

\$1.00 THE YEAR

10 CENTS THE COPY

Vol. XIII

OCTOBER, 1907

No. 4

THE COLORED AMERICAN MAGAZINE

CONTENTS

	PAGE
FRONTISPICE: The Home of the Late Bishop B. W. Arnett, of the A. M. E. Church	
THE MONTH	277
The "Niagara Movement"—Rev. Ransom and the Negro Business League— Negro Soldiers For New York—Greater New York's Local Business League— Apologizing for Helping Negroes—Taylor, Irish A. A. C.—"Africanizing" the Postal Service—The Color Line in Marriage—A Lesson From Joe Gans— Should a Man Abandon His Wife For His "Affinity?"—Twenty-five Years of Labor's History in New York—In "Jim Crow" Cars	
Remarkable Progress of the Negro Race as Told at Topeka	257
Make Room (Poem)	264
The Industrial and Professional Pursuits of the Colored People of Old New York	265
Observations and Criticisms On a Recent Trip	267
A Successful Business Venture	269
The Young American Negro	273
John Graham Brooks on the Race Problem	275
"Anarchism, Life of Purity"	277
A Successful Preacher	278
Dr. Philip M. Sunday	279
A Long Island Farmer	280
Rural Night Scenes (Poem)	282
A Negro College Town	285
Educational Department	294
The Voice of The Rich Pudding (A Story)	305
Masonic Department	310
Publisher's Announcements	316

PUBLISHED BY

The Moore Publishing and Printing Company

509 EIGHTH AVENUE, NEW YORK.

Entered as second-class matter May 31, 1904, at the New York, N. Y., Post Office, under the Act of Congress of
March 3, 1879, by the Moore Publishing and Printing Company.

ADVERTISEMENTS

Curry Normal and Industrial Institute

Urbana, Ohio

Incorporated under the laws of Ohio. Founded in 1889. Will open its 18th year September, 1906.

A high graded institution. Experienced teachers. Boarding department. Delightful location. Normal, Literary, English, Business, Shorthand, Musical and Industrial. Graduates are to be found doing successful work in all avenues of life. Terms reasonable. Can give help to a few. Address

E. W. B. CURRY, President C. N. and I. I., Urbana, Ohio

BLOCK BROS.

Havana Cigars

34 Maiden Lane

Near Nassau St., NEW YORK

BOX TRADE A SPECIALTY

❖ "OLDEST AND BEST" ❖

THE
A. M. E. Review

The oldest race magazine in America, is also the best medium of serious thought. Published quarterly. 100 pages solid reading matter, classified as Sociology, Education, Religion, Women. You cannot get the thinking Negro's point of view without it. \$1.00 a year in advance. In combination with THE COLORED AMERICAN MAGAZINE, \$1.50. Send for sample copy.

Address **H. T. KEALING, Editor**
631 Pine Street Philadelphia, Pa.

HOTEL ALEXANDER

111-113 West 133d Street

New York

Always Open and Perfect Order Guaranteed

MEALS SERVED A LA CARTE

TABLE D'HOTE DINNER, FROM 5 TO 8 P. M. - - - 35 CENTS

" " SUNDAY DINNER, FROM 2 TO 5 P. M. - 50 CENTS

ALL WATER USED ON OUR TABLES IS FILTERED

ROOMS AT REASONABLE RATES

J. T. ALEXANDER - - Proprietor

WARNING TO INVESTORS

SINCE OPENING MY OFFICE, SEPTEMBER THIRD, I have received inquiries from several parties concerning stocks that are absolutely worthless. In each case the stock was bought on the strength of EXAGGERATED ADVERTISEMENTS.

IT IS BAD POLICY to buy a stock that is not bought and sold on some REPUTABLE EXCHANGE.

IT IS BAD POLICY to buy a stock that CANNOT BE SOLD at a moment's notice, or on which BANKS WILL NOT LOAN MONEY.

INVESTORS SHOULD

BEWARE OF STOCK that is exploited in newspapers.
BEWARE OF STOCK that is offered at a few cents a share.

BEWARE OF STOCK that is sold to suit the convenience of the buyer.

BEWARE OF STOCK of which it is said, "It will make the buyer independently wealthy."

There are glittering advertisements on every hand to BUY! BUY! BUY! Before buying you need the advice of some one who knows. I am willing to give that advice for the asking, for I am as anxious to keep the public out of bad stocks as I am to put them into good ones.

Remember: I HAVE NO STOCK TO SELL. MY BUSINESS IS TO ADVISE THOSE WITH MONEY TO INVEST, HOW TO INVEST IT, charging therefor a small commission for my services.

Write, telephone, telegraph at my expense, or call to see me between the hours of 10 A. M. and 4 P. M.

ROBERT W. TAYLOR

Investment Securities

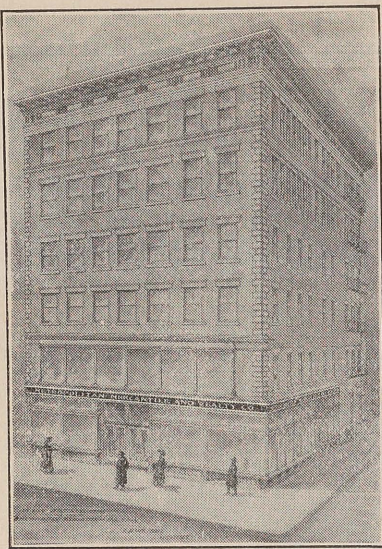
TELEPHONE
2105 BROAD

OFFICE
35 BROAD STREET, NEW YORK

" IN THE HEART OF THE WALL STREET DISTRICT."

In answering advertisements, please mention this Magazine

43-Ray Stannard Baker



HOME OFFICE

\$1,000,000 CORPORATION

**HAS OVER
7,000 STOCKHOLDERS**

Hundreds of Them Have Paid Up
Stock, on Which They Are Draw-
ing 7 Per Cent. Dividends Annually

WHY NOT BECOME ONE?

Let Your Money Work For You!

THE success of the work in the different States proves that we are giving the people what they want. We own over \$150,000 worth of real estate. Have a large Grocery Store in Plainfield, N. J.; a large Department Store in Baltimore, Md.; and will open, during the latter part of the Summer 1907, in the City of New York, the largest Department Store in the world operated by Negroes. Have a large Insurance Department which has written over \$4,000,000 worth of Insurance. We operate a bank that is doing a successful business. Have erected buildings from \$500 up to \$17,000. Over \$800,000 worth of our stock is in the hands of our people.

These are figures worth considering, as they show what a power for good the Company is.

We give employment to hundreds of our stockholders, as mechanics, clerks, bookkeepers, agents, managers, tellers, cashiers, messengers, stenographers and architects.

Our Capital Stock is \$1,000,000, Bond Issue \$50,000.

Stock is now selling at \$25.00 per share. Par value, \$25.00. Formerly sold at \$5.00 per share. Bonds are selling for \$10.00 each.

Order Now While Stock Can Be Bought at \$25.00

Metropolitan Mercantile and Realty Company

HOME OFFICE

EIGHTH AVENUE and 46TH STREET, NEW YORK CITY, N. Y.
TELEPHONE, 3616 BRYANT

BRANCHES

BOSTON
ATLANTA

PHILADELPHIA
SAVANNAH

PITTSBURG
CHARLESTON

CHICAGO
BIRMINGHAM

F. SHERIDAN BALL
President

L. C. COLLINS,
Secretary

JOHN H. ATKINS,
Treasurer

In answering advertisements, please mention this Magazine

THE VIRGINIA TRANSFER CO.

453 SEVENTH AVE., NEW YORK, N. Y.



ONE GOOD INVESTMENT IS WORTH A LIFETIME OF LABOR. DID YOU EVER GIVE IT A THOUGHT? . . .

THE Virginia Transfer Company of 453 Seventh Avenue, New York City, is offering a small block of its Capital Stock at **\$5.00 per share**, full paid and non-assessable. This is one of the most progressive enterprises operated by our people in the city. This company is not an experiment; it is a well-managed business enterprise. It pays its stockholders a good substantial dividend each year. The Company's business has outgrown its present quarters and must increase its working facilities. We cannot tell you all about the possibilities of this Company in an advertisement. Write us for our Prospectus, giving you full particulars.

OFFICERS

BENJAMIN A. GREEN, President		
ARTHUR HEBBONS, Vice-President	GEORGE W. WYNN	}
ALEXANDER MASON, Treasurer	74 West 134th St.	
ANDREW J. BRANIC, Secretary	JOHN WILLIAMS	

General Agents

DIRECTORS

WILLIAM H. PRIDE	WILSON WOODFORK	BENJAMIN A. GREEN
HENRY SHIELDS	FOSTER JAMES	ELBERT L. MASON
T. ARTHUR HEBBONS	ALEXANDER MASON	ANDREW J. BRANIC

ADVERTISEMENTS

<p>SPECIAL DINNER 35 CENTS</p> <hr/> <p>SUNDAYS AND HOLIDAYS 50 CENTS</p> <hr/> <p>WITH MUSIC</p>	<p>NEW ALHAMBRA DINING PARLORS</p> <p>85 West 134th Street New York City</p> <p>.....</p> <p>A restaurant where the most epicurean tastes may be catered to, and at a minimum expense served amid pleasant surroundings</p> <p>CATERS TO PARTIES, CLUBS, SOCIETIES, ETC.</p> <p>'Phone 861 Harlem JOHN C. JOHNSON</p> <p>ALWAYS OPEN</p>	<p>SPECIAL DISHES</p> <hr/> <p>AFTER THEATRE SUPPERS</p> <hr/> <p>LOBSTERS A LA NEWBURG AND IN EVERY STYLE</p>
--	--	---

Architectural Drawing and Electrical Engineering

THE TUSKEGEE INSTITUTE is now offering extended courses in both theory and practice to young men anxious to secure advanced instruction in Architectural Drawing and Electrical Engineering. Persons desiring to take advanced or elementary courses in either of the subjects will find the opportunity to obtain instruction at Tuskegee Institute, such as few institutions in the country offer. There is a growing demand for young men who fit themselves, by completing the Architectural Drawing Course, to make plans for houses, and who can do the work required in Electrical Engineering. Every effort is being made to make these courses more helpful than ever before.

BOOKER T. WASHINGTON, Principal
TUSKEGEE INSTITUTE, ALA.

SOL. BLOOM "VICTOR" SALESROOMS

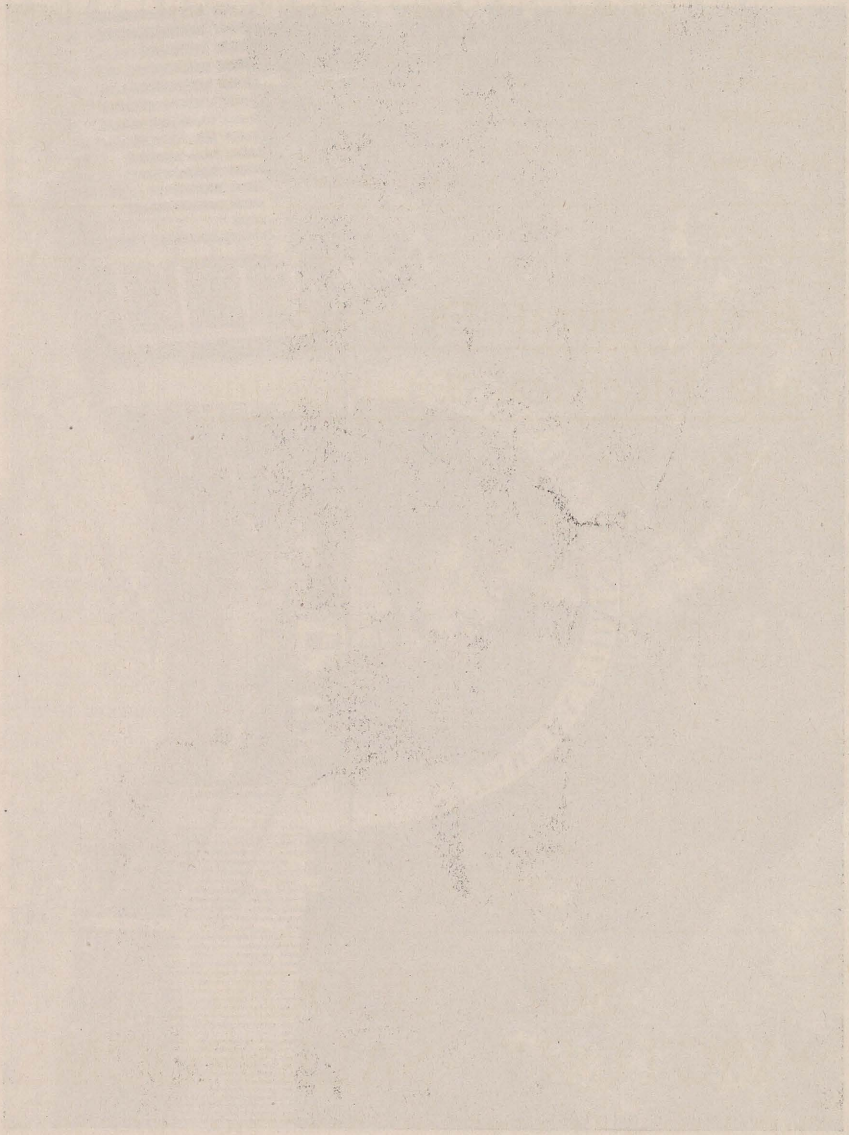
THE LARGEST LINE OF "VICTOR" RECORDS
AND MACHINES IN THE COUNTRY

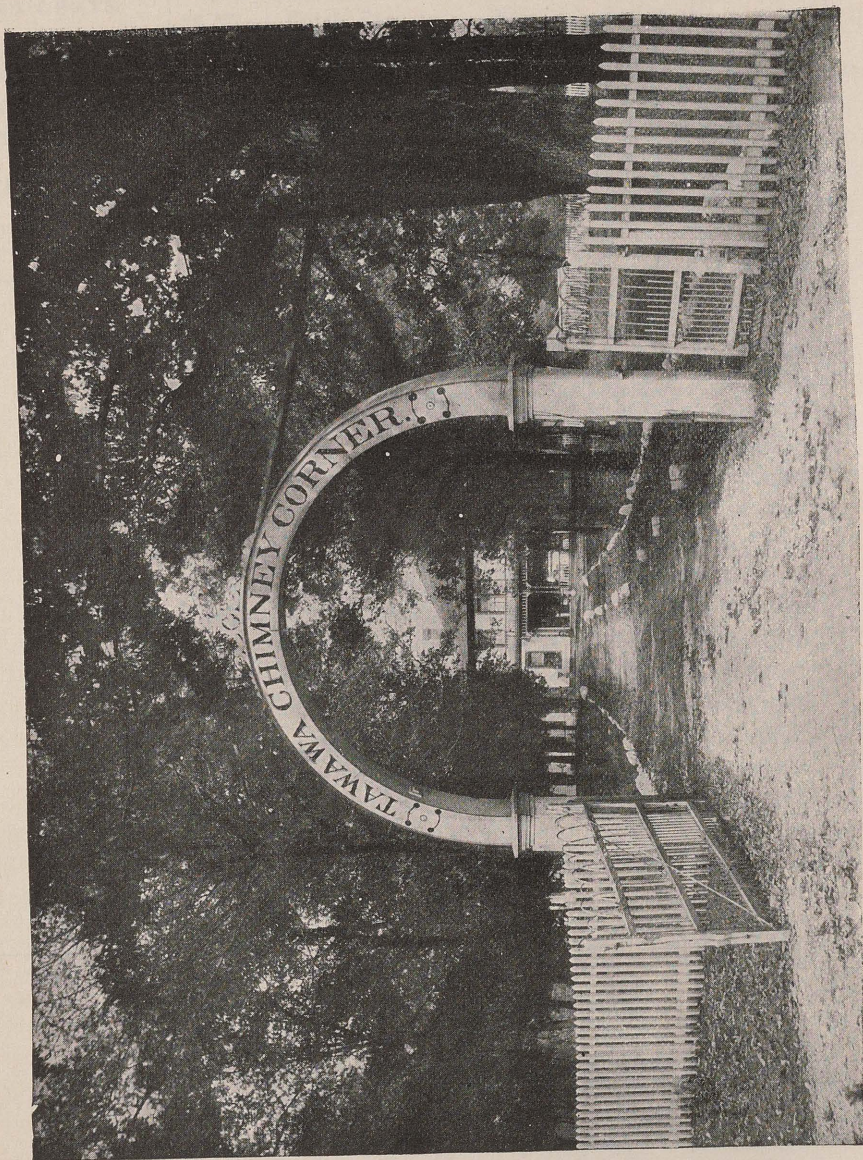
3 East 42nd Street

New York City

In answering advertisements please mention this Magazine

THE COLORED





THE HOME OF THE LATE BISHOP B. W. ARNETT, OF THE A. M. E. CHURCH

THE COLORED AMERICAN MAGAZINE

VOL. XIII

OCTOBER, 1907

NO. 4

THE MONTH

THE "NIAGARA MOVEMENT"



