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Is it natural for me, a reasoning creature, a human being, to use my life, which may end at any hour, for the business of violence and killing, make myself malicious, excited, and often desperate about it, and so act in the name of the order of society which I suppose to be the best? Or, on the contrary, is it not more natural for me * * * to put my human worth above all else, and use my powers for acts of goodness and love in accord with my conscience? — Tolstoy. & &

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MR. H. PAULEUS SANNON,
Haitian Minister to the United States.

CHURCH REVIEW.

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RACE SEGREGATION.

[Bishop Holsey, senior bishop of the Colored Methodist Episcopal Church, writes, at the request of the REVIEW upon the above subject. His views are put forward with great strength and clearness, and it is not too much to say that his presentation of the reasons for race segregation are given with more force, virility and intimate knowledge of his subject than those of Mr. William Archer, whose article in the McClure's Magazine for July, had such a wide reading. Agreeing in conclusion the gentlemen travel by different roads.—Editor.]

Segregation does not mean colonization, exportation or emigration. It does not mean the banishment of Afro-Americans to any foreign country or realm, within the limits or beyond the limits of our flag. Neither does it mean for Afro-Americans to be sent to the Pacific Islands, acquired and held by our Federal Government, but it means that the Government set apart some territory, or parts of some of the public domain, for the specific purpose of forming a State or States for qualified Afro-American citizens. This is what we understand and advocate as segregation, and this is what we shall proceed to elaborate and set forth as clearly and briefly as we can.

The first reason for segregation lies in the dominant fact that the infinite volume of racial prejudice makes it impossible for the two separate and distinct races to live together in the same territory in harmonious relations, each demanding equal political rights and equal citizenship. Whether prejudice is an attribute of human nature or the cultivated and cherished adjunct of circumstances is a subtle question which we do not now attempt to discuss. But we know from history and by experience that it does exist, and it is as old as those racial traits of physical character by which

one race is distinguished from another. Whether fundamental or cultivated, it has played a great part in the world's civilization and the history of the nations, often affecting the interests of universal humanity. It is deepest and bitterest and has its most prolonged conflict when it hinges upon opposite racial peculiarities and characteristics.

It is deaf to reason and to all appeals upon grounds of justice, equality and the high principles of righteousness and mercy, which are the only true bases of a just government. Christianity, like other religions, stands appalled in its massive shadows and quails before its grim visage. It denies and despises "the brotherhood of man and the fatherhood of God," even while it professes the religion of the lowly Nazarene. The force of arms, the triumph of conquering armies, the commands and edicts of governments neither destroy nor control its savage nature nor reduce the plenitude of its power.

Not only does prejudice lead to oppression, the subversion of justice and right, but there is nothing more serious and more in evidence than the fact that there is a vast legalized scheme throughout the South to set the iron heel more permanently and desperately upon the head of the black man as a race, and as individual characters. There would be hope to the rejected and aspiring Afro-American if good character and becoming behavior would or could count for anything in the civic arena. But we are now confronted by conditions where merit in the black man does not weigh one iota in human rights, and very little in human life, if that life and character be under a black or brown skin. Learning, personal accomplishments, the achievement of wealth, the reign of morality, and skilled handicraft amount to nothing whatever in the black man. Merit and fitness for citizenship and advanced qualifications for the high and holy functions of civil life cannot win for him the rights and safety that is the natural and God-given inheritance of all. Nowhere in the South is the black man

as safe in his person and property as is the white man. No Negro can feel the same assurance of protection and safety, even in the absence of the mob, as those of the opposite or ruling race. The laws and police regulations are one thing to the white people, but quite another thing to the black people.

Black men and black women, though cultured and refined, are treated as serfs and subjected to every imaginable insult and degradation that can be invented or discovered by an ill-plighted and perverse ingenuity.

But especially do we see and feel the power of oppression in the construction and operation of the laws and that sentiment that gave them birth and execution, and which is stronger, more exacting than the written laws themselves. Ever since President Hayes had his seat in the White House, when the State governments reverted to the control of the original South, step by step, the legislative enactments have drawn the cords of discrimination and oppression with increasing stringency and an intensifying vindictiveness that seems phenomenal and inhuman. If by these methods of oppression and hardship entailed on black citizens anything could be gained or added to the happiness and prosperity of the dominant people, there might be some reason or cause for its existence. No morals are to be improved by it, no greater degree of polished manners is to be achieved, and nothing but self-debauchment to the oppressor and degradation to the oppressed are to be gained. And since there is nothing to be gained, it is evident that the only object in view is to oppress and destroy the progress and development of the Afro-American people, a people who have never sought to do them a wrong or an injury. The desire on their part is to make Negro freedom and possibilities a total and signal failure, and defeat the ends of a better Negro manhood, and prove as true the oft repeated assertion that "the black race is incapable of rising to the dignity of a full-fledged common citizenship." They be-

lieve that it is wrong to educate the Negroes beyond a small degree of handicraft, suitable only for the most menial service and the smallest wages.

The votes of black citizens are no longer factors of consideration in the political equation, as they are shorn of all those sacred functions and agencies by which the highest and best citizenship is attained. This not only helps to degrade and destroy legitimate aspiration and subverts the operating faculties of respectable and decent manhood, but reduces the millions of the black race to a growing and enlarging system of serfdom and political peonage that is but a little short of abject slavery. Neither does it appear that there is any remedy or appeal by which these flagrant wrongs and perversions of civil rights can be adjusted and made to comply with the demands of true American citizenship. It may be stated as axiomatic, *that no people can advance in true American citizenship and reach high moral and political ideals in the functions and practices of the franchise, when they are excluded from it and from those responsibilities that must follow its exercise.* The destruction of a "free ballot and a fair count" not only destroys the national guarantee of protection, of liberty, person and property, but must prove in the end a threatening calamity to the Federal compact of States and dangerous to the freedom of its citizens. In the South the millions of black people are denied this guarantee of protection to life, liberty and property, with no hope or chance of redress. There is no appeal, unless from Caesar to Caesar, which is equivalent to no appeal at all. At the same time the general Government does nothing to defend and preserve its great and majestic acts of sovereign right embodied in the Constitution of the United States, but allows the evil to fasten its grip upon all the States of the South.

This puts the Negro race not only in a state of semi-serfdom, but the methods employed and the efforts to further submerge the natural and political rights of Negro man-

hood grow apace as the days go by. How, then, can the Afro-American rise to the dignity of good citizenship and aspire to its possibilities, when political rights, privileges and agencies are taken from him? Can he make bricks without straw, or do the impossible? Indeed, he is in a deplorable condition, from whatever standpoint we view the situation.

It has been supposed by most of the leading Negro men, as well as many philanthropic friends in the North, that whenever the Negro is prepared for the duties and responsibilities of citizenship, by culture, wealth and moral standing, and that whenever he becomes a skilled artisan and scientific farmer, then as a race the white people of the South will bestow upon him equal political privileges with themselves. And thus it is claimed that a certain sort of education and training is calculated to settle the problem of the races. At first glimpse this seems a fair presumption, and maybe it ought to be so, and we heartily wish that it might so result. But experience contradicts it and leaves us hopeless of obtaining the rights and privileges of suffrage and cognate rights of citizenship.

To make this clearer, no man of color, no matter how cultured and worthy, or however accomplished, refined and fitted, has ever been allowed to occupy the same civic plane with the white man of the South for a single hour. In this respect Bishop Turner, Frederick Douglass, or Dr. Booker T. Washington has no more chance than the most degraded of our race. It would approximate a small riot should such Negro celebrities attempt to enter a hotel or public resort, assuming the airs of equality on the civic plane. There is no force or power, apparently, at command to regulate and harmonize diverse elements and social agencies so dissimilar as are seen in the racial phase of the body politic. As long as the Negro is a black man, and as long as the opposite individual is a white man, so long

must the social factors and political entities war against each other.

Race traits and race peculiarities are the natural and enduring faculties that prolong the war and the bitter strife of inharmonious relations.

It is true, legally allowed amalgamation would settle all racial difficulties by the natural process of absorption and disintegration of racial characteristics, but that is a thing unthinkable, unlegalizable and beyond the realms of debate. It is undeniable that amalgamation is going on in the South, and legal marriages to some extent in the North; but in both sections of the country it is slow, while the products of the same are rejected by the ruling race to the same extent as the typical Negro. Where it is illegal it is a crime, and conflicts with the code of decency and morality. It debauches the moral sense and destroys the purity and dignity of young Negro motherhood, and debases both sexes in their moral natures. Legal intermarriage in the South although not wrong in its consummation, is a matter as yet undebatable, and belongs only to the future.

But comparing the present situation with the history of Anglo-Saxon life, we see no chance for the Negro race to hold its identity of racial traits and characteristics, while the percentage of Negro blood infused into Anglo-Saxon veins is too small to change, to any perceptible degree, the distinctive features of visible or physical character.

It is often said the difficulties growing out of the race problem would be greatly reduced in enormity if the Negroes would remain in the rural districts and on the farms. At first view this assertion seems to accord with reason, common sense and the best interest of the race. Certainly it appears that such conditions are the best for the Negro masses and most promotive of moral and physical health, as well as advancement in social and material economics. Indeed, it is to be regretted, if not lamented, that great masses of Negroes leave the country districts and farms

and herd and cluster in the towns and cities. But since this is done, there must be some real cause for it, a cause that enters deeply into the interest and material welfare. Neither is it strange when we consider the fact that in the country or rural districts of the South, no Negro, or at best, few Negroes, feels safe in person and property. Often they are ruthlessly and unnecessarily insulted, abused, lynched, killed, or driven from their homes without the slightest hope of protection or redress. Often their mothers, sisters and daughters are corrupted and debauched almost before their eyes, yet nothing is done to stop the wicked and nefarious practice or bring to punishment the evil doer. Besides, wages are small, and in many instances, are a mere pittance to keep soul and body together. Of course there are some honorable exceptions, but they are few and far between.

The school system in the country is a mere shadow and a real farce. The very fact that Negroes in great masses leave the country and resort to towns and cities shows an unrest and fervid disquietude that rests upon apprehension and real cause. Even those who have been able to procure homes of their own, along with other substantial belongings, are in a state of uneasiness and mental perturbation. They do not know how soon they may be falsely accused by some trifling and envious white man and lynched by the cruel and bloody mob. For as soon as the black man in the rural districts gets a home with a farm attached and reaches a state of prosperity, then the jealousies of the white people are aroused and excited, and the prosperous Negro is watched and criticised. Here the conflict of opposite races begins and ends in total defeat for the black man. Indeed, there is little or no chance for the black man in the country if he grows rich, polished, and puts on style, or tries to be equal to the white neighbor in civic attainments. Good breeding, politeness, kindness, self-respect and all the virtues may be added and retained by a

black man, as have been attained by many, but these, instead of helping him to live in the esteem of his white neighbor, actually put him in a precarious condition, and endanger his life and property. Thus we see, from this view, there is absolutely no chance for the Negro race in the country districts to live and prosper without a state of incertitude and unrest.

One of the most far-reaching and fatal attributes of the great problem now considered is the constant and widespread practice of debauching the young motherhood of the Negro race by the ruling people. Perhaps there is nothing connected with the life of a race so damaging and destructive to its morals, mental expansion and physical development as to have its mothers corrupted and despoiled of their procreative sanctity. It can but beget a race of weaklings and effeminate in moral, mental and physical health. How a people are to become wise, upright and healthy in body and mind while their mothers, daughters and sisters are polluted in their genital powers is hard to see. As like begets like, and criminals beget criminals, and as the parent is reflected and duplicated in the natural offspring; so the race thus corrupted by miscegenation and clandestine production, must ride to its downfall and racial dissolution. It does not help the case to argue that the black women ought to resist, or that their virtue ought to be a guarantee of successful resistance against attack. True, it ought to be so, and yet it was never so. But environments and conditions have much to do with it. Wisdom and philanthropy would suggest that the best situation be assumed and the best condition arranged so as to make the resisting power stronger by diminishing the opportunities of the advancing foe.

To allow the South to settle this great question in its own way simply means to degrade the black race and remand and doom the black people to an inexorable peonage and eternal serfdom. The proposition is utterly incompat-

ible with reason and what should be expected. Colleges and schools of high grade, and such enabling facilities of human development would become obsolete, and liberal and substantial cultural processes that alone can develop a people will become things of the past, known only as facts of an historic age.

The great majority of the Southern white people hold that education ruins the Negro, and especially the higher education or collegiate training, and more especially under Northern white teachers. They make the claim that it unfits him for usefulness and that kind of citizenship that belongs to him as an inferior. Anything that takes the black man from the ditch, the cane farm or the cotton field as a mere menial laborer, as a "hewer of wood and drawer of water," is adverse to his best estate, God-given and ordained, and whoever, therefore, attempts to do it, or who-ever succeeds or partially succeeds in doing so, is the Negro's greatest enemy and a giant foe to the South; that the friend of the Negro is absolutely and necessarily an enemy of the South. This is so absurd, and contrary to fact, reason and history that it requires no serious attempt for signal and complete contradiction. Education and training help every creature to fulfill better the ends of being and the onerous duties of life. The trained horse, the cultured dog, the domiciled and domesticated animals are all made better and more useful in their operating sphere by the cultural process. Why not the Negro? Is he any less than the beast of the field?

But the South cannot settle this problem any more than it could settle the long and bloody problem of slavery. In the very nature of the case it is a national question, a question too big for the South. It belongs before the bar of the whole Nation. Even if it were not national in its scope and depth, the South would be an incompetent juror, because she is not willing for all of her people, black and white, to enjoy equal privileges and rights, even when given

by the central Government. Such a juror could not render an impartial verdict.

Again, it is national because none but the Nation has the strong hand and fulness of power competent to meet the issue and adjust relations. Then, again, it involves national honor and national law. Neither can it rest where it is. It is an historic as well as a philosophical truism that no question in government can be settled until it is settled right. It must be settled right in the native fundamentals and cohesive elements and faculties. All of the people must be free and allowed to enjoy their natural and lawful rights, or else the conflict must and will continue. So long as there is a part of the people oppressed and denied the rights and privileges of citizenship that is designed to be universal and applicable to all, the problem cannot be settled. It cannot be settled any more than the question of slavery could have been settled, leaving the slaves in slavery. Slavery, which stood and towered and lifted its hideous form, dripping with the innocent blood of the slave, stood for awhile in the emblazoned arena of American liberty, but it fell and sent the tremor of its fall through the approaching decades, with whose blighting shadow we are fighting today! And until right triumphs and oppression and wrong cease, the unity of truth and the reign of God forbid a cessation of hostilities.

But, as we see no chance for the black man to arrive at his best and highest possibilities and the noble ends of the best citizenship in the same territory with the white people of the South, segregation is proposed as the best, the most practicable and desirable method in the solution of the racial problem. Black men are as much citizens of the American federation of States as white men. They should never rest or cease legitimate efforts until full and plenipotent citizenship is given to them, the same as to white men. They should contend for it as the dearest, as the highest privilege, and the most sacred part of their national in-

heritage! If the white people of the South would accord to the African people the full measure of citizenship with themselves, allowing them to live upon the same plane of civil life, we could ask no more, and the racial problem would cease to be a problem. But since this is not done, and since it seems to be clear that it will not be done, then we ask for a settlement of our racial troubles by separation and segregation of the races in the South, at least.

We ask for a State or States, or a Territory, or a part or parts of Territories within the limits of the United States, our great country. To reach these ends, the following propositions may be considered within the limits of possibilities:

I. There is a great problem growing out of the fact that two distinct races or peoples are occupying the same territory under the same government and laws; they are so distinct and dissimilar in racial traits, instincts and character, that it is impossible for them to live together on equal terms of social and political relation, or on terms of equal citizenship.

II. The problem of the races is inter-racial and national, affecting the entire country in its vast interests, prosperity and progress. And, therefore, it is the duty of the general Government to settle it, as that is the only power that can do it.

III. The segregation of the races is the most practicable, logical, and equitable solution of the problem.

IV. Segregation and separation should be gradual and classified by a qualified citizenship, and non-compulsory, so as not to injure or retard labor, capital, and commerce in those States where the Negro is an important factor of production and consumption.

V. To make the movement operative and effective, the Negro population of the Southern States should send petitions to the President and the Congress of the United States of America asking for segregation. They should ask for

suitable territory in the great republic, as legal and equal citizens of the Union, and not go out of their country to be exposed to doubtful experiment and foreign complications. Afro-Americans should remain in their own country, and in the zone of greatness, and in the latitude of progress.

VI. The Government would, providing segregation materializes, establish and maintain suitable laws, regulations, and safe grounds for the maintenance of the civil order, peace, progress, and prosperity.

VII. The place or places, or the territory may be selected by competent authority from the western part of the public domain, such as a part of the Indian Territory, New Mexico, or other parts of the great West.

VIII. No white person or persons should be allowed to obtain citizenship in such a State or Territory, unless identified with the Negro race by marriage, and those who may be appointed by the Government to expedite and control the Federal interests, provided also that the general public have the same privileges, rights, protection and safety in the segregated Territory as in the other States of the Union.

IX. There should be some easy and practical qualifications required of those who are to become citizens of the segregated Territory. They should have, at least, a reputable character, some degree of education, and perhaps a competency for one year's support. Criminals and undesirable persons should be kept out, as far as possible, until they are properly qualified to meet the requirements.

It may be said and will be said that it will be impossible to keep the white man out and the black man in. But let it be remembered that the object is not to keep the white man out or the black man in, but to establish a State or States in which alone the Afro-American people may dominate by eligibility to political office, the public trust and control; thus conferring upon them all the rights of full and free citizenship enjoyed by others, and which is denied them in the Southern States.

Of course, citizens of all States would be free to come and go, but none to acquire citizenship unless identified with the Negro race. Afro-Americans have no desire, as a race, to create friction, antagonisms and strife, but ask and demand at this time the rights and privileges authorized by the Government.

It is to be admitted that the plan of segregation here presented is environed and beset with many difficulties. We realize the stern fact that any plan to settle the racial problem, which may be presented, will have not only its difficulties, but its objectors. But any plan which may be proposed for the solution of the question cannot be surrounded with nor carry more difficulties and perplexities than the present state and condition of the races. No plan or method of solution can produce more bitterness, alienation, degradation, bloodshed and death than the present state of affairs.

But especially will it be urged by friends as well as by the enemies of the Afro-American people that the Negro is incapable of self-government and control. But how do they know? Where has it ever been tried under conditions that may be obtained within the Federal Union? Besides, if the Government of the United States cannot control and direct a few millions of its citizens who may be segregated for the peaceful solution of a great national problem, it would be too weak and ephemeral to hold its parts together. The idea is preposterous and fallacious in the extreme.

Not only has the Negro some degree of American civilization engrafted upon his progressive and developing manhood, but he has a large and increasing percentage of Anglo-Saxon blood in his veins, and consequently Anglo-Saxon life. He is not only patriotic and devoted to his country, but the trend of events and the stern logic of fact and principle show him to be capable of civilization and susceptible of being wrought into the social and political compact.

