on, only developed these attractions and added new charms. Seldom, if ever, has there been a happier marriage than that of Samuel Benjamin Thompson and Eliza Henrietta Montgomery.

Clarissa is the eldest of nine children—the others being John McPherson, successful physician, of Charleston, S. C.; Celia, Carriola and Lottie, all doing satisfactory work in the school room; Sammie and Willie, twins, and Eugene and Eugenia, twins, none of which have yet reached manhood's or womanhood's estate. With such parents any child must have developed all the good within him, for home training has almost everything to do with the character of the future man or woman; and it is not surprising, therefore, that thus far Judge and Mrs. Thompson regard themselves as being indeed blessed in their children. The Armstrongs, well-known teachers and society leaders, of St. Louis, Mo., and Dr. Alonzo C. McClenan, a skillful physician, of Washington, D. C., are cousins of this family; while an aunt, Mrs. Caroline Alston, has proved herself an excellent business woman, having carried on for years in Columbia, with fine success, a dry goods store, her patrons being of both races.

Clarissa received her first instruction in Howard School of her native city, which boasted a fine corps of thirteen teachers. She had just completed her ninth year when she entered the highest room in the building, presided over by that most thorough and painstaking of teachers, Miss Carrie H. Loomis, of Hartford, Connecticut, for whom she cherishes the greatest affection and admiration. After

a few years in Howard School she entered the South Carolina State Normal School, then under the principalship of Professor Mortimer A. Warren, "one of the best educators on the continent, an enthusiastic believer in the inductive system of teaching, he based his methods on those advocated by Froebel, Pestalozzi and Horace Mann." The Normal School was on the same campus as the South Carolina University, the *alma mater* of such illustrious South Carolinians of *ante bellum* days as William M. McDuffie and Robert T. Hayne; and though under a different regime at the period we have reference to, the standard had not been perceptibly lowered. Some of the best educators of the North had been secured as professors. The scholarly Richard Theodore Greener, fresh from the classic walls of Harvard, was the colored member of the faculty. Many of the students of the University at that time have achieved distinction: T. McCants Stewart, the distinguished colored lawyer of New York City; Joseph H. Stuart, of the Colorado Legislature; Robert L. Smith, who has made such a name as a member of the Texas House of Representatives, in looking after the interests not only of his own people, but of all citizens of the commonwealth, regardless of race, color, or previous condition; Joseph W. Morris, President of Allen University; and many others who have become prominent in their respective localities. Principal Warren was fortunate to secure the services of the professors in the University, and thus during the entire course the scholars of the Normal School received lectures from the faculty of this venerable institution, as well as from the preceptors of the Normal School.

After graduation, Clarissa was appointed to the position of First Assistant in Howard School. Poplar Grove School, in Abbeville, a town in the northwest corner of the State, noted as being the home of John C. Calhoun, and the birthplace of Bishop H. M. Turner, soon called her to assume charge, and she remained at its head for fifteen months. Bishop William F. Dickerson, one of the brainiest and most cultured men ever raised to the Episcopal Bench of the African Methodist Church, was making herculean efforts at this time for the upbuilding of Allen University, located in Columbia, and, at his request, Miss Thompson became a teacher in that institution. For fifteen months she had charge of classes in Latin, Algebra, Physical Geography, and Ancient and Modern History. When she decided to leave Allen and accept a position in the public schools of Texas, there was a general expression of sorrow, students and teachers

alike joining in this manifestation. She began teaching in Jefferson, Texas, in September, 1886. After three years' work there, she was elected to the position of First Assistant in the Fort Worth City School—one of the best schools in the Lone Star State—which position she holds at this writing.

Miss Thompson's tastes have always been literary. From early childhood she has been an omnivorous reader and a ready writer. Some of her essays found their way to the *Christian Recorder*. Her first ambitious production was the novel to which we referred at the beginning of this sketch, which received very favorable mention. She herself regards it as simply a girlish protest against some tendencies which she thought her race were beginning to develop. A temperance poem called "A Glass of Wine," which was published in the *Texas Blade*, and a novelette called "Only a Flirtation," published in the *Dallas Enterprise*, both from her pen, were highly commended. She has written many essays, some of which have been published and some have not. One of these entitled, "What Will the Harvest Be?" which was read before the Texas State Teachers' Convention, assembled at Dallas, was the subject of an unusual compliment. On its conclusion, Mr. R. J. Holloway, a Congregational minister and teacher, arose and said: "I would rather be the author of that paper than Superintendent of Education of the State of Texas." Miss Thompson has not written much lately, her duties in the profession she regards as her life work demanding so much of her time and attention that she has very little to give to composition. Two of her latest efforts, one a poem on the lamented Douglass, composed for the memorial meeting held in Fort Worth the week after that illustrious statesman's death, and the other, a poem on Lynching, written at the request of the publishers of this book, together with a part of an essay, "Humane Education," read before the Teachers' Convention, assembled in Fort Worth, in 1892. The essay is given, not because of its being regarded as a fair specimen of Miss Thompson's style as an essayist, but because of its treating upon a subject in which all should be interested.

BENJAMIN W. ARNETT was born at Brownsville, Pa., March 6, 1838. His first years were spent upon the farm, where he figured as cow boy, and in other work. Later he attended school in the town, but finally took to steamboat life, and followed the Ohio and

adjacent rivers till 1856. He next entered the teaching profession, and did good work in the schools at Brownsville, Pa., Toledo and Cincinnati, Ohio, and Washington, D. C. In 1858 he was married to Miss Mary Louise Gordon, at Uniontown, Pa.

In 1864 he commenced the study of dentistry, and having completed the course, showed a wonderful ability in practice. He was licensed to preach by Rev. J. D. S. Hall, March 31, 1865, in the Metropolitan Church, Washington, D. C. He was admitted to the Ohio Conference in 1867, and received his first appointment, the Walnut Hills' Church, Cincinnati. He joined the Y. M. C. A. at Toledo, Ohio, and was a delegate to the International Convention which met in Washington, D. C., June, 1871. Here he delivered an address upon "The Stand the Y. M. C. A. takes in Relation to Colored Young Men." He was elected to the lower house of the Ohio Legislature in 1885, where he served two years, to the satisfaction of both races whom he represented. In 1876 he was elected Secretary of the General Conference of the A. M. E. Church which met in Atlanta, Ga., and four years later in the session at St. Louis, Mo., was elected Financial Secretary of the Church. He served in this position eight years, and during that time almost flooded the country with books and pictures of colored people. He commenced at once the publication of the annual *Budget*, taking account of all facts and statistics, and letting nothing escape that could be shown in favor of the Negro. *The Centennial Budget*, published by him in 1888, contains 593 pages, abounding in pictures of the bishops and their wives, the general officers and leading ministers, churches, schools, etc.

He was a delegate to the Centennial Conference of Methodism at Baltimore, in 1884, and at the second Ecumenical Conference of Methodism at Washington, D. C., in 1891, he was appointed on the Committee on Statistics, and has published a volume containing the official report of the committee. During the World's Parliament of Religions at Chicago in September, 1893, he was a general manager, and to his influence is owing the success of the A. M. E. Church in the Religious Congress, and of their school exhibit at the World's Fair. Bishop Arnett is one of the most electrifying speakers in the world. To know him, is to know a man with royal feelings and kingly dignity. He has been called "the prince" of good men. His head is as full of wisdom as his heart is full of love to God and humanity.

REV. W. A. LEWIS, B.D., a member of the West Tennessee Annual Conference of the A. M. E. Church, and now Presiding Elder of the Memphis District, was born in Florence, Steward County, Ga., March 31, 1857. He was the son of Francis and L. Lewis. His father died when Walter was eleven years of age, and then he was early bereft of the loving protection and aid of a father. Thrown thus upon the bosom of an uncharitable and cheerless world, with a widowed mother to struggle for existence, the youth set out to help his bereaved mother earn a living by working as a water-carrier on a farm. It was during this period of his youthful life that Walter was impressed with the necessity of seeking the Lord in the pardon of his sins. He was not long in obtaining the peace for which his soul so earnestly yearned; for he was happily converted at the age of twelve, but refused admission to the church as the members did not believe in children's religion. This was a sore trial to young Walter, for he was never more sure of any fact in the world than of the truth of his conversion, and yet the older people protested that he did not know what he was doing.

However, he would not relax his hold on the Savior, and quietly awaited the time when he should become eligible to membership, according to the views of his opposers. The happy day for which he prayed finally came in the year 1871, when the Rev. Fortune Robinson welcomed him to membership in the A. M. E. Church. His early conversion may be attributed directly to the strict piety and rigid rules of his mother. She not only advised, but compelled him to attend Sunday school and public services, and commit to memory the minister's text and repeat the same on his return home. Thus he became a bright biblical scholar, and his love for books grew more day by day. By the time he was sixteen he had become one of the most trusted farm hands on the plantation on which he lived.

Greatly to Walter's disadvantage, his mother had married again to a man by the name of Wm. Davis; for the new father seemed to think it quite a crime for a step-son to attend school, and, notwithstanding the youth's love and anxiety for books, he was compelled to stay at home and work during the whole year. However, the thirst for knowledge was not to be suppressed, for he would work hard on the farm all day and walk a mile at night to recite his lessons to a

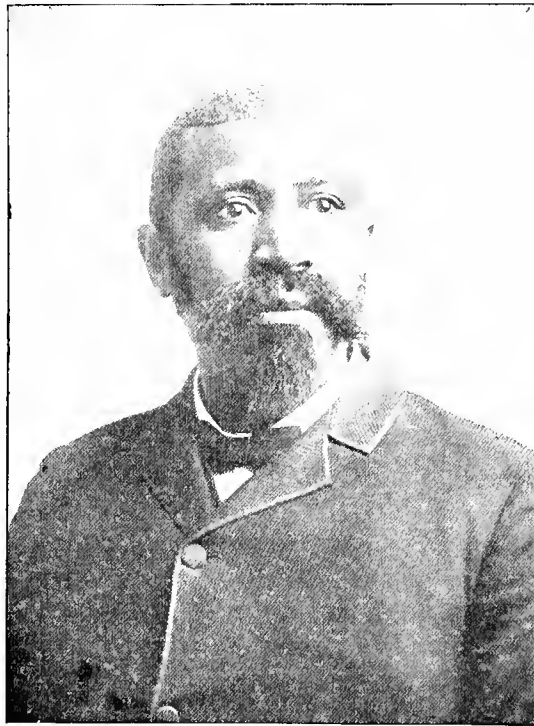
white lady who gave him instruction for one dollar per month. He obtained the money to pay his tuition and purchase his books by picking berries and selling melons, etc., at odd times. He pursued his studies in this way for two years.

Having arrived at an age that he could break loose from the grasp of his step-father, he hired one year for wages, and saved his earnings, and entered school in the academy at Columbus, Ga., the following year. Having felt and accepted the call to the ministry, he went West in 1876, and did quite an amount of mission work, both teaching and preaching in Northeastern Louisiana and Western Mississippi. In 1879 he was admitted to the itinerant rank of the ministry in the Mississippi Annual Conference of the A. M. E. Church, and was sent to Rocky Springs Mission. He proved to be a success in his new field, and as time passed on he grew more and more prominent, until, step by step, he was promoted to some of the best appointments in the gift of his church. He has filled with marked ability some of the leading circuits and stations in the Arkansas, Mississippi and West Tennessee Conferences respectively. He enjoys a high reputation as an organizer and builder. He built his first church in Crystal Springs, Miss., at a cost of \$900, also one in Osceola, Ark., worth \$750.

On the thirteenth day of December, 1885, he was married to Miss Carrie Ella Cayton, of Hermanville, Miss., who was one of the bright lights of that town and community, both in the church and society. She has proven truly a yoke-fellow to him in his ministerial work. He was transferred to the West Tennessee Conference in 1887. Since that time he has stood as one of the leading lights of said conference. His work on the Lucy circuit, the Mt. Zion circuit, Union City station, as pastor, and on the South Memphis District for four years as Presiding Elder is marked by marvelous success. Under his immediate direction several churches have been organized, built and paid for. He is a student as well as a church builder. Compelled to leave school to earn a living before completing a course, he continued to study wherever and whenever he could. He procured private instruction and prosecuted his studies with great vigor. Finally he entered the National University, of Chicago, Ill., and took a course in theology. In 1893 that institution conferred on him the degree of B.D. He studied Greek under Prof. B. K. Sampson, of Memphis, Tenn. His present home is in Memphis, Tenn., where he and his most amiable wife take great pleasure in entertain-

ing their many friends, whose calls are quite numerous. He is still a young man, and if his sterling zeal does not force him to over work himself he may yet live long to bless his church, his race and the cause of humanity generally.

REV. THOMAS JEFFERSON SEARCY was born in Rutherford county, Tenn., November 4th, 1852. He received his education at the Roger Williams University, Nashville, Tenn. Was called while there to the pastorate of the First Baptist Church, Brownsville, Tenn. Accepting this call, he returned home and was



ordained May 7th, 1883 by the Canaan Baptist Church, of Glimpville, of which he was a member, after which he immediately entered upon his labors as pastor of the above named church. Rev. Mr. Searcy then became indented with the denominational work of the State. He saw that as the State was divided into three divisions geographically, so were there three divisions of the Baptists in the State. A General

Association in the East and West, and a State Convention in the Middle part. A general call was made for these three bodies to meet at the same time at the First Baptist Church of Brownsville, of which he was then pastor. He drew up a constitution and succeeded in getting it adopted at this meeting, thereby uniting these three divisions into one grand body, now known as the State Convention of Tennessee. Two years later, in honor of his labors in uniting his denomination of the State, he was unanimously elected President of the State Convention, and served three years as such, during which time the number increased from 80,000 to 95,000 communicants. He served the church at Brownsville ten years, and during his pastorate there over 500 souls were added to the church. The manner of worship was greatly improved; and he accomplished untold good in the uniting of the public schools of the city, and in procuring for them competent teachers. At the expiration of these ten years the Master called him to a larger field, and to greater responsibilities—the Tabernacle Baptist Church, Memphis, Tenn., where he now labors, and has one among the most prosperous and best organized churches in the denomination.

MADAM SISSIRETTA JONES—The Black Patti of the Race. In his work of noted Negro women, Dr. M. A. Majors says: The subject of this sketch was born in Providence, R. I. When quite a wee child she proved, beyond the shadow of a doubt, her fitness for the stage as a race representative, and has, among other things, maintained her ground, never weakening and giving down, but nourishing a faith fit only for the righteous, which has led her gently into the pleasant and peaceful paths of success.

Some say that greatness is sometimes thrust upon us; others, more liberal, say it is inborn; others argue that it is acquired. We say that this is an instance where classical musical ability reigned uppermost, controlling and directing the possessor as the main-spring of all her infantile life; but on becoming cognizant of this state of affairs, she was advised by good Northern friends to turn her whole attention to the pursuit for which her heart and mind thirsted. Hence, after a few weeks with the classic masters, the whole Negro race was applauded for the advent of one among us, and sufficiently black to claim our identity, that was destined to move the world in

tears. Year after year our subject has won new conquests, and in only a short season she is termed the Black Patti. Is this an instance of acquired greatness, thrust greatness or inborn greatness? We are loth to say inborn or thrust. For every achievement made by our race that seems to attract the attention of the world we are caused to feel grateful to God. When Negroes are smart, as a rule, a characteristic spirit seems to predominate in them when very small. Her career, while brief, is nevertheless full of bright successes. We append below a few press comments:

Madam Sissiretta Jones' singing at the Exposition at Pittsburgh, Pa., saved the Exposition management from bankruptcy.

At the concert given by the World's Fair Colored Concert Company at New York, Miss Jones is said to have surpassed all former appearances. Among the box holders were Judge and Mrs. Andrews, Col. and Mrs. Ingersoll, Mrs. J. M. Thurber, Mr. and Mrs. Henry Villard, Wallace C. Andrews, Daniel Bacon, and R. W. G. Welling. Three rows of seats in the center aisle were occupied by a concert party from a fashionable girls' school, and there were musicians of fame in attendance, who joined with us in sentiment.—*The Freeman*.

Mme. Sissiretta Jones sang at the residence of Judge Andrews, on Fifth Ave., New York, before a party of thirty ladies, among whom were Mrs. Lord, Mrs. Fields, Mrs. Vanderbilt, Mrs. Stephens, and Mrs. Astor. The Chief Justice of India, who was present, presented the singer with a valentine, which, when opened, contained a check for one thousand dollars. She also received a solid silver basket filled with choice flowers. The ladies pronounced the singing superior to Patti's.

Miss Jones is now (June 25, 1895) singing in Germany, and will leave Berlin for London, England, where she will remain about six weeks. After this she will return home to fill engagements at Asbury Park, the Pittsburgh Exhibition, and Saratoga. She will then return to Germany to sing for two years. She has been very successful abroad. Madam Jones sang for the Emperor of Germany, April 5, and he ordered a diamond cross made for her.

GRANVILLE T. WOODS, a colored man, is an electrician and inventive genius. He has attained great fame. Inventor of the latest system of telegraphy. A new motor his greatest contrivance. Granville T. Woods, of Cincinnati, is a colored man who has brought lustre to his own name through inventions of exceptional interest to the world of science, and has come to be classed among the greatest electricians and inventors of the age. A patent contest now in progress has brought him to the notice of the leading magazines and scientific journals of both continents and numerous articles concerning his great achievements as well as his personality have appeared in all classes of papers and periodicals within

the past two or three months. Mr. Woods has taken out some thirty-five patents in various countries and has many still pending. He is the inventor of a telephone which he sold to the Bell Telephone Company, and of a system of telegraphing from moving railway trains, which was successfully tried on the New Rochelle branch of the New Haven road in 1885. Three years ago an electric railway system of his invention was operated at Coney Island, which had neither exposed wires, secondary batteries nor a slotted way. The current was taken from iron blocks placed at intervals of twelve feet between the rails, in which, by an ingenious arrangement of magnets and switches the current was turned on to the blocks only as they were successively covered by the cars. The most remarkable invention of Mr. Woods is for the regulation of electric motors. In almost all applications of electric power, it is necessary at times to control the speed of the motors without changing the loads or disturbing the voltage at the source of supply. This has usually been done by introducing large dead resistances in series with the motors. These quickly become hot and are extremely wasteful of electricity. Mr. Woods has by his improvements reduced the size of these resistances so as to materially lessen the losses by them and to remove other objectionable features. It is accomplished by employing a dynamotor to regulate the main motor and controlling the former with a small series of resistance coils. The dynamotor is an electrical apparatus in which two machines, a dynamo and motor, are placed on the same shaft, one receiving current and the other generating it, usually of a different voltage.

The motor part of the dynamotor as applied to motor regulation takes up the surplus electric energy and converts it into mechanical energy by rotating the armature shaft; this in turn by revolving the armature of the dynamo part, generates electrical energy, which is returned to the line. There are certain features of this invention now involved in interference proceedings in the United States patent office with five rival inventors. Of these, only one had the invention perfected to the extent of using a dynamotor. This one is Dr. Schuyler S. Wheeler, of the Crocker-Wheeler Electric company. The proceedings, however, showed that Woods completely developed his invention when there was no prior model to guide him, and when the others were at most, only taking the preliminary steps which led them years later in the same direction. The electric company in question has consequently been obliged to ally Mr. Woods with it in

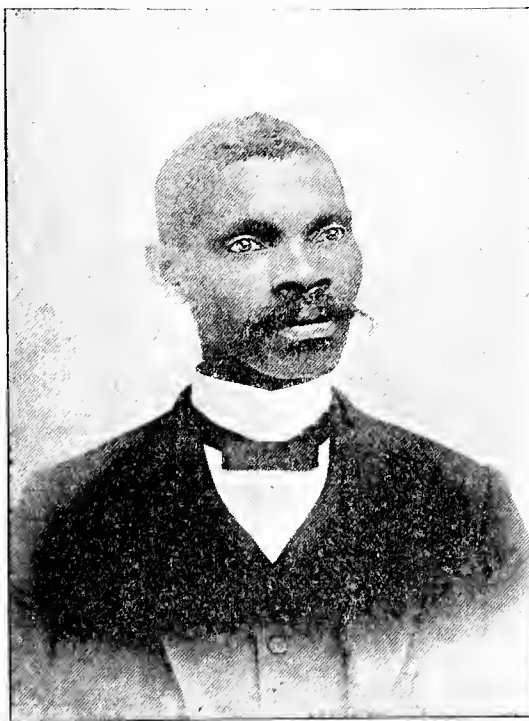
order to retain the improvements independently invented by Dr. Wheeler.

Mr. Woods is notable for his ancestry as well as his inventive genius. His mother's father was a Malay Indian, while all his other grandparents were by birth full-blooded savage Australian aborigines, born in the wilds back of Melbourne. When a boy of ten he was set to bellows blowing in an Australian railroad repair shop, where he soon made himself familiar with all its departments, and with his spare earnings engaged private instruction from the master mechanic of the establishment. When sixteen, Woods was brought by his parents to the United States, and became a locomotive engineer on the Iron Mountain road in Missouri. Later he secured a position as engineer on the British steamer, Ironsides, and in 1880 established a repair shop of his own in Cincinnati. He has a remarkably thorough knowledge of the intricate mathematics of electricity and of legal practice respecting inventions.

He is fluent in conversation, and his speech is entirely free from dialect. This has all been acquired while in active business, by reading and keen observation.—*Pueblo Times*.

BISHOP DANIEL A. PAYNE, D.D., LL.D.—The Apostle of Education. Daniel Alexander Payne was born in Charleston, S. C., Feb. 24, 1811. He was a carpenter by trade. He was converted at the age of eighteen, and received a divine call to the ministry. He taught in Charleston till 1835, when his school was closed by slave legislation. He then left his native city with the determination never to return until slavery was abolished. He landed in Philadelphia, where he taught school several years. He next entered the Lutheran Theological Seminary, at Gettysburg, Pa., where he studied two years, but on account of weakness of his eyes, was compelled to surrender his course before it was completed. In 1840 he joined the Philadelphia Conference A. M. E. Church as a local preacher. In 1843 he was a traveling preacher of same body. His first station was made by Bishop Morris Brown, when he was appointed to Bethel Church, Washington, D. C. He was next stationed at Bethel Church, Baltimore. He was married in 1847 to Miss Julia A. Ferris, of Washington. At the General Conference which met in New York, May, 1852, he was elected Bishop. In 1863 he purchased for the A. M. E. Church the Wilberforce University, Ohio,

and always superintended its work. This school is truly a monument to his indefatigable energy and earnest zeal in the cause of education. In 1881 he presided over the Ecumenical Conference of Methodism in London; and in September, 1893, over the World's Parliament of Religions, at Chicago. He is the author of several publications, and was the historian of the church for forty years. He died in great peace at his home in Wilberforce, Ohio, Nov. 29, 1893, being at the time President of the Payne Theological Seminary, at Wilberforce. A handsome monument is now being erected to his memory.