Do you think it a good idea to hold race meetings and discuss our grievances. We believe also in a free ballot and a fair count, but what does meeting and discussing amount to when there is no organized effort behind it? And again, why don't some of these fighting brethren go down South to the scene of battle, as it were, and make some of these red-hot speeches? We need fighting men at the place where the fight is going on—not at a distance of six hundred miles off. It is much easier to make an abusive speech "cussing out" Roosevelt and Taft, than it is to go South and teach a school or pastor a church, or give a lecture that will be uplifting and helpful to our people in that section who need help. Then, too, who are these fire-eating speech makers representing any way? They do not represent the colored people, surely, when they call upon the Northern Negro voters to defeat the nominees of the Republican party. We do not believe the colored

voters of the North are with them in this, and we believe that some of these fire-eating speech makers will ever vote for the Republican nominees themselves. Who else are they going to vote for? Will they help the Northern Democrats put in a Democratic President—a thing which the South so earnestly want. Just suppose they do help give the Bourbon South a Democratic President, will this help the Negro? The South has some fear of a Republican President at Washington, and for that reason its bitterest element is restrained, but should they get the man at Washington they want, and he gave them "the wink," who knows the consequences? There are good white people South who might rush to restrain the mob spirit, such as occurred in Atlanta, but are we so credulous as to believe for a moment they could do it? These are some of the things real men think about before they give way to the heat of the moment in wild speeches. We all are aware that conditions are bad, and everything is not going as well as it might, but the day the Negro swops off the Republican party

for the Bourbon democracy—that day marks the beginning of newer and more galling yokes of oppression.

THE COLORED AMERICAN MAGAZINE yields to no one in its desire for race progress, but we say now, in definition of our position on this point, that we do not believe the race problem can be solved by the “hot air artist,” but one humble school teacher, or upright minister, or humble toiler in the wash tub or behind the plow, if frugal and persistent, is worth more to the race than a whole cart load of these perpetual wind jammers who never tire of abusing some one who is a noted character in order to attract attention to themselves. The colored people South are not paying any attention to such would-be leaders, and the rank and file North are not either. The Southern Negro knows what he wants a great deal better than any of these professional wind-jammers can tell him, and he isn't asking nor taking advice of people who stand away off from the battle field and give advice.

REV. RANSOM AND THE NEGRO BUSINESS LEAGUE

IN his address before the Negro Business League at St. Mark's Lyceum recently, Rev. Reverdy C. Ransom seemed either to have misunderstood the purport of the meeting or to be ignorant of the real object of the League. It is assumed that these meetings are held for the purpose of acquainting our people with the progress our business men are making in the business world, to encourage effort and enterprise, unity and industry and to stimulate race pride along practical lines. Hence, the fundamental object—the underlying principle—of the

Negro Business League is, if we are rightly informed, only too apparent—even to the “parasite.” The commingling of business interests, the meetings of these men where they might exchange ideas, relate experiences and suggest helpful ideas, can have but one effect—a good effect. The idea that to be a business man and tell your fellows something of your success, is to be devoid of manhood and to be oblivious of ones manhood rights, is a new idea here in New York, if not all over the land. The man who is far-seeing enough to save his earnings until he has amassed sufficient to “launch out” for himself, can almost invariably be depended upon to know and defend his “manhood rights.”

It may be that surroundings and environments may have much to do with the method of defense, but human nature is the same the world over, and the same spirit of perseverance and grit and nerve, which impelled him to start will encourage him to move on and on and impel him to jealously guard his every right.

The citing of Dr. Ransom of a few isolated cases of persecution will not have the effect of discouraging these “pathfinders,” and while we do not believe this to have been the learned doctor's object, we cannot reason it out otherwise. And in passing it might not be amiss to remind Rev. Ransom that our Metropolitan press is so very aggressive that almost all of us here in New York know something of the happenings of the outer world, and when he tells us of these happenings he should be careful as to his data. To be more explicit—we did hear of a prominent Negro banker

being shot in Mississippi, but we thought he was shot by a Negro, because of some financial difference, and not by a white man because he happened to have been a Negro banker. We never heard of that part of Texas where any Negro need be afraid to own a horse and buggy if he procured them legitimately. This is certainly news.

We welcome Dr. Ransom here in New York, he has ability and eloquence. But as a leader among his people he can, with more hope of certain success and assured result, advocate manhood rights without discouraging business effort; and it would seem more God-like if he would lend a hand of advice whenever and wherever he finds it needed, rather than ridicule and scoff.

As we said before, maybe Dr. Ransom either misunderstood the purpose of the meeting or was ignorant of the object of the Negro Business League.

NEGRO SOLDIERS FOR NEW YORK

THE decision of President Roosevelt and Secretary Taft to locate the 24th Regiment in New York State after their return from the Phillipines will greatly please all Negroes and will go a long way towards restoring the confidence of the race in the Administration. There is no regiment which has done more valuable service than this one, and it is justly entitled to be located in a climate and in a State where the influence and surroundings will be of a satisfactory character. We believe further that by locating this regiment right in the midst of white citizens they will have the opportunity to see the fine qualities of the colored soldier.

GREATER NEW YORK'S LOCAL BUSINESS LEAGUE

THERE is at present a great opportunity for the Local Business League of Greater New York to do a wide and useful work during the present fall and winter. There ought to be a strong organization of four or five hundred members which would touch every man and woman in Greater New York engaged in business. We hope that the officers and heads of the League here will see this opportunity to improve. At least once a month they ought to bring all the local business men and women of the race together in a big meeting, and an occasional banquet would help matters much. In addition to this, they should have visit and speak for them, some strong, helpful man of the white race. We repeat that now is the time for the local league to begin in active work and keep it up all through the season. The League should also invite men to its meetings who will give facts of the progress of the race.

APOLOGIZING FOR HELPING NEGROES

JUST in this connection: I found a very remarkable and significant letter published in the Orangeburg, South Carolina, News, signed by a well-to-do white citizen who thus apologizes for a kind act to a Negro school:

"I had left my place of business here on a business trip a few miles below; on returning I came by the above mentioned school (the Prince Institute, colored), and was held up by the teacher and begged to make a few remarks to the children. Very reluctantly I did so, not thinking that publicity would be given to it or that I was doing anything that would offend any one. I wish to say here and now that I am heartily

sorry for what I did, and I hope after this humble confession and expression of regret that all whom I have offended will forgive me."

The sentiment indicated by this letter, while widely prevalent, is by no means universal. I have seen Southern white men address Negro schools and Negro gatherings several times since I have been down here. Some of the foremost men in the South have accepted Booker T. Washington's invitations to speak at Tuskegee. And concerning the very letter that I reproduce above, *The Charlotte Observer*, a strong Southern newspaper, which copied it, said:

"A man would better be dead than to thus abase himself. This man did right to address the pupils of a colored school, but has spoiled all by apologizing for it. Few people have conceived that race prejudice went so far, even in South Carolina, as is here indicated. Logically it is to be assumed that this jellyfish was about to be put under the ban, and to secure exemption from this, published this abject card. To it was appended a certificate from certain citizens, saying they are as anxious to see the colored race elevated as any people, but by all means let it be done inside the color line."

The white man above mentioned who grew so sensitive on the Negro question as to attempt to make the above apology shows two things by his conduct,—first that he has no backbone and could not be trusted to stand up for a principle, and second, that he does not understand conditions in the South; for, with but few exceptions, white people are permitted by public sentiment there to lecture and preach to Negroes, provided they do not try to arouse friction between the races—and in this is included political speeches and advising Negroes to make a demand for their civil rights.

Most white men who essay to lecture and preach to Negroes in the South know how to steer clear of these breakers, and hence no apologies from them are necessary.

TAYLOR, IRISH A. A. C.

From the *N. Y. Sun*, Sunday, Sept. 15, 1907.

THERE was formed in this city some years ago an athletic association which at first bore the name of the Greater New York Irish Athletic Association. Among the very first members were Michael J. Cregan, known as the athletic cop; John J. Flanagan, the hammer thrower, and Myer Prinstein, the broad jumper. With a change in name to the Irish-American Athletic Club the organization began to broaden out and many more men were taken in whose names did not seem to indicate Irish extraction.

One of the recent recruits to the club staff of athletes is John B. Taylor, the Negro Athlete of the University of Pennsylvania, who is the intercollegiate quarter mile champion and record holder. There has hardly been one athletic meeting recently at Celtic Park, the club's grounds, in which Taylor has not appeared and it may be said that there is no athlete more popular with the Celtic Park crowd than Taylor. In fact, it is hard to say whether even Martin Sheridan, well liked though he is, is more highly considered than the Negro lad.

In every race in which Taylor starts he is on scratch, or very close to the post of honor because of his ability. And every man of the Irish contingent around the track roots himself hoarse to see Taylor win.

"AFRICANIZING" THE POSTAL SERVICE

We clip the following from the Houston (Tex.) Post, which says:

If Mr. McIlhenny had investigated further, he might have discovered that the Africanization of several branches of the public service has operated to discourage Southern interest in the civil service. In nearly every important city of the South, the postal service has been largely Africanized and it is not difficult to understand why many Southern young men and women do not care to work side by side with Negroes. In the Western division of the railway mail service, the white clerks are bitterly complain because they are forced to work with Negroes, and not long ago there was considerable disorder in the office of the supervising architect on account of the employment of Negro draughtsmen. It has been charged by so reliable a newspaper as the New Orleans-Times Democrat that there is a systematic attempt being made to Africanize mail service and it seems to be true. So long as such conditions exist, the white people of the South are apt to give the civil service a wide berth.

The North can take it all and welcome.

We trust Chief McIlhenny will not yield to this cute and cunning attempt of this Southern newspaper to get Negroes out of the Postal Department. It is well known that colored men get these places on their merit, by standing better examinations than the whites. There are many efforts made to keep them out of these places, and it has been reported that Mr. McIlhenny was favorable to the plan of having the examinations separate, so that the color of the applicant would be known. As the law now reads the applicants are known only by numbers, and the number that has the best paper is "certified" up for the va-

cancy, and the person in charge of the office where the applicant is to work, is often surprised to find a black man at the desk in response to his request for "another clerk."

The story is told about a Mr. Murphy who was "certified" up to a Southern "Chief of Division" in Washington, with another party by the name of Jones, and Mr. Murphy was chosen before seeing him, because the chief thought no Negro would have that name, but when he applied in person for work, he was purely colored, though bearing the Irish cognomen of Murphy. Thus it appears there is nothing in a name, but much in the present plan of not letting the prejudiced chiefs know your color.

THE COLOR LINE IN MARRIAGE

From the Detroit Free Press.

A NEGRO and a white girl, said to be very pretty, have been married at La Crosse, Wisconsin, by a minister of the Methodist denomination. At first the minister refused to perform the ceremony, but when the girl protested that she loved the darky bridegroom and intended to marry him, he finally consented to perform the ceremony.

The minister should have been true to his convictions and refused. In all the Southern States there are laws forbidding such unions, and if ministers do not show more courage in the matter than the La Crosse minister showed, there will be similar laws passed in all Northern States.

The people of the North have felt that the Negro is improperly treated in the South. They have felt that the South treated the Negro in a shabby fashion just because the color of his skin

was dark. Northern men of culture have seen no reason why they should refuse to dine with Negroes of culture or receive them in their homes. For such men as Booker Washington and Prof. Du Bois they have had the utmost of respect.

Southerners, on the other hand, have always held that social equality means miscegenation sooner or later, and, for this reason, have refused to open their homes to a Negro guest, no matter how broad might be his culture or noble his personal life. Prof. Smith, of Tulane University, New Orleans, in defending the Southern social ostracism of the Negro, has stood on the Weismann theory of heredity, which holds that acquired characteristics are not inherited, but that whatever lies in the original germ plasm is. Behind the most highly educated and moral Negro lies Africa, says Prof. Smith, while behind the most illiterate and vulgar white lies all the glory of the Caucasian race.

One is inclined to agree with Prof. Smith in his main contention, and hold that there should be no miscegenation of the two races. This does not mean that the Negro shall be deprived of any of his rights; it does not mean even that he shall be prevented from entering our schools and universities; it does not mean even that we shall refuse to dine with a distinguished Negro or to receive him in our homes. But it does mean that there shall be no mixture of blood between the two races.

The two greatest races of the world have been the Jews and the ancient Greeks. The ancient Greeks did not mix their blood with alien races in the days when

they were supreme in art, literature, philosophy and science. When they began to mix their blood with alien races, the Greek genius died. The miscegenation may not have been the cause of the decline, but there is some reason to think that it may have been the most potent cause thereof. The Jewish race as a race has never mixed its blood during the past 1900 years, and it is the most remarkable race in the world to-day. Perhaps its pure Jewish blood is the cause of its grandeur.

The claim is often made that the mulatto is unable to stand the strain that his fathers endured, that he is subject to disease of which they knew nothing. This may or may not be true, but experience seems to show that the mulatto, to use a bon-mot of Prof. Huxley, has the vices of both parents and the virtues of neither. There are many exceptions, no doubt, but this, we fear, is the general rule.

A LESSON FROM JOE GANS

JOE GANS in California has recently won a great victory for the race. Success in any line of commendable endeavor in the same manner helps to lighten the burden resting upon our entire people. Not only this, but the sporting world, in connection with its treatment of Joe Gans has taught a useful and practical lesson to the American people. The sporting world has treated Joe Gans with more fairness in helping him win this victory than the religious, educational, philanthropic and political forces have ever shown a member of our race. All these forces could learn a lesson in fair play from the sporting world in this instance.

SHOULD A MAN ABANDON HIS WIFE FOR HIS "AFFINITY?"

ALL Gotham, and especially the vil-
lage of Monroe, New York, has recently
been set agog by one F. P. Earl of said
Monroe, sending his lawful wife and one
child back to her home in France, in de-
ference to his desire to live with his
"affinity"—another female whose pres-
ence and company he finds more con-
genial than that of his lawful wife.
Earl claims to be a Socialist and is illus-
trating one of the tenets of his creed
when he puts away his wife for another.
But the people of Monroe, his neighbors
and fellow townsmen, do not agree with
Mr. Earl, and show their sympathy to
his discarded wife by gathering to mob
Earl; and in one instance he was lashed
with a whip and roughly handled. Earl
did not return home the night of his
wife's departure for the reason that he
learned of an unusual supply of un-
wholesome eggs being gathered up for
his benefit, and some talk was had of
tar and feathers. Earl replies to his
critics by stating that the town of Mon-
roe is full of bastard children and im-
morality is rampant, and he raises the
question as to whether or not he hasn't
the right to do openly what others are
doing secretly. In other words, is it not
better to come out flat-footed with your
immorality than to hide the same behind
a hypocritical life which is one thing in
church and quite another elsewhere? It
will be hard for Mr. Earl to gain many
adherents to his views. Maxim Gorky,
with all his talent, failed in the attempt
last year, and his woman "affinity" had
to take a place as waitress in a hotel to
earn funds for Gorky and herself to re-

turn to Europe. Napoleon put away
Josephine that he might have an heir to
succeed him in France. Henry the VIII
put away six wives looking for his "af-
finity," but the days of Napoleon and
Henry the VIII are passed. The women
of America have something to say about
such things, and "mere man," though
her lord, is quite deferential to her
wishes in this respect, and though "mere
man" does sometimes find his affinity
in another woman than the one he led to
the altar, yet the American women seem
willing to forgive him if he does not
violate that eleventh commandment,
which reads "thou shalt not get caught."