What is most needed for his development is a chance to be a man, an open door for his possibilities.

It is often affirmed in the South that "this is a white man's country." This is freely admitted, but it is equally true that it is also the black man's country. The country belongs to every man born on its soil, black or white. If it is the white man's country in any supreme or particular sense, it furnishes an important reason why he should be just and humane to all, most especially to under-graduates in civil life.

It may be argued that many Southern people will oppose the separation of the races upon the ground that such would destroy the labor element of the South, and thus retard expansion and progress. This may be or will be found to be true in some degree, but it is becoming more and more evident that Negro labor is growing less important as a factor of production in the South. It is not now more than one-half of the labor employed in fields and shop. A large proportion of it has gone North, East and West, and is still going, until ere long the great black belts of the South must be numbered with the things of the past..

As a laborer in the South, the Negro has been the dearest and most expensive that a country has ever had in the history of nations. The Southern people have already paid an enormous price for the Negro as a slave, and still the astounding debt bears interest, compounding itself as the years go by. Heaps of gold and almost endless treasure have been paid for his blood and bones as a labor element. Brave sons, noble sires, and intrepid chieftains, queenly women, with the flower of the land, have been slain upon its high places. Millions of drops of blood have been poured out as a bloody libation at the shrine of the swarthy Moloch. And it seems apparent that the union of States that has cost so much will never be one with a tenacious integrity until black Ham and white Japheth shall dwell in separate tents.

In a State to themselves, within the Federal Union, the Negro would become a free and full-fledged citizen, with all the immunities, privileges and political rights that belong to American citizens without friction, envy and jealousies. Then the Negro as a man and a race, would have a chance to develop his mental powers, his physical character, and his essential responsibilities as an American citizen. The responsibilities that would come with a degree of self-government would inspire, qualify and stimulate to supreme effort in life, and thus help the Anglo-Saxon man and brother to carry his great civilization to a higher plane and a loftier altitude of ideal perfection.

L. H. HOLSEY.



MR. ARCHER ON THE NEGRO.

"Black and White in the South," published in McClure's for July, has received wide reading and general comment. Mr. Archer, the writer, is not an American, a fact that, perhaps, in some degree accounts for the poise and self-restraint of an article that cannot be called friendly to the Negro; and one that also equally accounts for the impracticable ultimation, the lame and impotent conclusion, of a pretty piece of composition.

The writer seeks to be fair, but it is apparent on every page that he is afraid of his audience, and the impression is made that, though he may linger a little longer and discuss a little more coolly such forbidden topics as amalgamation as a solution of the American race problem, white readers are to understand privately that this is a necessary part of the stage setting only, and that they will see, if they bear with him, that he is a man after their own heart. This anxiety to assure those who squirm at the word "amalgamation" is shown most definitely in a sentence of quotable length where Mr. Archer enumerates the four possible ways of treating the Negro question in America. He merely tabulates the "dying out" theory; the "education" theory; and the "segregation" theory; but when he comes to note the "miscegenation" theory, he puts it thus: "Marriage between persons of the two races may—I mean, might conceivably—be legalized," etc. The italics are ours, to show how Mr. Archer seeks to placate, till he can prove himself "all right," the foaming indignation of the rabid advocate of free speech on the accepted side only.

That Mr. Archer should disagree with some very re-

spectable, even eminent, authorities in his view of matters, is a matter of his right. Messrs. Wells, Royce and Olivier can well defend themselves, but it may be said, *en passant*, that Mr. Archer's quotations from their utterances are so broad, fair and convincing in themselves that we are in danger of forgetting how Mr. Archer refutes them so strongly do they take hold upon our common sense. It will probably be taken as a fair epitomizing of the bones of Mr. Archer's position if we outline it as follows:

1. The Negro is not dying out, nor is he to be killed out; though he is becoming relatively a smaller factor.
2. He cannot live among white people in peace.
3. He is not to become commingled with the whites.
4. He ought to be segregated.

There is much about the ineradicability and rationality of race prejudice; the determination of white to rule; the feeling and fact of Negro essential inferiority; and the other well known dicta that constant reiteration shows are having a hard time to get themselves considered axiomatic; but the synopsis of Mr. Archer's argument is fairly set forth above. Let us examine them not so much argumentatively as ethically, laying down as our reason for falling back on the ethics of politics that all settlements of human questions not so based are in unstable equilibrium and cannot be final.

1. *The Negro is not dying out, nor can he be killed out, though he is becoming relatively a smaller factor.*

There are three propositions involved here:

(a) *The Negro is not dying out.* Comparison of the Negro population from decade to decade, independently of per cents and mediate variations, establishes this as a fact. There is no way to deny it.

(b) *He cannot be killed out.* This conclusion, in the light of the demand of humanity, civilization, Christianity and self-interest, is ethically sound and stands.

(c) *He is becoming relatively a smaller factor.* With

immigration, conditions to remain as now, this a safe conclusion; especially, too, as the rate of Negro increase will still further diminish under growing economic stress. But this does not mean much in the problem. Relative increase has never been the thing that gave trouble. It has always been absolute numbers as affecting any given locality; that is to say, the absolute presence of 100,000 Negroes is what raises a race question where there was none when there were only 100 Negroes in evidence. It is everywhere a question of how many Negroes, not of how many compared to other people. The problem is exactly the same everywhere Negroes become common. This leg of the proposition leads nowhere.

2. *He cannot live among white people in peace.* This means, mind you, that no matter how high grade a Negro population may be, there will be trouble; no matter how progressive an element, or how studiously he attends to his own business, or how highly he may be educated, or how high his character may rank, he cannot live in peace with white people. If this be true, it is the severest indictment of the white race ever drawn. It is an accusation of hypocrisy in professing "worth makes the man." It denies the validity of accepted morals and of the Christian religion. It bids defiance to every declaration of philosophers, statesmen and religionists the world over and hangs out the black flag of rebellion against ethical control.

How near, in this position, Mr. Archer has come to demonstrating Mr. Quincy Ewing's diagnosis of what is the real problem by finding it in the white man's mind rather than in the objective, he perhaps has not considered.

Let this proposition be true, and it means that there is no solution consonant with righteousness and good will; for a defiant determination to put things down that belong up and hold things up which belong down cannot be argued with, but must be left to that great, blind, impersonal, im-

partial power called by Butler "the constitution of nature," by others, God, which has a way of hearing all you say and then doing some other way.

Reverting to our preliminary postulate that "all settlements of human questions not based in ethics are in unstable equilibrium and cannot be final," we may apply it as a measuring rod for soundness here and leave the proposition.

3. *He is not to become commingled with the whites.*

Mr. Archer, as all the rest of the world, knows that according to census estimates there are 2,000,000 Negroes of mixed blood in the United States. There are unascertainable hundreds of other persons passing as white who, because of Negro blood in them, ought to be classed as colored according to American classifications. There are still others classed as unmixed because their color is black, whose parents on one side or the other (usually on the mother's side) are mixed blood. At least one of these is a bishop in the A. M. E. Church. How, then, can any serious and veracious man lay down the proposition that the races will never commingle. Such a statement is a play on time in grammar, and seems to be slightly *ex post facto*.

But Mr. Archer makes it clear that he does know these facts by showing that such race relations will never receive legal sanction by inter-racial marriage. This is probably true, but what is that but saying that immorality is added to intermixture.

And if the fact is to go on, what does it matter with concrete mulatto results a hundred years from to-day? If American connivance, or American indifference, or American lack of moral courage allows these relations at all, nature will turn out its legitimate product in an illegitimate manner as well as by permission of the clerk and clergy. The only difference will be a lower tone of morals because these things are done in violation of conscience.

Every Negro with pride of race regrets past trans-racial

transgressions and would gladly stop present and future ones; but the reform must come from the sinner and he is not a Negro. This verbal disclaimer of the possibility of an act already committed and in process of commission reminds me very much of the little boy who said to his mother, "Mamma, may I eat that jelly in the pantry?" "No, my boy, I want to save it." "O mamma, please say yes." "Why are you so anxious for me to say, yes, Johnnie?" Because, mamma, I have already eaten it."

4. *He ought to be segregated.*

Mr. Archer does not mean expatriation to a foreign soil, for he concedes the impossibility of this and the injustice of it, the Negro being a real American; but neither does he see how his idea of giving the Negro a separate autonomous state government in the United States is to be carried out in practice. He leaves the how to some statesmen of larger caliber than he now knows. What is this but virtually conceding the impossibility of this course so far as present human wisdom and device can pass upon it? and what do we decide the practicability of any course by, except by present human wisdom? I cannot see how the case of foreign expatriation, which present wisdom pronounces impossible, differs from domestic segregation which its advocates do not see how to accomplish. In view of the nonplussed condition of these advocates' minds, it is not necessary for any one to adduce in detail the obstacles acknowledged insuperable to date. And so Mr. Archer, interested Englishman and adviser extraordinary to the American nation, emulates the renowned king of France with forty thousand men, who marched them up the hill and then marched them down again. The argument is left where we have all been leaving it when we write magazine articles for hammock swinging consumption.

May the writer be pardoned for suggesting that the most old-fashioned solution of all—the only one that has not yet been tried—the equal protection of all the laws to all men;

the forgetfulness of color and skin in questions affecting human rights; good will toward men—all men; open opportunity in every field of endeavor; respect for all womanhood; the recognition of a Power that is a Juggernaut to opposers, a chariot of swift progress to conformers.

All these blind discriminations and experimental laws promoting invidious and irritating inequality where none is naturally, are but modern instances of Ajax defying the lightning. Where is Ajax?

The writer believes the explanation of all these projected schemes for settling the Negro's problem *for* him, instead of *with* him, grow out of an uneasy feeling that God may not be willing to settle it our way. Well, it will be settled His way nevertheless. Our work is to refine our own humanity till God counts it worthy of a high place in the settlement.

If we, in our pride of station, refuse to subordinate our nostrums to the Divine *materia medica* for disordered bodies politic, then He allows us to play doctor till the crisis calls for His vigorous intervention and our dismissal from the case.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

L. U. X.

SELF HELP IN THE PUBLIC SCHOOLS.

(*Second Paper.*)

In the North as well as in the South the Negro private school preceded the public school for Negroes by many years. The Negroes' participation in anything like a public school system in the South may be said to have begun with the Freeman's Bureau which operated from 1865 to 1870. Notwithstanding the Negroes were just out of slavery, their efforts at self-help attracted the attention of many of the officers of the Bureau. In 1869 General O. O. Howard, the Commissioner, reported that "the freedmen are already doing something. Last year it is estimated that they raised for the construction of the school houses and the support of teachers not less than \$200,000." In 1870, five years after the close of the Civil War, it was reported that "the freedmen sustain, wholly or in part, 1324 regularly reported day and night schools, and own 592 of the school buildings." In 1868 and 1869 the amount of tuition fees paid by Negro pupils was reported as \$268,046.78. During the first five years of the operation of the Freedmen's Bureau it is estimated that Negroes paid on their own education \$785,000.

Since 1870 common school education has been conducted chiefly by the States, and the Negroes' contributions have been mainly through taxes, though not exclusively so.

Though there is no authoritative data from which one can draw accurate conclusions, yet it is very probable that the Negroes have paid for the entire amount of public common school education which they have received from the Southern States since 1870. This does not mean, however,

that the direct taxes on the property of the Negroes have been sufficient to pay for their public school training, for they have not. Neither have the direct taxes on the property of the whites been sufficient to pay for their common school education. For example, for 1907 the total direct property tax, both state and local, for the state of Georgia, for school purposes, was \$1,750,577.59, whereas the total receipts for public schools were \$3,011,678.46, and the total expended was \$2,850,210.69. In other words, only 55 per cent of the school fund of the state of Georgia was raised from taxes on the property of the inhabitants. The remainder of \$1,261,100.87 was made up in the following manner:

Balance on hand from last year	\$ 180,190	33
Poll Tax, \$1 for each male 21 years of age	275,000	00
Half rental, Western and Atlantic Railroad	210,006	00
Liquor Tax	242,000	00
Net fees for inspection of fertilizers and oils	22,600	00
Show Taxes	9,616	00
Net Proceeds from sale of prison farm products	16,639	71
Net from holders of school lands	8,680	62
Net hire of convicts	199,659	71
Other sources	96,708	50
 Total, ("Indirect Taxes")	 \$1,261,100	 87

The Negroes constitute 46.7 per cent of the population of Georgia, and are, therefore, entitled to that per cent of the indirect school taxes. And when an analysis is made, their right to their percentage becomes even more apparent. Negro slaves built the Western and Atlantic Railroad, with a great profit to the state, but none at that time to themselves; Negroes actually pay in more than \$115,000 in poll taxes; they, unfortunately, drink a large amount of the liquor sold in the state, and are among the chief patrons of shows; they constitute over eighty per cent of the convicts which net the state nearly two hundred

thousand dollars for the education of its children; and they make the greater proportion of the farm products sold by the state. Their percentage would be \$578,934.11. This added to the \$67,959.16 property school taxes which they actually paid during 1907, makes a total of \$646,893.27 available for the Negro schools. The State School Commissioner reported \$420,664.46 paid Negro teachers, less than 19 per cent of the \$2,239,985.81 paid to all teachers. Very little is paid for Negro school buildings, except in cities, and there is but little actual supervision of Negro public schools; but allowing the same percentage for other expenses that they get of the amount paid to teachers, that is, 19 per cent, \$115,942.73 must be added to the Negro account, making a total of \$536,607.19, a very liberal estimate of the entire amount spent for education of Negroes by the state of Georgia and its local communities. This still leaves a balance to the Negroes' credit of \$110,286.18. Besides this the Negroes pay \$5900 taxes for higher institutions and \$33,020 for pensions to Confederate soldiers or their widows.

It is very evident from the above calculations that the Negroes are in no sense a burden upon the white taxpayers, and that, although the Negroes pay annually hundreds of thousands of dollars each year to whites as rent for their real estate, yet they do not receive one cent from the taxes on this property for their education.

What is true of the state of Georgia is true of other Southern States, in no one of which do the property taxes of the whites pay for the schools of the whites, and in all of which the direct taxes of Negroes, plus their pro rata of indirect taxes, more than cover the expenses of their schools.

The United States Commissioner of Education estimated that \$864,383,520 was spent for public school education in the South between 1870 and 1906, and estimates that \$155,000,000 of this was spent for the education of

Negroes. In view of the above, it is not too much to assert that the Negroes have contributed this entire amount, if not more, and that at least \$45,000,000 was paid by them in cash as property taxes, and poll taxes.

The theory that Negroes bear the whole burden of their public school education, and that they derive little or nothing from the taxes of whites in the South, is not new. It is the conclusion of nearly every expert who has examined the subject. As far back as 1882 State School Commissioner G. J. Orr, of Georgia, said that "of the \$151,000 paid to Negro teachers by the State, \$145,000 might have been considered as having been contributed directly or indirectly by the colored people." (Since Mr. Orr made his statement the assessed value of the property of Negroes in Georgia has increased more than 300 per cent.) In 1889 the Superintendent of Public Instruction of North Carolina, addressing the school officers of this state, said: "Do you know, that including the poll tax which they actually pay, fines, forfeitures and penalties, the Negroes furnish a large proportion of the money that is applied to their schools?" In 1900, the Superintendent of Education of Florida wrote: "The education of the Negro of Middle Florida does not cost the white people of that section one cent. The presence of the Negro has actually been contributing to the sustenance of the white schools. The schools for Negroes not only are no burden upon the white citizens, but \$4,527.00 contributed for Negro schools from other sources was in some way diverted to white schools."

As late as 1904, Superintendent of Public Instruction Joyner, of North Carolina, wrote in his annual report as follows: "In justice to the Negro, and for the information of some of those who have been misled into thinking that a large part of the taxes which the white people pay is spent for the education of the Negro it may be well at the outset to give a brief statement of the facts in regard to

the apportionment of the school fund. This report shows that in 1904 the Negroes received for teachers' salaries and for building school houses, \$244,847.38, for 221,545 children of school age. The whites received for the same purpose, for 462,639 children of school age, \$929,164.26. The Negroes therefore have about one-third of the school population, and receive in the apportionment about one-fifth of the school money. The auditor's report showed that the Negroes paid in school taxes on their property and polls \$126,029,198, or 51 per cent of all that they received for school purposes. Add to this their just share of the liquor licenses, fines, forfeitures and penalties, most of which they really pay, and their share of the large school tax paid by corporations, to which they are entitled under the Constitution by every dictate of reason and justice, and it will be apparent that if any part of the taxes actually paid by the individual white man ever reaches the Negro for school purposes, the amount is so small that the man who would begrudge it or complain about it ought to be ashamed of himself. In the face of these facts any unprejudiced man will see that we are in no danger of giving the Negroes more than they are entitled to by every dictate of justice, right, wisdom, humanity and Christianity."

Mr. George W. Cable, a southerner by birth, and an ex-Confederate soldier, wrote in 1892: "In the year 1889-'90 the colored schools of Georgia did not really cost the white people of the state, as a whole, a single cent, either in poll tax, tax on property or any form of public revenue. In the other ten southernmost states the case was not seriously different. The Negro, so far from being the educational pauper he is commonly reputed to be, comes, in these states, nearer to paying entirely for his children's schooling, such as it is than any similarly poor man in any other part of the enlightened world."

VOLUNTARY CONTRIBUTION.

A large amount of money is contributed by Negroes to public education over and above that paid as taxes, of which, in most cases, but little account is taken. Negroes have given large sums of money for the board of teachers. In 1866, when the Superintendent of Education for the Freedmen's Bureau in Georgia wrote for more teachers, he stated that their board would be paid by freedmen; and it was for many years the general custom for the Negro rural school teacher to receive a stipulated sum of from \$10.00 to \$25.00 per month from the county, and board and lodging, averaging from four to eight dollars per month, from the Negroes. The amount of contributions of this kind, were, therefore, from 15 to 40 per cent of the salary of the teacher, which must aggregate a very large sum. But of this no accurate accounts were ever taken.

There is small provision for building school houses in the former slave states. Alabama provides practically nothing; Virginia and North Carolina makes loans to the local district from the Literary Funds, under certain conditions; Florida does the same. Hence the kind of school houses depends finally upon the people of the district. And since the districts are divided according to race, the Negroes are largely responsible for their school property.

The showing of ownership of school houses in 155 counties in the southern states as constructed from information directly from reports of superintendents reveals that the 155 counties reported 4137 school houses, of which 1816 or 43.9 per cent were owned by Negroes, 973 of them being Negro churches. In Virginia, in 56 counties, 935 out of 1051 school houses are reported as belonging to the county. This does not mean that the county put up these houses and presented them to the Negroes for their use. The fact is, in most cases, the Negroes, because of the aid given them by the county fund, deeded them to the county;

the same is true in North Carolina and Florida, where local school boards seldom hold the property. The significant fact is that of the 4137 houses reported only 973 are church buildings, which means that in 3164 cases the Negroes have exerted themselves in order to secure some kind of school house other than the house in which they hold religious services.