WILLIAM L. TURNER was born in Sumner County, Tennessee, February 17, 1852. His father's name was William Turner, and was born a slave. His mother's maiden name was Martha Montgomery, and she too was born a slave. When the late Civil War broke out William L. Turner was nine years old. He was thirteen years old when he entered the common school at Gallatin, Tenn.

He attended the common school of Gallatin a part of terms of 1866, 1867 and 1869. He left his home near Shackle Island, Tenn., and went to Nashville to attend the Baptist College in December, 1869. He continued in college during the term 1869, and during the term of 1870 he was taken down sick with the fever. He could not earn money enough to enter college in the fall of 1870, so he went to Rockfield, Ky., at which place he got up a school and taught six months with great success. He closed his school the last of March, 1871, and returned to his home at Shackle Island, Tenn. He remained at home during April following, and then went to Olmstead, Ky., and got up a school at a place called Cedar Grove Church, about two and a half miles from Olmstead. He taught there three months, which was the first school ever taught at that place for colored children. In the fall of 1871 he returned to Nashville to attend college, and was there in 1872, and has been engaged in teaching and preaching ever since. He taught school in Springfield, Tenn., in the year 1876, and in Keysburg, Ky., in 1877, 1878, 1879 and 1880; in the year 1883 he went to the Roger Williams University, and in 1884 returned to Auburn, Ky., where he taught school during the years 1884, 1885, 1886 and 1887 with marked success. He was called to the pastoral charge of the Baptist Church in Auburn, Ky., in 1887, and was also elected State Grand Chief of the I. O. of Good Samaritans of the State of Kentucky, in which position he served for two years with credit to himself and to the order. William L. Turner has been made Secretary of some Republican Conventions of Logan County, has served on various committees, and has been a delegate from Logan County to all the District and State Republican Conventions from Garfield's election down to the present time. In 1890 he was elected President of the Logan County Teachers' Association, in which position he served twelve months with marked ability and gave good satisfaction to the association. In 1892 he was elected alternate delegate from the third congressional district to the Minneapolis Convention, which nominated Hon. Benjamin Harrison for President. After he arrived in Minneapolis he was made a delegate to serve in the place of Hon. Dr. G W Hunter, and he supported President Harrison, as he fully endorsed the administration. William L. Turner has accumulated some wealth in Russellville, Ky., he has fine shares in the Logan County Building and Loan Association. He also carries a life insurance policy of \$2,000. He now has the pastoral charge of Little Zion Baptist Church in Russellville, Ky.

MISS HALLIE Q. BROWN.

BY F. S. DELANY.

HALLIE QUINN BROWN is a native of Pittsburgh, Pa. When quite small her parents moved to a farm near Chatham, Canada, Ontario West. At an early age, in the year 1868, she was sent to Wilberforce College, Ohio, to obtain an education the country schools of Canada could not give, and where her parents subsequently moved, and now reside at Homewood Cottage. She completed the classical scientific course in 1873, with the degree of B.S. in a class of six. One of her classmates is the wife of Rev. B. F. Lee, D.D., ex-President of Wilberforce. Realizing that a great field of labor lay in the South, Miss Brown, with true missionary spirit, left her pleasant home and friends to devote herself to the noble work she had chosen.

Her first school was on a plantation in South Carolina, where she endured the rough life as best she could, and taught a large number of children from neighboring plantations. She also taught a class of aged people, and by this means gave to many the blessed privilege of reading the Bible. She next took charge of a school on Sonora Plantation, in Mississippi, where she found the effort to elevate the minds of the people much hindered by the use of tobacco and whisky—twin vices.

But as she is an indefatigable worker she accomplished much, and at this place, as at all others where she is known, her influence for the better is felt. Her plantation school had no windows, but it was well ventilated; too much so in fact, for daylight could be seen from all sides, with no particular regularity, and the rain beat in fiercely. Not being successful in getting the authorities to fix the building—shed, we should have said—she secured the willing service of two of her larger boys. She mounted one mule, and the two boys another, and thus they rode to the gin mill. They got cotton seed, returned, mixed it with earth, which formed a plastic mortar, and with her own hands she pasted up the chinks, and ever after smiled at the uavailing attacks of wind and weather.

Her fame as instructor spread, and her services were secured as



MISS HALLIE Q. BROWN, Elocutionist,
Wilberforce, Ohio.

teacher at Yazoo City. On account of the unsettled state of affairs in 1874-5, she was compelled to return North. Thus the South lost one of its most valuable missionaries. Miss Brown then taught in Dayton, Ohio, for four years. Owing to ill health she gave up teaching. She was persuaded to travel for her *alma mater*, Wilberforce, and started on a lecturing tour, concluding at Hampton school, Virginia, where she was received with a great welcome. After taking a course in elocution at this place, she traveled again, having much greater success, and received favorable criticism from the press.

For several years she has traveled with the "The Wilberforce Grand Concert Company," an organization for the benefit of Wilberforce College. She has read before hundreds of audiences, and tens of thousands of people, and has received nothing but the highest of praise from all. She possesses a voice of wonderful magnetism and great compass, and seems to have perfect control of the muscles of the throat, and can vary her voice as successfully as a mocking bird. As a public reader, Miss Brown delights and enthuses her audiences. In her humorous selections, she often causes "wave after wave" of laughter. In her pathetic pieces, she often moves her audience to tears. The following are a few of thousands of compliments paid to her by the public press:

Miss Brown, the elocutionist, ranks as one of the finest in the country.—*Daily News*, Urbana, Ohio.

"The select readings of Miss Brown are done to perfection. She has an excellent voice, and good control of it. She makes every piece sound as if it were the author speaking, and in many of them doubtless she exceeds the one she imitates."

Her style is pure and correct; her selections excellent.—*Long Branch* (N. J.) *News*.

Miss Hallie Q. Brown, the elocutionist with the company, was loudly applauded. Many credit Miss Brown with being one of the best elocutionists before the public.—*Indianapolis Times*.

Miss Brown, the elocutionist, is a phenomenon, and deserves the highest praise. She is a talented lady, and deserves all the encomiums that she receives.—*The Daily Sun*, Vincennes, Ind.

The select reading of Miss Hallie Q. Brown was very fine. From grave to gay, from tragic to comic, with a great variation of themes and humors, she seemed to succeed in all, and her renderings were the spice of the night's performance.—*Monitor*, Marion, Ill.

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REV. JAMES A. DAVIS, B.D., the subject of this sketch, whose portrait is here given in connection with a cut of his church, is one of the most prominent young ministers of the African Methodist Episcopal connection, and for the last ten years has filled some of the largest and most influential churches in the gift of his conferences. The versatility of his talents were early developed, and they have been wisely employed to advance the interests of Christ wherever he has labored. His success has been almost phenomenal in every field he has occupied.



Rev. Mr. Davis is a native of Kentucky, and was born in Olden County, December 19, 1861. He was taken in his infancy by his mother to Ohio, who in company with others were set free and located in Mercer County. His father, who belonged to a different master, in the meantime escaped to Canada, and in 1862 his wife joined him in Windsor, Canada, where they remained until after the war. Then they moved back into the states, settling first in Detroit,

Mich., afterward in Cleveland, Ohio, and finally in Franklin, Ind., in 1869. His parentage accounts easily for several of the prominent inherent traits of character which have served to early distinguish him. His father, Rev. Martin Henry Davis, has for forty years been an honored and active local minister of the African Methodist Episcopal Church, while his mother (deceased) was a God-fearing woman, "full of faith and the Holy Ghost," and zealous in good works. This pious parental influence, together with careful nurture gave an early religious bent to his nature. He was converted at the age of five years at a camp meeting, and has always possessed a natural fitness and a love for the gospel ministry. During the early years of his boyhood he attracted local interest by his delight in, and his ability to repeat the sermons and religious exercises witnessed in the church on Sabbath before his youthful companions.

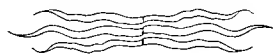
In the public schools of Franklin, Ind., he received his first intellectual training. His parents being poor and burdened with a large family were unable to keep him in school regularly, but his insatiable thirst for an education gave him the spirit of perseverance. He, therefore, worked steadily at a variety of pursuits and kept up as far as possible a course of general reading. His taste tended extensively toward the study of the scriptures and the cultivation of oratory, for which he seemed to have a natural gift. He joined the A. M. E. Church in 1878 and was licensed to preach by Rev. J. A. Jordon in 1879. In 1882 he was admitted into the itinerant ministry of the Indiana Conference, of the African Methodist Episcopal Church. He began his trial services in Madison, Ind., a field well calculated to make his "trial" one of crucial experiences, testing sharply both his faith and consecration. But the courage and indomitable energy of the young preacher were equal to his environments. And he soon made for himself both friends and influence among the strangers with whom his lines were cast. From a slow-going, demoralized congregation, he soon made it one of the largest and most influential in the city. Revivals, conversions and spiritual experiences abundantly attest the faithfulness of his ministry, not only in this his first field of labor, but in Bloomington, Washington and Portland, to which places he was subsequently sent.

In 1887 he was sent to the pastorate of the A. M. E. Church at Greencastle, Ind. Feeling the need of a more thorough preparation for his life work, he here entered the School of Theology of DePauw University, and pursued its course in connection with his pas-

torate. Completing it in two years he was sent by Bishop John M. Brown, D.D., D.C.L., to Indianapolis, and appointed to one of the largest churches in Indiana Conference. In this field of labor he won for himself unusual fame and influence for a young minister, as a practical Christian worker, a pulpit orator and public speaker. At this pastorate a large mortgage debt was soon paid, his church beautified and his membership largely increased. Finishing his pastorate at Indianapolis with great honor to himself and the connection, he was transferred to the Tennessee Conference and stationed at St. John's A. M. E. Church, at Nashville, his present charge with the instructions, "Finish that church and make it the pride of the Tennessee Conference." The task was indeed a herculean one; a chronic debt of \$18,000 stood in the way of the church's completion. This debt together with the voice of the ecclesiastical pessimist and the logic of hard times rendered the completion of the edifice seemingly impossible. But the little man with an iron will said it could and must be done, and one year and ten months from the said time, the heavy mortgage debt was paid, and a week of Jubilee was held in honor of the event. Flush with victory he announced to his congregation that he intended (D.V.) to finish the church at once. But while his congregation had great faith in his leadership, no one believed, in view of the great struggle through which the church had just passed, that it could be done. But he wrote his motto, "It can, and must be done," and the congregation agreed. The plans were formulated and the command given, "Every man to his work." Within four months' time, the magnificent church edifice, illustrated on another page, which, for sixteen years, had been under construction, was completed, at a cost of \$4,000, one half of which was raised at the dedication. This magnificent effort has placed him in the front ranks of the ministry of the connection, and he enjoys to-day the distinction of being "The Young Money King of the connection."

In personal appearance, Rev. Mr. Davis is below the medium size, with clear-cut, scholarly features, and possesses a most winning address. As a pastor, he is activity personified, and an indefatigable worker. He possesses the art of an organizer and director, which is the key to successful church work. With a broad grasp of the situation, and a mind awake to the minutest details, he is a natural leader, and never wants for a following. With quick tact and warm sympathy, he knows how to approach and win men. Having a rich

social nature, a kindly disposition, and the polish of a true gentleman, he is an ever welcome visitor in the homes of his parishoners and his host of friends. In his pastoral relations his people are made to feel that in him they have a true friend and brother. No member of his large congregation is ever neglected. In sickness, in sorrow, and in the dark hour of death, he is ever present with that warm Christian feeling, which gives sweet ministrations to the soul, when it most longs for genuine, heart-felt sympathy. Rev. Mr. Davis, though young in years, has achieved a success of which a minister twice his age might well be proud. He belongs to that great class of self-made young men who gain fame and honor by their own might, battling with the decree of fate with naught but the weapons God has provided. From the first, he has been held in the highest esteem by his connection and bishops. As a theologian, he ranks with the best. As a pulpit orator, he is exceptionally brilliant, having an extensive and ready vocabulary, being clear in diction, solid in thought, and commanding in address, he moves his audiences at will, and forces them to accept the convictions of his heart by his persuasive powers. He understands the merit of brevity, and never tires his hearers with innumerable "fourthlies" and "fifthlies." He possesses the rare faculty of putting great truths in new and attractive garments, and to hear him once creates a desire to hear him again. His services are in continual demand upon every important public occasion where entertaining speakers are required, and he is never at a loss for fitting and appropriate remarks. His motto is "Excelsior," and his banner waves proudly in the campaign of Christian workers. His career demonstrates the truth that youth is no barrier to promotion, if supported by sterling personal worth and untiring push and energy. Rev. Mr. Davis was married to Miss Minnie E. Clark, of Detroit, Mich., Nov. 18, 1885. His wife is a noble Christian lady of rare intellectual, social and moral attainments, and to her he owes much of his success. For Rev. James A. Davis the years are full of promise.





REV. H. D. CANNADY (of Georgia),
Presiding Elder, South Nashville District, Tennessee Conference, A. M. E. Church.
Distinguished for religious enthusiasm, and a Hercules of
African Methodism for Tennessee.

REV. GEORGE C. ROWE was born in Litchfield, Connecticut, May 1, 1853. His childhood, youth and young manhood were spent here, and his education was secured in the town of his birth. At 17 years of age he entered the Litchfield *Enquirer* office, a widely known weekly newspaper, and after three years apprenticeship received a certificate of trade, the first and only colored man from this office. He turned his attention to natural history and theology, and



made a large collection of minerals, birds' eggs and reptiles, specimens of which have been given to various schools. His purpose in studying theology was to be better prepared for missionary effort among his people, but his intention was not to enter the active ministry. In 1876 he removed to Hampton, Va., where in the Normal School Printing Office he performed work on the *American Missionary*, the *Southern Workman*, the *Alumni Journal*, the *African Repository* and other publications, besides establishing the Ocean Cottage Mission in Little England, near the Institute, and securing the erec-

tion of a chapel there which was, and is still used for school, Sunday school and church purposes. Here he published his first poetic attempt, a pamphlet entitled *Sunbeams*. In 1883 he met the Litchfield (Conn.) South Consociation, and entered the active Congregational ministry under the American Missionary Association, as pastor of Cypress Slash Congregational Church, at McIntosh, Ga., resigning after a three years' service, to become pastor of Plymouth Congregational Church, at Charleston, S. C. Here he has been located for nine years, serving his people in church, mission, and school work. In addition to this he has published two volumes of poems, "Thoughts in Verse," and "Patriotic Poems," besides several pamphlets, among them "The Aim of Life," "A Noble Life," "Decoration," etc., several of which have passed through a second edition. For the past two and a half years the *Charleston Inquirer*, of which he is editor and proprietor, has been doing excellent service for the race. His literary work in verse and prose commands attention, and many commendatory notices have been given them by prominent journals and competent critics. In the near future, he expects to issue a bound volume of poems, of about 350 pages. He has been for eight years Statistical Secretary and Treasurer of the Georgia Congregational Association, has attended two National Councils, and at the last, in Minneapolis, Minn., was elected second vice moderator, although one out of five colored men in a Council of between five hundred and six hundred delegates, filling the chair for several hours on three different days. For five years he has been President of the Preachers' Union, an influential body of Negro ministers of all denominations in Charleston; is Trustee and Treasurer of the Frederick Deming, Jr., Industrial School, of Maryville, a suburb of Charleston, and has been recently appointed a member of the Literary Congress of the Negro department of the Atlanta Exposition—a busy man.

REV. WILLIAM DECKER JOHNSON was born March 19, 1842, in Calvert County, Maryland. At an early age he removed with his parents to Baltimore where he attended private schools. He was converted in 1861, and the same year, by Bishop A. W. Wayman received license to exhort. In 1862 he entered Lincoln University, Pennsylvania, graduating as valedictorian in 1868. He was the favorite student of the late Hon. William E. Dodge, of New York,

who educated hundreds of young people for Christian work. Dr. Johnson has been for sixteen years pastor of various churches. When in 1884 the General Conference at Baltimore elected him Secretary of Education of the A. M. E. Church, he at once organized the department and has been twice re-elected to the position for terms of four years each. Bishop Atticus G. Haygood, D.D., LL.D., speaking of his management, says: "More than most men, he grasps a great problem. His plans are great, but not chimerical. His methods look to the long run, and with God's favor, will issue in blessings to the whole people." Mr. Norman W. Dodge, son of the Hon. William



REV. WILLIAM DECKER JOHNSON.

E. Dodge, says: "Rev. Wm. D. Johnson has been well known and much esteemed by our family for years. . My father took a particular interest in him, and helped him in his good work at different times, 225 Madison Avenue, New York." Mr. Johnson has many such recommendations which have been of great service in the educational work. While at college he developed considerable power as a speaker, and has ever since continued on the same line. The *Nashville American*, August 2, 1884, speaking of him, says: "He is a born orator, and a man of superior literary attainments." He has spoken with acceptance in the Y. M. C. A. halls of Philadelphia and New York, in the Sam Jones Tabernacle, Cartersville, Ga., Dr. Talmage's Tabernacle, Brooklyn, N. Y., before the Unitarian National Confer-

ence at Saratoga, N. Y., and the Centennial Conference of Methodism at Baltimore, Md. His greatest was when a delegate from his church to the General Conference of the M. E. Church, South, sitting in Atlanta, Ga., that address bearing on the Race Problem, was copied into all newspapers and translated into several foreign languages. Mr. Johnson has at different times represented his work in the National Educational Association and the American Association of Educators of colored youth. During the World's Fair he read papers before the Religious and Educational Congresses, also delivered an address in the Hall of Columbus Art Palace, Chicago, on "The Negro Element of the American People."

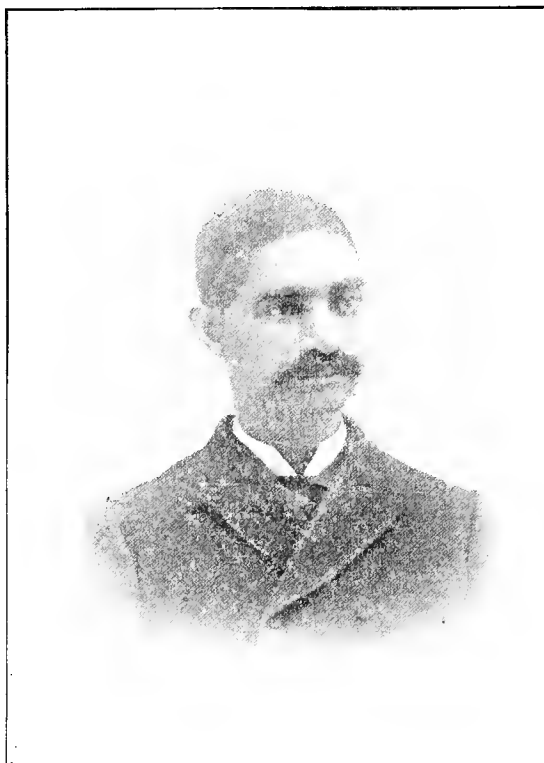
FRANCES ELLEN W. HARPER is a native of Maryland, and was born in Baltimore, in 1825, of free parents. What she was deprived of in her younger days, in an educational point of view, she made up in after years, and is now considered one of the most scholarly and well-read women of the day. Her poetic genius was early developed, and some of her poems, together with a few prose articles, with the title of "Forest Leaves," were published, and attracted considerable attention, even before she became known to the public through her able platform orations. An article on "Christianity," by Mrs. Harper, will stand a comparison with any paper of the kind in the English language. Feeling deeply the injury inflicted upon her race, she labored most effectually, by both pen and speech, for the overthrow of slavery, and for ten years before the commencement of the Rebellion, the press throughout the free States recorded her efforts as amongst the ablest made in the country. Few of our American poets have written verses more pointed against existing evils than Frances Ellen Harper. Her eloquent poem, "To the Union Savers of Cleveland," on the return of a fugitive slave to her master at the South, will always be read with a feeling of indignation against the people of the North who could suffer such things to be done. "The Slave Mother" will stand alongside of Whittier's best poems on the "Peculiar Institution." The poems on "The Proclamation" and the "Fifteenth Amendment" will be read by her race with delight in after ages. All of Mrs. Harper's writings are characterized by chaste language, much thought, and a soul-stirring ring that are refreshing to the reader. As a

speaker, she ranks deservedly high; her arguments are forcible, her appeals pathetic, her logic fervent, her imagination fervid, and her delivery, original and easy. Mrs. Harper is dignified both in public and in private, yet witty and sociable. She is the ablest colored lady who has ever appeared in public in our country, and is an honor to the race she represents. In person, Mrs. Harper is tall, and of neat figure, mulatto in color, bright eyes, smiling countenance, and intelligent in conversation.—*The Rising Sun*.



DESHONG, REV. J. M. W., was born in the State of North Carolina, January 9, 1853. He and his parents were brought to Tennessee by their owners in 1859. In August, 1870, he professed faith in Jesus Christ, and joined the Colored Cumberland Presbyterian Church. He joined the Hopewell Presbytery, September 18, 1871, and was licensed to preach the gospel March 25, 1872, at Huntingdon, Tenn. He moved to Milan, Tenn., December 20, 1873, where he still resides with his mother and sister. He was ordained Elder at Huntingdon. He has filled some of the most important charges in his church. He has organized and built ten churches. He is Clerk of the Walton Presbytery, and also of the West Tennessee Synod. For ten successive years he has represented his Presbytery in the General Assembly. He is editor and publisher of the organ of his church—*The Colored Cumberland Presbyterian*—published

at Fayetteville, Tenn. Elder Deshong is one of the leading ministers of his denomination in the United States. He is faithful and earnest; and as he grows in age, he grows in wisdom, and the work of his denomination is largely guided by his suggestions. He is still a single man, and is much respected and beloved by all who know him, because he is always on the side of right.