TWENTY-FIVE YEARS OF LABOR'S HISTORY
IN NEW YORK

WILLIAM F. MCCABE, who was grand
marshal of the first Labor Day parade in
New York, presents in his article pre-
pared for *The Evening Journal* the fol-
lowing vest pocket statistics showing
how twenty-five years of union labor has
helped the working man.

Twenty-five years ago, when a dele-
gation of union men called to present
their demands, it was the custom of the
employers to call in the police. Now
when a delegation calls it is received
with courteous attention.

Twenty-five years ago the American
Federation was little more than a shadow.
Now it includes over two million work-
ers. In 1882 the working day ranged
from ten to twelve hours, while now it
is eight hours:

	1882	1907
Wages paid to bricklayers (per day)	\$2.25	\$5.00
Wages paid to carpenters . . .	2.25	4.50
Wages paid to hoisting engineers	1.25	4.50
Wages paid to painters	1.50	4.50

The above shows the value of organi-

zation to the white man. Will the Negro ever learn that organization is the most powerful weapon he can use to secure his desires in this country? Will we ever learn to get together for the good of a common cause rather than self? Let us think on these things and act accordingly.

PROHIBITION IN THE SOUTH

THE fact that Georgia, Kentucky, North Carolina and other Southern States are almost totally prohibition states is creating some discussion as to the cause of so much prohibition sentiment in states where so much whiskey is manufactured, both illicit and otherwise. The newspapers give as one reason for this change of sentiment, the desire of the Southern whites to keep whiskey away from the Negroes, and this is undoubtedly one of the main causes of so much prohibition sentiment in the South. Not only the Negro, but the poor whites of that section are degraded by the too frequent use of bad whiskey. They shoot and cut each other unmercifully on the slightest occasion when full of liquor. When liquor is in their wits are out. The Negro suffers in two ways from the presence of whiskey: first on account of its effect on himself, and second on account of the mean things it makes the whites do to him when the whites are "tanked up." So that the growth of prohibition in the South must be welcomed by every well wisher of the Negro race as a blessing. The colored people spend millions for strong drink that should go to the education of their children and the betterment of their homes.

TRAIN CREWS ALL WHITE

From the Augusta (Ga.) Chronicle

THE Richmond division of the Atlantic Coast Line is making the experiment of substituting white firemen and brakemen for such colored employes, and the policy may later be tried on the entire system.

In reporting the elimination of the Negro trainmen and the substitution of white men, the Richmond papers state that the change is being made all along the line, but inquiry to-day at the office of the superintendent on Chapel Street elicited the reply that this substitution is not in progress on the lines running into or out of Charleston.

When asked about the matter the Charleston official stated that no change was being made, but when he was reminded that the change had already taken place on the Richmond division he said that it was only an experiment which was being tried there. No orders have been received for a substitution of white for colored trainmen at the Charleston office, and the trains in and out of Charleston are still running with white and colored firemen and brakemen, according to the statement of the local official.

According to the Richmond papers the first train manned by a straight white crew, left that city on Tuesday night.

All the passenger trains have already been manned with white men, and freight trains will be put in charge of white men exclusively just as fast as white trainmen can be found to take the place of colored help.

No statement has been given out by the Richmond office of the system as to

the reason for making the change. The newspapers, however, say that the white men are preferable to the traveling public and to the railway employes generally, and it may be that the road looks for more harmonious and satisfactory service from its employes by having all white men on the pay-roll.

The change will hardly affect the colored helpers and porters, as no reference is made to these classes of the trainmen in the report from Richmond.

The explanation is advanced by a railroad man that an advantage worth considering in the substitution of the help lies in the fact that by putting on white brakemen and firemen the railroad will have a larger number of eligibles from which to draw its conductors and engineers.



THE National Medical Association will hold its next annual convention in New York City, August, 1908. Board will not be more than \$1.50 a day. The visiting delegates will be given a boat ride up the Hudson and East rivers, and a banquet. New York citizens will all co-operate in making it pleasant for the visitors. A Citizens' Committee will be appointed by Dr. Charles H. Roberts, who is vice-president of the association.



THE National Negro Business League will hold its next annual convention in Baltimore, August, 1908. Already Mr. Harry T. Pratt is beginning to make plans for the entertainment of the visitors. New York, Philadelphia and Baltimore will be very attractive points for the strangers—especially New York.

IN JIM CROW CAR

FOR being forced to ride in a Norfolk and Western "Jim Crow" with Negroes, Mrs. Rosa Stone seeks to recover \$1,000 damages from the railroad company. It is a case without precedent in any court of any land.

Mrs. Stone is the wife of William Stone, a farmer, who lives near Myrtle, Virginia. She boarded the train at Myrtle and naturally selected a seat in one of the cars reserved for whites. Presently a conductor came along. Greatly to her surprise and indignation Mrs. Stone was ordered to vacate the apartment and march into the "Jim Crow" car. She protested, but finally was forced to go in spite of her protests, reluctance and humiliation. Having arrived in the colored car, Mrs. Stone was recognized by a woman there, who exclaimed in surprise:

"Lor, Miss Rosa, this ain't no place for you, you belong in one of the cars back there."

Mrs. Stone started to return, but was restrained. Helpless, in her indignation at being ostracized from the apartments of her race, Mrs. Stone kept her seat and rode as far as Suffolk, where she got off.

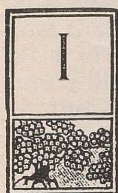
Mrs. Stone, who is light complexioned and thin-skinned, was considerably tanned. That is the only excuse imaginable why the conductor acted as he did.

Attorney Seth Edward Everett, who is counsel for the plaintiff, and who instituted the action in Nansemond Circuit Court, says the case is without precedent so far as persistent search has revealed.



EMMETT J. SCOTT
Corresponding Secretary of The National Negro Business League

Remarkable Progress of the Negro Race as Told at Topeka



IN sessions replete with incidents of interest—because they were incidents of human endeavor—with a reception by the state, city and citizens, regardless of creed and color, as generous and complete as heart could wish, the organization of the Negroes of business, wealth and profession, under the leadership of Booker T. Washington and known as the National Negro Business League, met in this wide-streeted, hustling city of the Southwest. It has been just one series of testimonials to the toils and triumphs of the energetic race builder of Tuskegee.

The Governor of the state, through his representative, T. A. McNeal, the State Printer; Mayor Green of this city, ex-Lieutenant Governor Troutman, in behalf of the Topeka Commercial Club, and James H. Guy, a lawyer, in behalf of the Local Negro Business League, all made cordial addresses of welcome. Invitations to the delegates and visitors to visit the rooms of the State Historical Society, in which are preserved many of the relics of John Brown and of the Civil War, and the rooms of the Agricultural Department were also extended. The Topeka Plaindealer, the Negro weekly, was published as a daily for the accommodation of the delegates. The

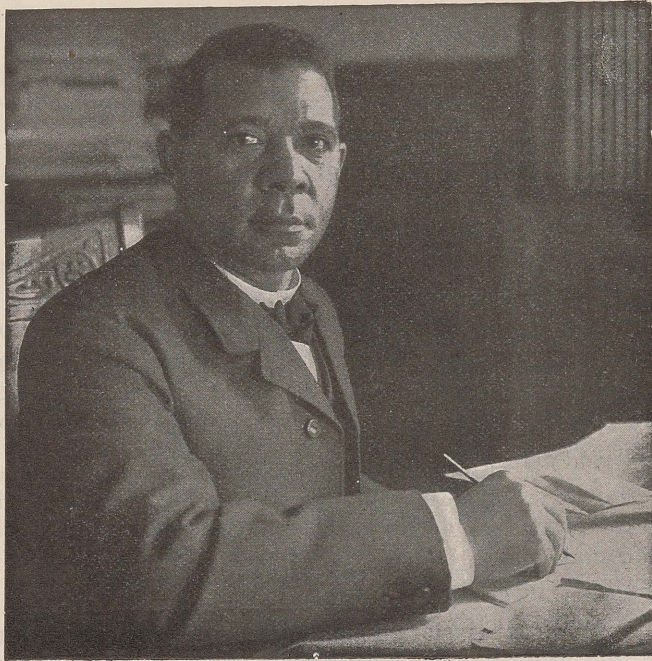
Topeka Daily Capital, Topeka's leading daily, in a long editorial welcomed the convention in part as follows:

Topeka is honored by being selected as its annual meeting place this year, the convention having always been held heretofore, we believe, in larger cities and generally in the East and South. It is hoped that this convention will prove as successful as those which have preceded it, and that the moral influence of the convention will be as helpful to the colored element in Topeka as it has been elsewhere. The things this organization stands for are industry, courage, thrift, patience and good citizenship, and its hand is against shiftlessness and vice. Its famous president and earnest delegates are cordially welcome to Topeka.

The business sessions of the League have been held in the Hall of Representatives in the State Capitol, given by the state, while President Washington's address was delivered in Topeka's handsome new auditorium, given by the Chamber of Commerce. There was not a single case of discrimination during the stay of the delegates.

BOOKER WASHINGTON'S ADDRESS

Aside from this generous, impartial reception there have been three features of this convention conspicuous and remarkable. First of all, Booker T. Washington gave one of the most significant and important addresses of his career. The time had come, he evi-



BOOKER T. WASHINGTON
President of the National Negro Business League

dently felt, when it was necessary for him to state definitely his position as to Negro rights, privileges and opportunities. This he did in an unflinching manner.

In a burst of eloquence that threw the crowded hall into a pandemonium of cheering and applause he declared he believed that the Negro "should not give up a single right guaranteed to him by the Constitution." Speaking further, he said: "After the Negro has done all these things (acquiring property, education and character) he is not seeking to dominate over others in matters of government, nor is he seeking to intermingle with others in strictly social matters, where he is not wanted or

asked; but he is asking that in every community and state where he resides equal justice shall be meted out to him in the courts and elsewhere, and that at all times his family and property shall be protected by those who administer the laws." He spoke further as follows:

Despite much talk the Negro is not discouraged, but is going forward. The race owns to-day an acreage of land that is equal to the combined acreage of Holland and Belgium. Negroes own more land, more houses, more stores, more banks than ever before in our past history. We are learning that no race can occupy a soil unless that race can get as much out of that soil as any other race gets out of it. Soil, sunshine, rain and

the laws of trade have no regard for race or color. We are learning that we must be builders if we would succeed. In proportion as we learn this lesson, in the same proportion will we find help at the South and the North.

We must not be content to be merely tolerated in communities; we must make ourselves needed. The great economic laws that govern the universe know no racial or color lines. The forces of nature will respond as readily to the hand of the Chinaman, the Italian or the Negro as any other race. Man may discriminate, but nature and the economic laws that control commerce and markets will not and can not. Nature does not hide her wealth from a black; the rewards of usefulness are open to all, and herein lies the great chance for the Negro race. Underneath all political, educational and even moral and religious progress there are certain economic laws which every race must comply with that would be classed among the successful races of the earth. From this law there is no escape for blacks or whites, reds or browns.

There used to be a question as to whether or not the Negro could be educated—that is, in the ordinary sense in which we understand education. There is no longer any such question in the minds of any people whose opinions are worth considering. There is a question yet remaining, and one that is constantly being debated, as to what extent the Negro as a race is using, and is capable of using, education so as to increase his productive ability and in distributing the products of the earth among the markets of the world.

EDUCATION OF THE NEGRO

I repeat that during the last forty years the American Negro has convinced the world that he could be educated in literature, science, mathematics, agriculture, mechanics, household arts and in the professions. We have won this victory by having living, tangible object

lessons in every part of the United States that within themselves were indisputable evidences of our ability to receive education. When proof is asked of our ability to receive education we can point to the little bareheaded and barefooted pickaninny in the Mississippi log cabin, or we can point to the Negro youth in cap and gown in Oxford University, England.

So much is settled, but as I have said, there is still debate and question as to what extent we have ability to apply our education to all concerns of common life—to bring to bear the force of our education upon the soil, mechanics, household arts, manufacturing, trades and in the matters that concern plain everyday living. Education may be valuable or worthless. Gold may be valuable or worthless. Gold touching the markets of the world is valuable; a bushel of gold dollars in a boat in mid-ocean lying at the feet of a hungry man is worthless. Gold has got to touch something to impart real value to it. Education has got to touch something in the same way; has got to quicken something into life to be of value. Now, one of the objects sought to be accomplished by the National Negro Business League is to help the Negro race convince the world that it can not only receive education, but it can use it in getting most out of the soil, out of mechanics, housekeeping, business and commerce. In this case, as in the matter of education, it is going to be the actual doing of the thing, not talking about it, that is going to convince the world.

In meeting this need the National Negro Business League has already more than justified its eight years of existence. In the first place, it is teaching the race self-reliance. It is teaching the race that success is to be found in one's own community, and not in the seat of government at Washington. Let me give you an illustration of the influence of



DR. SUMNER A. FURNISS
Member of the Executive Committee, National Negro Business League

this organization: Before it came into existence there were less than half a dozen Negro banks owned and controlled by our people; now there are thirty-four, and ten of these are in the State of Mississippi; the race owns and controls 134 drug stores; almost every town and city now has its grocery stores, notion stores, drygoods stores, owned and conducted by our people. Out of this organization have grown 457 local Negro business leagues scattered throughout the country, which are exerting the same kind of influence in their communities as the National Negro Business League.

MEN OF WEALTH DELEGATES

It has been the privilege of the writer to have attended many Negro gatherings and conventions, but he never before had attended one from which he has come with such definite ideas of his race's progress and achievement, with such inspired hope and assurance of the future of his race. The delegation is composed of farmers, lawyers, merchants, bankers, undertakers, contractors—in fact, every branch of business, profession and trade represented among the American people. These men and women come from almost every state in the union, from Washington to Florida and from Maine to California.

One of the wealthiest Negroes at the convention was Robert C. Owens, a real estate broker, from California. This young man started working, after finishing his schooling, at a dollar a day in the harvest fields. Now, after a lapse of less than twenty years, he is a member of the Los Angeles Chamber of Commerce, with a fortune valued at between \$500,000 and \$1,000,000. Negro after Negro who has actually succeeded as this one has Booker Washington has

piled up before the convention and the white and black citizens of this section as examples of what the Negro has done and can do. This he believes to be the most effective argument against race inferiority and oppression, as well as the surest inspiration and encouragement to his own people.

From Kansas the most interesting figure is Julius G. Groves, the far-famed "black potato king." He is president of the Kansas branch of the Business League and of the Kansas Negro Farmers' Association. On his arrival from Genesee he began working in Wyandotte County, Kansas, in 1879, as a farm laborer at 40 cents a day. By dint of the hardest labor and the strictest economy he soon had a sufficient saving to buy land and begin farming for himself. Since then his rise has been continual, until to-day he is the largest raiser of Irish potatoes in the world and owns twenty-seven hundred acres of valuable Kansas land. Although no one can extract from this plain, unassuming farmer a statement as to his wealth, it is generally estimated at near the million-dollar mark.