The average term for the Negro public schools is theoretically about four calendar months, but practically as long as the appropriation lasts, which frequently is not more than three months. Many communities, therefore, have to voluntarily lengthen the term by extra taxation. In Delaware the state provides for 140 days, yet most of the schools are taught for a longer period. Last year, 15 of the 24 schools in New Castle County (exclusive of Wilmington) extended their term beyond the 140 days. In states further south, where the terms are not so long as in Delaware, terms have been extended two to four months at the extra expense of the Negroes.

The average salary of the Negro teacher is less than that of the Negro mechanic, and frequently less than that of the unskilled day laborer. In 1905-1906 the average salary paid the colored teachers in Mississippi was reported as \$20.83 per month, whereas in that state the laborer gets \$1.00 to \$1.50 per day. This, together with the short terms, works a hardship upon the Negro teacher. The standard of living among Negroes and the cost of living have so increased during the recent years that the rural school is in danger of losing the very type of teacher most valuable. Many communities tax themselves heavily to keep the right kind of teacher with them. Some pay their board extra, others pay so much per scholar and others so much per family. Of the above 155 counties, 32 reported extra contributions for lengthening the school term, and 33 reported extra contributions for the increase of the salary of the teacher.

The following concrete instances will give an idea of this support of public schools by extra contributions:

From Union Springs, Alabama: "Town Creek Association, Eufaula Association, Old Pine Grove, Troy and Ozark are all supporting academies of which they have sole control. Each academy owns from one to ten acres of land, the buildings are very respectable, each school having from one to four buildings. The teachers are paid by the colored people. Salaries range from \$25 to \$60 per month, employing from three to five teachers in each school. The county public school teacher's salary is very meagre, but the people usually supplement from \$5 to \$10 per month. The Negroes in my community are assuming the work of educating their children almost entirely. The government or city gives us a small school, however. In town, there is the Union Springs High School, which runs nine months yearly, and has four teachers and two buildings. It takes \$1053 annually to support the work, all of which is paid by the Negroes of the community and adjacent communities."

From Bibb County, Georgia: "We have bought two additional lots and deeded them to the Board so that the children could have a playground. Some years ago the teachers raised somewhere near \$1400 and started a school of two rooms but the Board and the city have added two rooms at a time until it is now an eight-room building. On Pleasant Hill the patrons bought a lot for three hundred dollars, on which the Board has built an eight-room school building. The people then bought another lot adjoining and deeded it to the Board. They still want a larger playground, and the Board offers to pay for half if the school will raise the other half, which is not a hard task. We raise funds which extend or supplement our industrial work, and will send our teacher north to study methods at our expense. We keep increasing our library and in other ways exercising self-help."

From Tallahassee, Florida: "In this county there are places where Negroes have built their own schoolhouses in order that they may get a school in the community, but the Board of Education always requires them to deed the property to it before the school is established. So by this method no school houses are owned by Negroes. About one-half of the schools are taught in Negro churches. In some communities the patrons are active in the matter of making the condition in the school house better. This depends on the type of teacher. Teachers receive their board in a few places."

From Westminster, S. C.: "I opened school here January, 1907, in a saw mill shanty. The county paid me for seven weeks at the rate of \$25 per month. On July 15 I opened again in the same shanty, taught eight weeks and received \$50. Then we decided to build a school house; ten of the patrons gave me a dollar each to pay for an acre of land, which cost \$13.75. The little school house cost us \$80, but it is not yet finished. The stove cost \$8, the benches, table and blackboard would cost perhaps \$1.50. The money that the patrons gave us amounted to \$101.75; the county did not give any at all. In February, 1908, I opened school again in the new house and taught eight weeks at the rate of \$25 per month, and three weeks for nothing. When the money for the teacher's salary runs out and I am not too busy, I just teach on until the children are obliged to go to the farm."

A more systematic work is done under the auspices of Tuskegee Institute. The report of the agent shows what may be done under proper supervision. It relates mainly to Macon County, Alabama, and shows that in 61 schools, 207 1-2 months were added and \$6,532.44 raised in 1906-1907.

During the year 1907-1908, just closed, \$3447.12 was raised by the people, chiefly by educational rallies, festivals and subscriptions. In some places these are held regularly

each month and reported in *The Messenger*, published at Tuskegee.

THE NEGRO TEACHER: AN AGENT OF SELF-HELP.

Self-help has meant for the Negro not only contributions of money, but also of men. Although individual Negro teachers have existed continuously in the South as well as in the North for more than a century yet, as a professional group, they have made their place during this generation. In 1866 there were less than 1000 Negro teachers; in 1907 there were more than 28,000 Negroes engaged in teaching, an increase of nearly three thousand per cent in a little more than a single generation.

Along with the increase in numbers there has been a corresponding improvement in competency and character of Negro teachers. The following table will show the grades of teachers employed in typical southern states:

	1st Grade.	2d Grade.	3d Grade.	Others.	Total.
Alabama, 1905-6.....	142	285	1147	86	1660
Florida, 1905-6.....	55	360	332	140	887
Georgia, 1905-6	221	567	1998	384	3170
Mississippi, 1905-6	870	973	1476	3313
North Carolina, 1904.....	980	1721	145	2886
Virginia, 1906-7.....	871	675	145	550	2241

This table represents the teachers chiefly of the rural districts. In the cities the standard is much higher. In Alabama 69 per cent of the teachers hold third grade certificates; in Georgia, 63 per cent; In Mississippi, less than 45 per cent; in Florida, 37 per cent; in Virginia, 6.5 per cent, and in North Carolina, only five per cent of the teachers hold third grade certificates. In the six states about 37 per cent hold third grade certificates. In Florida there were 93 normal school graduates who attended summer schools and 369 who subscribed for educational journals. In Virginia there were 56 college graduates and 127 who held life and professional diplomas, while 351 had graduated from normal schools.

The first teachers of Negroes were largely whites. In

1867 the Freedmen's Bureau reported 1056 Negro teachers; in 1870, 1,324. In 1908 nearly all of the public schools of the South were under Negro teachers. New Orleans, Louisiana; Charleston, South Carolina; Richmond, Virginia, and possibly one or two other cities still have some white teachers in Negro public schools. In the colleges and higher private institutions most white teachers are found. But in these the tendency is for the Negroes to be given responsibilities. In the Methodist Episcopal Church the senior secretary having charge of the schools of the Freedmen's Aid Society is a Negro. In 1907 there were 507 teachers in the Negro schools under this society, 402 of whom were Negroes. Within the past few years Negroes have been promoted to the presidency of several of these institutions, which were formerly entirely in the hands of white teachers. Such schools are Gammon Theological Seminary and Clark University, Atlanta, Georgia; Wiley University, Marshall Texas; Philander Smith College, Little Rock, Arkansas; Bennett College, Greensboro, North Carolina; Gilbert Industrial Academy, Baldwin, Louisiana. Other schools such as Samuel Huston College, Meridian Academy, Central Alabama College and Princess Anne Academy have had Negro teachers from the beginning. The same tendency is noticeable in the schools of the Baptist Church, the American Missionary Association and other schools. Of 323 teachers reported in 1908 by the Baptist Home Mission Society, 188 were Negroes. Three years ago one of the largest colleges of the Baptist church—Atlanta Baptist College—chose its first Negro president a graduate of Brown University, and a former student of the University of Chicago. Howard University has had Negroes in important places since its beginning. The organizer of its Theological department was a Negro; the present Dean of the College department is a former student of John Hopkins; its Dean of the Teacher's College is a Doctor of Philosophy from the University of Pennsylvania.

In Biddle University, the largest school of the Presbyterians, and St. Augustine, the principal school of the Episcopalians, Negro presidents have succeeded whites in the conduct of the schools. Fisk University, Talladega, Atlanta University and other institutions which have maintained a high classical standard have drawn their Negro professors from graduates of Negro schools—often their own alumni, who have graduated also from Howard, Yale, and other noted institutions. Tuskegee Institute, alone, has on its Faculty graduates from a dozen of the leading institutions in the North. In a few cities, Chattanooga, Tennessee; Harrisburg, Pennsylvania, and Topeka, Kansas, Negroes have served on the Board of Education.

But it is in private institutions where Negroes have had the best opportunities for administration. In three great church organizations the educational work is largely under Negro secretaries. Most of the Negro colleges have Negro presidents and many of the largest institutions have Negro trustees. A third of the Board of Trustees of Howard University are Negroes. Four of the graduates of Atlanta University are on the Trustee Board of their Alma Mater. Fisk, Talladega, Storer, and other large institutions, have their Negro graduates as trustees. But perhaps the largest example of self-help along the line of administration is that of Tuskegee Normal and Industrial Institute of Alabama, an institution whose entire teaching force is of Negroes and whose success is due to the genius of Dr. Booker T. Washington, himself a product of the self-help system of Hampton Institute.

The purpose of education is to develop self-help, self-reliance, as well as to impart knowledge. But, as a rule, we look upon education as an investment and require the student to pay but a small proportion of the cost of his training. In Germany, a few years ago the Mecca of all who aspired to higher learning, money received from the students is but a mere trifle, and in America, the students

of our leading universities, such as Harvard, Yale, Columbia, etc., though often the sons of wealthy parents, pay the university but a small percentage of the running expenses. With the Negro institutions, however, quite the reverse seems to be true. According to the Twelfth Bulletin of the Atlanta University Negro students in nine years, or from 1898 to 1907, paid in cash, to 74 Negro institutions, \$3,358,667, and in work \$1,828,602; a total of \$5,187,269, which was 44.6 per cent of the entire running expenses of these institutions. In some of them Negro students paid as much as three-fourths and in 24 of them they paid more than half of the total expense of operating the schools. In twelve institutions the average received from Negro students was more than \$10,000 per year.

It was General S. C. Armstrong of Hampton Institute who put such great stress upon self-help among students, and the result of the system he advocated is seen in the fact that Hampton averaged \$71,205 per year paid by students in work and cash during the past nine years, and Tuskegee \$102,787. During the past five years the average from work alone has been more than \$60,000 at Hampton.

The total paid in by the students of the Freedmen's Aid Society for 1907-8 was \$113,154.76. The total paid by the students of Atlanta University for 38 years from 1871 to 1908 was \$356,111.61, which is over 25 per cent of \$1,400,-526.68, the total expense of conducting the institution. In the denominational schools the proportion has been more.

Students have contributed in many other ways to aid the institutions of which they are members. Quartettes, sextettes and musical clubs of Negro students tour the country winter and summer singing in aid of their school. The most notable of them were the Fisk Jubilee Singers which went out in 1871. They raised over a hundred thousand dollars in a campaign in America and Europe, out of which they built Jubilee Hall at Fisk University and paid a large part on Theological Hall at the same place.

NEGRO PHILANTHROPISTS.

The Negro race is yet poor. The total wealth of the ten million would hardly equal that of Mr. Rockefeller and Mr. Carnegie. Yet out of their meagre earnings, there have been many Negroes who have given to education. Only a bare mention of some of them can be given.

Bishop D. A. Payne gave several thousand dollars to Wilberforce University, Mr. Wheeling Gant gave \$5,000, Bishop J. P. Campbell gave \$1,000 to the endowment, Henry and Sarah Gordon gave \$2,100, Bishop and Mrs. J. A. Shorter gave \$2,000 toward the endowment fund of the same institution. Only a few months ago French Gray gave land valued at \$2,000 to Dooley Normal and Industrial School in Alabama. Bishop Isaac Lane gave more than \$1,000 to Lane College, Jackson, Tennessee; Thomy Lafon gave \$6,000 to Straight University, New Orleans; and George, Agnese and Mollie Walker \$1,000 to the same institution. Fisk University received from Mrs. Lucinda Bedford, of Nashville, \$1,000, and \$275 from Mr. J. C. Anderson for scholarships, and \$500 from John and James Barrows, of Nashville. Tuskegee received \$1,000 from R. F. Baptiste, of Galway, New York, and will receive a residue amount from the estate of Mary E. Shaw which will aggregate about \$38,000. Aristide Mary, of New Orleans, gave \$3,000 in cash to the Orphan's Indigent Institute, which was founded by Widow Bernard Couvent in 1835, who gave all she had to it. Other Negroes gave several thousand dollars to this institute anonymously. In Baltimore, Nelson Wills supported a school for Negroes before the war.

In that same city Dr. Augustus and wife gave a large bequest to the Community of Oblate Sisters of Providence, which is in charge of St. Francis Xavier Academy. Miss Nancy Addison left \$15,000 and Mr. Louis Bode left \$30,000 to the same community. In Philadelphia Mrs. Fanny J. Coppin collected over \$3,000 for the Institute of Colored

Youth. George Washington, of Jerseyville, Illinois, a former slave, left \$15,000 for education of Negroes; Joshua Parker willed \$6,000 to the State College of Delaware. Morgan College, Baltimore, has received more than \$500 from Rev. C. G. Key and S. T. Houston. Scores of other Negroes have given to education at different times in smaller sums, the aggregate of which would be more than \$500. There have been two gifts to education, however, that are very remarkable for their largeness, because they were given by Negroes who had grown wealthy but of whom the outside world knew but little until their death. Thomy Lafon, of New Orleans, left \$413,000 to charitable and educational institutions of that city, without distinction of color. Col. John McKee, of Philadelphia, who died in 1902, left upwards of a million dollars in real estate for education. He provided that "Col. John McKee's College" be established out of the proceeds of his estate.

OTHER CONTRIBUTIONS OF NEGROES.

Negroes have exhibited self-help in other ways which cannot be indicated in a paper so short as this. The Church is a great organ of education as well as of worship. All of the larger denominations control printing plants and turn out each year millions of copies of newspapers, Sunday School papers, booklets and other religious literature. They bring together each Sunday more than a million and a half children who study Sunday School lessons. Then there are more than 200 secular newspapers and magazines several thousand books and pamphlets, which have been published by Negroes, to which also must be added reading circles, lecture bureaus, conversation clubs, all agencies of self-help which the Negroes of America have developed for their own education.

CONCLUSIONS.

If it is proper to measure progress by the depth from which one comes as well as by the height which one

reaches, the efforts at self-help in education by Negroes deserve praise. Their contributions have been far from adequate for even meagre education, and, to-day, half of their children of proper school age are not in school, and two-fifths of their race are unable to read and write. But the history of civilization does not show one other instance of a wholly illiterate race or nation reducing its illiteracy in half of a single generation.

It is probably also true that the Negroes pay possibly a larger percentage of the cost of their schools than any other group of poor people in America.

The Negroes have paid in direct property and poll taxes more than \$45,000,000 during the past forty years.

The Negroes have contributed at least \$15,000,000 to education through their churches.

The Negro student possibly pays a larger percentage of the running expenses of the institutions which he attends, than any other student in the land.

A single generation has produced 28,000 teachers, 20,000 ministers, 200 newspapers and magazines and other agencies of self-help.

R. R. WRIGHT, JR.



THE GREAT INTERNATIONAL CHRISTIAN EN- DEAVOR CONVENTION AT ST. PAUL, MINNESOTA.

I have been asked to write the story of the 24th International Christian Endeavor Convention at St. Paul, Minn., July 7-12, 1909, which is indeed to me a very pleasant task. But who can truly write the story of such a Convention so high in intellect, splendid in quality, vast in numbers and so intensely earnest in its animating influence. Words are inadequate to express the deep earnestness and manifest enthusiasm at such a gathering of the young people of the world. It was an eye-opener, a red-letter event, an epoch in the history of Christian Endeavor.

One of the blessings that come to those attending an International C. E. Convention is the education afforded by travel. This is especially true, when as in the present instance the Convention is held on the extreme border of the country. A trip across the continent cannot help but impress the one that takes it with the grandeur and beauty of our land.

St. Paul, named after the great apostle, is a busy, hustling bustling city, the gateway to the great Northwest. The St. Paulites are alive with the consciousness of coming days. Their city is already a great city, but it is going to be a much greater one. It is growing by leaps and bounds. The entire city is being transformed. Old buildings are being torn down, mammoth and beautiful buildings are being erected. And may I say right here that our people are keeping up with the progressive march of the times. I do not know any city where our people live in better houses than in St. Paul. I was truly proud of them; and their churches are beautiful and commodious.

But St. Paul's greatest asset is in the spirit of its citizens. They are proud of their city and prouder of its possibilities. They are determined to make these possibilities actualities. Nothing can discourage them.

And what a welcome they gave us! Though busy, they took time to tastily decorate their streets, squares, houses, stores and parks. Red and white, the colors of the Christian Endeavor, were everywhere in evidence.

"C. E." at St. Paul signified Contagious Enthusiasm, Civic Elevation, Conspicuous Earnestness. It was enthusiasm with a very large Capital "E" and it was in evidence every where, on the trains, at the stations, in the hotel lobbies, in the streets and in the Convention hall. Enthusiasm before session. But it was enthusiasm coupled with earnestness. That was what gave such an impressive character to the convention. The Endeavorers had come together for a purpose.

The central theme of the Convention was "Thy Kingdom Come;" in the individual, in the home and society, in civic, social, church and business life, in all the world, here and everywhere. Speaker after speaker rung changes on that thought like a silver bell sounding from the Campanile of his fair temple, calling upon all to work and live in order that God's Kingdom may come and His will be done in this century.

Hon. Jno. A. Johnson, Governor of Minnesota, a statesman and reformer, brought greetings from the state. He is a splendid specimen of American manhood, sincere and honest in his convictions. He was heartily received by the thousands of young people present. Mayor Lawler spoke in behalf of St. Paul and Minneapolis and pleaded with the young people to stand by the Bible and for the old faith of our fathers and mothers.

Mr. Wm. Shaw, General Secretary, read his Biennial Report in which he showed 71,493 societies enrolled with a membership of 3,551,100. Dr. F. E. Clark, President of

the United Christian Endeavor Society of the world, delivered his biennial message and emphasized four important truths upon which Christian Endeavor is built: "Service, Confession, Loyalty, Fellowship." Speaking of the future: "Christian Endeavor for 1911 means:

A million souls born into the kingdom,
A million pairs of busy hands set at work for the Master,
A million hearts welded to the church in more loving loyalty!
A million mouths open in confession,
A million lives brought into closer fellowship with other millions!"

As I heard him speak forth these words with great earnestness, which is characteristic of this man of God, I said deep down in my soul, "This means 1000 more Allen C. E. Leagues in the A. M. E. Church." Will you help me to keep the promise by organizing at once and assisting some one else to organize?

The singing was most inspiring, led on by such splendid leaders as Mr. E. O. Excell and Mr. Percy Foster.

Mr. Wm. Jennings Bryan, the prince of orators, was present and his addresses were full of helpfulness and good cheer. Both in matter and manner they were beyond all praise, deeply religious, manly and frank, witty and eloquent.

Three forward movements were given special prominence and taken up by the Endeavorers with an ardor that means success.