REV. JAS. D. BARKSDALE was born at Goldville, (then Martin's Depot), Laurens county, S. C., October 24, 1860. Completing a normal course in the schools of his home, he pursued a higher course under private preceptors. After his school days, he took up the profession of public school teaching, which he followed for eleven years, often receiving high compliments from Boards of Examiners for efficiency and studiousness. He has always been an ardent stu-

dent of nature, and is well informed in Astronomy, Natural Philosophy, and other branches of natural science.

He joined the A. M. E. Church, in 1878; entered the itinerant ministry of that church in 1882. He filled some of the most important appointments of the A. M. E. Church in the State of South Carolina. In June, 1894, he was transferred by Bishop H. M. Turner, and appointed to the pastorate of Bethel Church, in the city of Detroit, Mich., where he now is (1895).



HON. ROBERT C. BARNES was born on a farm in Western Ohio, September 22, 1856. Until his seventeenth year enjoyed no educational advantages, save those afforded in the district schools of those days—indifferently taught by incompetent teachers three months in the year. Imbued with a thirst for a better education than he could thus obtain, with his meager savings, he entered Wil-

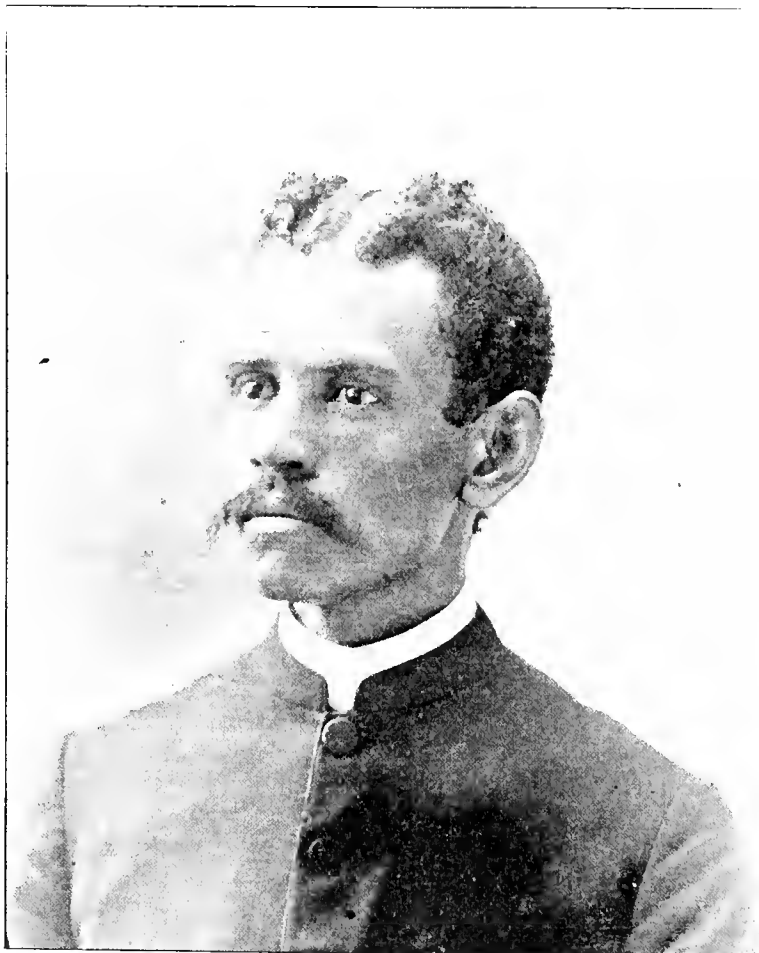
berforce University, taking a scientific course. After leaving that institution, he taught school for twelve years, during which time he read law; and on June 6, 1889, was admitted to the bar by the Supreme Court of Ohio. He was the only applicant of color, and stood the highest in that class, numbering 66. In September, of the same year, he entered upon the practice of his profession in the city of Detroit, Mich. He is held in the highest esteem by the bench and bar of Detroit. He enjoys a lucrative practice; and numbered among his clientage are some of the best citizens of the State, representing nearly every nationality. He is not only an able and brilliant lawyer, but a forcible and eloquent speaker, a thorough race man, and is one of the best evidences of the capabilities of the race.



W. R. HARRINGTON.

W. R. HARRINGTON.—The subject of this sketch was born in Canada and reared in Mississippi. Learned the painter's trade and worked at it for several years. In September, 1890 he came to Nashville, Tenn., and entered the Literary Department of Central Tennessee College, and in 1894 entered the Meharry Medical Department with a view of completing medicine and dentistry. He is also the founder of a life and permanent disability, endowment and pension beneficiary institution, known as the United Brothers and Sisters of the World. This institution is meeting with wonderful success, duly chartered in 1892, having already acknowledged and signed policies to the amount of \$9,000, all of which are being paid legal claimants upon installments without an extra assessment. W. R. Harrington is among the coming young men of his race. He is a self-made man, full of pluck, push and perseverance. He is editor and proprietor of a newspaper known as the *Secret World*, devoted to the interests of the Institution. He has a neatly-furnished office in the Boyd Building, No. 419 Cedar St., Nashville, Tenn.

REV. ZACHARIAH HARRISON, Mount Vernon, Ind. The lives of men are always reflected by their deeds, whether in relation to church or State. Occasionally there is found a man high in church who enjoys the confidence and respect of his fellow members. Such a man is the Rev. Zachariah Harrison. Comparatively a young man, possessing a strong, vigorous intellect, a well rounded character, firm in his opinions, uncompromising in his crusade against sin. Such are the characteristics of the subject of our sketch. He was born in Murray, Ky., March 1, 1866, and spent the early part of his life on a farm. Notwithstanding the hardships and struggles with which he had to contend, he managed to accumulate a small competence, enabling him to obtain a common school education. Nothing daunted by the environment, which tested the mettle of his thirst for knowledge, he continued his struggles for higher educational training, something in line with his chosen calling. Providence smiled upon him; gave him friends and money, enabling him to enter the



REV. Z. HARRISON,
Mt. Vernon, Ind

Theological Department, Hillsdale College, Michigan, in 1881. After spending a number of years, his failing health compelled him to leave before completing his course. The honors conferred upon him by his church are one of the strongest evidences of his standing with his denomination. Ordained to preach in 1877; he was called to the pastorate of the Free Will Baptist Church at Fulton, Ky., in 1889, which charge he held for five years.

In 1889, he was elected General Superintendent of the Sunday schools of Kentucky, having charge of the literature and its distribution; was elected delegate to General Conference, which convened at Lowell, Mass., in 1888. Mr. Harrison is now a member of the Home University League, one of the most prominent literary associations in the United States. He is now pastor at Mount Vernon, Ind., of one of the largest churches in Indiana. This church will stand as a monument to his integrity, high Christian character, and business methods. He is blessed with a happy home, having been happily united in marriage to Miss Sallie H. Wood, of Marion, Ky., October 23, 1892. Mrs. Harrison shares in his success with a modesty that makes her quite a substantial support in his ministerial work.

L. H. HOLSEY, D.D., Bishop C. M. E. Church, was born in the State of Georgia, July 3, 1842, near the City of Columbus. His mother was the slave of James Holsey, who was also his father. His mother was of African descent, and of pure blood of that race, with fine form and features. When he was about seven years of age, his father and first master died, and then his cousin, T. L. Wynn, of Hancock county, became his second owner. At this time (seven years of age) he was taken away from his mother, and never lived with her again, except about three or four years, during which time she lived on the same place in Hancock county that he did with his second owner. In 1857 Mr. T. L. Wynn died, and he became the servant of Col. R. M. Johnstone, who resided in the same place. He lived with him until emancipation. The first three years after emancipation he conducted a farm in Hancock county, near Sparta. He was licensed to preach in 1868, and served nearly two years on the Hancock circuit. On January 9, 1869, he was sent by Bishop Pierce to Savannah, Ga., to serve there that year. In



L. H. HOLSEY,
Bishop C. M. E. Church, Augusta, Ga.

1871 he was sent to Augusta, Ga., as pastor of Trinity Church, which at that time was one of the largest and most prominent churches belonging to the colored members of the M. E. Church, South. At this church he remained two years and three months, at the end of which time (March, 1873) he was elected to the Episcopal office, and was ordained by Bishop W. H. Miles, one of the first Bishops of the Colored Methodist Episcopal Church in America. In the winter, or sometime in January, 1858, his last owner was called to teach in the State University, at Athens, Ga., and he was carried there with his family. At the beginning of the war in 1861, they moved back again to Hancock. While in Athens, he was converted under the pastorate of W. H. Parks, of the North Georgia Conference, and was baptized and fellowshipped by his uncle, Rev. H. H. Parks. Being called to the high position that he now holds, in 1873, he has been very active in all that pertains to that office. He was a delegate to the first General Conference, which convened in Jackson, Tenn., 1870, at which time and place the church was organized as a separate and distinct organization from that of the M. E. Church, South, of which we had formed a part. He was a delegate to the first Ecumenical Conference, which met in London, in 1881, and also a delegate to the one that was held in Washington, in 1891. He was a delegate, and the first delegate, of his church, to the Conference of the Methodist Episcopal Church, South, held in Nashville, in 1882. He founded the Paine Institute, located in this (Augusta) city, and made the initiatory steps for the beginning of the Lane Institute, at Jackson, Tenn. For twenty years he has been Secretary of the College of Bishops, and the general corresponding secretary of the connection, and perhaps has been most prominent in all the leading movements of the church.

He felt that he was called to preach, from his youth, and the brightest place in his memory is still vivid with the aspirations and longings that then glowed upon his heart, and framed and flashed through all the parts of his body and soul. That he has done his work well no one will gainsay.



THOMAS ANTHONY BROWN was born in the city of Port Hope, on Lake Ontario, Canada, in 1848. His mother is Scotch Irish and is now living; his father was half Indian and half Negro, who died when Thomas was in his infancy, leaving a widow and four children, two boys and two girls. Thomas being the youngest, it fell to his lot to be bound out to a Scotch Irish family to be raised. Thomas being only eight years old was to remain with his foster-mother and father until he was twenty-one; at the expiration of said time they were to give him a house and fifty acres of land as well as a liberal education. In the spring of 1860 the family (who were wealthy farmers) moved to America and settled near Jackson, Michigan. In 1862 the war excitement became quite high and Thomas hearing the roll of the drum night and morn, (in the camps near his home) soon became animated with the idea of being a drummer. He gave his foster-mother no peace until she bought him a drum. He learned to play the drum with great mind to leave home. He got up early one morning, took his clothes and drum upon his back and left, to be seen no more of that family. He soon found opportunity to enlist in the Fourteenth Michigan Battery, (white) but was afterward transferred (by his own request) to the First Michigan, (colored) which was afterward changed to the 102d V. S. C. T., then stationed at Detroit Michigan. He was converted in 1864 while a soldier boy. He served two years and nine months and was mustered out at Charleston, S. C., at the close of the war. He joined the A. M. E., Church in 1868 in Detroit, Michigan, under the pastorate of Rev. George Booth. He came to New Orleans in 1871, took two full courses of medicine under the jurisdiction



skill, but he never hinted to his people that he thought of going to the army. In the fall of 1863 at a time when things did not appear to go so well with the lad, and his foster-father had given him a severe whipping for some disobedience, it was then that Thomas Anthony Brown made up his

of the Straight University and J. T. Newman, Dean. He taught school in the summer and attended school in the fall and winter. In 1875 he received his diploma to practice medicine. He practiced for a short time in Vicksburg, Miss., then went to the old Jefferson Davis' plantation, 23 miles below Vicksburg, where he practiced with great success for two years. He received his first license to preach from Rev. A. R. Green, pastor and chairman of the Quarterly Conference of Vicksburg Station in 1877. He joined the Mississippi Annual Conference under Bishop J. P. Campbell in 1878. At his own request was appointed to Davis Bend Mission, where there was no church and not a single member. He reported at the next conference one nice church, 144 members; \$5.00 Sunday school, missionary money and contingent money, etc. In 1879 he was appointed to the Madison Circuit near Tugaloo University, where he attended two years and studied theology. He was ordained by Bishop Campbell in 1880, and was married to Miss Ella Noel, a student of Fisk University, and then attending Tougaloo. In 1881 he was transferred by Bishop H. M. Turner to the Tennessee Conference; served one year on Mt. Zion Circuit. In 1882 he was transferred to the West Tennessee Conference, then ordained elder by Bishop Campbell and appointed to Paris charge. Next year he was appointed to Providence Chapel, Memphis, Tenn.; served one year. In 1884 he was appointed Presiding Elder of Clarksville District, West Tennessee by Bishop Turner, served three years successfully. At present he is stationed in Memphis where he is doing a fine work. The genial Doctor numbers his friends by the thousands in both races.

REV. JAMES H. TURNER was born in Frederick County, Virginia, August 1, 1850. He was separated from his mother quite early in life. At the age of seven he was sold to Hon. John S. Magill, with whom he lived until the fall of 1862, when he made his escape to the headquarters of the Federal forces at Winchester, Va., and from there he went to Washington, D. C. In 1863 he left the capital city for New York State to live with Mr. J. P. Ottman, where he attended school for the first time in life. On the 4th of September, 1864, he enlisted as a soldier in Company D, 43d Regiment of United States Colored Troops. He received an honorable discharge in September, 1865, and returned to Washington, D.

C. In 1868 he attended Commercial College in Providence, R. I. Next he attended Lincoln Industrial School, of Washington, and later Normal Department of Howard University of same city. Mr. Turner was converted the 11th of March, 1874, at Springfield, Mass. In 1875 he united with the A. M. E. Church at Lincoln, Ill., and was licensed to exhort the 6th of March, 1876, and on the 3d of March,



REV. JAS. H. TURNER.

1877, he was licensed as a local preacher. He received his first appointment from Bishop Payne and was stationed at Madison, N. J. Here he attended the Drew Theological Seminary for two years, and was ordained deacon 19th of April, 1880. He was ordained elder the 18th of April, 1881. Mr. Turner has filled some of the most important charges in Maryland, Virginia, Missouri, Kansas, Texas, New Jersey and Tennessee. He is known as a church builder. He has filled every office in the gift of the church except bishop. He is a prominent Mason and Odd Fellow. Has filled prominent places in the Grand Army of the Republic. Mr. Turner is Trustee of the

Turner High School at Shelbyville, Tenn., and is Secretary of the Maury County Normal at Columbia, Tenn. He takes a great interest in everything that will be for the elevation and advancement of his race.

REV. M. VANN, D.D. The lives of many of our young men are monuments of their own industry and steady purpose, inspired and sustained by the spirit and grace of God. Rev. M. Vann is one of those men, who by hard struggle has reached positions of usefulness and influence. Michael, the son of Isaac and Katy Vann, was born near Jackson, in Madison county, West Tenn., April 5, 1860. He was the eldest of twelve children, and much of the burden of caring for the family fell upon him. During those years while not employed upon the farm, he attended the country schools. He studied hard and used every advantage that tended to increase his knowledge. So dilligent was he that at the age of sixteen he was able to teach in the country schools with benefit to the schools and credit to himself. At eighteen, he entered Roger Williams University, Nashville, Tenn., where he remained until 1881, when he graduated from the Normal Department. While a student, he did what he could to help himself financially, teaching during vacation. He built up a great reputation as a teacher, his school being frequently made the subject of favorable comment by the local (white) press.

He was highly respected by his fellow students. Mr. Vann professed hope in Christ while a student, in 1879, and united with the Shady Grove Church, in Crockett county. From 1881 to 1884 he was principal of the public schools in Johnson Grove and Dyersburg; then he became principal of the school at Milan. When he left Dyersburg to go to Milan, Prof. R. S. Thompson, Superintendent of Public Instruction, in commendation of him, said: "Superintendent J. R. Deason, I take pleasure in commending to your favorable consideration Mr. Vann, who has taught in this county for a number of years, as he has also in Dyersburg, and I feel no hesitancy in saying he is the best colored teacher in our county. From under his instruction some young teachers have gone out who have, unmistakably, his ability as a teacher. Therefore, you need not feel any hesitancy in placing him in charge of any school in your county."

Shortly after entering upon his new field at Milan, his work be-



REV. M. VANN, D.D.,
Chattanooga, Tenn.

came widely known, and created much interest in school circles throughout adjoining counties.

The Milan local press (white) said: "The Milan school academy under the charge of Prof. Vann (colored), has enrolled an attendance of one hundred. The Professor has an excellent reputation as a teacher, being himself a graduate, and very successful as an instructor. He professes to give the children a common school education, and to prepare them to enter college. Our colored population are fortunate in having so able a man among them."

In 1887, he was chosen to fill a position in the Baptist Bible and Normal Institute at Memphis, Tenn. He was a member of the Board of Trustees, and was appointed general agent for the same Institution, in which he was also general instructor. He succeeded in bringing to the first term of the school, more than fifty ministers from West Tennessee, East Arkansas, and North Mississippi. Some of the strongest ministers of this section were thus aided in their efficiency through his untiring efforts.

They formed a strong attachment for their young leader, for the majority of his ministerial students were his seniors. He was directed and aided in this work by the lamented Rev. H. Woodsmall, to whom he feels much indebted for whatever service he has, or may have rendered to God and the race. Through his connection with that institution great good was done, and he raised \$2,000 for the school. In 1888, he resigned that position to serve as general missionary for Tennessee, under the appointment of the Baptist State Convention, together with the American Baptist Home Mission Society. Before entering upon this work, he was ordained at the request of the church at Dyersburg, of which he was a member. As a missionary, he was very successful.

He has been active and successful in re-organizing and putting life into associations, and in re-organizing Sunday school conventions and preachers' and teachers' institutes. He is a great support to the denomination in the State. That he is eloquent and persuasive may be inferred from what the *Western Recorder* (the principal organ of the Baptists of the Southwest) said of a speech delivered by Rev. Mr. Vann before the white Baptist State Convention of Tennessee: "By permission of the body, M. Vann, general missionary for the State, under the appointment of the American Baptist Home Mission Society, made a ten minutes' speech. Mr. Vann is a graduate of the Roger Williams University, and is a full blooded Negro, but he

proved himself a man of ability before he had been on the floor a minute, for he captured the audience and stirred their sympathies. Many of his remarks are well worth reproducing. At the close of his speech the convention pledged \$1,000 for general missionary work among the colored Baptists of the State." In January, 1891, his connection with the American Baptist Home Missionary Society was discontinued, because of some disagreement as to increase of salary between himself and the lamented Dr. Wm. J. Simmons, then District Secretary for the Southern States under the society. But he had so impressed his competency and usefulness upon the white Baptists of Tennessee at the convention referred to above, that two months later (March, 1890,) they gave him commission as "Superintendent of Colored Baptist Missions in Tennessee" at the same salary for which he had contended with Dr. Simmons. He filled this position with great satisfaction to both his white and colored brethren, in whose joint employ he worked until July, 1894, when he resigned, over their vigorous protest, to accept his present work, as pastor of the First Baptist Church, Chattanooga, Tenn.

Though young, having just reached his thirty-fifth year, Elder Vann is one of the most prominent men of his denomination in the United States. He has addressed all sorts of annual gatherings, religious conventions, school commencements, preached Baccalaureate sermons, etc. In September, 1891, at the National Baptist Convention, in Dallas, Texas, he was elected First Vice President. In Savannah, Ga., 1892, he was "raised from the floor," and elected President of the National Baptist Convention over the recommendation of the nominating committee and one of the strongest and most popular men in the denomination, viz., Rev. E. C. Morris, D.D., of Helena, Ark. At the session in Washington, D. C., 1893, he was re-elected by acclamation. The *Washington Post*, the leading daily paper at the Capital, spoke of him as follows: "Rev. Dr. M. Vann, the President of the National Convention, lives in Nashville, and is the General Superintendent of Missions for the State of Tennessee. He is a comparatively young man, and is a graduate of Roger Williams University, Nashville, Tenn. He is one of the most eloquent pulpit orators in the body, and has carried everything before him upon the occasion of his different addresses to the convention. He is a deep scholar, and is considered one of the brainiest men in the church." At the last session, in Montgomery, Ala., September, 1894, Elder Vann was a third time elected President of the National

Convention, over his earnest protest. He resigned the office thus tendered him, but the resignation was unanimously refused, and he is still the presiding officer of the largest denomination of colored Christians that meet on the American Continent.

He has been twice married. His first wife, his former school-mate, Miss Mattie A. Walker, of Dyersburg, Tenn., only lived fifteen months, dying April, 1883. He married his present wife, Miss Emily Black, of Milan, Tenn., in May, 1890. She is the only daughter of Elder A. L. Black, who is one of the most successful pastors in Tennessee. Mrs. Vann graduated from Roger Williams University with the class of '89, and for three years was teacher in the Memphis Baptist Institute. She has recently resigned to join her husband in his pastorate. Elder Vann regards her half in his pastoral work as indispensable. He is just in the prime of manhood, and his prospects for usefulness are indeed bright. He now fills the following positions, viz., pastor of the First Baptist Church, Chattanooga; Corresponding Secretary of the Baptist Convention of Tennessee; President of the Alumni Association of Roger Williams University, Nashville; Trustee of the Memphis Baptist Institute, and President of the American National Baptist Convention of the United States of America.