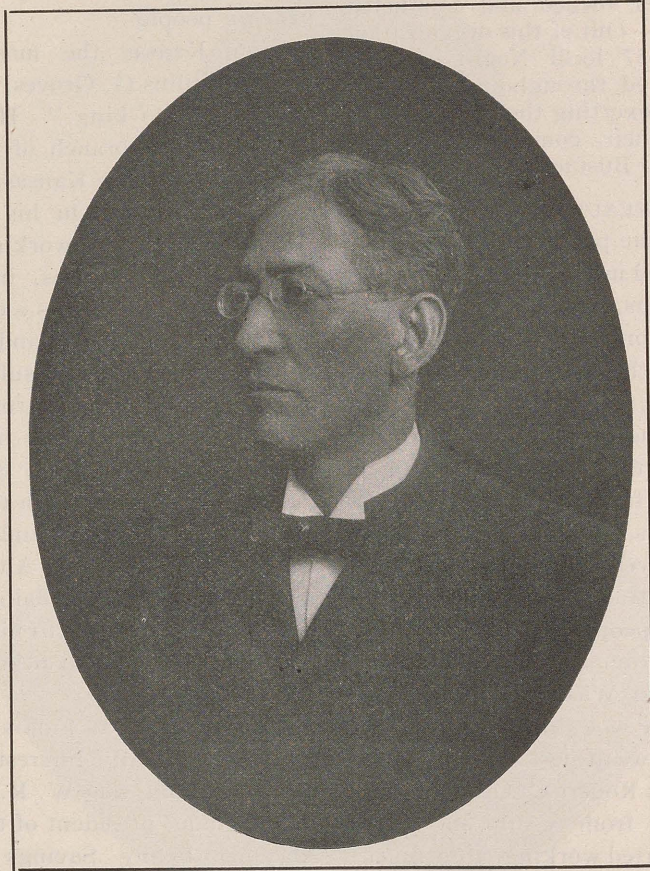
STARTS BANK AS REFORM AGENCY

Another equally interesting figure in the convention was W. R. Pettiford, of Birmingham, president of the successful Alabama Penny Savings Bank. He started the banking institution as a moral reform agency among his people. The establishment of Negro banks has now become a movement in the South, thanks in large measure to the influence of the National Negro Business League and the efforts of Mr. Pettiford. He conducted a symposium on banking in

the convention, for he is president of the National Negro Bankers' Association and the "father of Negro banking."

In this same connection should be mentioned William H. Carter, of Tuskegee Institute. Mr. Carter is a clever

ensued each time. The examiner for the State of Alabama, in his report, declared the method to be a model of perfection. Mr. Carter delivered an address of much practical value to the business Negro, entitled "The Place of



T. THOMAS FORTUNE

Chairman of the Executive Committee, National Negro Business League

young man, being the chief accountant for the Tuskegee Institute. The institute's finances have been investigated twice recently, and flattering commendations of the method of accounting have

Accounting in Business Enterprises."

Another interesting and distinguished personality at the convention was Isaiah T. Montgomery, the founder of the Negro town and colony of Mound Bayou,

Mississippi. He conducted a symposium on "The Establishment of Negro Towns and Communities." Representatives from other successful Negro towns, such as Boley, Indian Territory, and Buxton City, Iowa, reported steady prosperity for their towns, increasing populations, no liquor licenses and no crimes. All the towns reported have full staffs of Negro officials, although Buxton has, out of a total population of 6,000, a white population of 1,500.

Another Negro delegate attended this convention mention of whom can not be omitted. That is the popular Kansan and Register of the Treasury, W. T. Vernon. He thrilled his audience with his declarations of hope and optimism and belief that the sense of justice and fair play in the American people would bring about the ultimate solution of the ever present race problem.

Among the more than two hundred successful Negroes who came as delegates there were other conspicuous examples, such as old and rich Judge Mifflin W. Gibbs and J. E. Bush, United States Land Receiver, both of Arkansas; George W. Gross, the successful sugar beet grower, of Rocky Ford, Colorado; S. Laing Williams, lawyer and oil dealer, of Chicago; Mrs. Belle Davis, the woman caterer of Indianapolis, and J. K. Lankford, the architect and builder, of Washington.

ALL LOYAL TO THEIR LEADER

If one should be asked, after having attended the convention's sessions, what was the chief feature of the gathering, without a doubt he would name the enthusiastic, loyal, earnest spirit of the delegates. A peculiar enthusiasm per-

vaded the convention throughout. After the addresses of welcome and responses T. Thomas Fortune, chairman of the Executive Committee and editor of The New York Age, rose to remind the delegates that they were in the land of John Brown, and suggested that something should be done to invoke the spirit of anti-slavery upon the assembly. Some one struck up the tune of "John Brown's Body," so sacred to every Negro's heart, and spontaneously the whole audience took up the inspiring song. Bishop Grant, in a deep and penetrating voice then invoked the spirit of the hero upon the assembly and the League again settled down to work. But never afterward was the convention free from the inspiring spell cast upon it by the incident.

There are no factions in the League, or at least none is apparent, and no parliamentary wrangles over points of order ever enter its sessions. There is manifest everywhere and on all occasions the greatest feeling of co-operation and mutual helpfulness and veneration for their leader. Mr. Washington is diplomatic and tactful, firm and positive, yet witty, and, to a judicious measure, indulgent, and he makes the closest insistence on accuracy in all matters of financial import. For this reason this well organized body of business men transacts its business with almost clocklike precision. Booker Washington was re-elected to leadership again, while the convention will meet in Baltimore next summer.

While this League seeks the industrial development of the race, it in nowise condones injustice and oppression. Neither does it seek to have the intellectual,

political or civil rights of the race neglected. It simply leaves this to other organizations, believing, however, that the Negroes themselves must be the prime movers in their own salvation through a development of the fundamental factor of racial development and the economic factors of wealth and industry.

Some members of the League missed

were: M. M. Lewey, Philip A. Payton, Jr., Dr. S. R. Courtney, Gilbert C. Harris and C. W. Keatts of Arkansas. The Local Committee of Topeka and the citizens generally were most cordial in their attentions, and the visitors returned to their homes feeling that it was good to have been there. All proclaimed this meeting one of the most inspiring and encouraging of Negro progress yet held.

MAKE ROOM

THEY cumber the world with their follies,
The idle, the thriftless, the vain;
They sow not, but reap; they toil not, but sleep.
Idlers of body and brain.

Make room! Make room!
Speed on to your doom,
Or show your warrant to stay
By a deed of worth
For the crowded Earth—
An' you live you must surely pay.

There are millions of unborn legions
Awaiting a chance to try;
From the outer spaces they await your places;
Hasten you, then, and die.

Make room! Make room!
Speed on to your doom,
Or yield up the sword or pen,
Or your tools of trade,
With rust o'erlaid,
To men who will work for men.

—ST. LOUIS GLOBE-DEMOCRATIC



The Industrial and Professional Pursuits of the Colored People of Old New York

BY S. R. SCOTTRON



UNDOUBTEDLY the prevailing impression upon the above subject is that we are now entering for the first time in the history of this city into many of the industries, when the fact is that up to the end of the Civil War the colored people of the City of New York were much more largely employed in the trades, mercantile pursuits and professions in proportion to their numbers than now. In fact, it would be quite difficult to name a livelihood in which they had not representation; and as for the pursuits that have ever been conceded to the colored people, such as waiters, barbers, shoe polishers, cooks, coachmen, seamstresses and ladies' hairdressers, these they occupied almost exclusively. But besides these were the craftsmen, ship builders, trimmers, riggers, cooperers, caulkers, painters, and inside finishers. The dry docks running along the East River from Roosevelt Street to Grand Street and the flats across the river at Greenpoint, and in the basins of South Brooklyn, where so many of the big ships, steamships and steamboats, were built, just swarmed with colored craftsmen. In Church Street and West Broadway (Chapel

Street) could be found tinsmiths, job printers, furniture dealers, clothiers, hotel keepers, boarding house keepers, sailors, boarding houses and ships' supply shops, groceries, candy shops, barbers, dressmakers, musicians, bakers, restaurateurs, junk shops, stove shops, carpenters, coffee and tea shops. And in Pearl and other streets, wholesale pickle manufacturers and stovemakers. Elsewhere could be found, in various places, doctors, teachers, lawyers, architects, silversmiths, decorators and painters, calso miners, whitewashers, tailors, gardeners, florists; and the river steamers as well as the ocean ships and steamships were catered to by colored stewards, headwaiters, cooks and stewardesses. There were many river sailing craft, such as schooners, sloops and canal boats, in the hands of colored captains and owners. Druggists, wholesale and retail, kept by colored doctors. All the barbers were colored, and quite so was it as to coachmen and hotel and private waiters. Second-hand clothing shops everywhere kept by colored men. Keepers of select and high schools, where all that may now be had in the colleges and universities was taught. There were silversmiths, goldsmiths, watchmakers, blacksmiths. All the caterers and res-

taurant keepers of the higher order, as well as small places, were kept by colored men. Quite all the large buildings were cleaned and catered to by colored janitors.

Among the names of colored men in business along from 1820 to 1860, we may mention Henry Scott, manufacturer of pickles, 217 Water Street, near Beekman; J. L. La Mott, stove dealer, Water Street; Felix, a stove dealer, and a former apprentice of his, George Body, kept tin shops and dealt in stoves, furnaces and the like, in Church Street near Thomas. Varick and Peters kept about the most pretentious barbershop in the city. A man by the name of Garris kept another very excellent barbershop. Plett kept a barbershop at 3 Orange Street, now Baxter Street, but then one of the busiest thoroughfares in his day. "Dandy" Cox was a clothier. Philip Bell kept an intelligence office in the Carlton House, Leonard Street. Ed. Still kept a tinsmith shop. Patrick Reason was one of the most capable engravers; engraved bank notes. R. Ellis kept a restaurant, but by far the greatest among all the restaurateurs was Thomas Downing, under what is now the Drexel Building, corner Wall and Broad streets, and others kept on Broadway by Boston Crummell and two or three others on the same fashionable highway. John L. Hudson kept a second-hand clothing house on Hudson Street near Broadway. James Barnett was a tinsmith in Maiden Lane. Robert Chatters kept a barbershop on Pearl Street. T. S. W. Titus kept an intelligence office on Houston Street. Boot and shoemakers were everywhere. The

drug stores of Dr. James McCune Smith, on West Broadway, and Dr. Philip A. White, on Frankfort Street, were not outclassed by any kept by white men in their day. These will serve simply to illustrate my statement, that colored men were prominent here in the trades long before the war, but somehow, after the war they melted away. To name the colored caterers would take a chapter by itself, and we shall hope to do so before long. These men, many of them, made fortunes that are in evidence today.

Simply to go over the long list of distinguished names of colored men of the City of New York, graduates of the colored schools of their day, the Cliff Street School, the William Street School, the Mulberry Street School, and those who founded and maintained the old African Mutual Relief Society, now quite a century old, the ministry, the newspaper editors, is to write a book, and one that should interest every New Yorker of to-day and of years to come. Could the whole truth be written it would disabuse the minds of many who seem to think that New York is now for the first time entering upon an era where colored men are found in the trades, craftsmen and shopkeepers. A knowledge of the past should strengthen the colored youth of to-day, and evidence the fact that there is no public sentiment that bars him from making his way in quite any line he may desire to enter upon. The ancient colored New Yorker didn't wait for some one to hire him to give him employment, he went at it alone and made a place for himself. And it was quite the same with Philadelphia and Boston, New Haven and

Hartford, and other cities on the coast. Before the Civil War, and up to that period, colored men occupied the trades, crafts and professions larger, proportionately, than to-day; but, as I have said, the apex or top of the hill was at that period. Since then there has been

a decline, and we have gone down to a very low level, only now, fortunately, arrested by that consuming fire which possesses the people to learn and enter the industries. Why we declined after the war is a question which we shall hope to write about later on.

Observations and Criticisms on a Recent Trip



ON the 1st of June, the writer started out in the interest of the National Negro Business League. The first stop was at Chicago where we were greeted by S. Laing Williams and Sandy W. Trice. We noted the many and varied business enterprises and met a large number of the business men at the up-to-date store of S. W. Trice Co., and the reports were very encouraging of the support that was being given to those doing business. The doctors and lawyers stated that they were receiving a fair share of patronage, but there were a large number who yet had doubts of their professional men and women and were building up the stores and professional men of the opposite race making possible the employment of a larger number of their sons and daughters as cashiers, book-keepers and clerks, while the Negroes as a rule, when given consideration, usually came in for the porter's job, and only obtained that when no white man could be found willing to take the job. We are proud to relate that through our influence a convert was

made for the S. W. Trice store. A colored man, on our advice, bought a pair of shoes from his stock (the value of the stock at that time was \$2,000) and promised to thereafter buy all of his shoes for himself and family from the Trice store. The Negroes of Chicago pay taxes on over \$3,000,000 and spend annually over \$4,000,000 with white concerns. What a change in rights and treatment if the race had this vast sum. Co-operation is certainly needed in Chicago.

We next visited St. Louis, and saw a number of their enterprises and many of their beautiful homes. They pay taxes on \$1,500,000, have drug stores, a tea store and many creditable enterprises, but Negroes have yet to see the wisdom of backing them up. They even pass by the drug stores kept by Negroes and go into the white drug store. They are not given positions as pharmacists, at least I did not learn of any such, the only way they could get such positions in St. Louis would be by "passing." In the November number we shall give a descriptive write-up of St. Louis and its people.

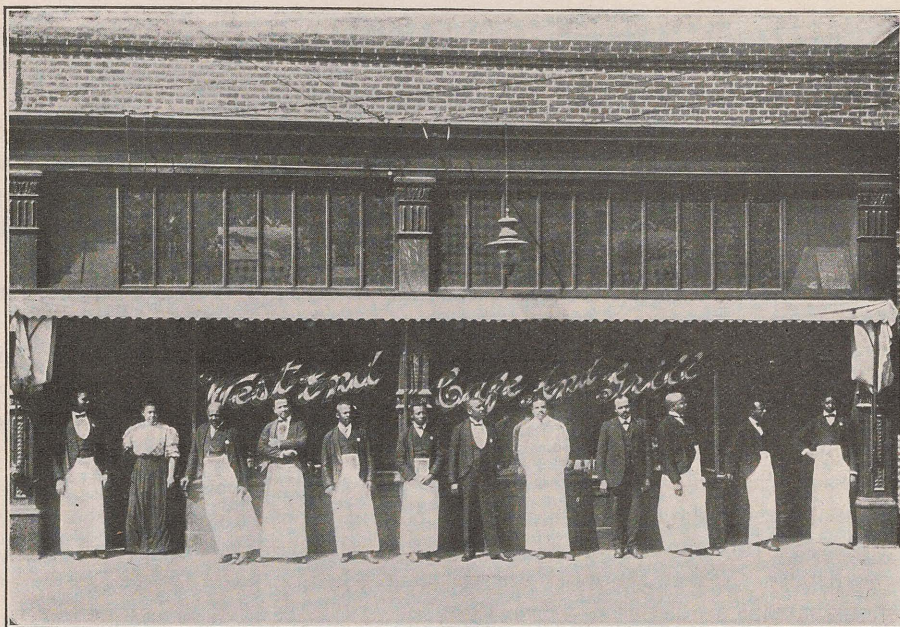
Little Rock was our next place and we had the pleasure of seeing a real bank, owned, operated, manned and run by Negroes, it looked to us, just like any other bank; McConico, the teller, counted money just like any other teller, King signed checks just like any other cashier, Bush directed just like any other director, and they even knew how to discount just like other banks; yet there are hundreds of Negroes in Little Rock, who keep their money in the white banks, but to the credit of some of the banks kept by white men they are driving Negroes to the bank kept by Negroes. I did not see in any one of the banks owned by the white people in which monies of Negroes were on deposit other than white paying tellers or cashiers. If the bulk of the Negroes of Little Rock, Arkansas, had confidence and pride, would keep fifty per cent. of the money now in white institutions with the Negro bank it would mean employment for forty men and women of the race. It was very pleasing to note the confidence reposed in J. E. Bush, as leader. The Business League is an effective instrument in welding the people of Little Rock together. Taxes are paid on over \$300,000 of real estate. Mr. William Alexander, while a most devout Christian and superintendent of the largest Sunday school, does a large contracting business and keeps constantly employed a number of men. Our friend, C. W. Keatts, a most loyal member of the business League, is we regret to announce in poor health. He is one of the strong men of Arkansas and has always been an

earnest worker in behalf of his race. We wish for him a speedy recovery.

Our next visits were to Hot Springs and Pine Bluff. Each place showed increased progress on the part of our people and larger property holdings. In each there were creditable business establishments and in Pine Bluff, a Negro bank with a Negro president and cashier. Mr. Ferdinand Havis, has good property and is identified with the progressive element of the race. Dr. C. M. Wade leads in Hot Springs. Negroes of Pine Bluff pay taxes on \$300,000, and in Hot Springs about the same.