One of these is the International Headquarters Building in Boston. This building is to be the home of the United Christian Endeavor Society and a fitting tribute to the worth and Christian character of its founder, Dr. F. E. Clark. But the man is greater than the building. The second proposition that stood out so prominently in the Convention was "Christian Endeavor 1911"—a gain within two years of ten thousand new societies and one million new members, and this, too, is going to be done, because the

young people under God are determined to bring it to pass.

The third and in many ways the most important was the resolution passed toward a federation of all young people's societies in the world. Let us pray that this may be done; that the B. Y. P. U. of the Baptist Church and Epworth League of the Methodist Church, may be united under the banner of Christian Endeavor for the purpose of helping more than ever to answer the prayer of the Christ, "That they may be one and that His Kingdom may come."

The Quiet Hour service every morning was conducted by Rev. Floyd W. Thompkins, S. T. D., Rector of the Episcopal Church of Philadelphia. His addresses were like an overflowing river, unruffled by a breeze. His sentences flow on easily, naturally, full of peace, full of beauty. One seemed to enter into the very holy of holies of Christian experience in these blessed meetings, taking you on the Mount of Transfiguration and like Peter we were made to exclaim, "Master it is good for us to be here" The evangelistic services were held at the noon hour each day in the Metropolitan Opera House. Mr. William P. Hall, the noble business man Evangelist of New York, had charge of those meetings, ably assisted by Rev. James A. Francis of Boston, Mass. On Thursday Mr. Wm. Jennings Bryan, statesman and Christian, delivered the address which was a reply to the various objections to Christianity that one meets. His calm and deliberate manner, his perfect acquaintance with the subject and his wonderful art of graphic speech took hold of the audience and carried every one along. The address brought practical results. When an invitation was given to those who were resolved to live on the Lord's side, many responded. At the other noon services Rev. Francis addressed the audience which assembled, with rare eloquence and convincing reasoning of the great love and unescapable claims of the Prince of Peace upon the hearts and lives of men.

Perhaps the most interesting and enthusiastic meeting of

the Convention was the Patriotic Rally held on the Capitol steps. Thousands and thousands of young people with banners and flags, singing, "Onward, Christian Soldiers," marched from the auditorium to the Capitol to take part in a glorious Patriotic Rally. After singing "The King's Business," in front of the Capitol, they sang "All hail the power of Jesus name," changing to "My Country 'tis of thee," and then Bishop Fallows, that splendid and lovable man, prayed, "And at last may we be among that great throng which no man can number gathered about thy throne." Mr. Bryan was the speaker of the hour and he rose up to the occasion. It was a life opportunity to speak to such a host of young people and he grasped the opportunity and spoke forth words of truth and soberness. His face glowed with intensest earnestness. The people's faces grew tense with emotion. They saw the vision. They left the Capitol grounds resolved by the help of God to make this a nation whose God is the Lord. It was a most significant gathering and the results will grow, thrive and permeate the souls of unborn generations. There were many other very helpful and interesting meetings. The Junior Rally, The Men's Meeting, The Women's Meeting, Boys' and Girls' Meeting, The Laymen's Meeting, the Pastor's Conference, The Union Workers Conference, The School of Methods, all were very instructive and proved to be of great value to the workers.

There were delegates from China, Japan, India, Hawaii, Alaska, Mexico, Canada, Europe and thousands from America. The Negro was there, representing four denominations, namely: A. M. E. Zion, Baptist, Congregational and African Methodist Episcopal. Two of the three Negro trustees were present, Bishop Walters, trustee of the A. M. E. Z. Church, being absent on account of illness. Dr. N. T. Johnson, of the Baptist Church, and the writer were elected trustees. Dr. Johnson represented his church and race well. He delivered an address replete with wholesome and instructive thoughts, and presided at a meeting.

He and his estimable wife sang very acceptably at the Campfire of "All Nations" and the closing night he spoke encouragingly for his church and race.

The Joint Denominational Rally by the Varick C. E. Society and the Allen C. E. League was held Friday morning July 9, at St. James A. M. E. Church, Rev. Horace Graves, pastor.

Music was furnished by the choir. Addresses were delivered by Miss E. Marie Carter of New Orleans, La., "Personal work, the Demand of the Hour;" Rev. W. D. Carter, D. D., St. Paul, Minn., "Interdenominational Fellowship;" Rev. C. S. Whitted, D. D., of New Haven, Conn., "How can we do more and better work for God and the Church this year?"

The rally proved a source of much help to all who attended. Rev. Horace Graves, the members of his Church and League entertained the delegates royally and on Monday night tendered them a fine reception.

It was indeed a great Convention and the delegates have gone to their homes resolved by the help of God to do more and better work for Him and His Church this coming year than ever before and to be a part in working out the answer to the prayer, "Thy Kingdom Come."

In conclusion permit me to say that I firmly believe that Christianity is the only panacea for all the ills and sufferings to which the flesh is heir. It is the solution of all the great problems of life. And as the religion of the Christ permeates the souls of men more and more, prejudice, hatred, malice and jealousy are going to be things of the past. Man's inhumanity to man will be over and instead man's humanity to man will be supreme. There is no movement nor organization that recognizes all men as brothers more and is endeavoring to instil it into the very warp and woof of its existence more than the United Society of Christian Endeavor. Negro life trustees, Negroes presiding at meetings, Negroes stopping at the finest hotels and eating in

the same dining rooms, Negroes occupying prominent places on the program; in fact, in everything, everywhere and always treated as a brother.

The Allen Christian Endeavor League of the A. M. E. Church is an integral part of the Christian Endeavor movement of the world and the General Secretary is a life trustee of the United Society of Christian Endeavor.

JULIAN C. CALDWELL.



THE EXPULSION OF RUSSIA FROM KOREA AND SOUTHERN MANCHURIA.

The last half of the 19th century has gone down in history as the beginning of the great awakening of the backward races. A naval officer of the United States crossed the Pacific, when the sun of modernization was below the Oriental horizon, and impressed the indomitable spirit and energy of the great Western Republic upon the life of a young slumbering nation. It was about the time the intrepid Livingstone began his wonderful work for suffering humanity in the heart of bleeding Africa; and when a spark from the pen of Mrs. Harriet Beecher Stowe lit the torch of Negro freedom in the Americas.

What a trio! What diverse means to reach a common end! What mighty forces they set to work, and what brilliant results! They have exceeded the most sanguine expectations. The rapid rise of the black and yellow races, when considered in relation to their importance and bearing on the history of mankind, as the work of these pioneers, eclipses all the inventions and discoveries of the last century.

General Kuropatkin has written three very important articles, "Japan's Strength in War," "The Causes of Russia's Defeat by Japan," and "The Treaty of Portsmouth." They are valuable and arouse interest not because only of what they relate, but also by reason of General Kuropatkin's prominence in Russia's official life. In no small degree, he reflects the opinion of his nation in regard to the position Japan should be permitted to assume in Far Eastern affairs.

JAPAN'S EXPANSION CREATES JEALOUSY.

She is a nation born with teeth and therefore was able to take solid food from the start; thus she is a nation, as it were, born within a day, and as such has profoundly touched the enlightened world. Commodore Perry drew her out of her obscurity and brought her in contact with the strenuous western world. They are now exact people, open to every influence which will advance their interest. This has, with their strong common sense, materially added to their efficiency as a world power.

To understand the real cause of Russia's defeat it is necessary to know something of the situation previous to the war. The difficulty between the two nations began when hostilities between Japan and China ceased. By the treaty of peace Port Arthur and a large strip of the Laotung peninsula were ceded to the "Rising Sun Empire," and her influence in Korea was to be paramount. Russia had coveted the same territory, and was willing to go to almost any extreme in order to get a naval base in the warm waters of the Pacific. Therefore, in conjunction with France and Germany, she compelled Japan to return to China the newly acquired possessions.

Japan's amazing strides attracted the attention of the western nations and of Russia in particular. This young nation was advancing and expanding beyond the limits common consent of the Great Powers had assigned her. Russian statesmen felt that Japan's rapidly growing navy and large military equipment were a menace to her interest in the Far East. Therefore she deemed it proper and wise to undertake to curb her ambition and to limit her influence. Russia added insult to wrong by taking complete possession of Southern Manchuria and by bringing Korea under Muscovite control; this was the straw which broke the camel's back.

General Kuropatkin makes this very highly significant statement, and we are inclined to believe that it contains

a large grain of truth. "Japan," says he, "could not fail to be worried by coolness toward her success that began to be shown by the Powers of Europe and America—it was not at all to the interest of the European Powers to permit a complete victory by Japan on the Manchurian battle field. By uniting with China, victorious Japan would have raised still higher her standard with the motto, 'Asia for the Asiatic.'" Mr. Sydney Brooks, writing on the 'Aspects of the American Japanese Agreement,' says: "One of the first results of the war that planted the United States on the edge of Asia was to bring China within the visible horizon of American diplomacy. Since then she has been one of the most active and resourceful of the Powers in the direction of Far Eastern affairs." If General Kuropatkin correctly states the position of Europe in regard to Japan's success in the Russo-Japanese war, together with the deep interest the United States took in the treaty at Portsmouth, it shows how extremely nervous these powers are, when a nation long fettered by mediaevalism has the ability to limit western influence on the Asiatic continent.

THE YELLOW PERIL.

Those nations who imagine that they see great danger in the modernizing and unifying of the Mongolian people are only conjuring up useless nightmares. The yellow peril scare is as old as Pharaoh and as narrow as it is ancient; in fact, it is the everlasting "race problem" transferred to Asiatic soil. When Russia occupied southern Manchuria and dominated Korea the whites looked on, to a certain extent, with approving smiles, but when yellow manhood rose up in might and expelled her, the yellow peril became greater than ever; European colonies in Asia became imperilled. Some alarmists claim that unless the yellow people are humbled and kept in a dependent attitude, eventually they will dominate both Europe and America. There is in no sense a yellow peril, and never will be; the world is

moving onward and upward, not backward and downward. Man has had a long and painful experience of one race domineering the world; and I am persuaded that providence will never permit it again. But if the "yellow peril" means that the Orientals, moved by the power of Christian civilization, determined on their own welfare and racial development, will do what the Western nations have long done, resist with treasure and blood the encroachment of Caucasian on their domain, then let us be thankful that the yellow peril has arrived.

THE PUZZLING JAPANESE.

Judge Dixon in his article, "The Unknowable Negro," says: "Nobody knows the Negro, not even those people of the South who come in daily contact with him." It seems that the white people, upon the whole, really understand none of the lower races. I think it is because they are in the van of civilization and are hindered by a feeling of superiority; however this may be, there is something which unfits them accurately to measure other races. They imagine that they can impress their importance upon them to the extent of overcoming opposition. Russia was guilty of this mistake. Gen. Kuropatkin openly admits it: "We," says he, "wholly failed to appreciate moreover the vital importance of the Korean question to Japan, and the strength of the hostile feeling that was raised against us, when the Japanese were deprived of the fruit of their victory after their war with China."

Again let us pay special attention while he tells the world, how Russia utterly failed to interpret the remarkable signs of the belligerent preparation of her darker neighbor. "Our military and naval authorities did not overlook the creation and development in Japan of a strong army and fleet"; he says, "but they confined themselves to the collection and tabulation of statistics. We kept an account of every ship built, and every division of troops organized, but we

did not estimate high enough these beginnings of Japan, and did not admit the possibility of measuring her fighting power by European standards." Thus we see, notwithstanding Russia's training and lineage, she totally misjudged Japan; while on the other hand the Asiatic nation was apprehensive and watchful. She had carefully and quietly gauged Russia; her agents traveled with easy confidence through Russia with their ears open and their designs well hid; their gracious manners and apparent open-heartedness won ready acceptance. This was one of the many ways through which Japan discovered that the question of supremacy had to be settled by arms. "Forewarned is fore-armed," hence the insular people had ample time to whet their swords and prepare for the conflict. They knew that their big antagonist had great advantage in natural resources but was extremely weak in statesmanship; and though strong numerically yet it was offset by seditions and internal confusion; she had a formidable navy yet it caused no dread, for Japan long knew its serious defects. Therefore she considered herself more than a match for the western giant. Mr. Richard Berry, in speaking of General Viscount Jano Torio, of Japan, says: "Fifteen years ago General Torio wrote for the emperor and his immediate advisers to report on the conditions in Korea. In this report he foretold the necessity for war with Russia, then and ever since he urged Japan to prepare."

Russia's defeat was due to the lack of the ethical element, and unwise national policy toward Japan, ignorance of the resourcefulness and constructive ability of the enemy, and over-confidence. Japan felt keenly the unfair treatment of Russia after her war with China; yet she made no threats, but silently went into her inner self, and began to prepare that bomb which shattered Russian supremacy in southern Manchuria and in Korea. This was the only sensible way open to her. When her plans were matured she appeared on the field of diplomacy with an ultimatum.

When Russia assumed a defiant attitude, Japan immediately sprang to arms. She knew the most vulnerable parts of the Russian army and navy; she struck quick and hard, the enemy staggered and fell. The little Conqueror magnanimously held the olive branch of peace over her prostrate foe, helped her to her feet and permitted her to go home. Again she went, but in a less degree than previously, into her inner self. The world looked on with astonishment; and still the puzzling Japanese live their own life in their own unostentatious way. And though crowned with success they live in their watch towers, and sleep with their arms at their side. Japan is great, long may she live.

JOSEPH G. BRYANT.



EARLY CONVENTIONS AND THEIR INFLUENCE IN PROMOTING SOCIAL EFFICIENCY. AMONG NEGROES.

[This article of Mr. W. C. Bolivar's like all that the REVIEW has published from his pen, is full of historical value. It should be laid away for its future importance, as well as read carefully because of its present interest. The race owes more to Mr. Bolivar for his antiquarian research among rare records for matter creditable to the Negro than to any man now living.—Editor.]

The pioneer convention idea was really the convening of the men in Philadelphia, when they formed themselves into what is known as the Free African Society. This was in 1787, and although a local movement, everything absolutely sprung from that. The next convention was the movement wherein the A. M. E. Church elected Richard Allen its first Bishop, in 1816. The year following, in the city of Brotherly Love, the initial secular convention was gathered; its object being to protest and fight colonization. The adverse feeling to African deportation had been in mind and smoldering ever since Absalom Jones wrote and issued his manifesto, in 1808. That was the impetus, which, ten years later, found our men assembled to fight all attempts at sending our race to Africa. The people were restless. They had been to school, were readers, and realized the heinousness of the African slave trade, as well as of domestic slavery in the southland. Thirteen years following this Anti-Colonization convention, was the first one among our kind against slavery. Walker's famous appeal fanned the quiet embers, and the blaze came in 1830. Rev. Absalom Jones' tractate stirred the United States Senate into action, through Senator Rutledge, of South Carolina.

Walker's effort aroused, not only the pro-, but the anti-slavery elements. It was also at this juncture, when Nat Turner, a slave, started a rebellion in Virginia. Indeed, the legislatures of the Southern States held secret sessions, through the actions of Walker and Nat Turner. The commercial North abettet the South; and helped on in the suppression of every sort of literature favorable to the colored people. New York had just passed its Act of Emancipation, just fifty years after Massachusetts and Pennsylvania, had lifted the shackles from the bondmen within their confines. Despite the fact of an abounding prejudice, there were men among us with great courage. Bishop Allen was always a brave man, both in and out of the church. The question of an anti-slavery convention was discussed, and some favored immediate steps, while the timid said, "wait awhile." Although the conception attached to Philadelphia, it was first shaped by Hezekiah Grice of Baltimore, a young man of twenty-nine, whose gifts of tongue, pen and nerve spurred our men on to the holding of a convention. His bravery was an inspiration, and the men of Philadelphia were afraid that New York might get in ahead, in this movement. Bishop Allen never liked to be outdistanced, and said at the time: "We must take some action immediately, or else these New Yorkers will get ahead of us." Grice was persistent in truth, was level-headed, and from all accounts possessed a magnetism which made others see and quickly act with him. Correspondence and frequent visits at last resulted in a call for the very first convention of colored men to fight slavery; and the main honor goes to Hezekiah Grice. The prime mover, as was said, was a native of Baltimore, a butcher by trade, and born a slave. From all accounts, thraldom was ever a restless feeling, and he became free. When Benjamin Lundy came to Baltimore with his propaganda of freedom, Grice fell in with him and became imbued with his doctrines as well as assisted in carrying them into

practice. These were days when free people were whipped by masqueraders, so as to force them to go to Liberia. After a consultation with Bishop Allen, Dr. Belfast Burton, of Philadelphia, and others, Grice addressed a circular to free colored men in various states, to the end that not only a protest, but active steps be taken for the overthrow of slavery. This was before the white anti-slavery element had done any thing in the practical way of organization. On the eleventh of August, Grice came to Philadelphia, at the request of Bishop Allen. There was a meeting being held in connection with the settlement scheme of fugitives in Canada, at the time, and being cognate to the plans he had in mind, afforded him much interest. Besides Bishop Allen and Dr. Belfast Burton, there were present at this preliminary conference: Benjamin Pascal, Cyrus Black, James Cornish and Junius C. Morrell. Led by Bishop Allen, the call was made, and on the 15th of September 1830, the convention was held in Bethel Church. To-day conventions are the vogue, and the right of free speech guaranteed—north of Mason and Dixon's line, at least—but it is difficult to estimate the bold and daring spirit which inaugurated such a movement at such a time. It was a right move, originating in the mind of the right man, and at the right time. Its effect was electric, and men, of sound purpose, with timid natures, got the impulse of courage from Grice, the founder of the anti-slavery convention plan. Other notable figures in this, the very first anti-slavery convention, were: Rev. Peter Williams, rector of St. Philips P. E. Church, William Hamilton, Austen Steward Philip A. Bell, Peter Vogelsong and Thomas L. Jinnings, all of New York City, except Steward, who came from Rochester. William Whipper, Columbia, Pa., Lewis Woodson and John Peck, Pittsburg, James Forten, Samuel E. Cornish, Frederick Hinton, were among the Quaker City representatives, while William Watkins and Hezekiah Grice stood for Baltimore. J. W. C. Pennington, came from

Brooklyn, Abraham Shaw, Wilmington, Delaware, Horace Easton of Boston, and a Mr. Adams of Utica, New York, were a part of this gathering. That was not only an array of determined men, but exceptionally strong, in the way of mentality and could hardly be matched, even in this day of college training. In looking to the important result of this compact, the independent thought and self assertion are indeed remarkable. What these men did in the part of tremendous warp, was to make all subsequent conventions easy propositions. Everyone had either directly or indirectly felt the pangs of serfdom; and all had been the victims of personal as well as civil oppression. The universal prayer was for manumission; but there was always an element full of fear. It is no wonder that men stood with bated breath at the temerity displayed by Grice and other strong hearts that had been further strengthened by Lundy's "The Genius of Universal Emancipation." Threats, clamor—nothing, deterred these men, and they went to work, in old Bethel Church and sounded the tocsin which reverberated until the climax came in 1859, with John Brown and his valiant men at Harper's Ferry. Benjamin Lundy inspired Grice, and the circle of inspiration extended to Bishop Allen and his colleagues, and then to Garrison and the men who banded with him in 1831.