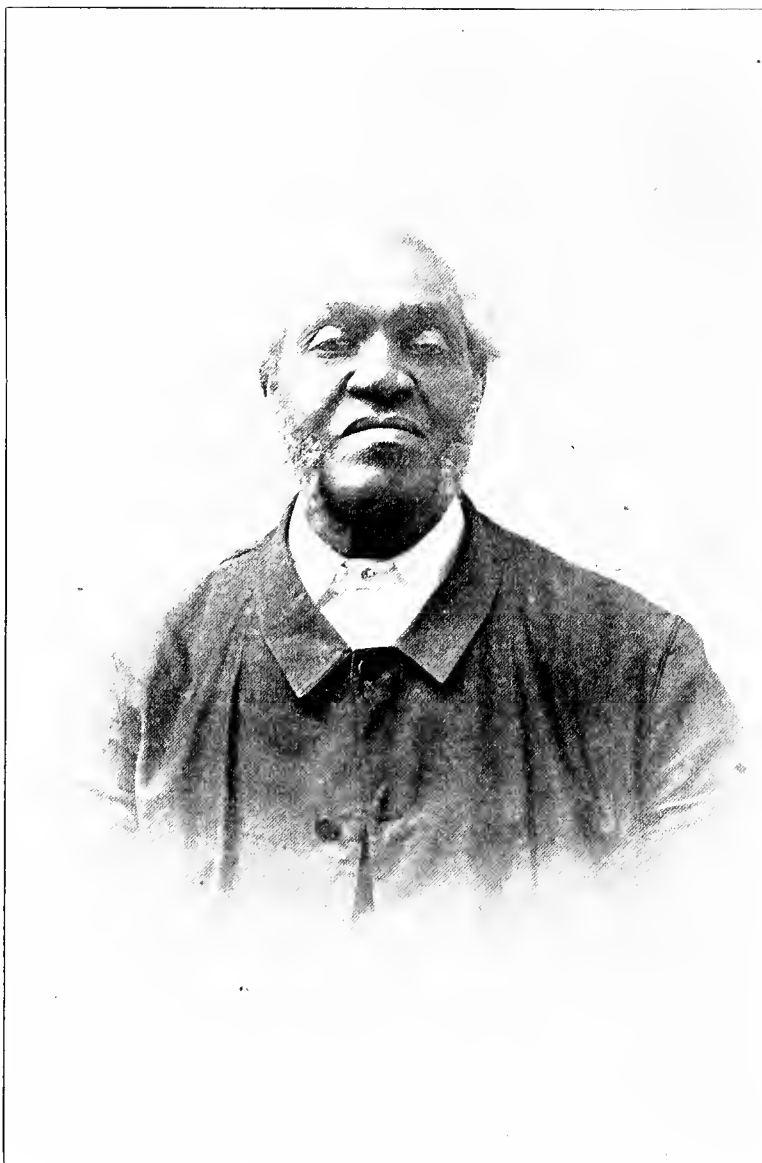
REV. R. W. BAYLOR was born at Buch-Head, Fairfield County, S. C., January 27, 1856. His father died when he was only a small boy, and hence he knew only the love of a mother. Shortly after the death of his father he and his mother were sold and sent to Alabama where they lived until they received the joyful news of their freedom. After a year or more Richard was placed in school, but was soon removed to follow his mother back to S. C., where he was again placed in school. In 1873 he was converted and joined the church the 22nd day of June and was licensed to preach in the fall of the same year. Feeling the need of a better education he entered the Fairfield Normal, conducted under the auspices of the Social Reform Presbyterian Church. He next entered the Benedict Institute, of Columbia, S. C. He traveled as State Missionary and Colporteur for the American Baptist Publication Society. On the 6th day of June, 1882, he was married to Delphenia H. Jones, and the same year he was ordained a minister of the gospel, and was called to the pastorate of a country church which he accepted. In 1883 he was called



REV. R. W. BAYLOR,
Columbia, S. C.

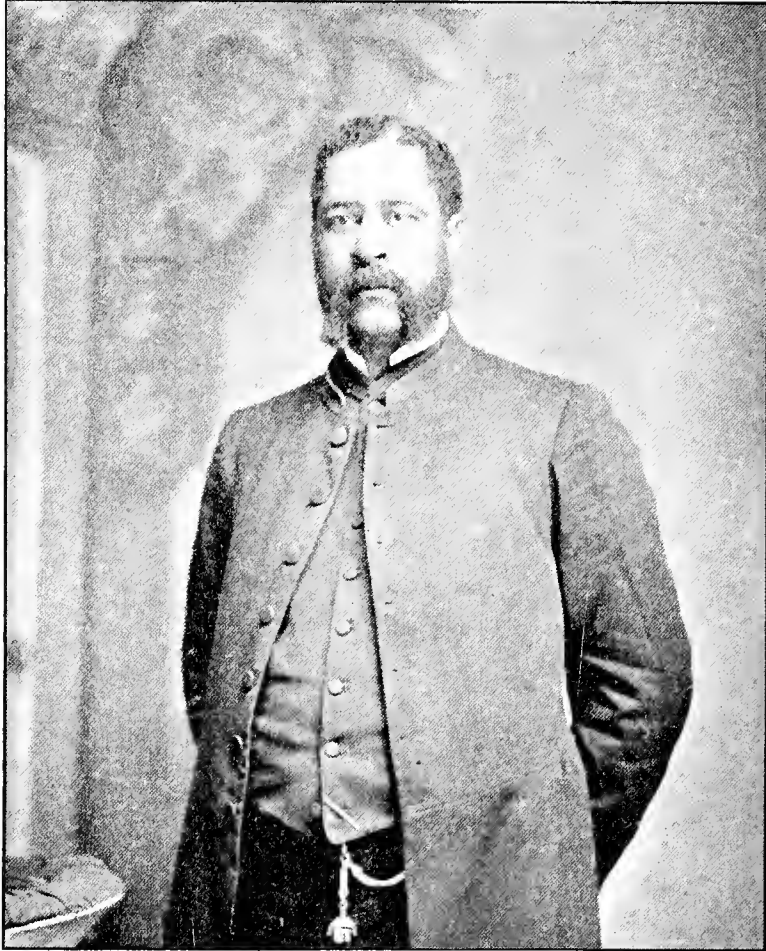
to Mt. Moriah Baptist Church, at Spartanburg, S. C. Mr. Baylor soon healed the breach that was about to split the church. After paying a debt of \$1,500 on his church, he accepted the principalship of the Lincoln High School, which he held for three years. Next he accepted a call to the pastorate of the Calvary Baptist Church, at Charleston, where he served for fifteen months and then tendered his resignation to accept a call from the Zion Baptist Church, at Columbia, in December, 1889. In January 1890 he again entered Benedict College from which he graduated May 18, 1892. He is soon to rebuild the Zion Church at a cost of \$2,000. He is kind, loving, congenial, liberal and sympathetic to all his parishioners.

GEORGE WASHINGTON DUPEE was born in Gallatin county, Kentucky, July 27, 1827. When quite young he was placed at work in a factory, and later in a brick yard. He accepted Christ as his personal Savior in August, 1842, and joined the Missionary Baptist Church in the latter part of the same month, and was baptized by Rev. Peter Kenny. Young Dupee was impressed very strongly that it was his duty to preach the gospel, and so he determined to learn to read and write. He soon learned to read the Bible, and the Lord answered his prayer by giving him understanding. He believes in a Divine call to the ministry, and, from the experience he relates, his own was extraordinary. His success in winning souls to Christ has been phenomenal. For forty odd years he has been laboring faithfully in the Lord's vineyard, having been the pastor of thirteen churches. He at one time was editor of the *Baptist Herald*. He organized the first District Baptist Association in the Washington Street Baptist Church, in Paducah, Ky. In September, 1867, he was elected moderator, and has been re-elected every year since. He assisted in organizing the General Association of Colored Baptists, in Lexington, Ky., in August, 1869. In 1871 he was elected Moderator of this Association, at Danville, and retained the position until '81. He organized the first ministers and deacons' meeting known in Versailles, in 1861. He has been Grand Senior Warden of the Grand Lodge of Masons in Kentucky, and was elected Grand Master of the State for two terms. The degree of D.D. was conferred upon him by the State University of Louisville. When the Lord of the harvest calls for the reapers, Dr. Dupee will carry with him many sheaves.



REV. G. W. DUPEE, D.D.,
Paducah, Ky.

REV. PAUL H. KENNEDY was born in Elizabethtown, Ky., September 1, 1848. Very early in life he was seized with a desire to have an education. He revealed this fact to a white boy, a friend of his, who kindly consented to be his preceptor, and thus he began the rudiments of an education. During the early part of the rebellion, or at least when the union soldiers first made their appearance in Hardin County, Paul expressed a desire in their presence to be free. He was concealed by them in a wagon and taken to their camp, but was soon returned to his master. In 1863, when he was only fifteen years old, he enlisted in the 109th Regiment of United States Colored Troops at Louisville, Ky. The journey, from his home to Louisville, though a long one, was accomplished on foot. The walk from slavery to freedom, however, was a pleasant trip for young Kennedy. He continued with the army until the surrender of General Lee. He took advantage of every opportunity, and by close application to his studies secured a fair education. He is a fine musician naturally. In 1873 he was converted to Christianity, and was ordained to the work of the gospel ministry in 1876 in the First Baptist Church at Clarksville, Tenn. His first pastoral work was with the Baptist Churches at Litchfield and Greenville, Ky. He was soon made a missionary for the First District Association. Following this work he entered the Roger Williams University, then the Nashville Institute, where he prepared himself for his life work. On his return to the State of Kentucky he was appointed State Missionary. Mr. Kennedy has filled the position as pastor of many of the most important churches in his State. For a while he was pastor of the Corinthian Baptist Church at Indianapolis, Ind., but was called back to his native State at the solicitation of the American Baptist Home Missionary Society of New York and the General Association of Kentucky to resume missionary work for the State at large, which position he now fills with credit to himself and the satisfaction of his church. He is the designer of the Afro-American Chart exhibited at the World's Fair in Chicago in 1893. He is author and publisher of the Baptist Directory and Year Book of Kentucky, which has a national reputation. He is a lover of his race and is doing his part for the advancement of his people.



REV. PAUL H. KENNEDY.
Henderson, Ky.

REV G. V CLARK,

MEMPHIS, TENN.

THE following sketch is that of a busy, active life. He was born at Oxford, Ga., January 1, 1851. When about three years old George was brought with his slave mother to Atlanta where he lived till 31 years old. In 1862 he was put by his master in the service of the Confederate hospital, where he remained until the war closed. Just before the bombardment of Atlanta, the hospital was removed to Macon for safety, thence to Augusta, thence to Madison where it remained until the surrender of Lee, when young Clark was put on the cattle train and shipped back to Atlanta with instructions to report to his master on his arrival. After the announcement that he was free, he obtained work in a private family at \$5 per month. Shortly after this he secured work in a bar at \$25 per month. Here he remained for two years. In January, 1867, under the influence of Rev. J. G. Fee, of Berea, Ky., he was converted to the temperance cause and signed the pledge to abstain for life. After leaving the bar he secured work at the National Hotel in Atlanta, where he remained until December 25, 1867. At the suggestion of his faithful mother he entered school January 1, 1868. This was his seventeenth anniversary, and going to school was a new business to George, but he managed to pull through the first six months of the year, after which he again resumed work in the hotel, where he remained for a few months. He was happily converted to Christ in April and was baptized as a member of the First Congregational Church in May, 1868. He became from the first an active member of the church and Sunday school. From the Atlanta University he entered Howard University, Washington, D. C., where he completed his theological studies in 1872. On his return to Atlanta he engaged for a short time in the real estate business with one Mr. Jennings, but soon accepted employment in the wholesale and retail drug store of Herd, Craig & Co. He next engaged in teaching and was the first colored teacher ever employed in DeKalb County, Ga. He became a great temperance worker. Organized Sunday schools and prayer meetings. He secured money, bought land and built a school



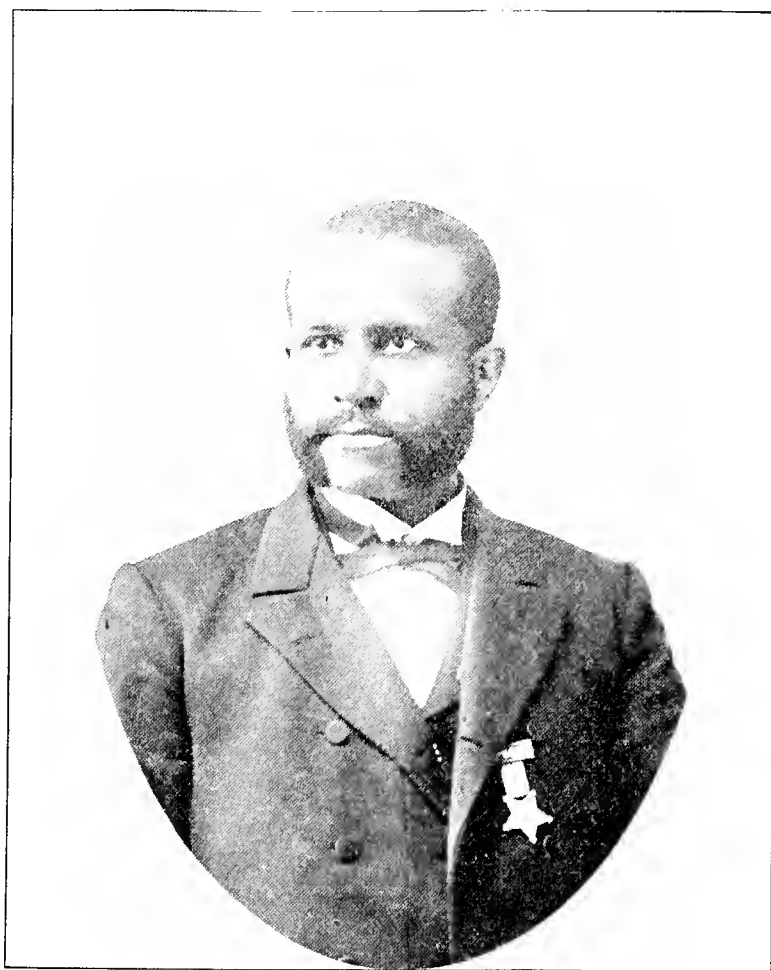
REV. G. V. CLARK,
Memphis, Tenn.

house. A gracious revival was the means of many of his pupils being converted. He taught here for four consecutive years and much good was accomplished in many ways. He entered school at Howard University again, where he graduated May 6, 1881. From this date his life begins as a minister. For seven years he was pastor of the First Congregational Church in Atlanta. From Atlanta he went to Athens in August, 1881, where he remained about twelve years. During this time he worked as pastor, preacher and teacher; was everywhere and into everything where he could be of service. As a teacher he often taught night and day. As a minister he worked and plead on the line of Christian unity. He despises and opposes sectarianism. He has had marked success on this line of Christian catholicity. He was, and still is, a determined reformer. Never was his voice silent when virtue, temperance and legal prohibition of the liquor traffic called for him. He is convincing, earnest and entertaining on almost all occasions. No one mistakes his meaning. During his stay in Athens Mr. Clark organized and built up a fine church of the very best people in the city. The church property is worth \$3,000. From here he was called to the Second Congregational Church at Memphis, Tenn. In January, 1893, he tendered his resignation and in the presence of a large audience on the last Sunday of the same month he preached his farewell sermon. Many were the regrets expressed at his unexpected departure. In token of their esteem he was presented with a gold watch and chain. He preached his first sermon to his Memphis congregation the first Sunday in February, 1893. He has built up a large church during his two years of labor in Memphis. He is much in demand as a lecturer and popular speaker. In the delivery of his sermons or other addresses he is demonstrative. Few excel him as a ready speaker on all subjects and occasions.

REV. C. C. VAUGHN.

RUSSELLVILLE, KY.

THE subject of the following sketch was born in Dinwiddie County, Virginia, December 27, 1846. His parents were slaves. His father and mother with all their children were taken by their owner, T. H. Grigg, to Ohio in 1852 and set free. His

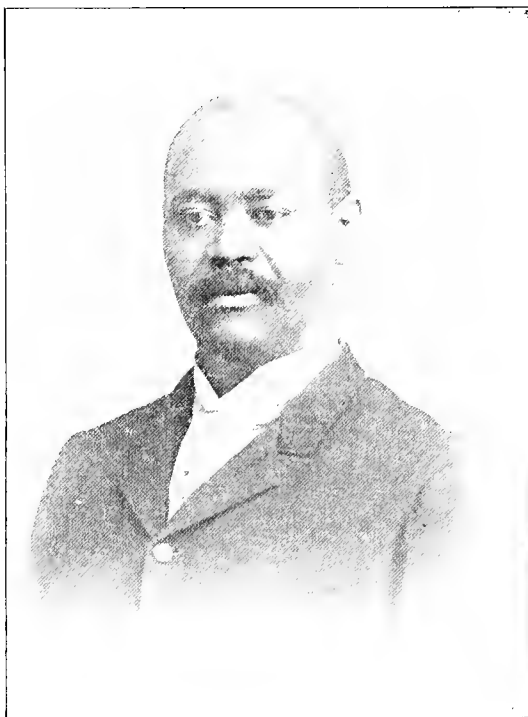


REV. C. C. VAUGHN,
Russellville, Ky.

parents died when he was thirteen years old. He endured many hardships in securing an education, but he turned every opportunity to advantage. In 1861 and 1862 he worked in a brick yard. In 1863 he went to work near Troy, Ohio, where he labored as a farm hand for Judge Heywood. In 1864 he enlisted in the army for three years or during the war, and was assigned to Company F, Thirteenth Regiment United States Colored Heavy Artillery. From here he was transferred to Company A and promoted to orderly sergeant. On November 27, 1865, he was mustered out of service. After his return home he entered Liber College in Indiana, and was the only colored student in the school. During his vacation in 1866 he secured a certificate and taught school in Sidney, Ohio, for three months for \$100 and his board. In the fall he again returned to Liber College. His funds were exhausted before he could complete the regular collegiate course. For this reason he was compelled to leave school. He taught school in the fall of 1867 near Marietta, Ohio. He established the name of being a good teacher from the very commencement. April 14, 1868, young Vaughn was commissioned by the American Missionary Association to teach school in the South. He taught two years at Cynthiana, Ky., and then entered school again at Berea, where he worked his way until his course of studies was completed. In 1869 he professed a hope in Christ. In 1873 he started to Mississippi, but at the request of Elder J. F. Thomas he stopped in Russellville, Ky., and taught a school in the Colored Baptist Church. The people of Russellville prevailed on Mr. Vaughn to remain, and he has become a permanent citizen, and is still a teacher in the public schools of that beautiful and growing city. He became a member of the Baptist Church in 1875 and was made clerk, which position he has held ever since. In May, 1876, he was licensed to preach, and in September, 1877, he was ordained at the First District Association in Hopkinsville, Ky. He was pastor for thirteen years at Allensville, Ky. He has a high reputation as a parliamentarian. For six years he was treasurer of the District Lodge of the Grand United Order of Odd Fellows, and was elected State Grand Chief of the Independent Order of Good Samaritans, which position he held with honor for five years. At New Albany, Ind., in 1892, he was elected High Worthy National Grand Chief of that body, and was re-elected in 1894.

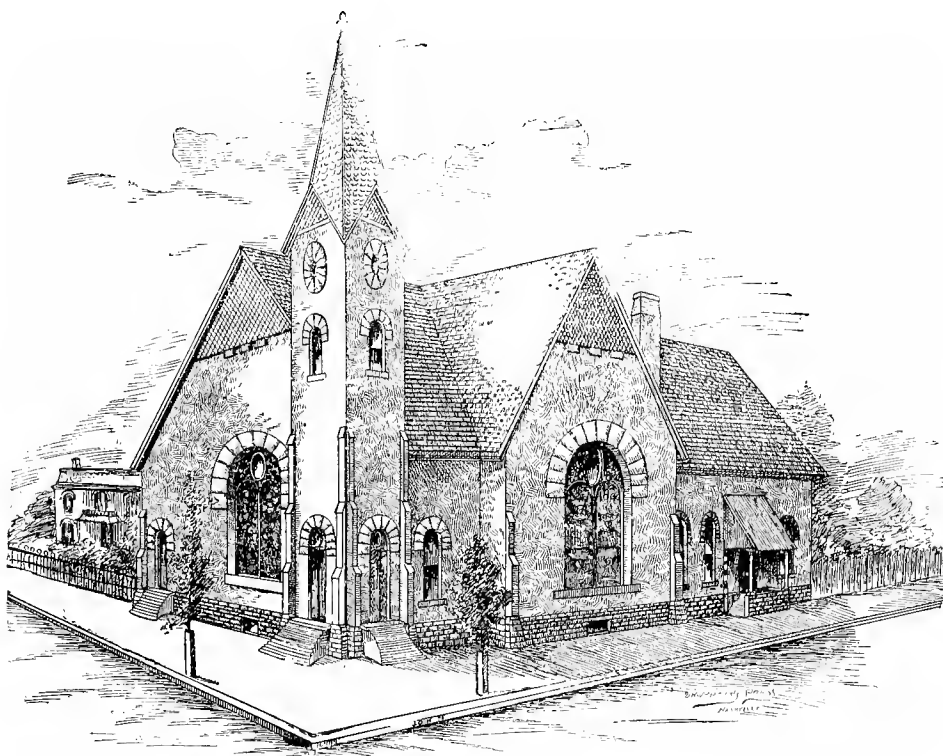
He is a prominent Grand Army man, and has held positions of honor in both the State and National departments, serving at one

time on General Palmer's Staff. He has accumulated some wealth which he has invested in real estate. He has a vast influence and is competent to accomplish much good. He has the confidence of the best white citizens of Russellville who have spoken of him in very high terms.



HON. GEORGE T. ROBINSON was born of slave parents in Macon, Miss., about forty years ago. In February, 1869, he entered school. In 1871 he had to quit school. He was appointed deputy sheriff of Noxubee County, but not liking this position very well he resigned and accepted a position on the police force of Macon. Later he accepted a position as bookkeeper for the firm of Macon & Smith, and in 1872 he taught school. In January, 1876, he entered school at Fisk University, Nashville, Tenn., graduating with the degree of B.A., in 1885. As a student he was known as a debater. His ability to write was soon developed. In October, 1886, Mr. Robinson launched the *Tennessee* which flourished for four years. Mr.

Robinson is a bold, laconic writer. His editorials are frequently quoted by both the Negro and the white press. The Afro-American Press Association of Louisville, Ky., styled him the "Black Henry Waterson." In 1887 he was elected Captain of the Carson Rifles, N. G. S. T. In 1890 he took his A.M. degree at Fisk University. He graduated from the Law Department of Central Tennessee College with the degree of LL.B. in 1892, five years after he had been admitted to the bar. He is now engaged in the practice of his profession. He is a Christian and carries his religion into his practice. He settled in Nashville in 1886. In 1893 he was nominated on the citizens ticket of Nashville for the City Council. He is editor of the *Nashville Citizen*, and a Sunday school and church worker. He is a member of the Congregational Church. Captain Robinson deserves great credit for his success.



POPULATION OF THE WORLD.