At Texarkana, Texas, I met Mr. A. W. Weatherford who is in the undertaking business and through his influence met with the business men and had most pleasant meetings. Texarkana has a Negro population of 3,000 and ten per cent own their homes and are doing well—value of property, \$75,000. The relations between the races is pleasant; they do business together and while the spirit of caste lurks abroad there are no unfriendly outbreaks. The Negro is hammering away for success,

Baumont, Texas, has a Negro population of 6,000, and a number of them are business and professional men who are doing well. The value of property is about \$200,000 and is being added to each year. Mr. Jesse Gilder, a most estimable gentleman, was a helpful force to me in my work. The people of Beaumont are most hospitable and through the stimulating work that the Business League has planned greater results will be accomplished.



FRONT VIEW, RESTAURANT OF VANCE & DEDRICK

A Successful Business Venture

IN THE November (1905) issue of this magazine you no doubt read an account of the opening up of a restaurant on a small scale by Messrs. Vance and Dedrick of Oakland, California, and of their struggles to maintain the business. We now have pleasure in telling of their success, and you will see from the cuts that they have not only succeeded, but by thrift and industry have established themselves on a solid basis. Vance and Dedrick to accommodate their growing trade found it necessary to enlarge their

establishment, so as to give a larger seating capacity. The improvements made represent an investment of \$4,000 and gives them the most up-to-date restaurant owned by colored men west of Chicago, and it will compare favorably in attractive appointments with those kept by white proprietors.

The main dining room will seat sixty persons. They have twelve private dining rooms partitioned that give accommodation to fifty-four, and are so arranged that they can be made into one, thus giving them a spacious banquet hall, with electric chandeliers and bracket

lights on the sides. The ceilings are high and beautifully decorated. A dozen electric fans are kept constantly going, keeping the place cool and pleasant. The service is of the most up-to-date order, and the policy of the house is to always please their patrons.

The front of the building is artistically designed; a large plate glass with cathedral glass at the top gives a very pleasing effect, and gives a soft but brilliant light.

The trade is not confined to any one class of citizens. All who appreciate a high-class service are welcome. Of the 1,000 meals served daily more than half are white, and this shows the liberality of our citizens. Never a word of color—all of our patrons are ladies and gentlemen. We cater only to the most re-

spectable. The specialty of Vance and Dedrick is home cooking, quick service and clean linen.

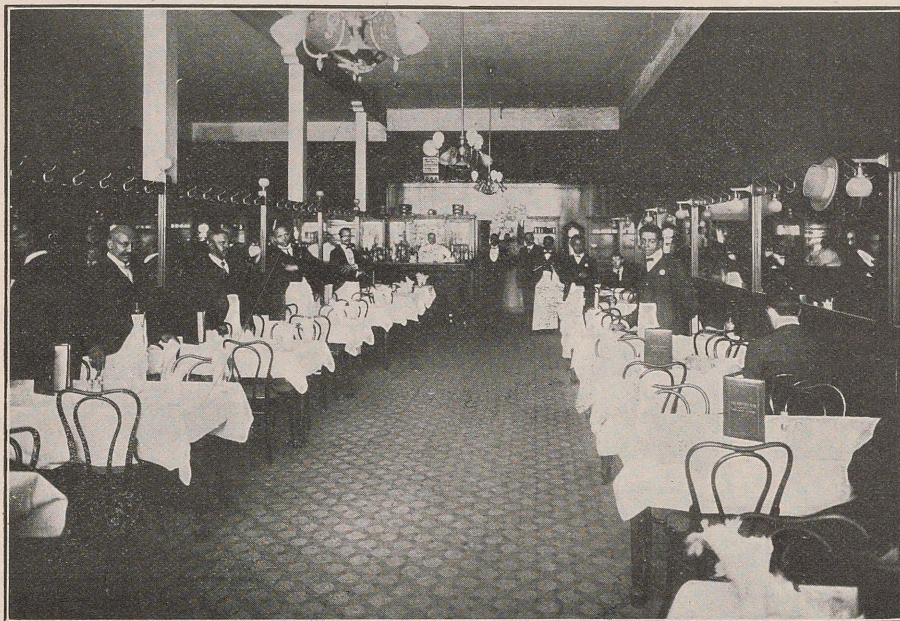
Mr. Vance is kept busy superintending the cooking and preparing the meats for the pan and broiler, which is operated by three men serving, who stand eight hours' watch each. There are also three men in charge of the range, two in charge of the steam table and three in the pantry and six on night duty. Orders are served at short notice any time of the day or night. Dinner is served from 12 M. to 8 P. M.

Mr. Dedrick is kept busy each day looking after patrons, seeing that each is properly and promptly served. They keep constantly employed twelve waiters. Mr. Archie Wall is manager of the night crew, consisting of eight waiters.



OFFICE, RESTAURANT OF VANCE & DEDRICK

There are
duty and
go in at
not find
in action
They ha
sideboar
patrons.
of champ
dials, be
Californi
ing this
they hav
first-clas
dispense
many gt
In loo
ishment
with the
Every m



DINING ROOM, RESTAURANT OF VANCE & DEDRICK

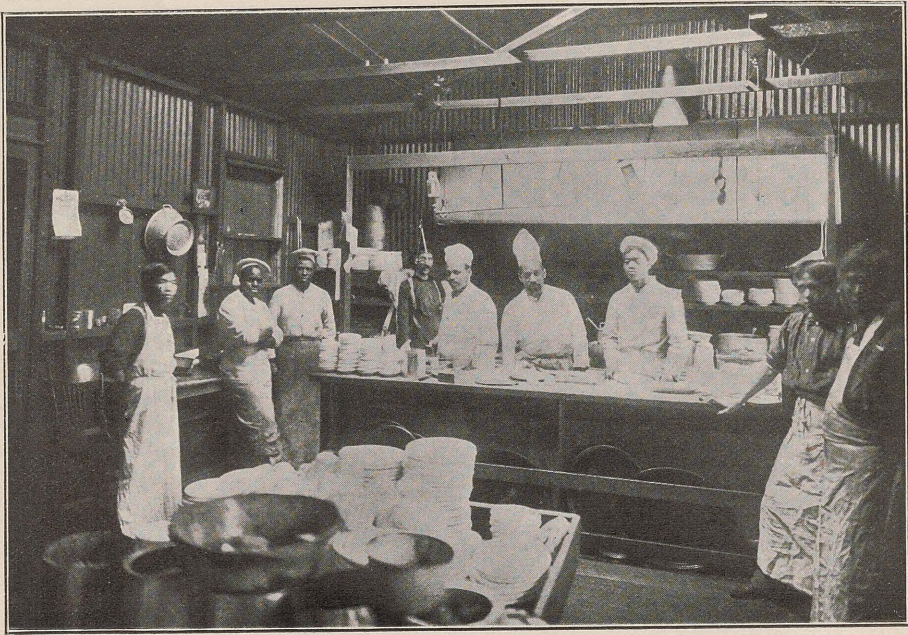
There are two lady cashiers, one on day duty and one on night duty. You may go in at any hour at night and you will not find any one asleep, but everything in action and in businesslike condition. They have recently added a spacious sideboard for the convenience of their patrons. They keep the best brands of champagne, imported liquors and cordials, besides domestic brandies, beers, California wines and cigars. Since adding this line of goods to their business they have been compelled to employ two first-class "mixologists" to prepare and dispense refreshing mixtures to their many guests.

In looking over this spacious establishment one becomes deeply impressed with the excellent discipline maintained. Every man shows his careful training.

Everything moves like clockwork. The floors and all woodwork show regular scrubbing, as does all brass and steel utensils.

Messrs. Vance and Dedrick say they are never ashamed to have visitors come in the back part, as things are always in order. The store rooms are kept just like a large, first-class grocery and market, neat and clean. To give you an idea of the business, at 5 A. M. a wagon drives up with 2,000 pounds of meat; another with vegetables (which are contracted for by the year) fresh from the garden and another with eggs, fruits and berries. It reminds one of a large market more than a restaurant, yet this merchandise is consumed daily by the patrons.

Since Messrs. Vance and Dedrick



KITCHEN, RESTAURANT OF VANCE & DEDRICK

have by strict attention to every detail to economical management made their business a great success, there have been no less than four opposition houses started up, offering as an inducement to get their trade cheaper rates, and of course poorer service, but all have failed, leaving the field to them.

Messrs. Vance and Dedrick have set a good example worthy to be followed,

the only requisite being a small capital and business ability. They are now rated as solid business men and can get any amount of credit. They have always adhered to their original plan, buy only for cash, which gives them a great advantage in discounts.

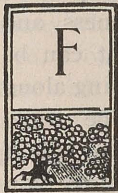
When in Oakland you are invited to visit Vance and Dedrick and partake of their hospitality.



The Young American Negro

His Opportunities in Life and the Goal He Should Strive to Reach

BY W. A. LEWIS



FROM 1863, when slavery was abolished in this country, down to the present time history reveals to us the fact that the Negro race, though spurned on every hand, has made the most rapid progress, under the most trying circumstances, of any race on the globe. When the Negro was sent out on the broad sea of life to do or die in the great struggle for respect, honor and fame, his success seemed almost hopeless. He was without money, education and without a home. With a faint idea of religion through the divine providence of Heaven, he began to command a little respect as a human being. As years rolled by it was noticed that the Negro race was gaining success along many lines. Then impediments became more numerous. The whites thought that something must be done, so they resorted to some of the blackest crimes that were ever committed by any race of a civilized country. They discriminated against him at every turn; many states took away his vote. Some of the South's greatest men said that education would make criminals of the Negro. Tom Dixon said that Negro women did not know the meaning of virtue. Yet, with all these, and many other hinderances, the black race has proven to

the world that Christianity, ambition and a strong determination will win. An oppressed race is bound to rise; so the success of the Negro has been wonderful; we have clergymen of international fame, statesmen who have proven themselves worthy of the highest positions, historians whose works are a credit to those of any race, scientists whose reputations have gone to foreign countries, inventors, politicians, and men and women in all branches of intellectual activities. The conditions which surrounded the Negro in the early years when he began making history for himself were somewhat different from the conditions of to-day. Then, race prejudice had not gained such prominence. The thought of Negro superiority had not entered the minds of men. Social equality was not feared. inter-marriages were unthought of. The idea of a Negro sitting in the halls of the U. S. Senate and Congress, had not yet entered the minds of the public officials. The thought of a Negro millionaire was out of the question. So, the Negro had only to think about his future place in life, where to go and what to do. Fred. Douglass, Bishop Payne and others, aided by many benevolent white men and women, directed by our Heavenly Father have by their actions, speeches and works shown the Negro where to go and

what to do, thereby, making it possible for the present day Negro to hold a high position on the ladder of fame. The young American Negro of to-day should give great credit to the old benefactors of the race, who, with so many disadvantages and so few chances for schooling, drew the plans for the great building of Negro character, education, power and everlasting fame.

With the increased number of obstacles which to-day are intended to stop the successful course of the race, it behooves the young Negro to stop in his wild career and study. Let him look back and see the success which was made with great difficulty by his fore-fathers. Let him consider the danger which now confronts the race. Let him point with pride to the many great achievements of the early day Negro, and with all earnestness let him resolve to take up where the past generations left off and with all the energy that he can attain, let him make every effort to reach the most lofty position that man is privileged to reach in this country. But, how can the young Negro of to-day gain more knowledge, honor and fame than has already been gained? You can not do it by standing still. The opportunities of the race along all lines are more numerous to-day than at any time in history. The chances are better and ambition should be greater. The universal success of the race depends upon the foresight, the thriftiness, the energy, the qualifications, the agitations and the manly efforts of the young American Negro.

"Let us then be up and doing." If you have a good thought which would be of any benefit to the race, express

that thought either by word, action or pen. The Negro should endeavor with all his might to find the key to success. Before one nation can successfully meet a foreign foe in battle it must equip itself with all the equipments of war.

Before the Negro race can successfully combat with all the hinderances which are now appearing, it must equip itself with nerve, ability, aggressiveness, and all the intellectual powers that can be attained. To accomplish anything along these lines, one must sacrifice time, money and pleasure. Spending all of your time in saloons will not make you a Booker T. Washington; standing on the street corners will not give you the inspiration to be a Dunbar; The pool room will not make of you the great benefactor to yourself or race as was Fred'k Douglass. If you would have the oratorical powers of an M. C. B. Mason, a close study of good books, a careful literary training and an exhibition of will-power and a determined ambition would be an important factor in qualifying you for that line of work.

If the Negro would succeed, above all things, trust the Lord, your Creator and Redeemer. Have self-pride; respect the women of our race; stand together; build up instead of pulling down. The Jews, though a much hated race, have stood together with all their hardships and to-day are among the most successful and influential people on earth. "In union there is strength." With all the other races fighting against the Negro with weapons of all descriptions, it will take the combined strength of all the blacks, mulattoes, creoles, quadroons and octoroons to win success in this country.

To know the value of money is something that would be of much benefit to the young Negro of to-day. Children should be taught to save money. Fine clothes, good looks or the color of the skin does not make the man. Money, backed up by a pure, noble character will give you prestige; with prestige, you will find yourselves the benefactors of many who are not so fortunate. The Negro, from his birth, is endowed by nature with mother-wit, a fair knowledge of right and wrong, and a talent, which if properly utilized will fit him for all the battles of life. The Negro child should be trained without ceasing along the avenues of noble manhood and pure womanhood. With these principles, the Negro youth is eligible to mount the highroad of success which, if followed

carefully, will lead him through the Sunday School and church and institutions of learning, literary societies, Young Men's Christian Associations, and finally the terminal of the road will be seen at the seat of government of this the greatest and most powerful country in the world. The real solution of the Negro problem (should there be a Negro problem) is character, education and money to its fullest extent; exercise ability; be firm, industrious and great.

Quoting a few lines from Longfellow, I would say:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!"

CLEVELAND, OHIO.

John Graham Brooks on the Race Problem

BOSTON seems determined to keep the name of Brooks to the fore wherever the question of human liberty is being considered. First, Philips Brooks: How many of us have been able to think of Boston without thinking of a Brooks? There are some men whose lives are such as to make it quite impossible to speak of their city or state without thinking of them. When the struggle for liberty was at its height in these States, what man could think of Boston or Massachusetts without thinking of Sumner, Gar-

ison, Wilson, John Andrews and those holy ones whose names shall never perish? The lives of good men mark their places of residence in just this way.

"Yes," you answer, "and so do the lives of evil men. Ben Tillman, for instance, and Vardaman and Hoke Smith and Jefferson Davis. Who can hear the name of their states without thinking of these distinguished citizens?"

True, true, but there is this difference, the good names live, on and on, while the evil names perish. We build monuments to the good; their statues adorn not only our own parks and homes but

the parks and homes of foreign lands. We can easily think of some lives, some names in the last half-century of the history of these States that will never be honored or perpetuated in any park. One of the surest evidences that the world rejects evil is only righteousness is everlasting.

John Graham Brooks, not only Boston but America is proud of that name.

We started out to write a simple preface to that part of an address which John Graham Brooks delivered at the Chautauqua Assembly, and as reported in *The New York Times*, August 2, 1907, as follows:

RACE PROBLEM, GREATEST PROBLEM

"THE yellow and black races can teach the American people more than any other peoples," asserted John Graham Brooks, of Boston, speaking on "Socialism and Religion." Suicides and insanity were asserted to be on the increase. One cause of race suicide was assigned to the cost of raising a child, which the Boston author-sociologist estimated to be \$25,000.

"The race problem is the greatest problem before the American people today," said the author of "Social Unrest." "Now, by the race problem I mean the problem of getting a common feeling for other races. We Americans, like all peoples, think we are distinctly 'it' and consider all other races inferior. The Japanese, with their beautiful man-

ners, don't look down on us, but they don't look up. They are willing to learn what we have to teach them, and to teach us what we need to learn. And the American people have just as much to learn, and perhaps more, from the Chinese and Japanese, and from the Negro race, than from any others.

"It has been well said that the Yankees are just beginning to get a little capacity for wit and humor. According to my friend, the Rev. Samuel Crothers, English audiences are far ahead of American so far as appreciating humor goes. 'How much fun we make of the English,' he says, 'because they don't understand our poor jokes.' I find that an English audience always takes a joke quicker than an American audience does.

"A most sinister aspect of modern life is the undoubted fact that suicide is relatively increasing, and with it insanity, because, as one alienist has expressed it, for one case of insanity or one suicide there are ten other sources of degeneration in our society. The causes of such conditions many assign to the general rapidity of our modern life, and to the city environment.