This was two years prior to the death of Bishop Allen, and his alertness of body and activity of brain, even as an old man, is astonishing, in the light of the records of that day. As an illustration, the Bishop left the meeting to attend a lecture on chemistry by Dr. (?) Wells; who was a man of talent, and who had been instructed in medicine in a Baltimore college, on condition that he would go to Africa. It is known, not traditionally, but from tangible data, that Grice formed a "Legal Rights Association," in a surreptitious way with Messrs. Watkins and Deaver, of Baltimore, to help on in his scheme, and that hot bed of slavery. This shows not only the positive interest of

the man, but a wonderful daring. Grice asked William Wirt to give his opinion "on the legal condition of a free colored man in these United States," offering him fifty dollars therefor. Wirt switched him off to Horace Binney, of Philadelphia, the greatest lawyer in the country, who framed an excuse, and who directed him to John Sergeant. Sergeant agreed on condition that Binney would sign his name to the decision. He declined, and Grice facetiously called it his "Dred Scott case." Grice was positive and virile and could brook no supineness. He said, "his people were cowards," and in his chagrin and discouragement went to Hayti. He passed twenty-seven years in Hayti, returning at intervals to New York, because of his overweening interest in his race and in the efforts that were being put forth by Garrison and his colleagues. The conventions opposed to slavery followed in 1831-2-3-4 and 5 in Philadelphia, on the parts of both white and colored men, separately and conjoined; but the one suggested by Grice in 1830, was the fore-runner of the others. The effect was startling to the whites of pro-slavery tendencies and practices, and the alarm at such temerity was great. No one can gainsay that this effort was the real entering wedge, whereby slavery, thirty-five years after, died by proclamation and statute. To Grice is the honor, but the convention was made possible through the practical and potent Richard Allen and the men of Philadelphia in 1830.

W. C. BOLIVAR.

MALARIA AND CIVILIZATION.

Men have been accustomed to attributing the fall of ancient civilizations to the weakening power of luxury and excess, and this explanation is so fully accepted and taught in the schools that nothing but the rankest ignorance or scholastic heresy would be expected to dispute it; yet we have in the last few weeks a brand new theory put forth; it is nothing less than that Grecian intellectual pre-eminence and Grecian civilization were not destroyed by luxury, by moral decadence; but by *malaria*.

Startling thought, that Pericles, Alcibiades, Plato and Socrates were destroyed by a mosquito—that Praxiteles went down before the spear of Anopheles!

Yet it may be so. In the first place luxury and depleting indulgence of the sense appetites cannot explain the decay of Greece, because too small a portion of its populace were able to indulge in the things that go with wealth. Riches were not widely distributed in those days and it is idle to suppose that the few youths and epicureans among the large slave and hoi polloi population could weaken the moral strength and physical stamina of the whole nation. Indeed, very few of these indulgers were ever in any sense contributors to the strength and glory of Greece. Its philosophers, musicians and sculptors were of sterner stuff, and they made Greece great. It was not over-indulgence and pampering that destroyed Greece. What was it? Malaria.

One has but to visit modern Greece to find himself wondering how so ignoble a brood as now inhabit the land can claim such exalted parentage as history presents to us. The malaria theory explains it. At the present day

Greece is a country full of malaria, a disease, as is well known, which weakens the frame, renders anaemic the blood, saps the vitality, paralyzes the will and renders man little more than a cumberer of the ground so long as it acts upon his body in full force. Ancient Greece, in the days of its growth and world dominance, was probably free from this plague. It was then that that wonderful mechanism, the Grecian body, and that still more wonderful dynamic, the Grecian mind, were in the full possession of their unrivaled powers; it was then that Homer wrote and Demosthenes spoke. But malaria was introduced into the blood either by the inbringing of foreign peoples affected, or by the contracting of it by traveling Grecians themselves.

Once introduced, its ravages were rapid and destructive, the bright and acute mind began to wax dull, the body became lethargic, conception slept and imagination grew to be a sluggard; the decline had come. Since that day, Greece has been a land of ever-diminishing greatness.

Dr. Washington has gone so far as to claim that this decadence began in the days of Alcibiades and that Socrates himself was a victim of malaria. His physical eccentricities, his startling spiritual ideas all attested the taint. To state specifically some of the symptoms by which the doctor justifies his diagnosis of Socrates: he lounged lazily about the street corners when it was time for men to be at work. "He seems to have neglected his aged parents. He cultivated the society of wealthy youths, as idle as himself, with whom he drank deep and in common with whom he manifested the physical symptoms which we ascribe to the malarial taint. His visions, his tremblings, his ecstacies, the something disordered in his thoughts which he was so ready to ascribe to the demon, but which modern therapeutics must attribute to a malarial condition, are evidence not of a vicious mind, as his healthy contemporaries thought, but of a progressive malady."

In those days there was no cure for malaria, for quinine, the twentieth century specific, was not then known to the Hippocratic physicians, any more than the cinchona tree and its Peruvian home were known. Consequently a person once infected and continuing to reside among the conditions pursued a course of progressive degeneracy, handing down his impaired body and mind to anaemic children, till the degeneracy was too marked for doubt.

One may get some idea of how malaria acted upon the Grecian character by a study of the poor whites of the South in the United States of America, where they have for generations been subject to chills and fever. They are pale, listless and lazy, with perverted appetites; subject to hallucinations, mania and fantasms—the equivalent of the Greek phantasies and discussions of immortality. Then come on the ague, the headache, the fever. If this hypothesis be true, it is clear that Socrates was a great mind in the toils of disease, and so far from the wealthy desiring his death or imprisonment, they should have attempted his cure.

As the malarial germ spread among the masses, the whole Greek nation became impoverished in the blood and depleted in physical and mental energy, till we have in this day what we see—the modern Greek, a small trader and vender of fruits.

That this theory is not so fanciful and ludicrous as classicists who stand by the old ideas would have us believe, is shown by the fact that both Prof. W. H. J. Jones, of Manchester University, England, and Dr. Roland Ross, professor of tropical medicine at the University of Liverpool, approve of its findings. The latter adduces the effects of malaria in the island of Mauritius since the year 1865, when it was first introduced there. He says that within a few years the disease spread through most of the towns and villages of the island, driving numbers of people away from the rural areas, which had previously been as pros-

perous as they are still beautiful; and since then malaria has been the scourge of the country. He further suggests that owing to the introduction of the malarial germ into ancient Greece by troops and slaves returning from Asia and Africa, it may have had the same course of, and reason for, decline; especially as the climate and configuration of Greece are favorable to the disease.

Of course, the acceptance of this theory would lead to a very radical revision of our philosophy of history and men dislike to give up old and pet ideas, but there is enough in the suggestion to challenge the serious thought of studious minds. Springing out of the idea here advanced would be the question, whether the decline of Rome, Egypt, Babylonia and the other ancient civilizations may not have gone down under the same malarial infliction. Certainly no one can contemplate the deadly character of the Roman Campagna in the past without feeling that such a pest place of malaria must have ultimately conquered the great people who gave the world a Caesar, even if the Huns and Western Barbarians had not hastened the issue by a few hundred years.

Many other incidental questions arise, such as whether, with the growing power of medical science to banish the malarial germ, we may not find it a fallacy to expect that western civilization must also go the way of the earlier eastern ones. The great progress of medical science, the wider public knowledge and practice of hygiene and, above all, the discovery of the anopheles mosquito as the sole agent in scattering malaria, are destined to remove many of the causes of physical and moral degeneracy in the future; so that the human family by just so much has the advantage of its ancestors of the earlier world.

Panama is a most notable instance of the improvement that comes from the new methods of dealing with malaria and yellow fever. That section is now healthier than New

Orleans or Mobile, though under the French it was considered the deadliest land on earth for the white man.

Who knows also but that in the application of modern methods of malaria treatment to modern Greece, the curse that has worked the degeneracy of that classic land may not be soon wiped out, and in time the Greek become what he once was in the world of philosophy and art?

Who knows but that civilization may return to Latin lands for its last and best development when germicides have done their perfect work? Who knows but that Caesar without a chill shall be Caesar without a fall, when Rome will again be mistress of the world of mind and spiritual might, while the new western lands shall feed and clothe the earth? Who knows?





RELIGIOUS.



A MINISTERIAL BLACK LIST.

It is high time to stop such foolishness and deal with this problem in a sensible manner. It is high time that upright ministers and reasonable churches took steps to protect the cause of Christ from the injury being wrought by bad ministers. It may be impossible to prevent lapses, but it ought to be quite possible to keep those who have lapsed from resuming ministerial functions in some other field. It has even been suggested that there ought to be a ministerial 'black list,' upon which should be placed the name of every minister who is known to have committed immoral acts. Let such list be kept by the State superintendent of missions, and let every church consult that list before engaging a pastor with whose record they are not familiar. This is especially desirable for churches that are comparatively small and weak, for these are the ones that are usually victimized by unworthy pastors. By interchange of lists it would be possible to keep the record of men who, too often, are now permitted to prey unmolested on the weak and unsuspecting churches.

Is there need for taking measures for such protection? A little church in one of our Northern States called a man glib of speech and attractive in manner, of whom it knew little or nothing. Within a month he had begun to show unworthiness, and investigation revealed the fact that he had been guilty of immorality while pastor in a neighboring State and had been deposed from the ministry. He was finally ousted, but not until the church was almost destroyed. It may be said that the church should have been more careful; should have looked up the man's record before calling him. Undoubtedly. But to whom were its members to turn for information? If the State superintendent had been in possession of such a list as that of which we speak, and this fact were generally known, it would have been a simple matter for the church authorities to consult this official for their protection. Why not have the denominational papers publish

such lists? Because they have hard enough work to pay expenses without being subjected to libel suits. Give the denominational papers the support that they should have and then they may be in a position to help protect the denomination from bad men, even at the risk of expensive litigation. They certainly can not do it under present conditions. In a recent case of flagrant ministerial immorality, as reported by the daily papers, certain members of the church pleaded that the pastor should be permitted to retain his pastorate because he was penitent, and we are taught by Jesus to forgive. In this case it is to be noted that the penitence followed discovery. The conscience that had been asleep for some years suddenly awakened when the immorality became known. In such a case the genuineness of the repentance is questionable. But, assuming that there is no reason to doubt the reality of the man's penitence, what then? Shall he be allowed to continue in the pastoral office? Under no consideration. Ministerial immorality absolutely and forever disqualifies the sinning man from the discharge of ministerial functions.

This is no snap judgment thrown out on impulse, but a conclusion reached after many years of observation and no little careful pondering of the matter. Will it not work hardship to some men whose contrition for their sin is real and profound? Most assuredly. That, however, is not the only or the chief thing to be considered. It is better that one man should suffer than that the interests of the kingdom of God should be injured. What is best for the cause of Christ? When a man who is standing before his fellow men as a special ambassador for Jesus Christ falls into immorality, however he may sorrow over his transgression, he can not undo the harm that he has done or reestablish himself in the confidence of the community as a whole. The knowledge that he has once posed as a representative of all that is pure, while guilty of impurity, will breed suspicion in the minds of those who look on. If he is desirous of serving God, let that service be in a position where he seeks no leadership.

It is time to have done with maudlin sentimentality on this subject. The churches of Jesus Christ owe it to themselves and to their Lord to use their utmost effort to put out of the ministry and to keep out every immoral man. If a minister has such contrition as he ought to feel he will not seek to continue in the sacred office upon which he has brought disgrace. The Church is the last institution that can afford to rest under the suspicion of covering up the derelictions of its leaders. 'Turn the rascals out' is a good motto for the church as well as for the municipality. The community which has reason to feel that the church is trying to cover up the uncleanness of a minister of the gospel will not be profoundly moved toward the

kingdom of God by any appeal which may be made. No church will suffer as much from the notoriety involved in the trial and deposition of an unworthy pastor as it will from the conviction on the part of the community that it is striving to bide moral uncleanness.

The Standard, a Presbyterian paper, treats in the above vigorous style of the immoral minister and how to get rid of him. It suggests the ministerial "black list" which churches could consult for the record of a proposed pastor.

THE REVIEW is for pulpit purity as well as pulpit proficiency, but does not believe a "black list" would secure it. Such a list always does more harm than good, because it sometimes wrongs a good man without getting all the bad men on it. Then the "black list" is of unsavory association. It suggests the boycott which has so often been used to destroy blameless people who insisted on exercising individual freedom in industrial disputes.

The Standard suggests such a list doubtless because, having no central authority, it is the best substitute it can devise; but in churches like the Methodist which has bishops and law-making conferences, bad ministers can be reached much more effectively; if the desire exists.

What would be far better than a "black list" would be a merit list showing the excellences and achievements of the worthy, rather than the faults and failures of the unworthy. Not to be on that list would be a reflection which would do much to tone up delinquent ministers.

Again, a man once put on a "black list" could never get off, no matter how changed a man he might become in after years. If we must have records, let us record the good. Absence from such a record is sufficient punishment for the bad.

RULES OF A PREACHER.

"Be diligent." According to this rule, we are (1) never to be unemployed; (2) never to be triflingly employed; (3) never to trifle away any time; (4) never to spend any more time at one place than is necessary.

Is there a bishop, presiding elder or pastor who keeps this rule? Can it be kept? Can a man always be busy? What about recreation, rest and entertainment—are they forbidden? Not at all; employment is a term large enough to cover rest and even sleep, if they are needed at the time we take them. Of course, the man who sleeps

at his work or rests before he is tired puts himself under the law; but when he has visited until his legs ache; when he has read until his brain fags; when he has written until his thoughts stop, then being diligent requires him to stop, sit down or lie down in broad daylight till nature is ready to resume. For a man to continue a task when, through overwork, he can no longer do it properly, is for him to be triflingly employed. Let us understand, then, that diligence means doing your best, even if it takes rest to put you at your best. Being still is not always being idle. The best part of a tree's life is in the winter when it seems to be doing nothing. The Lord never condemned the barren fig tree in winter when it ought not to have had any fruit, but in the summer when fruit-bearing was proper; the tree that stores up strength without showing outward activity in winter is as diligent as that same tree full of blossoms in the spring, or full of fruit in the summer. Being diligent, therefore, in the sense of being employed, means doing the thing best to be done at the time, even if it be to do nothing. I confess we do not often see a man doing nothing diligently, but that is the only way to do nothing justifiably.

But it is not enough to be employed; we must never be triflingly employed. It is better not to be doing any thing than to be doing the wrong thing, or to be doing a thing too little for your calling. I once saw a monkey looking another monkey's head. Well, that might not have been trifling employment for a monkey, but I am sure it would be for a man; and even in the case of the monkey himself, I am inclined to believe it would have been better for him if he had simply remained a monkey rather than have gone to monkeying with small cattle. Being diligent, then, means to be doing something, but to be sure that that something is your size. I wouldn't regard a preacher stopping to see the issue of a dog-fight as properly employed. Do not even the hypocrites the same?

What are some employments that are too big to be called trifling? I'll name a few: preparing a sermon that will enlighten a soul; then preaching it so as to save a soul; eating just enough to keep up full strength, but not enough to keep getting fatter; praying always, especially private prayers; having a cheerful word for all who deserve it and a rebuke for all who do not; suffering no one to tell a smutty joke in his presence without his getting up and leaving; laughing just enough to show that he is happy, but not enough to show that he is happy over nothing; being able to call children around him by his power to "become as a little child," without driving older people away from him because of his childishness; taking exercise by doing some useful manual labor every day, without thinking of

making money by such labor; talking of religion outside of the pulpit sometimes; trying to have a revival every Sunday God sends; telling his people their faults in love; stopping the use of such expressions as, "Sister, you surely look good to-day;" carrying comfort to the sick; securing help for the needy; getting up proper amusements for the young; studying the Sunday School lesson and then going to Sunday School; having something profitable to say at every social gathering; training the people to pass out of church quietly, doing what little speaking they must in a low subdued tone; taking the collection before the sermon; and showing an interest in the people who do not belong to the church.

That is rather a long list, I admit, but not so long as the real duties. In fact, it is only a sample list. But there is just one other phase of this being diligent that must be mentioned—don't stay too long in any one place. Now, how long is too long. One can't tell this by looking at the clock. A man might stay four hours at one place, if it was the bedside of a dying sinner, and it would be too short; he might stay four minutes in a parlor where they were passing beer and it would be too long. A man ought to stay longer with the old and ugly than with the young and beautiful; he ought to haunt the cabins of the poor, but stop only long enough to hail the mansions of the rich.

The best place to see young widows is in the church; to see grass widows, in the prayer meeting. He may stay longer when calling on a man than when calling on a woman. Don't hesitate to go into a saloon, if you don't drink; if you do, don't hesitate to stay in there till you get religion. Keep moving, wherever you go. Even a barber shop is a bad place for a minister to go to get a hair cut, if he stops to play a game of checkers after he gets in. A man shouldn't stay too long in the church either, as many do when they keep the Sunday morning congregation till half past one in the afternoon, and the night congregation till twelve thirty the next morning. Don't stay on your knees too long when you pray, nor on your feet too long when you preach, nor on your seat too long before you begin.

Do and don't do all the things here laid down respectively, and having done all, don't do some more and you will have kept this Rule for Preachers.—**Be diligent.**

When is a minister triflingly employed? When he eats peanuts on the street, or chews gum in the pulpit; when he snickers to another man's sniggle; when he cracks jokes with the town drunkard and praises a known gambler to get a dollar in the rally; when he is the leading politician in his town; when he belongs to so many orders that he can't call his members to church duty; when he is so busy

that he hasn't time to do any thing—these are some few instances. Think of others and insert them here.

THE STRENGTH OF THE CATHOLIC CHURCH.

The Catholics claim 14,235,451 souls in the United States, but Dr. H. K. Carroll, church statistician allows them only 12,394,731. The discrepancy of nearly two million is explained by Dr. Carroll as coming from the Catholic custom to count, not only actual communicants, but also their families in the total. Arch-bishop Ireland denies that such is their method of computation, and further asserts that if the dependencies of this country, such as Porto Rico and the Philippines be included, there are not less than 22,474,440 Catholics. This is nearly one-fourth, certainly one-fifth, of the whole American nation. How comes it that in a Protestant land the Catholics have so far outrun the Protestants? They have had to work against a constant and wide-spread prejudice, yet they have distanced any Protestant denomination having, though it has had, the history and sympathies of the nation in its favor.

The reason is probably to be found in the zeal of Catholics for their religion, their spirit of sacrifice and their rejection of worldly class distinctions in church affairs. Besides this, they alone, of all the churches, seek more earnestly for the poor and rejected among men than they do for the rich and exalted. They have a wise patience that can take the smallest child and wait till maturity has made him a faithful Catholic. It is a sad reflection on Protestant churches, but it is true, that many people are not welcome in them; they reject what they call "objectionable people;" they steer them politely but firmly to the back seats till they learn where the back door of exit is and thus get rid of all not in their "circle."