THE number of individuals in the entire world is about 1,438,680,000. Europe, with an area of 3,756,970 square miles, supports a population of 331,972,000; Asia has an area of 17,212,680 square miles, and 795,591,000 inhabitants; Africa has an area of 11,514,700 square miles, and a population of 205,825,000 souls; North America, in an area of 7,900,350 square miles, supports 72,500,000 inhabitants; South America, in an area of 6,854,000 square miles, supports a population of 28,400,000; Oceanica, having an area of 3,456,700 square miles, supports a population of 4,310,000; and the Polar Regions, in an area of 1,730,000 square miles, supports 82,000 inhabitants. The white people of the race are estimated at about 550,000,000, the black at some 250,000,000, the rest of intermediate color. Of the entire race some 500,000,000 are comfortably clothed, 700,000,000 are partially clothed, and the rest (238,680,000) are practically naked. About 500,000,000 may be said to live in houses partly or wholly furnished with the appointments of civilization, 800,000,000 live in huts or caves, with no attempt at furnishing them with any luxuries or scarcely conveniences, and the balance (138,680,000) have nothing that can be called a home.

Total population of the United States.....	62,622,250.
White population.....	54,983,990.
African population.....	7,470,040.
Pure Africans.....	6,337,980.
Mulattoes (one half pure).....	956,989.
Quadroons (one quarter pure).....	105,135.
Octaroons (one eighth pure).....	69,936.

POPULATION OF EACH STATE AND TERRITORY IN THE UNITED STATES ARRANGED IN ALPHABETICAL ORDER.

	African.	White.	Total.		African.	White.	Total.
1 Alabama	687,489	833,718	1,513,017	16 Illinois.....	57,028	3,768,472	3,826,501
2 Arkansas.....	309,117	818,752	1,128,179	17 Indiana.....	45,215	2,146,736	2,192,404
3 Arizona.....	1,357	55,580	59,620	18 Iowa.....	10,685	1,901,086	1,911,896
4 Connecticut.....	12,302	733,438	746,258	19 Louisiana.....	559,193	558,395	1,118,587
5 Colorado	6,212	404,468	412,198	20 Kansas.....	49,710	1,376,593	1,427,096
6 California.....	11,522	1,111,672	1,208,130	21 Kentucky.....	268,071	1,590,462	1,858,635
7 Carolina (North).....	561,018	1,055,382	1,617,947	22 Maine.....	1,190	659,263	666,086
8 Carolina (South).....	688,934	462,008	1,151,149	23 Massachusetts.....	22,144	2,215,373	2,238,943
9 Dakota (North).....	373	182,123	182,719	24 Maryland.....	215,657	826,493	1,042,390
10 Dakota (South).....	541	327,290	328,808	25 Michigan.....	15,223	2,072,884	2,093,889
11 Delaware.....	28,386	140,066	168,494	26 Minnesota.....	3,683	1,296,159	1,301,826
12 District of Columbia.....	75,572	154,695	230,392	27 Missouri.....	150,184	2,528,458	2,679,184
13 Florida.....	166,180	224,949	391,422	28 Mississippi.....	742,559	544,851	1,289,600
14 Georgia.....	858,815	978,357	1,837,353	29 Montana.....	1,490	127,271	132,159
15 Idaho.....	201	82,018	84,385	30 Nebraska.....	8,913	1,046,888	1,058,910

	African.	White.	Total.		African.	White.	Total.
31 Nevada.....	242	39,084	45,761	41 Tennessee.....	430,678	1,336,637	1,767,518
32 New Hampshire.....	614	375,840	376,530	42 Texas.....	488,171	1,745,935	2,234,523
33 New Jersey.....	47,628	1,396,581	1,444,933	43 Utah.....	588	205,899	207,905
34 New Mexico.....	1,956	142,719	153,593	44 Vermont.....	937	331,418	332,422
35 New York.....	70,092	5,923,952	5,997,853	45 Virginia.....	635,438	1,020,122	1,655,950
36 Ohio.....	87,113	3,584,805	3,672,316	46 West Virginia.....	32,690	730,077	762,794
37 Oklahoma.....	2,973	58,826	61,834	47 Washington.....	1,602	340,513	349,390
38 Oregon.....	1,186	301,758	313,767	48 Wisconsin.....	2,444	1,680,473	1,686,850
39 Pennsylvania.....	107,596	5,148,257	5,258,014	49 Wyoming.....	922	59,275	60,705
40 Rhode Island.....	7,393	337,859	345,506				

The above total includes Chinese, Japanese and Indians. Three States, Mississippi, South Carolina and Louisiana have a majority of colored people.

THE WHITE AND COLORED POPULATION

Of Each State and Territory in the United States, by Counties, Arranged in Alphabetical Order.

Counties.	White.	Colored.	Counties.	White.	Colored.
ALABAMA.					
1. Autauga.....	4796	8418	53. Pickens.....	9284	13185
2. Baldwin.....	5678	3263	54. Pike.....	15349	9070
3. Barbour.....	13454	21442	55. Randolph.....	13914	3303
4. Bible.....	9080	14744	56. Russell.....	5814	18279
5. Blount.....	20155	1770	57. St. Clair.....	14303	3050
6. Bullock.....	6055	21005	58. Shelby.....	14289	6596
7. Butler.....	11326	10315	59. Sumter.....	5943	23631
8. Calhoun.....	23947	9879	60. Talladega.....	15399	13944
9. Chambers.....	12460	13858	61. Tallapoosa.....	10951	8508
10. Cherokee.....	17656	2803	62. Tuscaloosa.....	18261	12091
11. Chilton.....	11483	3066	63. Walker.....	14422	1656
12. Costow.....	8209	9313	64. Washington.....	4086	3249
13. Clarke.....	9685	12989	65. Wilcox.....	6794	24022
14. Clay.....	14061	1704	66. Winston.....	6516	36
15. Cleburne.....	12427	791	ARIZONA.		
16. Coffee.....	10237	1933	1. Apache.....	3931	329
17. Colbert.....	12361	7828	2. Cochise.....	6742	22
18. Conecuh.....	7987	6606	3. Gila.....	5076	276
19. Coosa.....	10552	5354	4. Graham.....	5076	505
20. Covington.....	6895	841	5. Maricopa.....	10674	77
21. Crenshaw.....	11745	3679	6. Mohave.....	1405	2
22. Cullman.....	13401	38	7. Puna.....	4112	57
23. Dale.....	13867	3358	8. Pinal.....	4033	16
24. Dallas.....	8016	41329	9. Yavapai.....	8423	66
25. DeKalb.....	19897	1204	10. Yuma.....	2179	7
26. Elmore.....	11443	10288	ARKANSAS.		
27. Escambia.....	5843	2650	1. Arkansas.....	7899	3533
28. Etowah.....	18171	3755	2. Ashley.....	6427	6868
29. Fayette.....	11141	1684	3. Baxter.....	8409	18
30. Franklin.....	9520	1160	4. Benton.....	27622	94
31. Geneva.....	9664	1026	5. Boone.....	15723	93
32. Greene.....	3235	18771	6. Bradley.....	5108	2864
33. Hale.....	5180	22321	7. Calhoun.....	4547	2720
34. Henry.....	16038	8909	8. Carroll.....	17205	83
35. Jackson.....	24179	3840	9. Chicot.....	1392	10027
36. Jefferson.....	56334	32142	10. Clark.....	14201	3796
37. Lamar.....	11439	2748	11. Clay.....	12156	44
38. Lauderdale.....	16647	7091	12. Cleburne.....	7832	52
39. Lawrence.....	12553	8171	13. Cleveland.....	8034	3328
40. Lee.....	12197	16497	14. Columbia.....	12580	7313
41. Limestone.....	12198	9002	15. Conway.....	11788	7671
42. Lowndes.....	4563	26985	16. Craighead.....	11506	519
43. Macon.....	4251	14188	17. Crawford.....	19410	2304
44. Madison.....	19345	18769	18. Crittenden.....	2050	11890
45. Marengo.....	7946	25149	19. Cross.....	3802	2891
46. Marion.....	10769	578	20. Dallas.....	6026	3267
47. Marshall.....	17652	1279	21. Desha.....	2119	8205
48. Mobile.....	28369	22804	22. Drew.....	1487	9865
49. Monroe.....	8379	10608	23. Faulkner.....	14994	3346
50. Montgomery.....	14682	41485	24. Franklin.....	19256	678
51. Morgan.....	18013	6073			
52. Perry.....	6812	22516			

Counties.	White.	Colored.
25. Fulton.....	10898	86
26. Garland.....	12547	2781
27. Grant.....	6750	1036
28. Greenc.....	7747	161
29. Hempstead.....	11819	10977
30. Hot Springs.....	10354	1249
31. Howard.....	10734	3055
32. Independence.....	20381	1580
33. Izard.....	12776	262
34. Jackson.....	10849	4330
35. Jefferson.....	10941	29930
36. Johnson.....	16125	613
37. Lafayette.....	3157	4543
38. Lawrence.....	12151	833
39. Lee.....	4631	13195
40. Lincoln.....	3784	6461
41. Little Rock.....	4902	4001
42. Logan.....	19646	1128
43. Lonoke.....	11278	7985
44. Madison.....	17134	58
45. Marion.....	10358	39
46. Miller.....	8147	6566
47. Mississippi.....	5735	5901
48. Monroe.....	6124	9212
49. Montgomery.....	7621	302
50. Nevada.....	10526	4306
51. Newton.....	9943	7
52. Ouachita.....	8076	8957
53. Perry.....	6597	941
54. Phillips.....	5695	19646
55. Pike.....	8053	484
56. Poinsett.....	3726	546
57. Polk.....	9237	48
58. Pope.....	17837	1621
59. Prairie.....	7011	4363
60. Pulaski.....	25329	22000
61. Randolph.....	13890	596
62. St. Francis.....	5141	8002
63. Saline.....	9827	1478
64. Scott.....	12601	34
65. Searcy.....	9630	34
66. Sebastian.....	29398	3802
67. Sevier.....	8616	1456
68. Sharp.....	10240	178
69. Stone.....	6930	113
70. Union.....	8605	6372
71. Van Buren.....	8405	162
72. Washington.....	31004	1010
73. White.....	2879	2567
74. Woodruff.....	6482	7557
75. Yell.....	16652	1363

CALIFORNIA.

1. Alameda.....	89559	785
2. Alpine.....	435	3
3. Amador.....	9909	26
4. Butte.....	15864	223
5. Calaveras.....	8399	77
6. Colusa.....	13295	139
7. Contracosta.....	12982	54
8. Del Norte.....	2202	5
9. Eldorado.....	8393	183
10. Fresno.....	28174	457
11. Humboldt.....	22022	48
12. Ingo.....	2593	12
13. Kern.....	8214	130
14. Klamath.....	.....	.....
15. Lake.....	6294	41
16. Lassen.....	3857	6
17. Los Angeles.....	95033	1817
18. Mann.....	11938	164
19. Mariposa.....	3385	69
20. Mendocino.....	16636	35
21. Merced.....	7262	47
22. Modoc.....	4453	12
23. Mono.....	1485	3
24. Monterey.....	16821	90
25. Napa.....	15426	89
26. Nevada.....	16042	110
27. Orange.....	13407	15
28. Placer.....	13557	36
29. Plumas.....	4245	7
30. Sacramento.....	35364	513
31. San Benito.....	6223	63

Counties.	White.	Colored.
32. San Berasdino.....	24101	313
33. San Diego.....	33211	376
34. San Francisco.....	270606	1847
35. San Joaquin.....	26588	353
36. San Luis Obispo.....	15180	457
37. San Mateo.....	9572	52
38. Santa Barbara.....	15069	26
39. Santa Clara.....	44247	989
40. Santa Cruz.....	18394	62
41. Shasta.....	10875	221
42. Sierra.....	4541	12
43. Siskiyou.....	10185	117
44. Solano.....	19290	97
45. Sonoma.....	31160	45
46. Stanislaus.....	9546	61
47. Sutter.....	5094	47
48. Tehama.....	8671	252
49. Trinity.....	2945	27
50. Tulase.....	23233	207
51. Tuolumne.....	5559	84
52. Ventura.....	94118	15
53. Yolo.....	11912	102
54. Yuba.....	8416	247

COLORADO.

1. Arapahoe.....	127845	3254
2. Archuleta.....	9823	3
3. Baca.....	1479	.....
4. Bent.....	1298	11
5. Boulder.....	14001	69
6. Chaffee.....	6532	66
7. Cheyenne.....	532	2
8. Clear Creek.....	7011	86
9. Conejos.....	7163	30
10. Castilla.....	3483	4
11. Custer.....	2904	6
12. Delta.....	2532	2
13. Dolores.....	1483	14
14. Douglas.....	2985	20
15. Eagle.....	3723	1
16. Elbert.....	1832	24
17. El Paso.....	20597	571
18. Fremont.....	9062	85
19. Garfield.....	4430	48
20. Gilpin.....	5763	54
21. Grand.....	602	2
22. Gunnison.....	4307	48
23. Hensdale.....	853	8
24. Huerfano.....	6835	40
25. Jefferson.....	8422	19
26. Kiowa.....	1228	15
27. Kit Carson.....	2472	.....
28. Lake.....	14454	219
29. La Plata.....	5455	34
30. Larimer.....	9690	18
31. Las Animas.....	16954	227
32. Lincoln.....	689	.....
33. Logan.....	3065	5
34. Lesa.....	4231	26
35. Montezuma.....	1528	1
36. Montrose.....	3958	17
37. Morgan.....	1598	3
38. Otero.....	4160	22
39. Ouray.....	6429	64
40. Park.....	5478	7
41. Phillips.....	2640	2
42. Pitkin.....	8852	77
43. Prowers.....	1958	9
44. Pueblo.....	30504	904
45. Rio Blanco.....	1196	.....
46. Rio Grande.....	3429	18
47. Routt.....	2361	7
48. Saguache.....	3305	5
49. San Juan.....	1536	8
50. San Miguel.....	2877	21
51. Sedgwick.....	1288	5
52. Summit.....	1902	.....
53. Washington.....	2284	17
54. Weld.....	11705	29
55. Yuma.....	2595	.....

CONNECTICUT.

1. Fairfield.....	147420	2563
2. Hartford.....	144817	2276

Counties.	White.	Colored.
3. Litchfield	52714	807
4. Middlesex	39091	418
5. New Haven	204873	4065
6. New London	75028	1473
7. Tolland	24883	191
8. Windham	44612	509

DELAWARE.

1. Kent	24625	8036
2. New Castle	82779	14365
3. Sussex	32662	5985

DISTRICT OF COLUMBIA.

White.	154695	Colored.	75572
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FLORIDA.

1. Alachua	9673	13260
2. Baker	2588	745
3. Bradford	5961	1555
4. Brevard	2836	541
5. Calhoun	1132	549
6. Citrus	2090	304
7. Clay	3632	1521
8. Columbia	6393	6484
9. Dade	640	87
10. De Soto	4805	139
11. Duval	11970	14802
12. Escambia	11475	8706
13. Franklin	1950	1358
14. Gadsden	4446	7448
15. Hamilton	5337	3170
16. Hernando	1584	892
17. Hillsboro	11986	2917
18. Holmes	4152	184
19. Jackson	6382	11211
20. Jefferson	3558	12199
21. Lafayette	3447	239
22. Lake	6190	1844
23. Lee	1334	80
24. Leon	3121	14631
25. Levy	4457	2129
26. Liberty	818	634
27. Madison	5556	8700
28. Manatee	2714	181
29. Marion	9310	11485
30. Monroe	12815	5935
31. Nassau	3951	4338
32. Orange	9039	3536
33. Osceola	2657	476
34. Pasco	3872	376
35. Polk	7121	784
36. Putnam	6404	4778
37. St. John	5508	3195
38. Santa Rosa	5768	2192
39. Sumter	3884	1498
40. Suwanee	5581	4943
41. Taylor	1971	151
42. Volusia	6904	2462
43. Wakulla	1738	1379
44. Walton	4072	743
45. Washington	5087	1339

GEORGIA.

1. Appling	6214	2462
2. Baker	1595	4549
3. Baldwin	5262	9343
4. Banks	6999	1563
5. Bartow	14574	6041
6. Berrien	8277	2417
7. Bibb	19029	25336
8. Brooks	6342	7637
9. Bryan	2833	2687
10. Bulloch	9023	4689
11. Burke	5817	22680
12. Butts	5167	5398
13. Calhoun	2239	6199
14. Camden	2041	4157
15. Campbell	5621	3493
16. Carroll	18450	3851
17. Cartoosa	4795	636
18. Charlton	2465	870
19. Chattham	22965	34757
20. Chattahoochee	1837	3065

Counties.	White.	Colored.
21. Chattooga	9204	1998
22. Cherokee	13904	1508
23. Clarke	7072	8111
24. Clay	3002	4815
25. Clayton	5220	3075
26. Clinch	4292	2360
27. Cobb	15510	6774
28. Coffee	6621	3858
29. Colquitt	4317	477
30. Columbia	3243	8038
31. Coweta	9740	12612
32. Crawford	4150	5156
33. Dade	4614	1093
34. Dawson	5353	259
35. Decatur	9116	10811
36. De Kalb	11214	5977
37. Dodge	6143	5309
38. Dooley	9232	8914
39. Dougherty	1975	10231
40. Douglas	5993	1801
41. Early	3670	6122
42. Echols	2059	1020
43. Effingham	3388	2210
44. Elbert	7492	7884
45. Emanuel	9396	5306
46. Fannin	8612	112
47. Fayette	5654	3074
48. Floyd	17970	10414
49. Forsyth	9866	1288
50. Franklin	11372	3298
51. Fulton	49238	35397
52. Gilmer	9005	69
53. Glascock	2352	1168
54. Glynn	5689	7741
55. Gordon	11030	1727
56. Greene	5332	11719
57. Gwinnett	16903	2996
58. Habersham	9984	1589
59. Hall	15280	2767
60. Hancock	4739	12410
61. Haralson	10199	1117
62. Harris	5999	10797
63. Hart	7330	2937
64. Heard	6215	3342
65. Henry	8639	7391
66. Houston	5272	16341
67. Irwin	4241	2075
68. Jackson	13780	5396
69. Jasper	5392	8487
70. Jefferson	6450	10763
71. Johnson	4673	1456
72. Jones	3931	8778
73. Laurens	7654	6093
74. Lee	1432	7642
75. Liberty	4207	8673
76. Lincoln	2473	3673
77. Lowndes	7128	7974
78. Lumpkin	6453	414
79. McDuffie	3267	5522
80. McIntosh	1258	5212
81. Macou	4001	9181
82. Madison	7361	3662
83. Marion	3467	4261
84. Meriwether	9201	11538
85. Miller	2701	1574
86. Milton	5536	672
87. Mitchell	4800	6106
88. Monroe	6621	12516
89. Montgomery	5590	3658
90. Morgan	5043	10997
91. Murray	7977	484
92. Muscogee	12395	15362
93. Newton	7146	7164
94. Oconee	1146	3832
95. Oglethorpe	5686	11264
96. Paulding	10443	1505
97. Pickens	7832	349
98. Pierce	4396	1933
99. Fike	8223	8077
100. Polk	10289	+654
101. Pulaski	6558	10901
102. Putnam	3939	10903
103. Quitman	1421	3050
104. Rabun	5440	166

Counties.	White.	Colored.
105. Randolph.....	5794	9473
106. Richmond.....	22346	22818
107. Rockdale.....	4127	2686
108. Schley.....	2238	3205
109. Screven.....	6916	7507
110. Spalding.....	5855	7281
111. Stewart.....	4198	11484
112. Sumter.....	7008	15698
113. Talbot.....	4019	9239
114. Taliaferro.....	2464	4827
115. Tattnall.....	7188	8115
116. Taylor.....	4598	4068
117. Telfair.....	3142	2335
118. Terrell.....	5334	9169
119. Thomas.....	11122	15029
120. Towns.....	3990	74
121. Troup.....	7062	13661
122. Twiggs.....	2748	5447
123. Union.....	7584	165
124. Upson.....	6065	6123
125. Walker.....	11350	1932
126. Walton.....	10312	7155
127. Ware.....	5178	3619
128. Warren.....	4201	6756
129. Washington.....	10312	14925
130. Wayne.....	5290	2195
131. Webster.....	2423	3272
132. White.....	5489	662
133. Whitfield.....	10984	1930
134. Wilcox.....	4825	3155
135. Wilkes.....	5616	12464
136. Wilkinson.....	5567	5214
137. Worth.....	5872	4176

IDAHO.

1. Ada.....	8210	22
2. Alturas.....	2521	13
3. Bear Lake.....	6052	3
4. Bingham.....	13413	42
5. Boise.....	2898	4
6. Cassia.....	3118	1
7. Custer.....	2061	1
8. Elmore.....	1782	1
9. Idaho.....	2644	2
10. Kootenia.....	3929	16
11. Latah.....	9135	10
12. Lemhi.....	1773	4
13. Logan.....	4112	19
14. Nez Perces.....	2759	14
15. Oneida.....	6819	.....
16. Owyhee.....	1801	3
17. Shoshone.....	5135	44
18. Washington.....	3826	2

ILLINOIS.