"I hesitate to bring up the question of race suicide, but it is a dismal fact that we must face. The increased expense of bringing up children in cities, where the people either choose or are compelled to live, is largely responsible for the decrease in birth rate."



"Anarchism, Life of Purity"

WELL, what next? Just read these few words delivered by the Rev. Charles Stelzle, of New York, before the Chautauqua Assembly. Think of it. "Anarchism, Life of Purity." Isn't that enough to overcome you this hot weather? Go at once and place some fresh cut roses upon the graves of Spiess, Parsons, and the other heroes of the Haymarket riots at Chicago. Save a few for that other pure citizen, Herr Most. Don't stop until you have a picture of that angel, Emma Goldman, to adorn your parlor with. What in the world does the Chautauqua Assembly mean by—O, well, it's all right, they've had Ben Tillman there, what could they do worse?—EDITOR.

From The New York Times



COMMUNISM, Socialism and Anarchism are fundamentally religious problems, according to the Rev. Charles Stelzle of New York, who spoke at the Chautauqua Assembly to-day on "The Church and Social Unrest."

Anarchism is a life of righteousness and purity. Preachers, the labor representative of the Presbyterian Church asserted, will have to modify their preaching if they want to hold the masses in their churches, and instead of laboriously elaborating upon the problem thousands of years ago, come unhesitatingly to the front and take up modern social problems.

"Socialism, if it means anything, is at heart a life of service," said Dr. Stelzle. "Communism is the life of self-sacrifice. Anarchism is a life of righteousness and purity. The Church must preach a serial message. So many of our preachers preach about the Hitites, the Jebusites, the Malachites, and the suburbanites, but they fail to preach the living gospel. I would not have a man preach on serial theories. The

working people are not confronted with theories, but with conditions such that they can't see anything else.

"The Church, however, has too narrow a vision. The working man must find in the Church absolute sincerity. Tricked as they so often are by business men, the great mass of working men think all employers and capitalists are in the same class."

Ostentatious charity came in for a scoring from John Graham Brooks, a former professor at Harvard University and the University of Chicago.

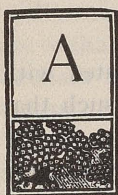
"The Socialistic criticism of charity that it is a substitute for the thing called justice is essentially right," said the author of "Social Unrest." "The large department stores in Boston boast that all their girls live at their own homes, making it appear that this is required for the protection of the girls, when in reality it is that they may pay the girls a lower wage than if they were boarding.

"The churches that you and I go to are going to have an unpleasant kind of competition introduced. As soon as the Socialists overcome what is too preva-

lent among them, as among Republicans and Democrats as well, namely, their materialism, they propose to have a new clergy. This clergy will be economi-

cally independent, and so will not be hampered at all by the ideas of the congregation nor in any way be kept from saying the truth, as they see it."

A Successful Preacher



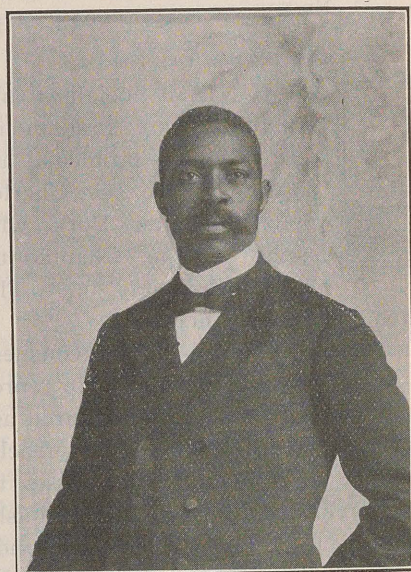
AMONG the most successful and popular Brooklyn ministers of the gospel in the active pastorate of this city is the Rev. Seth W. Timms, pastor and founder of the Holy Trinity Baptist Church.

The church is a modern stone structure and is located on Classon Avenue, between Lefferts Place and Atlantic Avenue.

Rev. Timms was born in Sussex County, Virginia, in 1864. While a boy of 15 years he went to Richmond, Virginia, where he resided until about 22 years of age, at which time he came to Philadelphia, Pennsylvania.

At the age of 26 years he was united in marriage to Mary E., daughter of Mrs. Elizabeth Hackney. Mrs. Timms is well and favorably known in Brooklyn and throughout the New England Baptist Convention.

Rev. Timms began his pastorate at Mt. Nebo Baptist Church in Atlantic City. He succeeded the late Dr. Perry in the pastorate of the Messiah Baptist Church, Brooklyn, from which he was called to the Mt. Olive Baptist Church, Haddonfield, New Jersey. He established the Holy Trinity Baptist Church



REV. SETH W. TIMMS

(which had begun as a mission at the corner of Gates and Nostrand Avenues in 1897) in May of 1898, in a spacious church at Jefferson Avenue and Ormand Place. The church (Holy Trinity) was organized with nine members, which he selected for worship. There is a seating capacity of 800. He and his society of nine persons, with the congregation, managed to pay monthly \$50 for church rent.

During the church's entire existence it has maintained a Sunday School, a literary society and a missionary spirit. It now has a membership of about 500, and has about six active church auxiliaries. They entered the present church July, 1906.

The newly purchased church cost about \$9,000, with an additional cost of \$5,000 for a thorough renovation and modern pews. The church has had probably the most rapid growth of any church in Brooklyn, and it can muster a large congregation even at a summernight's lecture.

Among the officers of the Holy Trinity are the following men and women:

DEACONS AND DEACONESSES

William Tinsley, Allen Dillard, Mrs. Lucy Tinsley, Mrs. Sarah Lightfoot.

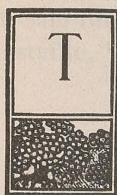
TRUSTEES

F. G. Warner, B. M. Robinson, Jos. Lightfoot, William A. Beaman, Joseph McCray, W. A. Maxwell, James Wheeler, Rev. R. A. Royster.

The Sunday School is headed by Mrs. L. E. Miller as superintendent. The Rising King's Daughters has Mrs. Sarah Lightfoot as president, while Mrs. Jeanett Lewis presides over the Woman's Missionary Society. The B. Y. P. Union is presided over by Mrs. L. E. Miller, and R. E. Ward is the successful president of the Lyceum.

Under direction of the Rev. Mr. Timms Holy Trinity Baptist Church has established a successful Baptist Mission and has done much in maintaining the same. The mission is located on Third Avenue and Warren Street, and is known as the Bethel Baptist Mission.

Dr. Philip M. Sunday



HE subject of this sketch, Philip M. Sunday, A.B. Ph. C., M.D., was born in Pensacola, Florida, May 1st, A.D., 1877.

After receiving his early training at home, he then spent nine years in Fiske University, Nashville, Tennessee, graduating from the college department in 1899 with the A.B. degree.

Ambition still unsatisfied, he spent two years in Meharry Pharmaceutical College, meriting the title of Pharma-

ceutical Chemist. During his senior year, he went before the Tennessee Board of Pharmacy and took the examination, and was the only one out of ten applicants to pass. He afterwards returned to Meharry, entered the medical department, from which he graduated in the year 1904.

After graduating, he decided to locate in Washington, Texas, believing it to be a good field for a young physician. He subsequently appeared before the State Board of Medical Examiners and passed, while fifty-nine applicants out of ninety-

three failed. After practicing there for a short while, he became dissatisfied with the outlook and left to locate at Beaumont, Texas, where he is now permanently established, with a very lucrative practice as a physician and surgeon. While Dr. Sunday may appear young in years, he is nevertheless old in that he is a wide-awake scientific practitioner.

Dr. Sunday is also blessed with a loving wife, and one little girl to help form a symmetrical union.

To know Dr. Sunday is to love him, as he is possessed of all those good traits that go to make a manly man and a gentleman, he is only evil spoken of by those who envy him his sterling worth, but he has long since learned to regard knockers as boosters. He has succeeded in erecting a \$4,000 home, which is a beautiful addition to the community in which he lives, as well as a credit to the Negro population of Beaumont. Oh! yes, I didn't intend saying anything



DR. PHILIP M. SUNDAY

about the Dr's. chicken mania, however, that's his hobby. It takes up quite a deal of his idle time, and the doctor calls himself a gentleman poultry farmer.

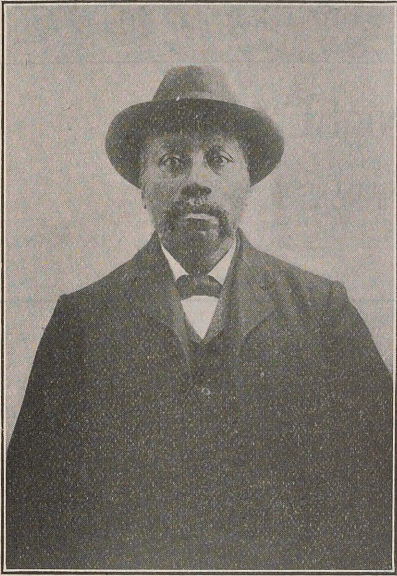
A Long Island Farmer



FEW truck and farm gardeners of color on Long Island have achieved the enviable success Mr. James Blackstone, of Jamaica, Long Island, has in the past twenty years.

Mr. Blackstone was born of free parents in Accomac County, Virginia. He accompanied his parents to Jamaica, Long Island, in 1860, and is

one of four children. Early in life, and after the death of his father, he became the main support of his mother. Mr. Blackstone's entire life, was spent in Jamaica, with the exception of three years in the United States Navy (which he entered at the age of 17 years), and the four years he spent in South Hampton County, Virginia, where he went after his return from the sea; but he



JAMES BLACKSTONE

soon returned to his home in Jamaica, where he has resided ever since and is now the oldest (except Mrs. Martha Watson) of Southern colored settlers of Jamaica. Mr. Blackstone was united in marriage to Margaret, the third daughter of Sam Bibbings, a prosperous farmer of Eastville, Virginia. He is the father of

three daughters, the youngest a high school student in Brooklyn.

He was also one of the founders of the Shiloh Baptist Church, which was established thirty years ago. The same church society recently licensed Mr. Blackstone to preach, and he is holding pastorate at a Babylon mission church.

He has realized quite a little fortune in real estate and property in Evergreen and Willow streets of Jamaica, and has 75 shares or \$1,000 worth of stock in the Metropolitan Mercantile Realty Company, of New York.

As a truck gardener and seller of his produce, he ranks No. 1 among those of his locality of all races.

In twenty years Mr. Blackstone has made an enviable record. He says in his own town he has regular customers and has no trouble in selling what he raises. He spends much of his time in his beautiful home on Evergreen Street. Mrs. Blackstone has been in poor health for about seventeen years, and unfortunately has had to be confined in a sanitarium.

He is devoted to his home and enjoys entertaining those who are fortunate enough to be his guests.





Rural Night Scenes

BY OLIVIA SEIVIS

SUMNER HIGH SCHOOL, '08

KANSAS CITY, KANSAS

'T WAS in the gloaming, deep in forest shade
When shadows darken, and the ghost, unalaid,
Wrapping himself about in garments white
Prepares to stalk away into the night.
Above, the jewelled canopy stretched out
Piercing the sable gloom of Erebus ;
And darkness summoning her couriers fleet
Each hastily despatched on errands meet.

The herdsman in his cheerful cot hard-by
Offered a sample prayer to Him on high.
His fare was poor—a dish of pulse, some bread,—
Yet he was happier than if better fed.
Each day his hands their humble task essayed ;
At even-tide he felt himself well-paid.

The rich man in his palace on the hill
His larder filled with trophies of the kill ;
His cellars overflowed with rich old wine,—
Old Rhenish, which was mellowed much by time.
No prayer, no word of thanks, came from his mouth ;
Even to bow his head the man was loath.

The hermit sat before his cheerless board
Scanning with glut'nous eyes his glittering hoard.
To him it was a feast, a feast indeed ;

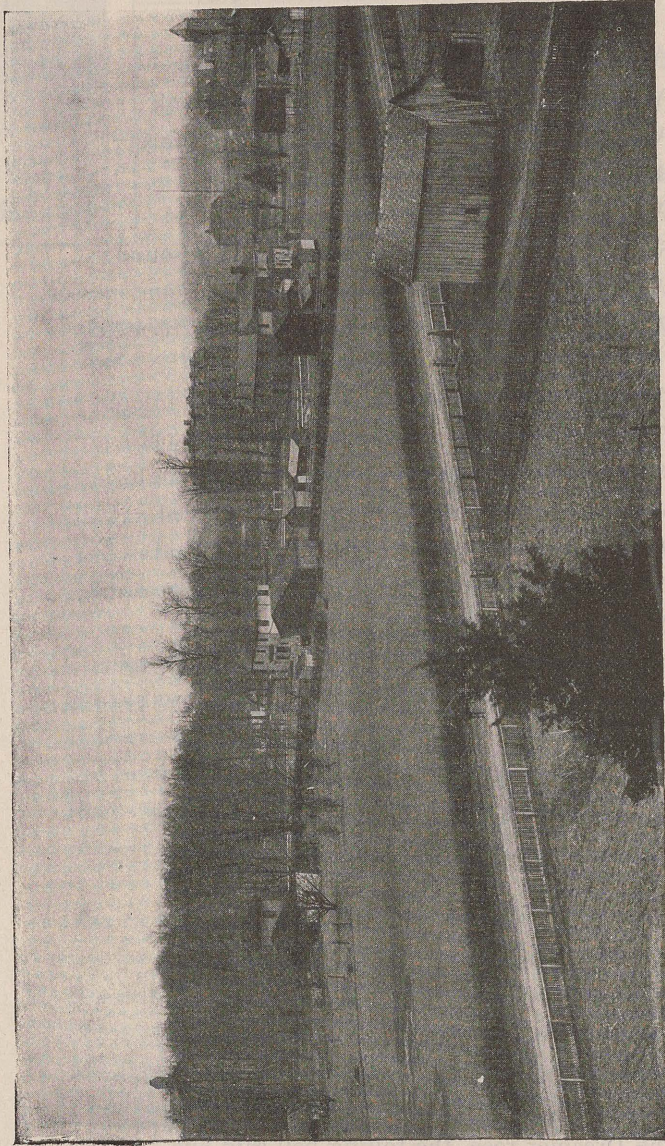
For other food than this he felt no need.
 And thus the miser sat through half the night,
 Basking in his treasure's reflected light.

Down in the vale in still sequestered nook
 A farmhouse nestled near the purling brook ;
 And through the half dim light a pace before—
 Behold the genial farmer in the door !
 Within the busy house-wife bustled 'round
 Spreading the homely board with viands sound,
 With herbs, maize bread and other wholesome messes,
 Which soon the jovial good-man warmly blesses.

'Tis night :
 Two youthful lovers thread the mountain path,
 Waking the slumb'ring Echo with each laugh.
 Some ancient jest the jocund swain essayed,—
 With trilling laughter then replied the maid :
 " Kind sir, when first mine ears thou didst assail,
 With ever ready wit and pleasing tale,
 Methought that ne'er before was swain so bright,
 Who could with minstrel speech surpass the knight.
 But now, most valiant sir, I must confess
 That common usage under-rates the best—"
 " And like enow 'tis true," observed the lad,
 " Abuses make the very best seem bad."

'Tis late :
 The Great Bear in the sky begins to fade ;
 My Reverie is broken—the Muse is fled.
 A roseate hue the misty East o'erspreads
 Pronouncing blessings on each sleeping head.

The Dreamer rose, the tolling bell said one,
 Aurora, Herald of the Dawn, had come.



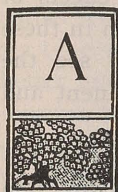
A GENERAL VIEW OF THE UNIVERSITY AND TOWN OF WILBERFORCE

F
C
A
C
e
e
a among
This is the
rich is, I
primary se
suburb of N
but an hou
connected
The roa
ty runs
country, b
farm land
woodland
self-stock
the centre
located, I
commies
pin of
a centre
the state
there is
except
triguish
other ce
in this
merely
backp

A Negro College Town

BY BOOKER T. WASHINGTON

(Permission of Doubleday, Page & Co.)