The Protestant leaves the down town district when the poor crowd in, and goes up town, following the rich. The Catholics follow the poor, having trained their rich to follow the church. God is blessing the Catholic church because that church is seeking after God's despised children—the slum dwellers, the Negroes, the Indians, the outcast of all races and in all degrees of degradation. Let Protestantism learn a lesson in following Jesus before it awakens to find the hierarchy it has been calling Anti-Christ God's recognized agent in the solution of human problems and in the leveling of human pride.

THE FAST OF AB.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."—Ezekiel, xxxvi, 24.

Ever since the destruction of the Temple in Jerusalem by the Roman Emperor, Titus, in the year 70 A. D., the scattered Jews have kept as a day of fasting and wailing the day upon which this destruction took place—the ninth of their month Ab, corresponding this year to the 27th of our July.

Ab is the fifth Jewish month. About that month as a focal point nearly one million and a half of Jews perished by massacre, while thousands of others were made slaves. Since that time the Jews have had no land of their own; they have not been a nation, but a sect; for no class can be counted a nation which does not possess an organized government of its own.

The Temple was destroyed once before, when Nebuchadnezzar, in the year 586 B. C., razed the Temple of Solomon to the ground and led the Jews into captivity; but this temple was afterwards rebuilt by King Ezra, and the Jews re-gathered to Jerusalem. To this second temple Herod made many beautiful additions, and this is the one that was standing when Christ came, and of which he said that not one stone should be left upon another. This prophecy is to-day virtually if not literally, true, for a Mohammedan mosque, Omar, now occupies the site of the former Temple. At one point, however, there stands a bit of the original wall of the Temple of Solomon. It is all that is left. Here every Friday assemble crowds of aged Jews to weep over the past glories of their nation and pray for their return. They push texts from the Old Testament, written upon scraps of paper, into cracks of this fragmentary wall and beseech Jehovah to redeem His promise to restore them to Zion. Because of this custom this bit of wall has come to be known as "The Wailing Place of the Jews."

But this weekly mourning of the few Jews who can gather upon this sacred spot every Friday is nothing to the annual mourning that takes place on the ninth day of the month of Ab, or about the 27th day of our July, among the Jews throughout the world. This is the date of the destruction of Solomon's Temple by Nebuchadnezzar; and very strange to say, it is also the date upon which Titus, the Roman Emperor, destroyed the second temple, built by Ezra.

This annual Fast may be said, therefore to commemorate both destructions. In it, they call upon God to restore them their Temple

and bring them back to Jerusalem as they once occupied it, a proud and prosperous people. But this prayer and the wails, the beating of the breast, the sprinkling of ashes on the head, indicate that the Jews beseech almost as those without hope; at least, any immediate hope. For nearly eighteen hundred and forty years has this almost despairing prayer been made, yet the Mohammedan remains in possession and the Jew is not allowed so much as to set foot on the actual site of his former Temple. Yet, in the midst of all the gloom, the faithful have not faltered. The rabbis read, with a ringing tone of triumph from Isaiah: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is there inconsistency in this cheerful promise and the mourning of the Fast of Ab? Not necessarily; the mourning is over the scenes of the past and the slow coming of the glory of the future. It must be confessed, too, that some of the Jews have lost confidence in the literalness of the prophecy; but the orthodox Jew is the same firm believer as of yore.

A recent writer thus describes the observance of the Fast of Ab.

Before sunset on the eve of this day the last meal is eaten for twenty-four hours, for Jewish fasts require absolute abstinence from even the drinking of water. The family gather in the kitchen and eat on the floor. The one solitary dish prescribed by the rabbis for this night is a pottage of lentils with hard boiled eggs.

Tradition says that this is the anniversary of the day when Esau, returning from the hunting field, bartered away his birthright to Jacob for a pot of lentils, which Jacob was cooking in symholic anticipation of the calamities which were to hefall his descendants on a future anniversary of this fatal day. The salt cellars are filled with ashes instead of salt and into these ashes the eggs are dipped. Only stale bread is eaten and no beverage is allowed excepting water.

The men go to the dimly lighted synagogue attired as mourners, in dismal silence, no greetings being exchanged. All benches or chairs have been removed from the synagogue for this occasion. The service consists entirely of lamentations, which the congregations join in with cries and groans. At a certain time all lights are extinguished and the minister, sitting on the bare stone floor, in the corner assigned to mourners, cries out in broken accents:

"Brethren of the house of Israel, hear ye, it is now eighteen hundred and thirty-nine years since our holy and glorious sanctuary was destroyed. The crown is fallen from our heads; woe unto us that we have sinned."

Then they all rise from their low position and silently wend their way home. The pious sit up all night reading the Book of Job. The women weep, recalling every domestic sorrow or loss during the year.

At dawn of day the men return to the synagogue, walking the streets barefoot. No phylacteries are worn during the prayers on this day. The lamentations continue until noon. The rabbis, sitting on the bare floor, cover their heads with their hoods as in deepest mourning and throw ashes upon their heads. The rolls of the law are brought out, but also in mourning, for all their decorations, crowns, and bells have been removed. The congregation wail together: "My eye, my eye is running water for the destruction of Jerusalem." The women spend the day in the cemetery.

In the evening, after the usual service, the whole congregation retire to some square or open place to "bless the new moon." Then they return home and break the fast they have long endured. As the conflagration of the temple commenced on the afternoon of the ninth and continued burning until late on the tenth of Ab, it is enjoined that nothing be eaten or any water drunk until the afternoon of the tenth. Nor must any one wash, bathe, shave, or change his garments during the twenty-four hours of fasting.

But this gloomy picture is relieved this year by an occurrence that has brought joy even to the Fast of Ab; for an edict has recently been issued from Constantinople, since the overthrow of Abdul Hamid, Sultan of Turkey, granting, for the first time since the Turks secured possession of the Temple site, permission for all races and religions, including the Jews, to have free access to this sacred spot for worship. Thus begins apparently the long promised opportunity for the Jews to return to their beloved Promised Land with songs of everlasting joy upon their heads.

The young Turks who have come into control of Turkey and its dependence represent the progressive tendencies in Turkey; the stand for liberality in religion and civil government; they are in harmony with the growing spirit of the world. In consequence, Turkey bids fair in a few decades to throw off the swathings of bigotry and fanaticism and take its place among free and democratic nations.

This is the opportunity for which the Jews have long waited, and the men who have been leading the Zionist movement for a return to the native land of Jewry, will find a sudden growth of enthusiastic support from those of their kinsmen who heretofore had looked with disapproval upon their efforts for repatriation.

How blessed, how sacred, how inspiring and how inspired must seem the words of Scripture in the light of what is happening to-day.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all nations, whether the Lord thy God hath driven thee.

"And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thine soul;

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

"If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it."

SOME PROVIDENTIAL MEN AND MOVEMENTS IN SACRED AND SECULAR HISTORIES.

Fifth in the Series.—Samuel.

(By A. H. Hill.)

Samuel was a child of prayer, (I Sam. 1:11) and he was dedicated to God by his mother, Hannah. I Sam. 1:24-28. Samuel was reared in the tabernacle under the direction of Eli, the priest. And the child Samuel ministered unto the Lord before Eli. He not only ministered unto the Lord in the tabernacle, but was called by God to the office of prophet when he was but a child. The story of Samuel's dedication and call should be a lesson of warning to the scoffers at infant baptism and the conversion of children. Suppose Eli had treated the call of Samuel with derision and not have admonished him to heed the voice of God? God would have been displeased with him.

"And they brought young children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and blessed them." Mark 10:13-16. "If Christ embraces them, why not his church."—Adam Clark.

Samuel lived at a critical period of Israel as a nation. The nation was declining in virtues and in the worship taught them by Moses. Israel having been settled in the Land of Promise, neglected the promises they made in the time of Moses. As a nation, Israel could not cope with surrounding nations in military strength. Idolatry had weakened her arm of strength. So when Samuel came on the scene, Israel was fast decaying and becoming the prey of the stronger nations. No decisive victory had been won for years. There was no vision from God, no prophet of the Lord to make known His will to the people. This must have been a fearful and gloomy age to a people who had been accustomed to God's speaking to them through leaders who had talked with Him.

God often deals with nations as with individuals; withdraws His Spirit and gives them over to a reprobate mind to be filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, back-biting, hating God, proud, boasters, inventors of evil things. Gen. 6:1—Roman 1:28-30. In Samuel, God raised up a man to call Israel back to the old path, and to awaken in her the spirit of true worship. Samuel, the child of prayer, of consecration, and of religious rearing, was a proper man in points of piety and rearing to speak against the evil tendencies of his people who had gone off after strange Gods in imitating the vices and wickedness of other nations. His first warning of God's displeasure was to the house of Eli, the priest, whose sons were sons of Belial. I Sam. 3:11-15.

I. Samuel's Providential Work.

God used him:

- (a) To give to Israel political unity and power.
- (b) To rekindle among Israel the national life.
- (c) To arouse the nation from idolatry and deliver it from the Philistines at the battle of Mizpah.

(d) As a reformer.

As a reformer, Samuel ranks with the greatest. As a reformer he dealt with morals, politics and religion.

(e) God used Samuel as an organizer.

He was the leader of the nation in the transition from the government instituted by Moses to that of the kingship. Israel wanted to get from under the rule of God and have a King of her own selection like her neighboring nations. "But the thing displeased Samuel, when they said, Give us a King to judge us. And Samuel prayed unto the Lord about the matter. And the Lord said unto Samuel, Hearken unto the voice of the people in all they say unto

thee: for they have not rejected thee, but they have rejected me, that I should reign over them. Howbeit yet protest solemnly unto them, and shew them the manner of the King that shall reign over them." I Sam. 8:6-10.

He recited to them the oppressions they would encounter under the rule of kings. Said Samuel, "The King will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will take your daughters to be confectionaries, and to cook, and to be bakers. And he will take your fields and your vineyards, and your olive yards, even the best of them and give them to his servants. And he will take the tenth of your seed and of your vineyards and give to his officers and to his servants, and his maid-servants, and your goodliest young men, and your asses, and put them to work. He will take the tenth of your sheep and ye shall be his servants. And ye shall cry out in the day because of your King which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a King over us; that we may be like all the nations; and that our King may judge us, and fight our battles." I Sam. 8:11-20.

(f) **God used Samuel as a prophet.**

Samuel was the first of the regular succession of prophets. "Yea all the prophets from Samuel" (Acts 3:24), is Peter's declaration. Not that Samuel was the first prophet, but that he stands at the head of an unbroken line of prophets. Before Samuel, there was no orderly succession of prophets. Samuel gave the office a position of influence and power which it never before had.

(g) **Samuel was the last judge in Israel.**

He probably judged Israel sixty years, executing the office in a kind of itinerant way—holding his courts at Bethel, Gilgal, Mizpeh and Ramah his home. He held this position till he died (Sam. 7:15), notwithstanding Saul was King.

(h) **God used him to anoint Saul the first king of Israel, and his successor, David.**

(i) **Samuel was the founder of the communities called "The Sons of the prophets," better known as the schools of the prophets.** I Sam. 19:20. These establishments were at Ramah, Samuel's home, I Sam. 19:19-20; Bethel, II Kings 2:3; Jericho, II Kings 2:5; Gilgal, II Kings 4:38 and another place whose location is not given, II Kings 6:1.

These are the first schools on record for the training of religious teachers, and are unquestionably the real foundation of the theological seminaries and Christian institutions that have sprung up along

the ages. God, in Samuel, planted the seed thought from which have grown the colleges, universities and seminaries which have blessed and are blessing man.

Samuel was truly a great character. His greatness was based on his goodness. God raised him up at a time when his people needed a leader who was true to the God of their fathers—when the word of the Lord was precious and there was no open vision. Sam. 3:1.

His life and work mark an epoch in the history of Israel. He stands on the border line between the theocratic and monarchical governments of Israel. Before his time, God ruled; after him kings of their own making ruled. After Samuel's day, we see a gradual decline in the religious life of Israel. His work was chiefly with and for Israel, and yet succeeding generations have been blessed because he lived. He stands out in history as one of the best men that ever lived.

No man has ever been more loved, and more greatly mourned for by his nation, than Samuel.

"Rest, prophet rest!
Thou hast fulfilled thy mission!"

Samuel died.

Loud was the lamentation: tears unfeigned
At Ramah, o'er his tomb long time deplored
Him, last of those who, righteous, ruled the land,
Ere man sat throned in Israel. All deplored
The Nazarene, to whose unminglel cup
The grape ne'er lent its flavor. Tears unfeigned
Wept him, a holy vessel, set apart
An offering from the birth: yea, dedicate
Ere yet the womb conceived. All spake of him
Who, yet a child, in peaceful slumber laid
Fast by the altar of Jehovah, thrice
Rose at celestial communing, in days
When the Lord's word was precious, and no eye
Saw open vision. At his voice the brood
Of Baalim and Ashtaroth, abashed,
Fled with their priests from Israel. At his call,
On Ebenezer's plain, celestial fire
Consumed the foe. Who, sole, the King withstood?
The prophet, sole; whose arm, before him, slew
The Amalekite? The prophet, serving God.
Rest, venerable seer! brow, hoar with age,
Rest in the peace and Sabbath of the tomb:
Till, from the bonds of death, God calls thee forth
A spirit unfleshed, once more to rise on earth,
And pour Heaven's Judgment on the unrighteous King."

—Sotheby.



WOMEN.



CHILDREN'S RIGHTS.

I know a fortunate Mother who has two splendid young sons and who enjoys the most radiantly happy motherhood.

They are manly little fellows without the least suggestion of the molly-coddle boy in their composition. They are intensely interested in all out door sports, and manage to concern themselves, it must be confessed, in all sorts of mischief common to boys of their age. But no matter how busy they may be about their own concerns there is one person whose welfare never appears to be out of their minds—Mother.

If they are off for the day with their chums, they will manage to find a telephone and over the wire will flit some such message as "All right, Mother? Thought we had better call up and see."

The younger boy has a keen eye for beauty and may quite often be found with a beautiful flower in his hand which he has purchased with his own pocket money, or perhaps a handful of wild flowers picked during an expedition to the woods or the "swimin' hole." Any one whom he happens to meet is entirely welcome to exclaim and admire, but the flowers do not leave the young knight's hand until he presents them to his lady Mother.

Curious to know the secret of this devotion—not exceptional perhaps, but exceptionally expressed—I questioned this fortunate woman and she said, smilingly:

"It began when the boys were very little chaps, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me—if it was a tiny shell from the beech, or a smooth stone from the road, or a field flower, I was always delighted with it, and so the giving has become a habit. It means a great deal to me—and I have no doubt some woman will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their

lives, it must not be my fault, so I am beginning early to be a good mother-in-law."

Would there were more such wise mothers.

Number Work at Home.

It is indeed most fascinating work, that of teaching numbers to the bright little child who is the joy of the home. We do not have to teach in the common acceptation of the term; we need only to guide and the child will learn readily.

Begin by telling him a story of one little boy. Make (1) and have him make it after you. He can make ones until he knows that figure perfectly; then you can tell him about two birds, make the story real and true to life. Next show him how to make the figure two. You might tell him it is a little cap on top of a slanting line and a tired, lying-down line. He will think it great fun to make a "lot" of twos.

Give him two clothes pins, painted white, and two painted red; let him find out for himself, how many that will make all together. He will feel very proud to tell you that two and two make four, and that two 2's are four also. Then presently, on account of another story and a little more guiding from you, he will inform you that if you take two away from four you will have two left, but if you only take one away you will have three remaining.

Let the child play with beans, buttons, kindergarten pegs, tops and what-nots, even to pure home-made candies, now and then, until he has fully digested the numbers up to four. Do not go beyond four until his idea has been grasped and held, and until figures can be made with more or less perfection. You will hasten the more, if you learn to "make haste slowly," while teaching your child.

When the child has learned all the combinations in four, he can go on step by step until he has reached ten. This will take a long time, but if he completely masters the intricacies of the ten digits he will have gone a long way toward understanding Arithmetic—that bug-bear to so many boys and girls, for the simple reason that they never "started right."

Addition, subtraction, multiplication and division are all taught now, one immediately after the other, although addition and multiplication go hand in hand, followed closely by the other two. The signs for addition and subtraction, "add" and "take away" are easily taught, the others come harder. We do not teach six divided by two, as we used to, but it is read, "How many two's in six?" Six toy soldiers, standing two by two, will make this combination exceedingly plain. Tact and patience will accomplish wonders, especially if the stone taken be logical ones.

Eight and ten with two will not be difficult after the four and six have been mastered. Then come the other combinations. Five, seven and nine soldiers can be played with. The child will see the one soldier "left over," or two soldiers, as the case may be, and "fractions" will be mastered without knowing there be such a thing as fractions.

The child will be perfectly delighted if you play number-ball with him. Prepare circular pieces of paper, and toss him a ball, thus: seven divided by two, eight divided by three. He will toss the ball back with the answer—three and one over—two and two over.—Ella Bartlett Simmons.

Respect for Young People's Opinions.

Mother's do not try to force your children's beliefs. There is no surer way of alienating them from you. In these days when doctrines are being crowded into the background, and when the minor details, which less than fifty years ago seemed of vital importance, are fast nearing their vanishing point, we cannot expect our young people to regard them with reverence with which we were taught to look upon them. Indeed, whether we admit it or not, we ourselves are gradually becoming less dogmatic and conservative all the time, "for the thoughts of men are widened with the process of the suns."

Teach your children to think for themselves, and when they come to you with their theories and their beliefs, agree with the good that is in them. If there is anything that seems to you wrong, explain it away, if you can reasonably; if not, let it alone until you can do so. Children can no more think exactly as their parents do and still preserve their individuality, than they can resemble them physically in every detail, and forcing is as impossible in the one case as in the other.

Above all, teach them to be true—true to God, to themselves, and to others. Most of the heartaches, and much of the misery in this world would be saved, if mothers would begin with the babies and teach them to be truthful—to suffer rather than tell a lie. Falsity and fickleness and deceit would soon come to be things of the past.
—B. McM. Bell.

A WORD TO MARY.

Dear Mary: .

If I were to say you have very little sense, you would not like it, and so I shall not say it; though I confess it would in no way diminish my interest in you if I was allowed to say all I think.

You have asked me to tell you how to get something profitable to do, now that you are out of school. You object to teaching school. There you show an inspired gleam of wisdom for I suppose you have conscientious scruples against practicing on immortal souls who know too little to resent it. You would be sure to spoil the samples. Besides, there are so many who know all that you know, and know it better, that an act of subtraction between your knowledge and theirs would show the remainder to be simply more knowledge and less error. You know some arithmetic if they give you time and keep still while you work it, but your highly ordered mind could never make a rapid calculation in a bank that would not call for a receiver as aftermath. You know some elocution that makes one wonder as he weeps how the drunkard's daughter learned to do it so well when you, impersonating her, roll the periphery of your soulful eyes and clasp your hands exactly on the locket in the geographical middle of your guimpe where a conventional elocutionary heart is always located; while you, gazing at a childless cradle, sob to an invisible confidante, "The clock str-r-rikes one!" (downward slope.)