1. Adams.....	59835	2044
2. Alexander.....	11672	4878
3. Bond.....	14284	266
4. Boone.....	12161	42
5. Brown.....	11939	11
6. Bureau.....	34741	271
7. Calhoun.....	7651	1
8. Carroll.....	18314	6
9. Cass.....	15982	1
10. Campaign.....	41746	411
11. Christian.....	30430	98
12. Clark.....	21556	43
13. Clay.....	16715	56
14. Clinton.....	17119	287
15. Coles.....	29805	284
16. Cook.....	1176419	14010
17. Crawford.....	17264	37
18. Cumberland.....	15418	25
19. DeKalb.....	26996	69
20. DeWitt.....	16947	64
21. Douglas.....	17601	68
22. Dupage.....	22435	111
23. Edgar.....	26539	246
24. Edwards.....	9371	73
25. Ellingham.....	19333	25
26. Fayette.....	23349	18
27. Ford.....	16898	136
28. Franklin.....	17114	24
29. Fulton.....	42934	173

Counties.	White.	Colored.
30. Gallatin.....	14274	661
31. Greene.....	23622	169
32. Grundy.....	20969	53
33. Hamilton.....	17750	50
34. Hancock.....	31777	130
35. Hardin.....	6972	262
36. Henderson.....	9860	16
37. Henry.....	33249	86
38. Iroquois.....	34976	191
39. Jackson.....	26253	1555
40. Jasper.....	14084	104
41. Jefferson.....	22420	170
42. Jersey.....	14653	155
43. Jo Daviess.....	25043	58
44. Johnson.....	14795	218
45. Kane.....	64490	558
46. Kankakee.....	28623	107
47. Kendall.....	12038	68
48. Knox.....	37862	888
49. Lake.....	24132	102
50. LaSalle.....	80661	119
51. Lawrence.....	14311	382
52. Lee.....	26121	63
53. Livingston.....	83098	353
54. Logan.....	25205	281
55. McDonough.....	27280	186
56. McHenry.....	26069	45
57. McLean.....	62085	934
58. Macon.....	37468	605
59. Macoupin.....	39851	499
60. Madison.....	49088	2442
61. Marion.....	23946	390
62. Marshall.....	13634	17
63. Mason.....	16037	29
64. Massac.....	9762	1547
65. Manard.....	13033	86
66. Mercer.....	18516	29
67. Monroe.....	12895	53
68. Montgomery.....	29724	279
69. Morgan.....	31630	996
70. Moultrie.....	14477	4
71. Ogle.....	28625	82
72. Peoria.....	69388	966
73. Perry.....	16839	690
74. Piatt.....	17013	49
75. Pike.....	30698	302
76. Pope.....	13281	724
77. Pulaski.....	7052	4303
78. Putnam.....	4703	27
79. Randolph.....	23922	1124
80. Richland.....	15010	8
81. Rock Island.....	41532	379
82. St. Clair.....	64129	2430
83. Saline.....	18549	792
84. Sangamon.....	58848	2339
85. Schuyler.....	16003	10
86. Scott.....	10279	25
87. Shelby.....	31091	100
88. Stark.....	9968	14
89. Stephenson.....	31325	12
90. Tazewell.....	29489	60
91. Union.....	21283	260
92. Vermilion.....	49447	456
93. Wabash.....	11775	91
94. Warren.....	20878	403
95. Washington.....	19127	135
96. Wayne.....	23800	6
97. White.....	24412	593
98. Whiteside.....	30811	40
99. Will.....	61499	503
100. Williamson.....	22029	197
101. Winnebago.....	39765	170
102. Woodford.....	21309	120

INDIANA.

1. Adams.....	20180	.....
2. Allen.....	66403	248
3. Bartholomew.....	23553	314
4. Benton.....	11857	46
5. Blackford.....	10458	3
6. Boone.....	26403	168
7. Brown.....	10301	7
8. Carroll.....	20003	17
9. Cass.....	30998	148

Counties.	White.	Colored.
10. Clark.....	27396	2859
11. Clay.....	30123	412
12. Clinton.....	27265	105
13. Crawford.....	13927	14
14. Daviess.....	25954	271
15. Dearborn.....	23273	87
16. Decatur.....	19112	164
17. DeKalb.....	24287	20
18. Delaware.....	29672	451
19. Dubois.....	20160	93
20. Elkhart.....	39141	57
21. Fayette.....	12282	346
22. Floyd.....	27281	2167
23. Fountain.....	19527	31
24. Franklin.....	18360	6
25. Fulton.....	16725	21
26. Gibson.....	23650	1239
27. Grant.....	30570	866
28. Greene.....	24210	169
29. Hamilton.....	25559	560
30. Hancock.....	17736	92
31. Harrison.....	20455	330
32. Hendricks.....	21099	398
33. Henry.....	23325	544
34. Howard.....	25678	506
35. Huntington.....	27619	21
36. Jackson.....	23868	270
37. Jasper.....	11182	3
38. Jay.....	23358	120
39. Jefferson.....	23506	999
40. Jennings.....	14313	294
41. Johnson.....	19219	342
42. Knox.....	27454	588
43. Kossiusko.....	23580	62
44. Lagrange.....	15607	8
45. Lake.....	23361	23
46. Laporte.....	34224	217
47. Lawrence.....	19414	377
48. Madison.....	36261	226
49. Marion.....	130017	11118
50. Marshall.....	23813	5
51. Martin.....	13650	23
52. Miami.....	25612	112
53. Monroe.....	17264	408
54. Montgomery.....	27661	357
55. Morgan.....	18528	114
56. Newton.....	8759	44
57. Noble.....	23347	10
58. Ohio.....	4801	154
59. Orange.....	14608	70
60. Owen.....	14957	83
61. Parke.....	19939	356
62. Perry.....	17987	253
63. Pike.....	18487	56
64. Porter.....	13039	11
65. Posey.....	20335	1193
66. Pulaski.....	11224	9
67. Putnam.....	21977	357
68. Randolph.....	27475	606
69. Ripley.....	19276	74
70. Rush.....	18498	534
71. St. Joseph.....	42113	340
72. Scott.....	7832	1
73. Shelby.....	25140	313
74. Spencer.....	20671	1388
75. Stark.....	7336	3
76. Steuben.....	14472	6
77. Sullivan.....	21695	182
78. Switzerland.....	12379	135
79. Tippecanoe.....	34724	352
80. Tipton.....	18136	19
81. Union.....	6845	161
82. Vanderburg.....	53711	6080
83. Vermillion.....	13107	47
84. Vigo.....	43474	1720
85. Wabash.....	29888	141
86. Warren.....	10934	15
87. Warrick.....	20547	614
88. Washington.....	18609	9
89. Wayne.....	36254	1370
90. Wells.....	21511	3
91. White.....	15662	9
92. Whitley.....	17716	51

Counties.	White.	Colored.
IOWA.		
1. Adair.....	14512	22
2. Adams.....	12247	45
3. Allamakee.....	17895	12
4. Appanoose.....	18816	145
5. Audubon.....	12412	.....
6. Benton.....	24155	23
7. Blackhawk.....	24206	12
8. Boone.....	23678	93
9. Bremer.....	14623	7
10. Buchanan.....	18976	20
11. Buena Vista.....	13532	16
12. Butler.....	15462	1
13. Calhoun.....	13107	.....
14. Carroll.....	18799	29
15. Cass.....	19631	12
16. Cedar.....	18215	37
17. Cerro Gordo.....	14855	9
18. Cherokee.....	15654	5
19. Chickasaw.....	15018	.....
20. Clarke.....	11271	61
21. Clay.....	9309	.....
22. Clayton.....	26722	11
23. Clinton.....	40981	209
24. Crawford.....	18879	15
25. Dallas.....	20441	37
26. Davis.....	15198	60
27. Decatur.....	15587	56
28. Delaware.....	17346	2
29. Des Moines.....	34940	381
30. Dickinson.....	4327	1
31. Dubuque.....	49712	133
32. Emmet.....	4270	4
33. Fayette.....	23066	75
34. Floyd.....	15419	4
35. Franklin.....	12871	.....
36. Fremont.....	16799	43
37. Greene.....	15786	11
38. Grundy.....	13200	15
39. Guthrie.....	17351	29
40. Hamilton.....	15239	19
41. Hancock.....	7619	2
42. Hardin.....	18922	80
43. Harrison.....	21328	26
44. Henry.....	18483	411
45. Howard.....	11172	10
46. Humboldt.....	9332	4
47. Ida.....	10704	1
48. Iowa.....	18268	2
49. Jackson.....	22758	13
50. Jasper.....	24839	104
51. Jefferson.....	15125	57
52. Johnson.....	23024	58
53. Jones.....	20199	34
54. Keokuk.....	23333	24
55. Kossuth.....	13108	12
56. Lee.....	36044	1666
57. Linn.....	45069	234
58. Louisa.....	11848	25
59. Lucas.....	14243	319
60. Lyon.....	8680	.....
61. Madison.....	15066	11
62. Mahaska.....	27211	1592
63. Marion.....	23014	38
64. Marshall.....	25098	136
65. Mills.....	14527	21
66. Mitchell.....	13291	8
67. Monona.....	14486	23
68. Monroe.....	13463	202
69. Montgomery.....	15810	38
70. Muscatine.....	24226	177
71. O'Brien.....	13059	1
72. Osceola.....	5574	.....
73. Page.....	21106	234
74. Palo Alto.....	9310	8
75. Plymouth.....	19558	9
76. Pocahontas.....	9553	.....
77. Polk.....	64211	1194
78. Pattawattamie.....	47098	327
79. Poweshiek.....	18327	66
80. Ringgold.....	13556	.....
81. Sac.....	14522	.....
82. Scott.....	42884	274
83. Shelby.....	17610	1

Counties.	White.	Colored.	Counties.	White.	Colored.
81. Sioux.....	18370	.....	67. Morris.....	10884	497
85. Story.....	18127	.....	68. Morton.....	717	7
86. Tama.....	21604	45	69. Nemaha.....	19034	213
87. Taylor.....	16288	96	70. Neosho.....	18217	330
88. Union.....	16831	68	71. Ness.....	4943	1
89. Van Buren.....	16123	130	72. Norton.....	10580	36
90. Wapella.....	29766	658	73. Osage.....	24833	678
91. Warren.....	18215	54	74. Osborne.....	11976	106
92. Washington.....	18333	75	75. Ottawa.....	12508	72
93. Wayne.....	15644	20	76. Pawnee.....	5058	144
94. Webster.....	21537	43	77. Phillips.....	13494	167
95. Winnebago.....	7225	.....	78. Pottawatomie.....	17385	260
96. Winneshek.....	23501	10	79. Pratt.....	7938	179
97. Woodbury.....	55232	366	80. Rawlins.....	6756	.....
98. Worth.....	9225	22	81. Reno.....	26721	354
99. Wright.....	12055	2	82. Republic.....	18957	27

KANSAS.

1. Allen.....	13115	394	86. Rush.....	5199	5
2. Anderson.....	13914	288	87. Russell.....	7279	54
3. Arapahoe.....	.....	.....	88. Saline.....	16982	460
4. Atchison.....	23748	3001	89. Scott.....	1262	.....
5. Barber.....	7912	30	90. Sedgewick.....	42256	1354
6. Barton.....	12843	329	91. Seward.....	1498	5
7. Bourbon.....	26298	272	92. Shawnee.....	43009	6112
8. Brown.....	19894	422	93. Sheridan.....	3733	.....
9. Buffalo.....	.....	.....	94. Sherman.....	5242	19
10. Butler.....	23949	105	95. Smith.....	15611	2
11. Chase.....	8054	178	96. Stafford.....	8330	109
12. Chautauqua.....	12072	224	97. Stanton.....	1029	2
13. Cherokee.....	26421	1542	98. Stevens.....	1391	19
14. Cheyenne.....	4491	.....	99. Sumner.....	30093	177
15. Clark.....	2351	6	100. Thomas.....	5532	6
16. Clay.....	15939	207	101. Trego.....	2494	41
17. Cloud.....	19239	34	102. Wabaunsee.....	10680	717
18. Coffey.....	15667	189	103. Wallace.....	2429	39
19. Comanche.....	2516	32	104. Washington.....	22875	18
20. Cowley.....	33449	622	105. Wichita.....	1519	8
21. Crawford.....	29839	426	106. Wilson.....	15205	77
22. Decatur.....	8403	19	107. Woodson.....	8945	75
23. Dickinson.....	23113	158	108. Wyandotte.....	47424	6935
24. Doniphan.....	12768	767			
25. Douglas.....	20443	3076			
26. Edwards.....	3513	85			
27. Elk.....	12210	6			
28. Ellis.....	7876	66			
29. Ellsworth.....	9145	126			
30. Finney.....	3288	62			
31. Ford.....	5257	51			
32. Franklin.....	19416	863			
33. Garfield.....	876	5			
34. Geary.....	10040	377			
35. Gove.....	2357	37			
36. Graham.....	4497	529			
37. Grant.....	1263	45			
38. Gray.....	2406	9			
39. Greeley.....	1264	6			
40. Greenwood.....	16141	168			
41. Hamilton.....	1970	37			
42. Harper.....	13183	82			
43. Harvey.....	17323	275			
44. Haskell.....	1077	155			
45. Hodgeman.....	2240	155			
46. Jackson.....	14421	203			
47. Jefferson.....	15959	661			
48. Jewell.....	19346	3			
49. Johnson.....	16467	899			
50. Kearney.....	1563	83			
51. Kingman.....	11740	8			
52. Kiowa.....	2858	15			
53. Labette.....	25523	2045			
54. Lane.....	2057	3			
55. Leavenworth.....	34000	4465			
56. Lincoln.....	9666	42			
57. Linn.....	16438	777			
58. Logan.....	3359	25			
59. Lyon.....	22163	1031			
60. McPherson.....	21563	50			
61. Marion.....	20389	150			
62. Marshall.....	23625	286			
63. Meade.....	2516	25			
64. Miami.....	18674	937			
65. Mitchell.....	14985	50			
66. Montgomery.....	22146	947			

KENTUCKY.

1. Adair.....	11893	1828
2. Allen.....	12850	1042
3. Anderson.....	9547	1063
4. Ballard.....	6978	1412
5. Barron.....	17765	3724
6. Bath.....	11235	1578
7. Bell.....	9570	740
8. Boone.....	11134	1112
9. Bourbon.....	10179	6797
10. Boyd.....	13328	705
11. Boyle.....	8139	4599
12. Bracken.....	11723	646
13. Breathitt.....	8536	169
14. Breckinridge.....	16896	2080
15. Bullitt.....	7243	1948
16. Butler.....	13183	773
17. Caldwell.....	10450	2736
18. Calloway.....	15883	1092
19. Campbell.....	43522	686
20. Carlisle.....	7213	389
21. Carroll.....	8509	757
22. Carter.....	17067	137
23. Casey.....	11331	516
24. Christian.....	18886	15231
25. Clark.....	10608	4826
26. Clay.....	12034	413
27. Clinton.....	6859	188
28. Crittenden.....	12188	930
29. Cumberland.....	7456	996
30. Daviess.....	27751	5367
31. Edmonson.....	7547	458
32. Elliott.....	9187	27
33. Estill.....	10255	581
34. Fayette.....	22069	13625
35. Fleming.....	14453	1625
36. Floyd.....	11105	136
37. Franklin.....	16508	4737
38. Fullon.....	7797	2208
39. Gallatin.....	4114	497
40. Garrard.....	8114	3024

Counties.	White.	Colored.
41. Grant.....	12188	483
42. Graves.....	25378	3154
43. Grayson.....	18199	489
44. Green.....	9572	1891
45. Greenup.....	5573	338
46. Hancock.....	8456	758
47. Hardin.....	18957	2347
48. Harlan.....	6041	154
49. Harrison.....	14447	2467
50. Hart.....	14437	2002
51. Henderson.....	21313	8219
52. Henry.....	11799	2365
53. Hickman.....	9869	1768
54. Hopkins.....	20072	3433
55. Jackson.....	8207	54
56. Jefferson.....	154981	33595
57. Jessamine.....	7542	3706
58. Johnson.....	10943	84
59. Kenton.....	51491	2667
60. Knott.....	5365	73
61. Knox.....	12384	778
62. Larue.....	8642	791
63. Laurel.....	13188	555
64. Lawrence.....	17526	176
65. Lee.....	5746	459
66. Leslie.....	3932	32
67. Letcher.....	6845	75
68. Lewis.....	14626	177
69. Lincoln.....	12388	3574
70. Livingston.....	8725	741
71. Logan.....	17243	6560
72. Lyon.....	6310	1817
73. McCracken.....	15346	5703
74. McLean.....	9101	786
75. Madison.....	16949	7399
76. Magoffin.....	9036	160
77. Marion.....	12500	3148
78. Marshall.....	10945	342
79. Martin.....	4186	23
80. Mason.....	16604	4163
81. Meade.....	8715	769
82. Menifee.....	4639	27
83. Mercer.....	11959	3075
84. Metcalfe.....	8971	900
85. Monroe.....	10449	540
86. Montgomery.....	8724	3643
87. Morgan.....	11200	49
88. Muhlenberg.....	15596	2359
89. Nelson.....	12596	3821
90. Nicholas.....	9448	1316
91. Ohio.....	21600	1346
92. Oldham.....	5107	1647
93. Owen.....	16249	1427
94. Owsley.....	5891	84
95. Pendleton.....	15839	507
96. Perry.....	6171	160
97. Pike.....	17212	166
98. Powell.....	4319	379
99. Pulaski.....	24440	1291
100. Robertson.....	4529	155
101. Rockcastle.....	9686	155
102. Rowan.....	6023	106
103. Russell.....	7870	266
104. Scott.....	11482	5063
105. Shelby.....	11744	4776
106. Simpson.....	8504	2374
107. Spencer.....	5510	1250
108. Taylor.....	7879	1474
109. Todd.....	10513	6301
110. Trigg.....	10250	3652
111. Trible.....	6819	321
112. Union.....	15573	2656
113. Warren.....	22229	7326
114. Washington.....	11528	2094
115. Wayne.....	12234	618
116. Webster.....	15284	1912
117. Whitley.....	16828	752
118. Wolfe.....	7058	122
119. Woodford.....	7527	4853

LOUISIANA.

1. Acadia.....	11602	1629
2. Ascension.....	8233	11270
3. Assumption.....	10726	8890

Counties.	White.	Colored.
4. Aroyelles.....	12904	12161
5. Bienville.....	7840	6268
6. Bossier.....	4102	16225
7. Caddo.....	8003	23541
8. Calcasieu.....	16334	3194
9. Caldwell.....	2707	3106
10. Cameron.....	2402	426
11. Catahoula.....	6992	4976
12. Claiborne.....	9796	13512
13. Concordia.....	1757	13112
14. De Soto.....	6638	13220
15. East Baton Rouge.....	9494	16420
16. East Carroll.....	997	11360
17. East Feliciana.....	5196	12707
18. Franklin.....	2860	4040
19. Grant.....	4844	3416
20. Iberia.....	10519	10477
21. Iberville.....	6696	15142
22. Jackson.....	4844	2608
23. Jefferson.....	6716	6484
24. Lafayette.....	9080	6884
25. Lafourche.....	14270	7819
26. Lincoln.....	8481	6269
27. Livingston.....	4898	871
28. Madison.....	931	13204
29. Morehouse.....	3519	13267
30. Natchitoches.....	10254	15551
31. Orleans.....	177376	64491
32. Ouachita.....	5641	12344
33. Plaquemines.....	5283	7258
34. Pointe Coupee.....	4696	14917
35. Rapides.....	11823	15800
36. Red River.....	3557	7760
37. Richland.....	3017	7213
38. Sabine.....	7312	2067
39. St. Bernard.....	2347	1977
40. St. Charles.....	1986	5751
41. St. Helena.....	3473	4589
42. St. James.....	5691	9997
43. St. John the Baptist.....	4680	6637
44. St. Landry.....	17856	22274
45. St. Martin.....	7090	7821
46. St. Mary.....	7976	1435
47. St. Tammany.....	6398	3702
48. Tangipahoa.....	7943	4698
49. Tensas.....	1153	15492
50. Terrebonne.....	10412	9699
51. Union.....	9901	7403
52. Vermilion.....	11355	2899
53. Vernon.....	5363	540
54. Washington.....	4635	2632
55. Webster.....	5172	7289
56. West Baton Rouge.....	2398	5964
57. West Carroll.....	1438	2310
58. Feliciana.....	2276	12785
59. Winn.....	6072	1010

MAINE.

1. Androscoggin.....	48880	71
2. Aroostook.....	49528	37
3. Cumberland.....	90502	417
4. Franklin.....	17039	9
5. Hancock.....	37253	56
6. Kennebec.....	56878	125
7. Knox.....	31391	80
8. Lincoln.....	21970	26
9. Oxford.....	30564	20
10. Penobscot.....	72390	82
11. Piscataquis.....	16078	19
12. Sagadahoc.....	19344	99
13. Somerset.....	32622	2
14. Waldo.....	27739	18
15. Washington.....	44315	75
16. York.....	62770	54

MARYLAND.

1. Alleghany.....	40135	1431
2. Anne Arundel.....	19580	14509
3. Baltimore.....	62676	10230
4. Baltimore City.....	367143	67104
5. Calvert.....	4796	5064
6. Caroline.....	10092	3811
7. Carroll.....	30241	2133
8. Cecil.....	21850	3978

Counties.	White.	Colored	Counties.	White.	Colored.
9. Charles.....	7054	8136	51. Macomb.....	31675	48
10. Dorchester.....	16133	8709	52. Manistee.....	24179	29
11. Frederick.....	42983	6528	53. Manitou.....	804	.....
12. Garrett.....	14028	185	54. Marquette.....	39390	63
13. Harford.....	22617	6376	55. Mason.....	16082	18
14. Howard.....	12159	4110	56. Mecosta.....	19206	357
15. Kent.....	10664	6807	57. Menominee.....	33453	47
16. Montgomery.....	17500	9685	58. Midland.....	10611	42
17. Prince George.....	14867	11210	59. Missaukee.....	5032	.....
18. Queen Anne.....	11904	6557	60. Monroe.....	32247	76
19. St. Mary.....	8153	7666	61. Montcalm.....	32517	120
20. Somerset.....	14650	9505	62. Montmorency.....	1454	1
21. Talbot.....	12248	7483	63. Muskegon.....	39876	105
22. Washington.....	37274	2507	64. Newaygo.....	20402	46
23. Wicomico.....	14731	5199	65. Oakland.....	40920	315
24. Worcester.....	13012	6734	66. Oceana.....	15391	36

MASSACHUSETTS.

1. Barnstable.....	28550	376
2. Berkshire.....	7982	1183
3. Bristol.....	184002	2390
4. Dukes.....	4101	132
5. Essex.....	298248	1642
6. Franklin.....	3854	84
7. Hampden.....	134582	1071
8. Hampshire.....	51566	272
9. Middlesex.....	427406	3604
10. Nantucket.....	3228	40
11. Norfolk.....	118489	417
12. Plymouth.....	92040	605
13. Suffolk.....	475433	8845
14. Worcester.....	279222	1483

MICHIGAN.