FEW miles west of Xenia, Ohio, there is a quiet little community of which one occasionally sees the name in the newspapers, but in regard to which very little is known by the outside world, even among its immediate neighbors. This is the Negro town of Wilberforce, which is, however, not a town in the ordinary sense of the word, but rather a suburb of Xenia, from which it is distant an hour's walk and with which it is connected only by a stage.

The road which takes you from the city runs through a pleasant, rolling country, between wide stretches of rich farm land, dotted with little patches of woodland and large, prosperous, and well-stocked farms. Green County, in the centre of which the community is located, is one of the most prosperous counties in the whole rich farming region of Southern Ohio, and is noted as a centre of the stock-raising industry of the state. Approaching from the city, there is nothing, at a little distance, except the college buildings, to distinguish Wilberforce from any of the other country villages which one meets in this part of the country. It is merely a little cluster of houses against a background of pleasant woods, a little

centre of country residences with lawns and gardens, and a few farmhouses on the outskirts.

But turning from the country road into the wide avenue along which the town is arranged, you find yourself in the midst of a quaint and beautiful little college town, which has some of the rustic charm of a country village, with something, also, of that flavor of refinement and grace which inevitably comes, with time, to every college town where men are permanently bound together for a high purpose. On one side of the long avenue, along which the town has arranged itself, are the college buildings, and on the other are the homes of the teachers and officers of the school. The road terminates in a little wood, and rambles off into the meadows beyond the town.

A CONTRAST TO MOUND BAYOU

Different in almost every way from the sprawling frontier village of Mound Bayou, which I have described in a previous article, Wilberforce is quite as distinctively a Negro community. Mound Bayou, situated in the wilderness of the Yazoo Delta of Mississippi, is a pioneer town. It exhibits in a picturesque and unique way the struggle of the masses of the Negro people in the South to get possession of the land and make it their

own. Wilberforce is older, slower, less enterprising, and more beautiful.

Mound Bayou has sprung up as the centre of an industrial enterprise. Wilberforce has grown up about a school and reflects in its homes the slow, refining influence of half a century of Negro education.

It is only during the last twenty or twenty-five years that the masses of the the Negro people have begun to seek a solution of their problem in industrial progress. The first great passion of the Negro race after the war was for education. If the church stands for the first great interest in which the Negro, as a race, has sought salvation, it may be said that the schoolhouse represents the second. The College of Wilberforce, which is, so far as I know, the first permanent institution of learning founded by Negroes in this country, gave at an early period a definite expression to that aspiration. It came into existence in the midst of the commotion of the great Civil War, at a time when the masses of the people were still in slavery: at a time when everything that concerned the Negro people, their fitness for freedom and their capacity for education, was looked upon with much more doubt than it is to-day. In the half century since that time the scattered Negro community in which the College began its work, while it has not to any great degree increased in size, has grown to represent in a very concrete way, in its homes and the habits of the people, the spirit and influence of the College.

There are a certain number of persons who are in the habit of saying that Negro education has been a failure, for

the reason that it has tended rather to increase than to diminish the number of Negro criminals. It is my experience that wherever a permanent school for Negroes has been established, there has almost always grown up around it a permanent, decent, and orderly Negro community. I do not know where one can better study the actual effects of education upon the Negro than in these communities, where one can see the concrete results of its permanent and lasting influence.

If Mound Bayou represents what Negroes have accomplished in the direction of industrial progress and political self-control, then Wilberforce may be said to represent the slower and subtler influence which the patient struggle to gain an education has had upon the life and character of the race.

Wilberforce is both a college and a town. But many persons who know something of the College and its history know nothing of the community that has grown up around it, though the community is older than the College.

Its history reaches back into the days before the war, when the Northwest Territory, made free by the ordinance of 1787, was a refuge for Negroes who sought permanent freedom.

HOW THE COMMUNITY STARTED

In its origin, Wilberforce is at once a representative and a survivor of a number of somewhat similar Negro communities which were established in different parts of Ohio in the period before the war. Most of these communities have disappeared and been forgotten, but traces of them may still be found under obscure names in forgotten corners

of Ohio, and in other portions of the original Northwest Territory. More than one of the families now living in Wilberforce can trace its history back to some one of the Negro pioneers who crossed the mountains from Virginia in the early days in order to find a home in the free territory of the Northwest.

The conditions under which this and the other Negro communities of which it is a type were established in Ohio will be better understood, perhaps, if I recall the circumstances under which the State was settled.

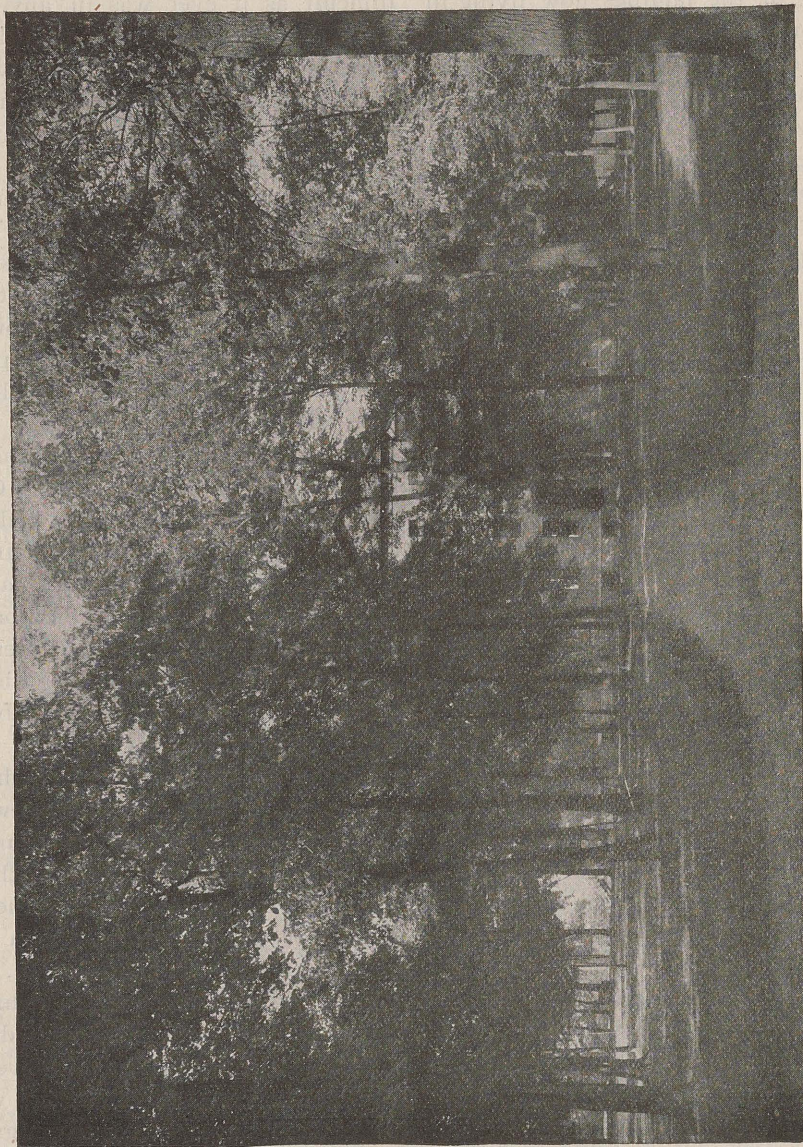
A century ago one might have discovered in Ohio a situation not unlike that which may be seen to-day in the new state of Oklahoma. Two currents of immigration, one from the North, the other from the South, pouring into the state and mingling on the same soil, brought into touch with one another two widely different traditions, particularly with regard to the Negro and the treatment that he deserved at the hands of his white neighbors. The effect of this was to produce a number of abrupt changes in the situation of the free Negroes, according as, in the course of history, the anti-slavery or the pro-slavery element had control of popular opinion. For instance, by the terms of the Constitution, as it was first adopted by the constitutional convention in 1802, Negroes were given the right to vote. A motion subsequently made to strike out the provision was carried only by the vote of the presiding officer. This was followed, however, a few years later, by the enactment by the Legislature of a so-called "black code", so vigorous in its terms that, if it had been

enforced, it would have made the position of the free Negroes of Ohio quite as difficult as it ever was in any of the slave states. Laws were passed which were intended not merely to prevent the further settling of Negroes in the state, but which aimed to drive out those already there.

One thing about the character of the people who settled the southern part of Ohio was peculiar. Though most of the settlers in the two or three tiers of counties were from Virginia or Kentucky, a large number were people who had moved from the South for the purpose of freeing their slaves. Mount Pleasant, Smithfield, and several other neighboring towns in Jefferson County were settled by Quakers who had liberated their slaves in North Carolina and after the adoption of the ordinance in 1787 settled in the free territory. It was at Mount Pleasant that Benjamin Lundy, the founder of the Abolition movement, started the first Abolition paper, in 1821.

But not merely Quakers and those of severe and earnest religious views migrated to the new country to secure freedom for their slaves. Some of the men who were most prominent in the early history of the state were drawn to this new country for the same reason.

Thus, from earliest times, it had become a custom for masters who did not believe in the institution of slavery, or who, for any reason whatever, wished to free their slaves, either to emigrate to the free territory or send their slaves there to enjoy the fruits of freedom. This practice of settling emancipated slaves on the free soil of the Northwest



SHORTER HALL, ONE OF THE UNIVERSITY BUILDINGS

Terr
War
Th
waw
force
the
lege
redre
from
T
In
tion
odist
junc
Afric
estat
for t
who
the f
was
ernor
tine
died,
State
vidin
tion.
At
war,
pupl
famil
Othe
ters
them
the b
depri
into
sold
Meth
the o
Th
about
who l

Territory was continued until the Civil War put an end to slavery.

The little Negro community at Tawawa Springs—now known as Wilberforce—was Southern in its origin, and the school out of which the present College eventually grew was an attempt to redress some of the wrongs that sprang from slavery.

THE FOUNDING OF THE COLLEGE

In 1856, when the anti-slavery agitation was at its height in Ohio, the Methodist Conference in Cincinnati, in conjunction with the Conference of the African Methodist Episcopal Church, established at Tawawa Springs a school for the Negro immigrants and refugees who had settled there. Salmon P. Chase, the first anti-slavery Governor of Ohio, was one of the Board of Trustees. Governor Chase's interest in the school continued throughout his life, and when he died, as Chief Justice of the United States, he left \$10,000 to assist in providing an endowment for the institution.

At the time of the breaking out of the war, this school had nearly one hundred pupils. Many of these came from the families settled in the neighborhood. Others were the natural sons and daughters of Southern planters who had sent them North to be educated. But with the breaking out of the war the school, deprived of its principal patrons, fell into decay, and in June, 1863, it was sold for a debt of \$10,000 to the African Methodist Episcopal Church. This was the origin of Wilberforce College.

The community which has grown up about it is composed of a few farmers, who have been attracted to the place by

the College; a few former students, who, after succeeding elsewhere, have gone back there to make their homes; the officers of the school, some sixty families in all, and about 400 students. Of the little colony of Negro refugees who settled in this neighborhood before the war, there still remain a few families. On a little height on the edge of the town there still stands a modest cottage in which lives the only one of the early pioneers who still remains. The memories of others are preserved in the names of some of their descendants who occupy farms in the neighborhood.

THE TOWN'S UPLIFTING INFLUENCE

I have referred at some length to the early history of Wilberforce, in order to emphasize the permanence (I am almost tempted to write, the antiquity) of the community, and to suggest something of the interest and attraction that the place has come to have for those who have grown up there. Permanence and stability are always important factors in the development of a people. They are, perhaps, more important to the Negro race at the present time than they are to any other element of the population. The individual who grows up without feeling himself a part of some permanent community, which exercises at once a controlling and an inspiring influence upon his life, is placed at a great disadvantage. In the Negro communities like Wilberforce, we may see, I believe, the growth of a moral control within the Negro race, which is taking the place of the control that was formerly imposed upon it from without.

The influence of Wilberforce is reflected in the character of its homes and

of the people it has gradually, in the course of years, drawn about it. I doubt whether there is any Negro community in the United States in which there is so large a number of beautiful and well-kept homes.

One of the most characteristic of these is that of Professor William S. Scarborough, Professor of Ancient Languages. Professor Scarborough has been at Wilberforce for about thirty years. He has made himself an authority in his studies. He is a member of a number of learned societies, and is the author of a text-book on the Greek language. He has traveled widely in Europe, and his home is filled with the fruits of his journeys. He has an extensive library, and he and his wife, who is the head of the Normal Training Department of the school, have devoted much time to local history, particularly to the history of Negro schools in Ohio. His home has the refined, studious atmosphere of a scholar.

A WEALTHY NEGRO COLLEGE PROFESSOR.

President Joshua H. Jones, whose home directly adjoins that of Professor Scarborough, is a different type of man—the modern type of college president, an administrator and a business man. He is an enthusiast in agriculture and, in addition to his work as teacher and head of the college, is an extensive landowner. President Jones is, to a greater degree than any other member of the community, a self-made man. He was born on a plantation in South Carolina, and, until he entered Claflin University at nineteen, he had a very imperfect education. He was for ten years a

student, first at Claflin University, in South Carolina, later at Howard, and finally at Wilberforce; during all this time he supported himself mainly by teaching in the summer months. His school training fitted him to be a minister. He got the training which made him a business man outside of the school, and the story of how he obtained it is interesting.

"While I was in Lynn, Massachusetts," he said, "I saved a few hundred dollars and put it in the savings bank. Somehow or other some promoters who had come East for money for their speculations learned of it. They wrote to me. I replied courteously, asking for further information. Then they called on me, and outlined their plans and projects. I listened to all they had to say, attentively, and with great interest, for they were introducing me into a new world. But I did not give them my money. I continued to receive circulars, to which I always replied. Evidently the promoters did not understand me. Perhaps they thought just because I always listened and inquired, that I had more money to invest than I had. Anyway, this thing went on for years. After some years I began to get reports from some of the investments that had been offered me, and I was able to see the other side of the transaction. All this time I was observing and studying. I never put any money into any one of the schemes that were offered me, but I learned the methods of business investment. After I came to Columbus, I made up my mind to put into practice what I had learned, and I was successful."

President Jones made a fortune, I am told, of something like \$30,000 before he came to Wilberforce as president of the College.

PROMINENT CITIZENS OF WILBERFORCE

I was impressed with the fact, during my visits to Wilberforce, that one thing which has given character to the community is the number of distinguished men who have lived and worked here.

The house which President Jones occupies at present was formerly occupied by Bishop James A. Shorter, one of the founders of the College. Bishop Daniel A. Payne, who was more than any one else responsible for the existence of the College, lived nearby for many years, until he died, in 1892. Bishop B. W. Arnett, who, until he died in the fall of 1906, was one of the most influential men in the African Methodist Episcopal Church and one of the trustees of the College, lived for thirty-five years in Wilberforce. Bishop Arnett was born in a Quaker settlement at Brownsville, Pennsylvania, in the same year as James G. Blaine, whose parents lived directly across the street.

Though these men are little known to the world at large, they did good service for the uplifting of the Negro race and are remembered with reverence and gratitude by the people they served, both outside and inside of the church whose influence they have helped to extend all over the United States and even to Africa. Every year brings a considerable number of students who come from Africa to prepare themselves for the ministry at the Theological Seminary connected with the College here.

One of the most interesting little homes in the community is that of Miss Hallie Q. Brown, who has been for years a public figure. She is an elocutionist, and in the course of a long professional career has traveled all over the world. She was at one time what used to be known as "Lady Principal" at Tuskegee. Although by the nature of her profession she is constantly moving about, she has maintained her home in Wilberforce ever since her graduation from the College in 1873. The house is occupied at present by her mother and sister. Mrs. Brown, her mother, is an interesting old lady whose memories go back to the days before the war, in Virginia. In 1860, she, with her husband and a number of other colored people, went from Pittsburg to Canada, and lived for a time in what was known as "Kings Settlement," one of several refugee settlements founded near Chatham, Canada. Her son, Jere Brown, is immigrant inspector at Detroit, Michigan. He is one of a considerable number of successful young men, in different parts of the country, who have gone out from Wilberforce and still claim it, in a way, as their home.