You know something about book-keeping, too, having had to pay two cents fine frequently to your college library, for retaining novels over two weeks. You make some pretensions, too, to music, I understand, though I have heard you when you did not, I suppose. I enjoyed the last piece very much, especially the lost chord. I have always had an idea that this was called a chord because girls execute so many pieces. The "h" is an entirely useless factor in the orthography of this highly significant word, being used by sensitive musicians to disguise the identity.

I am told also, Mary, that you dance "just lovely," and that no one is more popular at a picnic. That is splendid, for in all ages good dancers have moved the world—and I came near saying, the flesh and the devil, too.

But you have not found that there was a living in any of these things, and now you ask me for something to do. You tell me in your candid catalogue of graces and accomplishments that you cannot cook, have never washed, cannot sew; that you can't work in the garden on account of the sun's hurting your complexion; and that you are ashamed to canvass for books or novelties. In fact, you have asked me an important question and then made it as hard to answer as possible; but I'm not going to give up. Remember, though, if I do not seem to take into account your dancing, your music, your novel reading and your sweet smile, it is because I do not see how to use them in making a living. I must be plain, therefore, and get

on a common sense understanding in the beginning by telling you that your education leaves out everything that you need for actual life. I'm sorry, too, for you are not to blame. The wise men who laid out the school and college course are responsible. If ever you become rich, you might find pleasure in doing what you know now, for then you will have some one else to cook for you, clean house for you, dress you and turn over the pages while you beseech Norma to hear you. Just now, you are engaged to a young barber who eats and knows good eating when he tastes it. He is going to expect you to help him get up in the world. Nothing you can do, therefore, can count yet awhile.

But even before you change your name, you need to make your own way. Your mother and father have stinted, saved and suffered for you in the hope that you would become a producing force and help to the family after you left school. Now that you are out and don't know any trade, you are more of a burden than ever, for you are a society lady and your parents must feed, entertain and furnish a parlor for you and your friends. This is too hard on them and if there is any thing except butterfly blood in your veins, you will not allow this to continue. I have been told that you are the best dressed girl on your street and that your father pays twenty dollars rent a month and pays promptly, too. Those two items are just fine, with the exception of this fault—your father ought to be living in his own house; until he is, you ought not to be the best dressed girl in the street. Dear Mary don't you see that it is better for you and your loved ones to get a place where the rental agent cannot come and order you out than it is to have silk hose and real lace in your shirt waist? All things ought to be in harmony. A girl who is doing nothing but wondering what she can do has no right to dress like a millionaire. Suppose your father should die, where would you get the money to dress this way? It is a question you do not fully understand now, but thousands of poor wrecks who had to have fine clothes, though they had nothing else, are ruined to-day in body and character by the way they got them.

Don't be discouraged by my plain talk; don't think you are to die useless because you made a mistake in not learning how to sew, launder, cook and keep house, while in school. There is a way out. It requires brains, push, energy, common sense and determination to get something first and then have pleasure afterwards, when you can well afford it. Here are some plans that a stirring girl can put to work and soon be on Easy street.

First, I would get me an acre or two near the city and begin poultry raising. This is a clean business and pays splendidly. Do you know what that chicken you ate Sunday cost? Just 50 cents. You remem-

ber how your mother complained about the high price of poultry? Well, did it ever strike you that the man who had the chicken to sell got that money? He had no cause to complain about the high price of poultry, did he? And it didn't cost him any more to raise that chicken for which he got 50 cents than it did ten years ago to raise the same kind of chicken for which he got 25 cents. Who got this other 25 cents when chickens went up? Why, the chicken-raiser, of course. If a man could raise chickens at a profit when they were worth only one half of what they are now why can't you raise them now and make money?

Of course, you will have to get up earlier than you have been, but that is easy, if you go to bed earlier. Chickens are early risers. The first thing they want is a drink of clean fresh water; then they are ready to eat. They save kitchen waste by eating scraps thrown out; they protect your fruit trees and gardens by eating injurious insects in the early spring; they lay eggs, all except the roosters—they brag about it. Now, you know something about the price of eggs, too; well, that comes to you also.

You ask me if it is hard to raise poultry. No; it is one of the pleasantest and happiest things you ever tried. The whole secret of success lies in these few rules: Keep the hen house clean; remove all diseased chickens from the well ones; see that the hen house is dry and warm in winter and cool in summer; feed and water regularly. That is not a hard routine, I am sure. You will learn what changes of feed to introduce by experience. At first, give them anything they will eat that is not expensive. A good hen will board herself and make you about \$1.00 a year clear of all expense. That's a pretty good profit in a 50 cent hen, I think. Suppose she lays 8 dozen, or 96, eggs a year (some hens lay 200); at 25 cents a dozen, that amounts to \$2.00 for the year. It ought not to cost you 50 cents a year to feed her on the place I have advised you to get; so you see, after taking out 50 cents for feed and 50 cents for the cost of the hen, you have still a dollar clear and the hen, too. Now, if you will work up to about 100 hens, you can count in \$100 a year for eggs alone. But there are the young chickens you are raising also; they sell for big prices as broils frys, etc., making not less than \$300 a year clear for you on 100 hens. That's \$25 a month, mind you. If you keep on increasing the size of your poultry yard, you can easily have an income of \$1000 a year. If your chickens are fine ones, you can get fancy prices for them, and one sitting of 13 eggs will sell as high as \$1.50. When you get to that point, chicken raising beats going to Congress. You are then "out of sight."

But you will want to know how much it costs to start. That is

a good business-like question, and makes me think there is some thing in you yet. As this letter is late for the mail, I'll close now and answer this question in my next.

Truly,

S. HELP.





MISCELLANEOUS.

EACH NIGHT.

The babies all are fast asleep,
They prayed the Lord their souls to keep,
Then cuddle in a little heap—

To hum and think—
But not until each one had said,
With an upraised and curly head
Above the sideguard of the bed,
“Me ‘ants a jink.”

“Me ‘ants a jink!” time after time,
Each time with an attempt to climb
Out of the bed; no tuneful chime
Brings half the bliss
That the wee baby ‘accents bring
When they say, “‘Ants a jink” and cling
To the bed’s side, or when they sing
“Me ‘ants a kiss!”

Each father and each mother knows
The meaning of each one of those
Demands the babe in slumber clothes
Makes; it would keep—
As long as it can keep—awake,
So prays the Lord its soul to take
And at last says—with a wee break—
“Don’t ‘ants to s’leep!”

—Selected.

THE LYNCHING.

During the summer of 1893 a poor Negro lad, well on in his teens, was lynched at Citra, Florida. He was a pupil of the school of which I was principal. It is to this outrage of law that this recital refers.

It was ou a beautiful moon-light night in far away Florida. In the quietness of my room, fanned by gentle breezes lulling me into a deep reverie there came creeping upon me an incomparable feeling as if something terrible was about to happen. The foreboding became so strong that I trembled; all at once I heard the distant bark of a dog. Then came a chorus of dogs, barking, harking as if their very lives depended upon the noise that they made. Now and then there was a mournful howl of some seemingly wearied and troubled hound. I fancied I could hear low murmurs; from whence they came I knew not. Then came the dull thump of horses' hoofs as if an army was marching to battle. All at once there appeared at the opening of the road, as it emerged from the thick woods, a lone horseman: in a few moments another passed. "Oh, God!" I exclaimed, "what can this be?" Then came the steady tramp of many feet and, as the crowd came in sight, the moon's rays mingled with the brightness of the white sand and lit up the scene. I saw a poor helpless black boy loaded down with chains between two drunken white men; they were punching the poor fellow in the sides with the ends of their guns. The crowd behind was hooting and cursing him as he was dragged along. The murderous and inhuman gang stopped under a beautiful wide-spreading water oak in the hammock. The tree was draped in moss and seemed a haven for rest. They chained the poor boy to its trunk and began to pile something around his feet—Oh, heavens! they are pine knots, and they are going to burn him!

One of the ruffians said to the poor boy, "What have you got to say?" The boy replied, "I ain't done nuffin." "Cut out his lying tongue," said one. "No; shoot the Nigger," cried another. "Do your work, boys," commanded a big hurly red-faced fellow. The torch was applied to the pine knots and the fire began to burn. "Why don't the darn Nig say something?" said a short dog-faced drunken man: "Is it getting hot.—pardner," screamed a long lanky imp of degeneracy, but not a word did the boy speak. His large white eyes shone out in the light, while a hellish glee was painted on the faces of his murderous tormentors. As the fire began to lick upward, there came a sweet melody stealing slowly out on the air, "Jesus, lover of my soul, Let me to thy bosom fly." "The Nig is singing, I'll be durned if he ain't" says some one of the crowd. See, there goes a man to the burning pile; he is throwing the fire from around the boy and the tree—ah, but to no avail, the crowd catches the man and bears him away.

The flames grow hotter and mount faster; they are now leaping and licking near his throat; the boy with a smile continues to sing, "Other refuge have I none, hangs my helpless soul on thee." "Sing

Old Nig, it's going after you," jeeringly said one of the human devils. As the flames covered his face we could just hear, "Hide me, oh, my Saviour, hide, till the storm"—we could hear no more, the cruel flame had cut his soul loose from his mortal body and it had fled to the mansions on high. Then all was quiet, nothing could be discerned but the smoldering of the merciless coals.

W. HALWICK DAVIS.

THE PANAMA SILK TREE.

One of the greatest curiosities of the Panama isthmus is the vegetable silk tree. It is a plant that grows from fifteen to twenty feet high, and in appearance does not differ greatly from other trees, but the inner bark is a perfect silky fiber, long smooth and strong. The natives separate it by some method best known to themselves, the process somewhat resembling that of beating flax. When once it is separated and spun into threads, it can be woven into a fabric so closely resembling silk that it is difficult for anyone not familiar with it to distinguish between the two.

A GOOD LEAGUE AND ITS FOUNDER.

A few years ago two young girls were attending a high school in Birmingham, England. They had become impressed with the conviction that they should live as near to Christ as possible, and they ought to seek to induce others to live near him. It seemed to them that a good way to do this would be to make a more frequent and thorough study of his Word themselves and to induce others to do the same. With this end in view, they originated the Pocket Testament League, a very simple organization, which requires from its members only this pledge:

"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter each day, and to carry a Testament or Bible with me wherever I go."

One of the young girls referred to was Miss Helen Cadbury, and she is now Mrs. Charles M. Alexander, wife of the noted gospel singer who has for several years been holding revival meetings with the Rev. Mr. Torrey in our country and others.

We have so many leagues and clubs and guilds and organizations of every kind in our country that it would seem that there was hardly room for another, and yet there is room for any league or club that has for its sole purpose the increasing of the reading of the Word of God and greater loyalty to him. The Pocket Testament League serves

this good purpose. It has many members in England and is growing in our own country. It is a league worldwide in its scope and open to every man, woman and child who will join it.

When Miss Cadbury and her friend formed the league in England, they at once had pockets made in their dresses in which they could always carry a little New Testament, and they arranged a challenge by holding up the little books when they met. The original league flourished for several years, and now the plan will be broadened and extended in the hope that it may reach throughout the world.

The value of the Pocket Testament League was illustrated in an interesting way in Birmingham, the city in which Mr. and Mrs. Alexander made their home. An officer in a police station near their home was asked to join the league. He was willing to do so, and a month later, he stood up in a meeting Mr. Alexander was conducting and made a public confession of Christ. He said that he had been led to do this through being true to his pledge to read a chapter in his Testament each day. Every officer in the section was then given a Testament on condition that he would become a member of the Pocket Testament League. This was agreed to. It was discovered later that several of them had become so interested in reading the little book that they did not limit themselves to one chapter a day.





EDITORIALS.

MR. SANNON, THE NEW HAITIAN MINISTER.

(See Frontispiece.)

Mr. H. Pauleus Sannon was born at Aux Cayes, the chief city in the South of Haiti, on April 7, 1870. He received almost all his education in Paris, where he studied at the Sorbonne and the College of France. He distinguished himself especially along the lines of Moral and Political Sciences. He took special courses under these four eminent French masters: Paul Leroy Beaulieu, Emile Levasseur, Jean Izoulet and Jaques Flack. He published, while in Paris, his first book "Haiti et le Régime Parlementaire" which brought him in great favor with the French elite littéraire. On his return to Haiti he published two other books dealing with certain phases of Haitian history.

While filling the office of Administrateur des Finances at Jacmel, Haiti, in 1906, he was called by President Nord Alexis to the portfolio of Foreign Affairs. He brought a great deal of tact and loyalty to this eminent position and was highly esteemed by the foreign representatives at Port-au-Prince. He gave proof of his great talent in the commercial treaty he prepared and signed with France, in which he took care of everything affecting the business interests of his country. It was during his administration that the famous controversy between Haiti and Germany arose over the Hermann incident. While for a time it looked as if the little Republic was bound again to be humiliated by the Kaiser as in 1897 in the Luders incident, this young and accomplished diplomat, in spite even of opposition showed him in the Haitian Cabinet, prompted largely by jealousy, maintained his position by force of international law against the

German eagle; and he finally won the day. The New York Herald says of him: "Personally Mr. Sannon is a man of agreeable and amiable disposition, and will, it is thought, ably fill the position to which he has been appointed."

Mr. Sannon presented his credentials to President Roosevelt on March 2nd as the latter was about to turn over the affairs of state to his successor. The reception took place in the Blue Room and most complimentary greetings were exchanged between the representative from Haiti and the President of the United States.

THE HOOK WORM.

At last we have it; laziness is a disease; at least, some laziness is. A distinguished physician in the United States Marine Hospital service makes the sensational statement that two million poor whites who are disinclined to work are afflicted with a parasite called the hook worm, which destroys vitality and makes the blood thin and watery. He further says that this hook worm, or lazy bug, causes an annual labor loss of \$100,000,000 a year. Of course, this statement would not be complete without reference to the Negro, and so we are given the surprising information that while the Negro spreads the hook worm, said worm does not attack him. This is conclusive; the hook worm battens and fattens upon the poor white blood alone; he draws the color line. The only use he has for a Negro is to ride him up to a poor white man's door; then he alights, hitches his mount to a cedar post till he can colonize the sanguinary tide that makes a poor white man white; after which his vermicidal majesty remounts and passes on seeking more victims. That the Negro who carries the hook worm from place to place in search of a proper host, is not attacked speaks volumes for the character of the worm. Common gratitude would suggest that a heast of burden should not be killed for services rendered; but besides that, self-interest tells the hook worm that he must keep his blood pure; to feast on both Negro blood and Caucasian blood would be fatal to his social standing in the South, and it is to be doubted whether the white physicians would practice on hook worm disease if the traditions of the South were violated.

The conscientious hook worm is often puzzled to tell a poor white man from a poor Negro when both are about the same color; but this is no more than happens frequently to street car conductors in the South on separate cars. Still, we know that the instinct of

the hook worm is more infallible than the observation of the conductor, for a wise Providence endows him with a delicacy of taste that can tell at the first sip whether the blood is the genuine poor white serum or an adulterated article. Moreover, as if to provide against undue stupidity, Negro blood will not stay on a hook worm's stomach, but acts as an emetic. How beautifully nature has provided for all her children! A degenerate hook worm cannot feast upon Negro blood if he wants to; his diet is fixed; it is poor white blood.

An interesting question arises here: How can the hook worm tell a poor white from a rich white man? Or suppose a former poor white becomes rich. We cannot, with our finite minds, understand all these things. Where we cannot know, we must trust, and we find no difficulty in trusting the hook worm to know his business well enough to meet all changes of condition. It may be that he does not make any distinction at all, but attacks all kinds of white people, except Mr. Roosevelt.

Such a supposition explains why so many rich white people are lazy, too; or it may be that the work of hook worming the Caucasian is divided between two varieties, the hook worm *opulens*, and the hook worm *paucus*, each confining itself to its class. Whether the passing an income tax will enable these two varieties to draw the line between poor and rich more reliably we do not undertake to say.

This discovery of the cause of laziness is the most remarkable of the age. It explains why the poor white man will sit upon the river bank and fish all day rather than work in the field one hour. His predilection for the hook and line is purely pathological. It may even suggest to our educators why the little white mountain boy is so likely to play hookey from school.

Of course, there are those who may not be satisfied with what science has to say on this subject. Some may want to know what it is that accounts for the lazy Negro, since the hook worm does not attack him. A sufficient answer might be that it makes the Negro tired to see a hook worm drawing the color line; or may it not be that he becomes lazy by the power of suggestion and example?

A CRITICAL DECISION WISELY MADE.

All the world knows that the arbitrators in the Georgia firemen's effort to have colored firemen dismissed from the service of the Georgia railroad, decided in favor of the Negroes and made their wages equal to those of the white firemen; but all do not realize that the decision is destined to rank as the economic Magna Charta of Negro labor in

the South. Had it been against the black firemen, it would have committed for the first time, the South to the Northern policy of industrial exclusion—a complete and revolutionary reversal of its whole previous attitude.

Mark certain attendant and incidental facts: The agitation against Negro firemen was led by Northern and Canadian Labor Union men, working upon the selfish interests and race prejudices of laboring whites; the Negroes' cause was defended by wealthy and educated white Southern men, in charge of a Southern railway. The arbitrators were three Southern men, two of whom, Messrs. Herbert and Barrow, were of the Southern aristocracy, while the third, Mr. Hardwick, belongs to the poor white class and has long been recognized as a strong enemy of the Negro.

There has been considerable criticism of Messrs. Herbert and Barrow on their majority decision favoring the retention of Negro firemen at equal wages. Some of the Negroes' white friends and some of his own leading thinkers, like the editor of the Christian Recorder have felt and intimated that the decision may not be favorable to the Negro after all, as he may not prove as competent to command these wages as the white firemen.

Mr. Hilary A. Herbert, smarting under some of the strictures that impliedly question his loyalty to white supremacy and southern traditions, wrote a letter to the Augusta Chronicle in which he sets forth the evidence before the arbitrators and the reasons for his vote. It is an illuminating document in what it says and a psychological study as a defence of right doing because a Negro was given justice. It throws a flood of light upon the struggle the man who wants to follow an enlightened conscience in dealing with a contention to which white and black men are opposite parties, has to go through; first, to make himself believe that he has been right in some former inconsistencies and, second, to keep himself square with an intolerant public sentiment that brooks no suspicion of favoring a Negro against a white man, right or wrong.

Mr. Herbert makes the attempt of the Georgia legislature to defeat the arbitrators decision by a special post-enactment the subject and text of this letter and writes as follows:

Letter From Hon. Hilary A. Herbert.

Editor of the Chronicle:

I see by the Montgomery Advertiser of July 1st, which has just reached me, that a bill has been introduced in the Georgia legislature to require railroad companies to hire a white fireman or assistant to the engineer, "Being Not To Prevent Railroads From Employing Negro Firemen, But As Additional Safeguard To Public Travel."