1. Alcona.....	5382	1
2. Alger.....	1160	.....
3. Allegan.....	38586	304
4. Alpena.....	15570	9
5. Antrim.....	10197	32
6. Arenac.....	5561	2
7. Baraga.....	2743	6
8. Barry.....	23731	51
9. Bay.....	56135	182
10. Benzie.....	5176	60
11. Berrien.....	40627	625
12. Branch.....	26735	56
13. Brown.....	.....	.....
14. Calhoun.....	42905	511
15. Cass.....	19506	1609
16. Charlevoix.....	9418	45
17. Cheboygan.....	11823	31
18. Chippewa.....	11594	17
19. Clare.....	7554	1
20. Clinton.....	26475	33
21. Crawford.....	2947	5
22. Delta.....	15104	6
23. Eaton.....	32009	78
24. Emmett.....	7816	26
25. Genesee.....	39170	239
26. Gladwin.....	4290	8
27. Gogebie.....	13153	9
28. Grand Traverse.....	13281	39
29. Gratiot.....	28530	138
30. Hillsdale.....	39530	27
31. Houghton.....	30602	46
32. Huron.....	35340	28
33. Ingham.....	25530	7
34. Ionia.....	37203	452
35. Iosco.....	32703	92
36. Iron.....	15181	13
37. Isabella.....	4420	9
38. Isle Royal.....	18304	125
39. Jackson.....	135	.....
40. Kalamazoo.....	44449	525
41. Kalkaska.....	34702	545
42. Kent.....	5146	12
43. Keweenaw.....	109183	720
44. Lake.....	2893	1
45. Lapeer.....	6502	3
46. Leelanaw.....	29111	80
47. Lenawee.....	7633	16
48. Livingston.....	48044	390
49. Luce.....	20797	60
50. Mackinac.....	2417	7
	7382	220

67. Ogemaw.....	5575	4
68. Ontonagon.....	3695	2
69. Osceola.....	14566	40
70. Oscoda.....	1895	6
71. Otsego.....	4268	4
72. Ottawa.....	35260	46
73. Presque Isle.....	4664	10
74. Roscommon.....	2033	.....
75. Saginaw.....	81703	336
76. St. Clair.....	52005	92
77. St. Joseph.....	25207	136
78. Sanilac.....	32572	16
79. Schoolcraft.....	5776	.....
80. Shiawassee.....	30024	27
81. Tuscola.....	32427	20
82. Van Buren.....	29827	655
83. Washtenaw.....	40965	1221
84. Wayne.....	253276	3815
85. Wexford.....	11282	15

MINNESOTA.

1. Aitkin.....	2228	1
2. Anoka.....	9864	19
3. Becker.....	9226	1
4. Beltrami.....	312	.....
5. Benton.....	6253	1
6. Bigstone.....	5655	.....
7. Blue Earth.....	29168	14
8. Brown.....	15814	3
9. Carlton.....	5251	.....
10. Carver.....	16532	.....
11. Cass.....	1247	.....
12. Chippewa.....	8554	1
13. Chisago.....	10352	.....
14. Clay.....	11509	8
15. Cook.....	97	.....
16. Cottonwood.....	7411	1
17. Crow Wing.....	8711	4
18. Dakota.....	20130	58
19. Dodge.....	10859	5
20. Douglas.....	14592	13
21. Faribault.....	16708	.....
22. Fillmore.....	25949	16
23. Freeborn.....	17947	14
24. Goodhue.....	28726	29
25. Grant.....	6875	.....
26. Hennepin.....	183139	1397
27. Houston.....	14652	1
28. Hubbard.....	1404	.....
29. Isanti.....	7607	.....
30. Itaska.....	720	.....
31. Jackson.....	8922	2
32. Kanabec.....	1520	10
33. Kandiyohi.....	13966	1
34. Kittson.....	5292	.....
35. Lac qui Parle.....	10373	.....
36. Lake.....	1276	.....
37. Lesueur.....	19038	19
38. Lincoln.....	5680	.....
39. Lyon.....	9484	17
40. McLeod.....	17026	.....
41. Marshall.....	9130	.....
42. Martin.....	9402	1
43. Meeker.....	15447	9
44. Millelacs.....	2827	1
45. Morrison.....	13312	6
46. Mower.....	17982	36
47. Murray.....	6641	2

Counties.	White.	Colored.
48 Nicolet	13073	8
49 Nobles	7957	1
50 Norman	10616	2
51 Onsted	19800	6
52 Ottertail	34217	9
53 Pine	3911	6
54 Pikeston	5126	6
55 Folk	30169	6
56 Poke	10032	.....
57 Ramsey	138252	1595
58 Redwood	9280	5
59 Renville	17098	1
60 Rice	23925	36
61 Rock	6817	.....
62 St. Louis	44566	228
63 Scott	13795	1
64 Sherburne	5902	6
65 Sibley	15199	.....
66 Stearns	34710	14
67 Steele	13214	15
68 Stevens	5197	.....
69 Swift	10062	1
70 Todd	12922	.....
71 Traverse	4512	.....
72 Wabasha	16940	17
73 Wadena	4045	4
74 Waseca	13311	1
75 Washington	25849	69
76 Watonwan	7741	5
77 Wilkin	4344	2
78 Winona	33733	55
79 Wright	24161	3
80 Yellow Medicine	9836	.....

MISSISSIPPI.

1 Adams	6128	19895
2 Alcorn	9605	3510
3 Amite	7600	10597
4 Attalla	12742	9444
5 Benton	5665	4919
6 Bolivar	3222	26737
7 Calhoun	11276	3412
8 Carroll	8161	10611
9 Chickasaw	8491	11400
10 Choctaw	8208	2638
11 Claiborne	3533	10980
12 Clarke	7716	8104
13 Clay	5624	12982
14 Coahoma	2245	16069
15 Copiah	14632	15600
16 Covington	5319	2971
17 De Soto	6955	17224
18 Franklin	5484	4934
19 Greene	2936	933
20 Grenada	3896	11076
21 Hancock	5770	2509
22 Harrison	9163	3314
23 Hinds	10892	22368
24 Holmes	7084	23883
25 Issaquena	736	1579
26 Itawamba	10723	985
27 Jackson	7814	3436
28 Jasper	7368	7238
29 Jefferson	3589	15356
30 Jones	7082	1246
31 Kemper	7869	10058
32 Lafayette	11700	8853
33 Lauderdale	14671	14972
34 Lawrence	6240	6078
35 Leake	9350	5018
36 Lee	12510	7530
37 Leflore	2597	14267
38 Lincoln	10325	7587
39 Lowndes	6009	21036
40 Madison	6031	21290
41 Marion	5330	3002
42 Marshall	9731	16306
43 Monroe	12109	18610
44 Montgomery	7448	7009
45 Neshoba	8351	2172
46 Newton	10119	6156
47 Noxuber	4709	22629
48 Oktibbeha	5759	11934
49 Panola	9248	17729

Counties.	White.	Colored.
50 Pearl River	2301	656
51 Perry	4582	1874
52 Pike	10581	10620
53 Pontotoc	10585	4355
54 Prentiss	10833	2845
55 Quitman	894	2392
56 Rankin	7507	10413
57 Scott	7000	4616
58 Sharkey	1223	7141
59 Simpson	6229	3909
60 Smith	8924	1711
61 Sunflower	2530	6550
62 Tallahatchie	5154	9207
63 Tate	8495	10756
64 Tippah	40026	2925
65 Tishomingo	8311	991
66 Tunica	1259	10895
67 Union	11608	3998
68 Warren	8803	24356
69 Washington	4838	35530
70 Wayne	5799	4011
71 Webster	9080	2980
72 Wilkinson	3962	13626
73 Winstone	6987	5061
74 Yalobusha	7683	8941
75 Yazoo	8690	27701

MISSOURI.

1 Adair	17114	309
2 Andrew	15751	249
3 Atchison	15485	46
4 Audrain	20230	1840
5 Barry	22846	97
6 Barton	8457	47
7 Bates	31817	404
8 Benton	14308	165
9 Bollinger	13097	19
10 Boone	21364	4677
11 Buchanan	69116	3974
12 Butler	9568	596
13 Caldwell	14777	374
14 Callaway	20645	4484
15 Camden	9943	97
16 Cape Girardeau	20022	2038
17 Carroll	24365	1377
18 Carter	4650	9
19 Cass	22517	784
20 Cedar	15493	127
21 Chariton	22763	3490
22 Christian	13925	92
23 Clark	14956	170
24 Clay	18503	1348
25 Clinton	16052	1086
26 Cole	15345	1935
27 Cooper	19161	3539
28 Crawford	11853	78
29 Dade	17238	287
30 Dallas	12592	55
31 Daviess	20079	376
32 De Kalb	14428	110
33 Dent	12108	41
34 Douglas	14078	33
35 Dunklin	14927	158
36 Franklin	26262	1794
37 Gasconade	11620	86
38 Gentry	18982	36
39 Greene	45169	3441
40 Grundy	17620	254
41 Harrison	20979	56
42 Henry	27076	1158
43 Hickory	9428	25
44 Holt	15389	80
45 Howard	12826	4544
46 Howell	18410	208
47 Iron	8799	320
48 Jackson	145322	14992
49 Jasper	49571	913
50 Jefferson	21415	1067
51 Johnson	26302	1829
52 Knox	13287	214
53 Laclede	14229	472
54 Lafayette	26011	4170
55 Lawrence	25861	364
56 Lewis	14885	1050

Counties.	White.	Colored.
15 Ocean	15821	153
16 Passaic.....	103352	1125
17 Salem.....	22340	2810
18 Somerset.....	26960	1348
19 Sussex.....	22125	134
20 Union.....	70245	2202
21 Warren.....	36244	305

NEW YORK.

1 Albany.....	163122	1409
2 Alleghany.....	42900	331
3 Broome.....	62332	631
4 Cattaraugus.....	60606	249
5 Cayuga.....	64721	561
6 Chautauqua.....	75022	148
7 Chenung.....	47441	793
8 Chenango.....	37474	297
9 Clinton.....	46291	139
10 Columbia.....	45089	1081
11 Cortland.....	28564	82
12 Delaware.....	45232	262
13 Dutchess.....	76191	1671
14 Erie.....	321717	1206
15 Essex.....	82927	108
16 Franklin.....	38050	52
17 Fulton.....	37364	281
18 Genesee.....	33135	129
19 Greene.....	30942	652
20 Hamilton.....	4744	10
21 Herkimer.....	45465	139
22 Jefferson.....	68562	215
23 Kings.....	826555	11307
24 Lewis.....	29729	44
25 Livingston.....	37549	247
26 Madison.....	42501	303
27 Monroe.....	188750	802
28 Montgomery.....	45425	268
29 New York.....	1485627	23601
30 Niagara.....	62093	387
31 Oneida.....	122370	483
32 Onandaga.....	145149	1057
33 Ontario.....	47989	457
34 Orange.....	95286	2544
35 Orleans.....	30608	194
36 Oswego.....	71725	151
37 Otsego.....	50623	237
38 Putnam.....	14645	201
39 Queens.....	124477	3529
40 Rensselaer.....	123709	788
41 Richmond.....	50712	964
42 Rockland.....	33900	1255
43 St. Lawrence.....	84948	83
44 Saratoga.....	56877	751
45 Schenectady.....	29648	141
46 Schoharie.....	28834	317
47 Schuyler.....	16491	218
48 Seneca.....	28039	182
49 Steuben.....	80981	485
50 Suffolk.....	60061	2371
51 Sullivan.....	30963	68
52 Tioga.....	25572	360
53 Tompkins.....	32520	397
54 Ulster.....	85813	1248
55 Warren.....	27765	56
56 Washington.....	45438	238
57 Wayne.....	49429	297
58 Westchester.....	143272	3415
59 Wyoming.....	31132	157
60 Yates.....	20858	143

NORTH CAROLINA.

1 Alamance.....	12688	5583
2 Alexander.....	8588	842
3 Allegheny.....	6061	462
4 Anson.....	10237	9790
5 Ashe.....	15033	595
6 Beaufort.....	11869	9203
7 Bertie.....	7885	11291
8 Bladen.....	8646	8117
9 Brunswick.....	6139	4761
10 Buncombe.....	28640	6626
11 Burke.....	12378	2561
12 Cabarrus.....	12683	5459

Counties.	White.	Colored.
13 Caldwell.....	10737	1561
14 Camden.....	3347	2320
15 Carteret.....	8528	2297
16 Caswell.....	6639	9389
17 Catawba.....	16073	2616
18 Chatham.....	17214	8199
19 Cherokee.....	9655	321
20 Chowan.....	4010	5157
21 Clay.....	4055	142
22 Cleveland.....	17301	3093
23 Columbus.....	11804	6052
24 Craven.....	7175	13308
25 Cumberland.....	14952	12369
26 Currituck.....	4731	2016
27 Dare.....	3362	406
28 Davidson.....	18174	3528
29 Davie.....	8769	2852
30 Duplin.....	11600	7090
31 Durham.....	10712	7329
32 Edgecombe.....	8513	15600
33 Forsyth.....	19433	9001
34 Franklin.....	10755	10335
35 Gaston.....	12927	4837
36 Gates.....	5539	4713
37 Graham.....	3137	176
38 Granville.....	12122	12362
39 Greene.....	5281	4758
40 Guilford.....	19820	8232
41 Halifax.....	9614	19294
42 Harnett.....	9453	4247
43 Haywood.....	12829	517
44 Henderson.....	11211	1378
45 Hertford.....	5906	7945
46 Hyde.....	4962	3941
47 Iredell.....	19516	5946
48 Jackson.....	8680	832
49 Johnston.....	19917	7322
50 Jones.....	3885	3518
51 Lenoir.....	8517	6392
52 Lincoln.....	10028	2558
53 McDowell.....	9114	1825
54 Macon.....	9436	666
55 Madison.....	17095	710
56 Martin.....	7838	7383
57 Mecklenburg.....	23141	19532
58 Mitchell.....	12252	555
59 Montgomery.....	8382	2237
60 Moore.....	13985	6194
61 Nash.....	12186	3521
62 New Hanover.....	10689	13937
63 Northampton.....	9224	12018
64 Onslow.....	7392	2911
65 Orange.....	9705	5243
66 Pamlico.....	4767	2379
67 Pasquotank.....	5201	5547
68 Pender.....	5967	6547
69 Perquimans.....	4719	5574
70 Person.....	8251	6900
71 Pitt.....	18192	12327
72 Polk.....	4807	1095
73 Randolph.....	21843	3347
74 Richmond.....	10989	12959
75 Robeson.....	16629	14854
76 Rockingham.....	15197	10166
77 Rowan.....	17142	6981
78 Rutherford.....	15073	3697
79 Samson.....	15960	9136
80 Stanley.....	10629	1507
81 Stokes.....	14886	2813
82 Surry.....	16926	2355
83 Swain.....	5652	925
84 Transylvania.....	5368	513
85 Tyrrell.....	3000	1225
86 Union.....	15712	5547
87 Vance.....	6438	11147
88 Wake.....	26093	23114
89 Warren.....	5880	13480
90 Washington.....	4961	5239
91 Watauga.....	10180	431
92 Wayne.....	15115	10985
93 Wilkes.....	20633	2042
94 Wilson.....	10854	7760
95 Yadkin.....	12421	1369
96 Yancy.....	9197	293

Counties.	White.	Colored.	Counties.	White.	Colored.
OHIO.			84 Washington.....	40947	1412
1 Adams.....	25687	406	85 Wayne.....	38940	63
2 Adley.....	40049	589	86 Williams.....	24862	35
3 Ashland.....	22202	21	87 Wood.....	44199	187
4 Ashtabula.....	43365	287	88 Wyandot.....	21638	82
5 Athens.....	33958	1233	OKLAHOMA.		
6 Auglaize.....	28054	46	1 Beaver.....	2674	.....
7 Belmont.....	53477	1932	2 Canadian.....	6968	189
8 Brown.....	27963	1735	3 Cleveland.....	6539	8
9 Butler.....	47476	1113	4 Greer.....	5336	2
10 Carroll.....	17492	74	5 Kingfisher.....	7028	1300
11 Champaign.....	25467	1511	6 Logan.....	12034	724
12 Clark.....	47632	4640	7 Oklahoma.....	11082	650
13 Clermont.....	32043	1510	8 Payne.....	7115	100
14 Clinton.....	22943	1296	OREGON.		
15 Columbiana.....	58357	662	1 Baker.....	6342	23
16 Coshocton.....	26621	81	2 Benton.....	8534	7
17 Crawford.....	31850	77	3 Clackamas.....	15083	17
18 Cuyahoga.....	306777	3146	4 Clatsop.....	8762	45
19 Darke.....	42469	492	5 Columbia.....	5158	7
20 DeLancey.....	25662	107	6 Coos.....	8668	2
21 Delaware.....	26568	618	7 Crook.....	3232	2
22 Erie.....	35030	429	8 Curry.....	1528	2
23 Fairview.....	33545	393	9 Douglas.....	11473	85
24 Fayette.....	20628	1680	10 Gilliam.....	3530	1
25 Franklin.....	117620	6445	11 Grant.....	4727	22
26 Fulton.....	21999	23	12 Harney.....	2509	7
27 Gallia.....	24613	2388	13 Jackson.....	11109	94
28 Geauga.....	13479	10	14 Josephine.....	4774	6
29 Greene.....	25750	4060	15 Klamath.....	2406	12
30 Guernsey.....	28146	496	16 Lake.....	2534	9
31 Hamilton.....	359777	14757	17 Lane.....	15074	10
32 Hancock.....	42201	356	18 Linn.....	16112	20
33 Hardin.....	28323	609	19 Malheur.....	2425	3
34 Harrison.....	19932	897	20 Marion.....	22205	139
35 Henry.....	25041	38	21 Morrow.....	4177	3
36 Highland.....	27534	1491	22 Multnomah.....	69102	550
37 Hocking.....	22525	133	23 Polk.....	7793	5
38 Holmes.....	21133	6	24 Sherman.....	1758	1
39 Huron.....	31760	186	25 Tillamook.....	2885	1
40 Jackson.....	27669	738	26 Umatilla.....	13079	33
41 Jefferson.....	38228	1184	27 Union.....	11908	11
42 Knox.....	27291	307	28 Willowa.....	3661	.....
43 Lake.....	18013	219	29 Wasco.....	8768	44
44 Lawrence.....	37795	1758	30 Washington.....	11796	5
45 Licking.....	42820	457	31 Yamhill.....	10646	14
46 Logan.....	26390	996	PENNSYLVANIA.		
47 Lorain.....	39145	1133	1 Adams.....	33166	319
48 Lucas.....	101115	1170	2 Allegheny.....	538317	18501
49 Madison.....	19107	947	3 Armstrong.....	46480	263
50 Mahoning.....	55223	755	4 Beaver.....	49357	719
51 Marion.....	24461	260	5 Bedford.....	38057	587
52 Medina.....	21611	130	6 Berks.....	136748	568
53 Meigs.....	28408	1405	7 Blair.....	70057	801
54 Mercer.....	27000	217	8 Bradford.....	58623	599
55 Miami.....	38575	1177	9 Bucks.....	68716	1732
56 Monroe.....	25073	102	10 Butler.....	55179	154
57 Montgomery.....	98364	2478	11 Cambria.....	65909	458
58 Morgan.....	18983	160	12 Cameron.....	7174	64
59 Morrow.....	18005	115	13 Carbon.....	38584	36
60 Muskingum.....	49991	1211	14 Center.....	42798	466
61 Noble.....	20716	37	15 Chester.....	81695	7643
62 Ottawa.....	21926	47	16 Clarion.....	36730	72
63 Paulding.....	25047	867	17 Clearfield.....	69379	184
64 Perry.....	30586	565	18 Clinton.....	28358	324
65 Pickaway.....	25948	1009	19 Columbia.....	36709	118
66 Pike.....	16659	823	20 Crawford.....	64999	314
67 Portage.....	27691	174	21 Cumberland.....	44894	2091
68 Preble.....	23024	394	22 Dauphin.....	91400	5551
69 Putnam.....	30125	62	23 Delaware.....	67684	6965
70 Richland.....	37945	128	24 Elk.....	22199	308
71 Ross.....	36560	2892	25 Erie.....	85756	308
72 Sandusky.....	30415	198	26 Fayette.....	77295	2709
73 Scioto.....	34289	1088	27 Forest.....	8476	6
74 Seneca.....	40676	193	28 Franklin.....	49412	2019
75 Shelby.....	24250	456	29 Fulton.....	10025	112
76 Starke.....	83827	338	30 Greene.....	28489	445
77 Summit.....	53535	551	31 Huntingdon.....	35435	315
78 Trumbull.....	42176	195	32 Indiana.....	41960	212
79 Tuscarawas.....	46408	207	33 Jefferson.....	43975	29
80 Union.....	22413	442			
81 Van Wert.....	29214	447			
82 Vinton.....	15842	203			
83 Warren.....	24535	926			

Counties.	White.	Colored.
34 Juniata.....	16485	170
35 Lackawanna.....	141731	352
36 Lancaster.....	146472	2603
37 Lawrence.....	37202	312
38 Lebanon.....	47963	164
39 Lehigh.....	76324	105
40 Luzerne.....	200570	816
41 Lycoming.....	69085	1489
42 McKean.....	46507	299
43 Mercer.....	55434	304
44 Mifflin.....	19823	169
45 Monroe.....	19933	176
46 Montgomery.....	120506	2753
47 Montour.....	15548	96
48 Northampton.....	83661	533
49 Northumberland.....	74,94	291
50 Perry.....	26139	137
51 Philadelphia.....	1006590	39371
52 Pike.....	9305	107
53 Potter.....	22721	55
54 Schuylkill.....	153778	374
55 Snyder.....	17046	5
56 Somerset.....	37174	142
57 Sullivan.....	11603	17
58 Susquehanna.....	39930	162
59 Tioga.....	52221	91
60 Union.....	17767	52
61 Venango.....	46158	473
62 Warren.....	37504	75
63 Washington.....	67785	3361
64 Wayne.....	30975	33
65 Westmoreland.....	111593	1213
66 Wyoming.....	15877	8
67 York.....	97908	1566

RHODE ISLAND.

1 Bristol.....	11229	197
2 Kent.....	26441	311
3 Newport.....	26963	1568
4 Providence.....	250425	4582
5 Washington.....	22801	735

SOUTH CAROLINA.

1 Ahheville.....	15142	31705
2 Aalsen.....	13761	18059
3 Anderson.....	25268	18428
4 Barnwell.....	14194	30416
5 Beaufort.....	2695	21421
6 Berkeley.....	7686	47739
7 Charleston.....	24764	35073
8 Chester.....	8482	18178
9 Chesterfield.....	10988	7479
10 Clarendon.....	6987	16246
11 Colleton.....	14032	26245
12 Darlington.....	11749	17384
13 Edgefield.....	17340	31916
14 Fairfield.....	7139	21460
15 Florence.....	10471	14554
16 Georgetown.....	4053	16840
17 Greenville.....	27516	16789
18 Hampton.....	6827	13717
19 Horry.....	13706	5550
20 Kershaw.....	8550	13810
21 Lancaster.....	10411	10349
22 Laurens.....	13169	18441
23 Lexington.....	13769	8411
24 Marion.....	14519	15436
25 Marlboro.....	9062	14435
26 Newberry.....	8966	17468
27 Oconee.....	13678	5008
28 Orangeburg.....	15654	32738
29 Pickens.....	12253	4136
30 Richland.....	11933	24885
31 Spartanburg.....	36857	18527
32 Sumter.....	11813	31792
33 Union.....	10973	14390
34 Williamsburg.....	9355	18420
35 York.....	18245	20525

TENNESSEE.