Partly because Chancellor Barrow and I, who recently, as arbitrators of the question involved in this bill, did not publish any opinion giving the reasons why we found that the employment of the negro firemen on the Georgia railroad did not endanger the traveling public, and still more because of the abiding interest I have in this matter, I ask you to publish this communication.

I am an intense Southerner, proud to have fought alongside of Wright's Glorious Brigade under Lee. I have studied the negro question carefully for forty years, and have been, and am now, heart and soul with the people of Alabama, Georgia and other Southern States in their every struggle for the political supremacy of the white man. This supremacy, thank God, we have secured completely. Intelligent public opinion at the North is at this writing so thoroughly with us that there is now no longer any danger of interference with us from Washington, either legislative or executive, so long as we do not, by harsh or unjust treatment of the negro, now at our mercy, alienate the sympathies of the majority section of our union. The completeness of our supremacy in the South over the negro is illustrated by the fact in the recent arbitration at Atlanta, the right of the negro to earn a living by working as locomotive firemen was argued and decided when he was not present or represented by counsel. The majority of the Board decided that the negro was competent, and that his employment did not endanger the public safety, affixing as an addition that he should be paid the same price as the white firemen. I was not fully satisfied with this condition when I signed the award. Every moment of reflection since has given me uneasiness about it. And I now wish to say to this communication is prompted only by a desire not to be misunderstood, and by the notice in the papers of this bill in the Georgia legislature. In a brief discussion of the case that was before the Board, having no papers at hand, I must rely entirely upon memory, but if I err in any of my statements, the record of all evidences is accessible in the United States circuit court in Atlanta.

It appears that for years on the Georgia railroad, many of the firemen were negroes working harmoniously under and in subordination to the engineers, who were invariably whites. Some time last spring representatives from the North of the Brotherhood of Locomotive Firemen and Engineers appeared upon the scene. Then the trouble began; a strike came on; many rumors filled the air, and the excitement grew until representatives of the federal government went to Georgia and brought about an arbitration under the Erdman Act.

The main issue was whether the Georgia railroad should be permitted any longer to employ negro firemen. The only way by which

the Brotherhood could get rid of the negroes was to show that they were not competent; and the wonderful record of the Georgia railroad was that, during a lifetime of seventy-five years, only one passenger had been killed, and that casualty occurred on a branch line. For thirty-eight, a majority of these years, negroes had fired upon it, and yet, in the face of this record, the task of showing that these negroes could not be trusted was boldly essayed. The strikers had with them, as witnesses and promoters in the litigation two officials of the B. L. F. & E., one from Toronto, Canada, and the other from Chicago. These officials had with them many statistics and books from other railroads which in the opinion of the majority of the hoard, had little hearing on the case, and which, if I remember correctly, were little, if any, dwelt on by counsel in argument. The strikers were represented by Mr. Dickson, of Peoria, Ill., National Attorney of the Brotherhood, who made a strong speech; and their leading counsel was Mr. Arnold, one of the foremost lawyers of the South. The railroad was represented by Maj. Cumming and Mr. Sanders McDaniel; Maj. Cumming making the only speeches, and I need not tell Georgians how high he ranks. The chief witnesses for the strikers were twenty-five engineers, mostly from the Georgia railroad, upon which no traveler ever lost his life by the carelessness of a fireman. The testimony of many of these witnesses was the stereotyped answer that the average white man was superior to the average negro, which, of course, all know. Others testified more specially that the white man made a better fireman than the negro; all admitted, however, that some negroes were entirely competent, and two of them admitted that they had asked for particular negroes as firemen. Now the testimony of each of these witnesses, all of them intelligent, and I believe truthful, was mainly from the opinion formed from the few negro firemen who had been under him individually. No concrete facts were given which, in my opinion, could affect the question. Remembering here that general conclusions drawn from individual instances are only considered valuable when derived from many facts, and the more the better, let us look first at such evidence on the other side as comes from the Georgia railroad alone. The witnesses were the general manager, the master mechanic and other officials to whom reports were regularly made about the conduct and value, and particularly about the defects, if any, of every fireman on the road. It was the duty of every engineer examined, and of the many other engineers who were not examined, as it has been for years of their predecessors, to report especially upon any derelictions from duty of the firemen who were serving immediately under them. Each of these official witnesses was therefore, through their re-

ports, in touch with all of the firemen on the road, and the experience of such officials, if truthfully related, was therefore of more value than that of all engineers who gave evidence, because each engineer was in touch with only such firemen as happened to be under him. What adds further to the testimony of these officials is that the general manager and directors of this carefully managed railroad, from all reports, have adhered for years to the policy of employing in part negro firemen. Self-interest prompts railroad corporations, as it does other persons. If experience had shown that negro firemen endangered the safety of the traveling public, the railroad company would have given them up. Everybody knows that juries award heavy damages when losses occur from the incompetency of railroad employees. The case of the Georgia railroad was established by the evidence from that corporation alone. But besides the evidence of the Georgia railroad officials, the Board of Arbitration had before it also the testimony of officials of six other Southern railroads. All of them testified that experience extending back for years, embracing, of course, careful observation for long periods of all their firemen, justified them in adopting and adhering to the policy of employing in part negro firemen. Never was a controverted fact more abundantly established by evidence than was the fact before the Board of Arbitration, that the negro, when properly selected, will perform well all duties of a fireman. Some of the testimony was that the negroes were more efficient than the whites, because they can endure better the heat of the climate. It further appeared from the evidence that more negroes than at present would be taken on as firemen by some of the companies were it not for a desire to train on each road a certain number of firemen for engineers. No one of the companies make negroes engineers, wisely drawing the line here, just as the people of Georgia do when they elect to subordinate positions men whom they would not choose for supreme court judges—the Politico-Economic question. If the Negro is not competent to do the duties of firemen under the immediate supervision of a white engineer, what IS he fit for? What are we to do with the ten million negroes in the South? The able counsel of the firemen saw the necessity of some reply to this question, and as I remember, he said they all should be sent to the fields. Of course, Mr. Arnold has as high a regard for the white farmer of the South, who works with his own hands, as I have; and I am sure that he did not see all that this question would imply. Is the white farmer the only white man in the South with whom the negro is to be allowed to compete? These white farmers and their friends, when appealed to for sympathy with

these labor unions who wish to drive the negro out of other occupations, should take notice of what all this means.

The Negro is here to stay with us; there is nowhere to send him, and no money to transport ten million of them, even if we could find for them a home. Can we, then satisfy the fears of Jefferson and Calhoun and Lincoln, and live peaceably with the negro all over the South, in the black counties and in the white counties, during the long future that is before us and our posterity? The experience of the last ten years seems to show that we can, if only hereafter we continue as heretofore, to be just to the negro and allow him to work in callings for which he is fitted, and where he can get employment. If left to myself, I would strike out conditions attached to the award of the majority of the arbitrators in the Georgia railroad case. We will not be doing justice to the negro if we allow one labor union to come down from the North and exclude him from railroad work, then others to come and exclude him successively from carpentering and blacksmithing and saw-milling and mining, etc., until finally we shall have organizations interfering with even domestic service. We all approve labor unions when they confine themselves to their proper spheres. They have undoubtedly accomplished much good, but it is difficult to see how public opinion at the South can approve their course when they come down among us to stir up strife between the races. The white man of the South has nothing to fear from competition with the negroes, as we all believe. The negro is not anywhere his equal. When idleness and crime are justly complained of against the negro, it is strange that thoughtful men should aid in a movement to deprive him of work he is fit for. This tends to take away from him all hope, all incentive to become a useful citizen, instead of a burden on the community.

It is perfectly clear, in the light of this remarkable revelation of the evidence upon which the arbitrators acted, that they took the only action possible to honest men,

HILARY A. HERBERT.

We have omitted much surplusage in Mr. Herbert's letter, in which he seeks to prove himself a Southron of the Southrons, etc., etc., etc.

The Negro has no objections to a man's retention of out of date sectional loyalty, if that man will act honestly "in the living present." Theorize as you please, but give a square deal when you act, is what the Negro asks.

DR. ELIOT'S NEW RELIGION.

Dr. Eliot, president emeritus of Harvard University, makes public proposal of a new religion which proves to be substantially his old religion—Unitarian. It has no Christ and no heaven, and since the incentive leading men to adopt any religion is heaven, or happiness, there will hardly be any rush to join Dr. Eliot's church; he will have no difficulty in being in the majority when it comes to voting on the salary of the chief apostle.

There is something sublime in seeing a philosopher foolish; he does it in such a learned manner, using all the instruments of science and the formulae of logic so perfectly that we burst into the same kind of applause as if a boy with a bow and arrow should aim at a rivet in a battleship and hit it—it is accurate work and not very destructive either. Dr. Eliot is the archer; the Christian church, the battleship. The God who made Dr. Eliot, and in whose economy was also planned the Church, intended them to be mutually helpful to each other by their antagonism just as the teredo, or shipworm, and the ship are to each other—the teredo gets his living trying to bore holes in the ship, and the ship gets a good scraping and cleaning because of the teredo's attacks. Of course, Dr. Eliot is not a real teredo any more than Christianity is a real ship but they are good types. To carry the figure a little further, then, the teredo owes all of the world he gets to see to the fact that the ship to which he is attached carries him; the ship owes its teredo proof copper bottom to its experiences with teredos before. If the teredo is happy, the ship can well afford to be.

The very work that Dr. Eliot cuts out for his new "church," the Christian church was raised up to do, has done and is doing to this good hour; that is, to lift up people in this life and make them morally cleaner, socially happier and more altruistic. There is no mission for the new "church" save that of getting its cold victuals and second-hand clothes from the back door of Christ's church, which has been feeding reform movements, ethical societies and philosophical clubs for lo! these many years; and still there is bread to spare; but really these gentlemen ought to tell where they got it, when they propose a helpful thing.

We may safely and eternally rest upon the assurance that no system of religion that cannot make the beggar and the unlearned farmer feel that he can teach it to others of his kind as well as learn it with difficulty from Dr. Eliot's kind, is going to live. The great suffering struggling world of poor oppressed people emphatically seek a heaven not made with hands; they want a Christ character who offers them equality, love and real brotherhood, rejoicing to see rawhide boots

tracking up velvet carpets, and that can see the glory of even an ungrammatical sentence telling of redemption and regeneration. Dr. Eliot does not fill this bill. We are willing to look to him for lore even five feet of it; but not for religion, no, not so much as an inch, lest he demand the right to supply the fatal ell which we are told will send us to hell.

Of course, in strict justice to Dr. Eliot, there is no more hell than heaven in his creedless creed—he would, Mohammed-like, leave us suspended between nothing upper and nothing lower, working without reward and for everybody in general, but nobody in particular.

Our compliments, therefore, to the doctor. We regret that a previous engagement with Christ, our Master, prevents our accepting, or desiring to accept, his kind invitation to join the new "church;" but we shall be glad, as soon as he has leisure, to have him drop in at the old church where "the gates of gospel grace stand open night and day."

A GREAT EDITOR AND A GREAT MAN.

There is no more vigilant, capable and attention-compelling writer among Negro editors than the versatile editor of The Southwestern Christian Advocate, Rev. Robert E. Jones. The service he is rendering in race defence and puncturing pretension and sophistry cannot easily be estimated. He is brave, brotherly and has a large chambered heart of triple expansion power, full of love to God and man. But great as he is an editor, his greatness lies in his power as a citizen among the people with whom he lives. By common consent, if the suffrage of the people of New Orleans were to be exercised to declare who is the first citizen of our race in that city on points of honest, earnest, straightforward devotion to the public interests, the name of Robert E. Jones would lead all the rest. For him and his telling work the Review has the profoundest respect.

SECRETARY CALDWELL HONORED.

Our general Secretary of the Allen Christian Endeavor League, Dr. Julian C. Caldwell, attended the National Christian Endeavor Convention, held in St. Paul, Minnesota, and by his presence and speeches contributed greatly to the success of this, the greatest of all the Endeavor Conventions. *The Christian Endeavor World*, the organ of the United Society, places Dr. Caldwell among the six most interesting and inspiring speakers among the twelve thousand delegates, thus placing his name with that of William Jennings Bryan. Dr. Francis

E. Clark himself felt the helpfulness of Dr. Caldwell's presence so much that, on his return, he wrote a letter in which he says:

"In many respects I feel that 'St. Paul, 1909, was the best of all our conventions, and that it began a new era in the history of Christian Endeavor—an era of great enlargement, of wider brotherhood, of better service, and, I hope, of deeper spirituality."

You helpful words and presence added not a little to the value of the meetings, and to the hopeful outlook for the future."

The Christian Endeavor World, among its comments on Dr. Caldwell's speeches, for it had several, thus refers to him: "Dr. Caldwell made a decided hit with his talk on Christian Endeavor among our Afro-Americans. He is president (?) of the Allen League of the A. M. E. Church, more than one thousand societies, some of them in widely separated parts of the world. He stood there representing twelve millions of our fellow citizens."

We all must feel honored in the distinction which came to our youngest General Officer at this meeting of the world's most enthusiastic Christian workers. It is such service as this that links our Church with the religious movements of the world.

FIGURE MADE FACT.

The wonders of science never cease. Many things stated in the Bible figuratively, as we have supposed, have been actually done since. In the sacred book we are told that God weighs the earth in balances. Man has actually measured the distance around the earth, the density thereof and the volume; from these data he has computed its weight—an act equivalent to weighing the earth in balances.

HOW TO GET ON THE RIGHT SIDE OF HIGH PRICES.

That every thing has two sides was never more forcibly shown than in the high prices now prevailing for all food stuffs. The farmer is getting rich, the consumer is staying poor. If high prices result in driving more city people to the country to raise fruit, grain, cotton, alfalfa, chickens, eggs, cows, mules, horses, milk and butter, they will prove the best thing that has happened in many years.

BISHOP PARKS AND BRAIN MONEY.

The remarkable financial work being done in Alabama and Tennessee for education by Bishop H. B. Parks has never been surpassed in the history of the church. Best of all, it is setting the

pace and the era of large giving for our schools is at hand. The time usually brings the man; hence the elevation of Bishop Parks. Let the race rejoice.

THE BUSINESS LEAGUE.

This is now the only national body of Negroes worthy of the name, banded together for material advancement and secular uplift, in the United States. It is no longer an experiment and to its far-seeing founder, Dr. Washington, belongs all praise. The Louisville meeting last August was remarkable for large attendance, bi-racial interest and valuable suggestion. The recommendation of President Washington that the fiftieth year of Negro Emancipation be celebrated by a National Negro Exposition in 1913 meets a general response and ought to be carried out as we believe it will.

Second, only in interest to the things above mentioned was the clear, clean-cut, modest, but eminently satisfactory recital by Commissioner E. J. Scott of his trip to Liberia. As a specimen of chaste well-chosen English and almost impersonal narrative from a main participant it was perfect.





BUSINESS



THE JULY EDITION SHORT.

The demand for the July number being larger than was calculated on, the whole issue was exhausted in a week, leaving us unable to fill orders or, in some cases, to complete the subscription demands.

This is the second time this has happened, much to our regret, but it shows that the **Review** is forging to the front.

In all cases where subscribers have failed to receive the July number we shall make the deficiency good either by extending the subscription one quarter, or reducing the amount of next year's subscription.

We shall take care next time that, if any mistake is made, it shall be in printing too many, rather than too few, copies.

HAVE YOU DONE YOUR DUTY BY THE A. M. E. REVIEW.

This question is addressed to every one who believes the **Review** is good reading and should be put into the houses of our people, but has not made an earnest effort to do so.

The **Review** is the only magazine of serious and religious cast that is regularly published by the Negro race. It has appeared every three months for twenty-five years. It is not sectarian; it is not partisan; it is not sectional; it is racial and national. It is fighting the battles of the Negro in the realms of thought. How? By answering the attacks of our enemies; by giving publicity to the brain productions of the Negro; by printing the defences of our white friends, and by purveying information that can be used by our leaders in their own discussion of race relations.

Now, we ask, in all seriousness, should not every man and woman who appreciates the work we are doing help to increase the circulation of the **Review**, by sending in new subscribers from time to time? Is it not your duty as a race lover to do this? Have you done it? There is certainly some one who would be influenced by

your effort to have him take this race publication. No minister of the gospel can be so bare of influence that he cannot put the **Review** into some home that will be helped and inspired by it; no teacher but can do the same.

Some good people labor under the honest mistake that the **Review** is simply a denominational magazine discussing subjects of interest to African Methodists alone; but what is the fact? It is as broad as humanity and treats matters of interest to every black man, woman and child, regardless of the church they belong to or attend. When eminent men high in the counsels of other churches bear testimony to the racial breadth and catholicity of the **Review** surely there is ground for believing them. Such testimony is repeatedly being given. Last April Bishop Cottrell, of the C. M. E. Church, bore this testimony:

"I have regarded it (the **Review**) as the most interesting and best edited publication of the kind I have found anywhere in the country. I want to assist you in swelling the number of subscribers for the **Review**."

Now Bishop G. W. Clinton, of the A. M. E. Z. Church, writes:

"Your magazine is full of good things from lid to lid. The latest is one of the best copies I have yet seen and it measures up with the best magazines for the month and quarter."

This is competent and unbiased testimony and ought to have weight. Surely in the presence of opinions like these from persons not African Methodist in membership our own bishops, preachers, and laymen cannot afford to be indifferent. We appeal to every man who is in a position to advise the people to urge the claims of the **Review**. It is your duty to the race to advise it in whatever is good for it. Are you doing that duty? A minister of the gospel has only begun his duty when he preaches a sermon. Let every one put on the whole armor. Do the thousand and one things that the people have a right to expect of their trusted leaders and advisers.

If any man will read the **Review** a year and not be made better, broader and stronger by it, then he ought not to read it; but if he is helped and inspired by it, then he ought not to do without it. We appealed six months ago for 2,000 subscribers so that we might make the **Review** a monthly; we did not get them, nor anywhere near that number. Why? Simply because not more than fifty of our friends put forth any effort. All honor to the fifty who did; but what a disappointment that the others who know what the **Review** is and who could have done something did not respond with even one subscriber.

You ask, is the **Review** about to fail? Not a bit of it; but it is

a poor concern that is satisfied simply with living. If we love our literature, our race and our cause, we ought to stand for growth till the whole world will see the banner of success lifted high enough to be seen of all men everywhere. Please consider this a personal appeal to every subscriber and to every loyal friend to do something to circulate the **Review** in your home. God will bless you as much for that as he will for any other good deed.

TO BE ADDED.

In addition to the helpers entitled to a place on the Roll of Honor as published in the July **Review**, we add the names of the following who sent in cash subscribers during the Anniversary effort:

Mr. J. M. Avery, Durham, N. C., 7 names.

Rev. L. A. Townsley, Savannah, Ga., 2 names.

Hon. R. L. Smith, Paris, Texas, 2 names.



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