1 Anderson.....	13920	1204
2 Bedford.....	18411	6327
3 Benton.....	10609	621
4 Bladoc.....	5643	491

Counties.	White.	Colored.
5 Blount.....	15954	1632
6 Bradley.....	11816	1788
7 Campbell.....	12905	581
8 Cannon.....	11250	947
9 Carroll.....	17926	5701
10 Carter.....	12688	701
11 Cheatham.....	7297	1548
12 Chester.....	7228	1841
13 Claiborne.....	14577	526
14 Clay.....	6880	380
15 Cocco.....	15178	1339
16 Coffee.....	12127	1690
17 Crockott.....	10908	4238
18 Cumberland.....	5322	53
19 Davidson.....	66612	41549
20 Decatur.....	7662	1333
21 De Kalb.....	14462	1188
22 Dickson.....	11493	2152
23 Dyer.....	15113	4762
24 Fayette.....	8264	20614
25 Fentress.....	5180	46
26 Franklin.....	15313	3610
27 Gibson.....	26386	9473
28 Giles.....	22427	12530
29 Grainger.....	12470	716
30 Greene.....	25047	1566
31 Grundy.....	5909	436
32 Hamblen.....	9867	1546
33 Hamilton.....	35760	17704
34 Hancock.....	9598	744
35 Hardeman.....	12082	8947
36 Hardin.....	15269	2429
37 Hawkins.....	19826	2390
38 Haywood.....	7335	15723
39 Henderson.....	13894	2442
40 Henry.....	15202	5868
41 Hickman.....	11729	2770
42 Houston.....	4553	837
43 Humphreys.....	10178	1542
44 Jackson.....	12835	480
45 James.....	4362	534
46 Jefferson.....	14269	2206
47 Johnson.....	8478	377
48 Knox.....	48422	11127
49 Lake.....	4226	1070
50 Lauderdale.....	10810	7946
51 Lawrence.....	11492	794
52 Lewis.....	2336	219
53 Lincoln.....	21074	6307
54 Loudon.....	7805	1459
55 McMinn.....	15722	2168
56 McNairy.....	13602	1908
57 Macon.....	10095	782
58 Maddison.....	15809	14654
59 Marion.....	12977	2434
60 Marshall.....	14365	4538
61 Maury.....	22090	16022
62 Meigs.....	6208	721
63 Monroe.....	14046	1272
64 Montgomery.....	15793	13903
65 Moore.....	5434	541
66 Morgan.....	7363	336
67 Obion.....	22936	4335
68 Overton.....	11767	272
69 Perry.....	7114	671
70 Pickett.....	4725	11
71 Polk.....	7771	579
72 Putnam.....	13045	638
73 Rhea.....	10871	1771
74 Roane.....	15460	1957
75 Robertson.....	14524	5548
76 Rutherford.....	20595	14502
77 Scott.....	9423	371
78 Sevier.....	2948	76
79 Squatchie.....	18134	627
80 Shelby.....	51021	61674
81 Smith.....	15406	2997
82 Stewart.....	10015	2177
83 Sullivan.....	19457	1422
84 Sumner.....	17257	6409
85 Tipton.....	12436	11835
86 Trousdale.....	4018	1832
87 Unicoi.....	4388	231
88 Union.....	11351	107

Counties.	White.	Colored.	Counties.	White.	Colored.
89 Van Buren.....	2794	67	75 Foley.....	8	17
90 Warren.....	12391	2022	76 Fort Bend.....	1605	8981
91 Washington.....	18389	1964	77 Franklin.....	5661	819
92 Wayne.....	10600	871	78 Freestone.....	9311	6675
93 Weakley.....	24330	4625	79 Frio.....	3010	102
94 White.....	11513	835	80 Gaines.....	68	.....
95 Williamson.....	16162	10159	81 Galveston.....	24422	7009
96 Wilson.....	19798	7350	82 Garza.....	14	.....
			83 Gillespie.....	6947	108
			84 Glasscock.....	208	.....
			85 Goliad.....	4266	1644
			86 Gonzales.....	12146	5869
			87 Gray.....	202	1
			88 Grayson.....	46453	6712
			89 Gregg.....	4052	5349
			90 Grimes.....	9648	11664
			91 Guadalupe.....	10799	4415
			92 Hale.....	718	3
			93 Hall.....	702	1
			94 Hamilton.....	9300	13
			95 Hansford.....	133	.....
			96 Hardeman.....	3880	21
			97 Hardin.....	2989	967
			98 Harris.....	23718	13522
			99 Harrison.....	8528	18191
			100 Hartley.....	251	1
			101 Haskell.....	1659	6
			102 Hays.....	9152	2171
			103 Hemphill.....	508	9
			104 Henderson.....	9293	2988
			105 Hidalgo.....	6457	76
			106 Hill.....	25485	2096
			107 Hood.....	7339	274
			108 Hopkins.....	17726	2838
			109 Houston.....	10892	8467
			110 Howard.....	1165	34
			111 Hunt.....	28917	2953
			112 Hutchinson.....	56	2
			113 Iron.....	868	2
			114 Jack.....	9643	97
			115 Jackson.....	1459	1822
			116 Jasper.....	3214	2378
			117 Jeff Davis.....	1352	37
			118 Jefferson.....	3638	2218
			119 Johnson.....	21459	852
			120 Jones.....	3790	7
			121 Karnes.....	3603	544
			122 Kaufman.....	18418	3176
			123 Kendall.....	3610	216
			124 Kent.....	324	.....
			125 Kerr.....	4355	106
			126 Kimble.....	2238	5
			127 King.....	171	2
			128 Kinney.....	3527	253
			129 Knox.....	1134	.....
			130 Lamar.....	27883	9878
			131 Lamb.....	4	.....
			132 Lampasas.....	7320	262
			133 LaSalle.....	2072	67
			134 Lavaca.....	17631	4253
			135 Lee.....	8850	3102
			136 Leon.....	8164	5377
			137 Liberty.....	2512	1715
			138 Limestone.....	17217	4459
			139 Lipscomb.....	632	.....
			140 Live Oak.....	2006	49
			141 Llano.....	6719	52
			142 Loving.....	3	.....
			143 Lubbock.....	31	2
			144 Lynn.....	24	.....
			145 McCulloch.....	3205	12
			146 McLennan.....	2811	10381
			147 McMullen.....	994	44
			148 Madison.....	6439	2070
			149 Marion.....	3861	6989
			150 Martin.....	264	.....
			151 Mason.....	5149	31
			152 Matagorda.....	1364	2621
			153 Maverick.....	3547	142
			154 Medina.....	5445	283
			155 Menard.....	1192	23
			156 Midland.....	1028	3
			157 Milam.....	18548	6220
			158 Mills.....	5436	57

TEXAS.		
Counties.	White.	Colored.
1 Anderson.....	11420	9502
2 Andrews.....	24	.....
3 Angelina.....	5705	607
4 Aransas.....	1684	131
5 Archer.....	2089	12
6 Armstrong.....	943	.....
7 Atascosa.....	6157	285
8 Austin.....	12673	5185
9 Bandera.....	3669	126
10 Bastrop.....	11836	8898
11 Baylor.....	2589	6
12 Bee.....	3401	317
13 Bell.....	30716	2650
14 Bexar.....	43662	5504
15 Blanco.....	4439	210
16 Borden.....	217	5
17 Bosque.....	13583	641
18 Bowie.....	12659	7591
19 Brazoria.....	2983	8523
20 Brazos.....	8213	8433
21 Brewster.....	694	13
22 Brown.....	11348	73
23 Buchel.....	287	11
24 Burleson.....	7274	5727
25 Burnet.....	10440	307
26 Caldwell.....	10890	4878
27 Calhoun.....	647	168
28 Callahan.....	5426	31
29 Cameron.....	14307	108
30 Camp.....	3328	3296
31 Carson.....	355	1
32 Cass.....	14041	8512
33 Castro.....	9	.....
34 Chambers.....	1479	757
35 Cherokee.....	15265	7705
36 Childress.....	1171	2
37 Clay.....	7400	102
38 Coke.....	2058	.....
39 Coleman.....	6042	69
40 Collin.....	34298	2525
41 Collingsworth.....	337	.....
42 Colorado.....	10666	8845
43 Comal.....	6218	180
44 Comanche.....	15698	8
45 Concho.....	1051	14
46 Cooke.....	23323	1351
47 Coryell.....	16413	459
48 Cottle.....	240	.....
49 Crane.....	15	.....
50 Crockett.....	194	.....
51 Crosby.....	345	1
52 Dallam.....	112	.....
53 Dallas.....	55795	11177
54 Dawson.....	28	1
55 Deaf Smith.....	179	.....
56 Delta.....	8389	728
57 Denton.....	19580	1707
58 DeWitt.....	10311	3995
59 Dickens.....	295	.....
60 Dimmit.....	1012	37
61 Donley.....	1012	40
62 Duval.....	7591	7
63 Eastland.....	10347	25
64 Ector.....	223	1
65 Edwards.....	1964	6
66 Ellis.....	28397	3376
67 El Paso.....	14996	377
68 Encinal.....	2738	6
69 Erth.....	20869	723
70 Falls.....	12745	7961
71 Fannin.....	34459	4241
72 Fayette.....	23031	8446
73 Fisher.....	2981	15
74 Floyd.....	529	.....

Counties.	White.	Colored.	Counties.	White.	Colored.
86 Smyth.....	12136	1224	32 Morgan.....	6469	275
87 Shenandoah.....	18829	842	33 Nicholas.....	9287	21
88 Southampton.....	8293	11785	34 Ohio.....	40452	1098
89 Stafford.....	5893	1469	35 Pendleton.....	8585	126
90 Spottsylvania.....	8156	6077	36 Pleasants.....	7580	9
91 Surry.....	3238	5018	37 Pocahontas.....	6461	353
92 Sussex.....	3524	7776	38 Preston.....	20221	134
93 Tazewell.....	16395	3504	39 Putnam.....	14105	237
94 Warren.....	7016	1264	40 Raleigh.....	9518	79
95 Warwick.....	2884	3866	41 Randolph.....	11371	262
96 Washington.....	25215	2805	42 Ritchie.....	16585	36
97 Westmoreland.....	3662	4737	43 Roane.....	15274	29
98 Wise.....	8763	582	44 Summers.....	11990	1127
99 Wythe.....	14849	3170	45 Taylor.....	11785	362
100 York.....	3201	4395	46 Tucker.....	6276	183

WASHINGTON.

1 Adams.....	2006	2
2 Asotin.....	1546	.....
3 Chelalis.....	8956	3
4 Clallam.....	2546	1
5 Clarke.....	11609	12
6 Columbia.....	6659	2
7 Cowlitz.....	5856	16
8 Douglas.....	3144	3
9 Franklin.....	574	.....
10 Garfield.....	3872	.....
11 Island.....	1570	.....
12 Jefferson.....	7666	32
13 King.....	62707	333
14 Kitsap.....	4310	12
15 Kittitas.....	8210	318
16 Klickitat.....	5104	6
17 Lewis.....	11386	25
18 Lincoln.....	9237	7
19 Mason.....	2793	2
20 Okanogan.....	1362	.....
21 Pacific.....	4112	3
22 Pierce.....	50421	376
23 San Juan.....	2036	.....
24 Skagit.....	8436	35
25 Skamania.....	736	2
26 Snohomish.....	8162	16
27 Spokane.....	36810	206
28 Stevens.....	3953	13
29 Thurston.....	9332	76
30 Wabkiakum.....	2178	3
31 Wallawalla.....	11829	34
32 Whateom.....	18192	48
33 Whitman.....	18838	14
34 Yakima.....	4275	2

WEST VIRGINIA.

1 Barbour.....	12204	498
2 Berkely.....	17005	1664
3 Boone.....	6715	170
4 Braxton.....	13794	134
5 Brooke.....	6545	114
6 Cabell.....	22101	1493
7 Calhoun.....	8074	81
8 Clay.....	4659	.....
9 Doddridge.....	12052	131
10 Fayette.....	17488	3054
11 Gilmer.....	9696	50
12 Grant.....	6423	379
13 Greenbrier.....	16041	1993
14 Hampshire.....	10852	567
15 Hancock.....	6392	21
16 Hardy.....	6977	590
17 Harrison.....	21158	760
18 Jackson.....	18354	87
19 Jefferson.....	11437	4116
20 Kanawha.....	39554	3402
21 Lewis.....	15627	261
22 Lincoln.....	11035	211
23 Logan.....	10416	685
24 McDowell.....	5009	1591
25 Marion.....	20617	104
26 Marshall.....	20499	236
27 Mason.....	22104	759
28 Mercer.....	13079	2022
29 Mineral.....	11601	481
30 Monongalia.....	15477	277
31 Monroe.....	11450	379

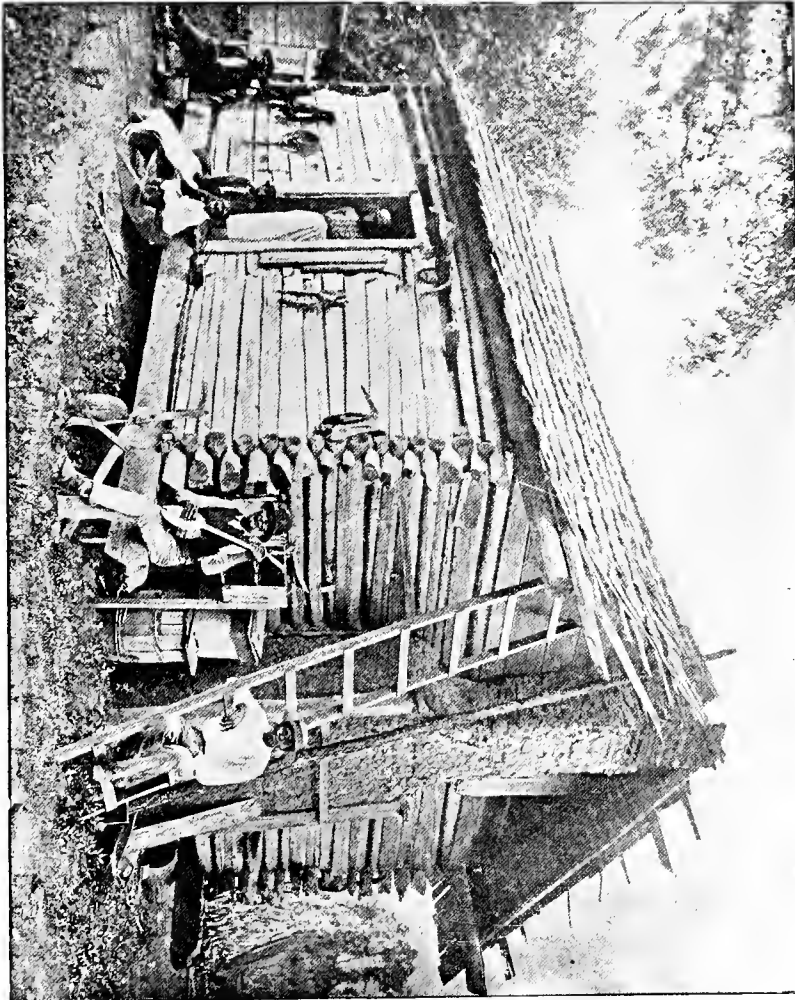
47 Tyler.....	11960	2
48 Upshur.....	12458	256
49 Wayne.....	18491	160
50 Webster.....	4772	11
51 Wetzel.....	16805	36
52 Wirt.....	9387	24
53 Wood.....	27700	910
54 Wyoming.....	6177	70

WISCONSIN.

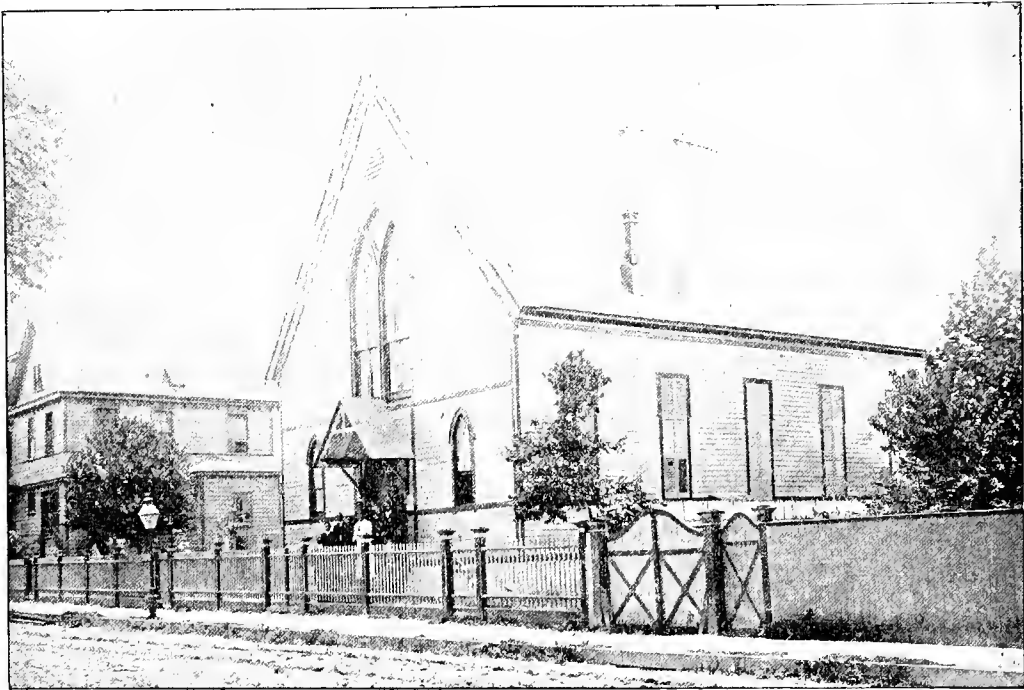
1 Adams.....	6823	6
2 Ashland.....	20017	14
3 Barron.....	15364	11
4 Bayfield.....	7081	4
5 Brown.....	38281	148
6 Buffalo.....	15997	.....
7 Burnett.....	4312	.....
8 Calumet.....	16305	169
9 Chippewa.....	24969	34
10 Clark.....	17705	3
11 Columbia.....	28335	15
12 Crawford.....	15952	17
13 Dane.....	59480	90
14 Dodge.....	44915	54
15 Door.....	15 50	10
16 Douglas.....	13205	68
17 Dunn.....	22648	13
18 Eau Claire.....	30646	6
19 Florence.....	2594	7
20 Fond Du Lac.....	43960	113
21 Forest.....	893	.....
22 Grant.....	3583	68
23 Green.....	22700	32
24 Green Lake.....	15157	6
25 Iowa.....	22103	14
26 Jackson.....	15786	10
27 Jefferson.....	35496	34
28 Juneau.....	17059	18
29 Kenosha.....	15561	20
30 Kewaunee.....	16144	9
31 Lacrosse.....	38732	66
32 Lafayette.....	20262	2
33 Langlade.....	9450	7
34 Lincoln.....	11993	13
35 Manitowoc.....	37817	46
36 Marathon.....	30258	34
37 Marinette.....	20135	1
38 Marquette.....	9675	.....
39 Milwaukee.....	235621	458
40 Monroe.....	23139	45
41 Oconto.....	14947	12
42 Oneida.....	4952	26
43 Outagamie.....	37719	23
44 Ozaukee.....	14938	5
45 Pepin.....	6932	.....
46 Pierce.....	20364	19
47 Polk.....	12842	7
48 Portage.....	24787	8
49 Price.....	5256	2
50 Racine.....	36157	111
51 Richland.....	19103	18
52 Rock.....	43060	135
53 St. Croix.....	23135	4
54 Sauk.....	30542	33
55 Sawyer.....	1970	.....
56 Shawano.....	18842	4
57 Sheboygan.....	42481	8
58 Taylor.....	6694	37
59 Trempealeau.....	18908	.....

Counties.	White.	Colored.	Counties.	White.	Colored.
60 Vernon.....	25028	83	65 Waupaca.....	26775	17
61 Walworth.....	27804	50	66 Waushara.....	13494	11
62 Washburn.....	2895	.....	67 Winnebago.....	49959	84
63 Washington.....	22751	79	68 Wood.....	18128	2
64 Waukesha.....	33188				

HUT OF A SLAVE IN "OLD KENTUCKY."



PLYMOUTH CONGREGATIONAL CHURCH AND PARSONAGE,
Charleston, S. C.



COLORED CONGREGATIONAL STATISTICS FOR THE SOUTH.

BY REV. G. V. CLARK.

STATES.	Number of Churches.	Number of Ministers.	No. of Members.		Scholars in Sunday School.
			Males.	Females.	
Alabama.....	22	23	528	742	1,350
Arkansas.....	2	2	87	134	150
District of Columbia.....	3	3	301	705	1,200
Georgia.....	25	16	529	594	1,365
Kentucky.....	2	2	39	56	80
Louisiana.....	15	15	406	614	1,633
Maryland.....	2	2	26	34	255
Mississippi.....	8	8	95	97	190
North Carolina.....	8	8	180	320	600
South Carolina.....	4	3	140	210	425
Tennessee.....	7	11	292	350	675
Texas.....	5	5	79	248	570
Totals.....	100	95	2,703	4,114	7,493

There are eight ecclesiastical organizations composed of colored churches in these thirteen Southern States. The present number of Congregationalists in the United States is more than 600,000 white and colored. Congregational ministers number about 5,500, and churches the same. Eight colleges, six normal schools and sixty grammar and graded schools are in operation in the South, under the auspices of the American Missionary Association, for the education of colored youth. About 10,000 pupils attend them yearly. The association is Congregational. Its work is non-sectarian. To run these schools it requires an expenditure annually of more than \$400,000.

This article appeared too late for its proper position in the book.