Another former student, who after some years in the West has returned to Wilberforce to make his home, is W. A. Anderson, who conducts a grocery business. He lives in a comfortable and well ordered little home which, like nearly all the homes in this community, displays a thrifty sense of order and a discipline in the household virtues, which is, after all, perhaps the most important product of Christian civilization.

THE PROSPERITY OF WILBERFORCE
NEGROES.

Of the sixty families who make up the Wilberforce community, forty-seven own their own homes. Four farmers of the community own land in the surrounding country which is valued at about \$100 an acre. The College has about 350 acres. President Jones has 280 acres, a part of which he hopes to add to what the school now possesses, should the agricultural school eventually be established. In all, there is owned by the school and members of the community about 1,700 acres.

During the last few years, several handsome new homes have been erected, fitted with all the comforts and the conveniences of modern city houses. The home of Bishop Lee, valued at \$6,000, is one of these. Bishop Lee graduated from Wilberforce in 1872, and was president of the College from 1876 until 1884, when he resigned to accept the editorship of the *Christian Record*, one of the publications of the African Methodist Episcopal Church. He makes his home in Wilberforce, though his duties take him away a large part of the time.

Joseph P. Shorter, superintendent of the Normal and Industrial Department, which was established by the Ohio legislature in 1887, owns a farm of eighty acres in the community, the work of which he superintends, in addition to his work in the College. Caleb Nooks, a former student who is a cattle-buyer for the Xenia markets, has a farm of 100 acres in the neighborhood. James E. Smith, of the class of 1891, a carpenter by trade, has a farm of 100 acres near the school.

Among other homes are those of James P. Maxwell, treasurer of the College, who has lived here for twenty-five years; Horace Talbert, who has been for ten years secretary of the College; Mrs. S. T. Mitchell, wife of a former president of the College; James Masterson, whose house is now occupied by Lieutenant Davis, teacher of military tactics, and Edward H. Clark, professor of physics and astronomy. He is a descendant of a family that came out to Cincinnati from Virginia at an early day, members of which have been connected with the University almost since its foundation.

Among the other members of the community who have been attracted to Wilberforce by the advantages that it offers as a place of residence and the opportunities for education of their children, is Thomas Perkins, a retired farmer from Mississippi. Mr. Perkins is the owner of a plantation of 1,200 acres near Belzona, on the Yazoo and Mississippi Valley Railroad. He was employed for a number of years as a laborer on the farm he now owns. At the death of the owner the heirs first rented it, and finally sold it, to Perkins. He managed the property with such thrift that he was able to pay \$20,000 for it within a period of about six years. After he had acquired the property he was induced to come North on account of malaria, and decided to settle in Wilberforce, where he could conveniently give his children the benefit of an education. Mr. Perkins is now a man of independent means. He has a fine house, surrounded by wide lawns, and has been living for some years past on the earnings of his Mississippi plantation,

which has greatly increased in value in recent years.

One of the most successful farmers in the neighborhood is J. Fowler, who owns 150 acres a few miles from the College. Fowler and his wife walked over the mountains from Virginia in 1860. He worked as a farm-hand in the neighborhood of the College in the early days, and has, as he says, "dug his fortune out of the earth." He lives in a fine old country place, built of stone and bearing the date 1821 carved over the entrance.

Another farmer, who came to Wilberforce community some years ago to educate his children, is J. J. Turner, who, with his sons Arthur and Cyrus, conducts a dairy farm of some 200 acres not far from the school. They have a dairy herd of 250 cows and dispose of their milk and butter in Springfield. Cyrus Turner went to the State University at Columbus, after his graduation at Wilberforce, and devoted himself for several years to the study of agriculture. They have a fine home, which, like most of the other farms in this vicinity, is connected with Xenia by telephone, and are rapidly increasing a fortune that is already considerable, even for an Ohio farmer. They sell about 500 pounds of butter fat a month in Springfield, and secure two cents a pound premium on each pound of their product. Cyrus Turner received the highest mark at college in the butter-making contest, and his scientific knowledge, added to the practical experience of his father, has contributed to the business success of the dairy farm.

Linked as it is by its history with the past and possessing for colored people a certain historic interest as the first college established in this country by Negroes, and for many years almost the only college exclusive for Negroes north of Mason and Dixon's line, Wilberforce occupies a position of importance in the rapidly increasing population of the southern section of Ohio.

In the county adjoining it is Springfield, the scene of the race riots of 1905. To the west is Dayton, the city in which the late Paul Laurence Dunbar, the Negro poet, was born and raised. The constant steady influx of Negro immigration from the southern shore of the Ohio River, has brought this whole region of Southern Ohio under somewhat changed conditions and with different motives, the same struggle for the adjustment of the races that one meets elsewhere. If in other parts of the country Negroes have been made to feel that they were alien and intruders, here, where they are firmly planted in the soil, they have been able to feel at home.

One of the subtle charms of Wilberforce is that in this place a people that for almost 250 years has been almost without a tradition of its own is beginning to make a history. This is, no doubt, why so large a number of the students who have gone out from here into the world have returned to make their homes. It is one of the things that make the Negro communities that are growing up elsewhere in the South and in the West interesting and important.

EDUCATIONAL DEPARTMENT

CONDUCTED BY JOSEPHINE S. YATES, A.M.

Professor of English and History, Lincoln Institute. Honorary President
National Association of Colored Women

A WORD ABOUT LATIN
BY WILLIAM H. DAWLEY



FIFTEEN miles up the Tiber, about 753 B.C., was a line of forts. This was the beginning of Rome. The garrison stole their neighbors daughters. These wives, charmed with their captor husbands, refused to return to their fathers and brothers. From such sprang the Latin language. The name is taken from Latium, the district in which Rome was located.

War was the business of the Romans. They recognized no superior, they brooked no rival.

In five centuries this people held undisputed sway from the Alps to the southern sea. Within the next century Italy proved too cramped for them, and their name resounded, and was respected along the entire Mediterranean coast. Now it was that unmistakable symptoms of their literature began to appear. But this was wellnigh cut short by contact with the Greek, who "captured, led her captor captive." Against this enervating tide like a dam set himself, that sturdy, rugged, yea, uncouth Roman, Marcus Cato, the censor, who despised all things not Roman from the city of

Carthage to a Greek verb. If the Romans must have books, he, himself, would write some in his and their native tongue. Cato won. Notwithstanding imitation and literal translation of the Greek did not immediately cease, the pendulum swung Latinward and in the next century, the dawn of the Empire, we find the matchless Cæsar, the ornate Livy, the mellifluous Cicero and the unsurpassed Virgil.

Practically Rome had laid aside the sword and grasped the pen. She created a masterpiece not so beautiful as Greek, but more substantial. Macaulay's magnificent encomium on the Catholic church could be eclipsed, if not surpassed, by one to the Roman script. For it is older than the Catholic church, and when that church shall become a mere name the Roman script will still be in its vigor and used to record that name. It has gathered the best of the civilized past, preserved it, and comparatively recently unfolded it to the present. The present civilization has its roots deeply imbedded in the treasures of the Latin language.

True, no longer do men think in Latin or read it, save within college or cathedral walls, unless, perchance, curious lovers of the antique find pleasure in its

study. No longer is it familiarly heard on the lips of men. Its daughters, the French, Italian, Spanish, Provencal, its foster child, the English, perform that service to-day.

In the middle ages it was the only written language. It was the language of the curriculum. Greek came later and sooner began to retire. Trivium, Quadrivium, curriculum are words of this language. Having created the curriculum and given its name it is no wonder that though silent and venerable, she reluctantly yields to the sciences and the modern classics.

Courses of study have arisen that knew not this Joseph. But, despite that fact, the student desiring to be learned and classed among those that know must devote some attention to this language. Hence its place in the modern curriculum.

In our day and country where many are born paupers and in middle life are millionaires, when you but tickle the soil, and full granaries arise when you remove a crust of earth and gold and silver are revealed, the words of Solomon strike forcibly: "Much study is a weariness of the flesh."

When a boy finds that his schooling must terminate with the high school and accosts his teacher abruptly, thus: "What's the use of Latin? Mr. So and So never finished the grades and his business is bringing money, hand over fist." For that boy the utilitarian value of the imposing language is nil, especially when he adds that the best Latin authors have been translated excellently into English.

Yet, even such a boy, if he will lend

himself cheerfully for a year or two to its study, will find in it a disciplinary value. For, by overcoming difficulties, comes discipline. Then Latin is his work. For it has difficulties, yet these difficulties are not harum-scarum. They are governed by precision and law. If these laws are understood the difficulties are easily mastered. We say, and with truth, "Rome was not built in a day." If it took six hundred years for her to construct her language and make it the stately ornament it is, it cannot be learned in a day.

Indeed no one thinks to-day seriously of entering upon the study of Medicine, Law or Theology without an acquaintance with at least the rudiments of Latin. Utility demands that for a comprehension of these professions, since they had their origin or much of their foundation in Latin.

Professor Grisham rightly declares that the true end and aim of the study of Latin is for its literary value. He who is unappreciative of *Paradise Lost*, the *Essays of Macaulay*, the *Orations of Webster*, the *Histories of Bancroft, Gibbon, Green*, will hardly find beauty in *Seneca, Horace, Livy, Cicero and Virgil*. Yet these authors have afforded joy, solace and courage to many, and made possible the rich and varied heritage of the present day.

The cause of such dislike for Latin among pupils is the manner in which text books present the subject to them. In many beginner's book within six lessons, six cases are thrust upon pupils and eight plunges them into the midst of two declensions, not to say a word about an unknown vocabulary. The

first proper name is Galba and the first common hasta, tuba, pilum.

Many children never heard of Galba until he was met in the Latin text. It is difficult for him to disassociate tuba from tube and to see the trumpet in it. Papa, mamma, Ella, Lula, would elicit his interest. "But this," one says, "is childish." True, yet the Great Teacher taught a knowledge of the Kingdom of Heaven as to little children, and surely a knowledge of the Roman Empire should not require a more complicated method.

In Latin the nominative genitive and accusative cases correspond to the English nominative possessive and objective. Four or six lessons on these relationships with a vocabulary on school and household articles, would be taking an American boy by easy stages to the Roman Republic. The same care should be exercised with the conjugations. Thus he could be trained to think in Latin without such a tremendous tax on his memory.

Professor Mason D. Gray, of the East High School, Rochester, New York, is employing a unique method of attracting and holding the interest of pupils in Latin. But I fear it would be practical only in a Latin school where all the pupils take Latin during the four years and where there are boys only, as girls or women did not enjoy civil or military offices in the Roman State.

He says: "If we are successfully to dispute to athletics and other foreign activities, the exclusive right to this absorption of interest, it must be by creating indirect connection with Latin work, an interest sufficiently strong to

persuade pupils to devote their surplus time and energy to it."

He thus reproduces the Roman Republic in its last century, with its civil and military officers, its assemblies, senate and the rest. Here are Cicero, Pompey, Brutus, Casius, then Cæsar, Anthony, Erassus. The four years of the school afford the opportunity for grades in the state. The best actions are culled out and reproduced. Thus is inculcated patriotism, a knowledge of organization for political purposes and a distaste for the present corrupt practices of American politicians. Latin thus becomes a living, moving, thinking thing.

There should be no desire to have the pupil employ his surplus time in study. Recreation should occupy that and athletics is the arena for recreation.

There was a time when the hermit gave himself up to contemplation and study and took as little physical exercise as possible, and not sufficient food to eat. The pendulum has now swung the other way, some are over-exercising, but that will not last and is not too serious for the true student knows that the world's work cannot be carried on by over-study and over-exercise else Sparta has lived in vain, and the anchorites teach no lesson.



THEORIES OF THE NOVEL

BY MARY J. DILLARD

THE novel had its beginning in the romances of times as early as the IX Century, when the Romance language was first used as written language, and was used to embody the tales and ballads of each country in which one or the other form of speech was vernacular.

Under the term romance, may be classed the legend, the ballad, the epic, the fable, the tale, the romance, and the novel. All these forms of the romance were used to record in the lives of nations those events which appealed to the writers as worthy of celebration at the time or worthy of preservation to future generations.

In the epic of the Greek and Latin nations we find the antecedent of the romance of chivalry. The stories of the winning of the Golden Fleece, the Siege of Troy, the wanderings of Ulysses and Aemeas told in epic form, are the truest parallels to the romances of mediæval times.

All the tales commonly called classical romances are not worthy of the name. Only those artificial tales written by sophists and rhetoricians, after the Greek nation had been scattered, and the Roman nation had become a hopeless victim of imperial corruption, can be really called classical romances.

Romance, as a branch of literature distinct and apart from the literature of fiction, belongs really to Europe and the Middle Ages. The romance of chivalry flourished when knighthood was at its height, and it is very probable that the institution of chivalry was greatly influenced by the writings of these early romances.

In time Christian narratives woven into the lines of the saints, succeeded these Greek and Latin forms.

The romance of chivalry received a poetical introduction into France by the "chansons de geste," which were followed by the "fabliau"; some novellets written in metrical form, which the

Italian prose-writers of the XIV and XV Centuries used as material in a form of composition, which later on, in the XVI Century, became a remote prototype of the modern novel.

The close of the XV Century saw the end of chivalric romance literature as a whole. Only a few of an inferior class were produced in the XVI Century. Out of this sickly sort of romance grew the Spanish, French and English fiction of the XVI and XVII Centuries, which are dignified by the name romance.

During the latter half of the XVII Century a practical spirit set in, and the reading public found that they had lost sympathy with the mysterious and imaginative atmosphere of romance. Consequently a new form of the romance was written in which was pictured the every day life, as commonly lived by men and women. This form of literature seemed to satisfy the desire and the novel has increased in popularity every day.

Just as every human being has had his or her influence on people and conditions, so has every form of literature served its purpose in the world, and at its time, to record events, substantiate doctrines, set forth theories, criticise conditions, traits of character, and idiosyncrasies. And the novel has served and is still serving its purpose along many and diversified lines.

The one object of the Arthurian romances was to entertain, and all those devices, such as the encounter of knights, fights with dragons and giants, and marvellous adventures were used.

The analysis of love found in these romances can be traced through liter-

ature down to the XVIII Century, and is the beginning in Samuel Richardson's novels of a less scholastic analysis of the love passion.

Prior to Richardson's treatment of the novel, we have the novel of incident given to the world for the first time by Daniel Defoe in his book "Robinson Crusoe." This simple little story differed from its relative, the picaresque novel, in that it dealt with an incident contemporary with the lives of the people, and in that way made an effective appeal to the imagination.

The writer of the picaresque story did not expect to be taken seriously. Defoe sought to make his story seem real, and accordingly used many devices to deceive that class of people for whom he wrote his book, namely, the middle-class English.

By describing Crusoe's trials, his courage, his struggles, his failures, his faith; by symbolizing the lives of the middle-class in his book. Defoe attempted to teach them that theirs was the happiest condition in life, and that their golden rule should be, "be patient, be industrious, be honest, and you will at last be rewarded for your labor."

Bunyan and Swift had the same object in view in "Pilgrim's Progress," and in "Gulliver's Travels."

Defoe, Bunyan and Swift were writers of the novel of incident, in which they attempted to influence the people to make the best of their condition in life.

Richardson takes up the thread of the Authurian romance, and makes the psychological novel, sometimes called the novel of character. He observes every movement of the body, the play of the

emotions, every sound, every word, every accent, all the states of feeling. He analyzes both soul and body.

He claimed that his motive was to improve the age in which he lived. The time he said, "when skepticism and infidelity were openly avowed and propagated from the press, when public and domestic morality was blotted from the catalogue of Christian virtues, and even the clergy had become a body of interested men." He thought that moral and religious instruction were needed and with that object in view he wrote stories in which the good were rewarded and the bad were punished. He also aimed to arouse discussion of conduct.

He collected a volume of "beautiful and edifying maxims" from his novels and published them as the "pith and marrow of his teaching." This volume not only interested Europe, but had a general influence for good.

Fielding promoted the novel of character by appealing to higher motives than did Richardson, making virtue its own reward. In his novel "Tom Jones," he shows the necessity of being guided by the inner conscience rather than by the emotions and impulses. He brings into the novel of character an ethical code higher than the one founded upon the maxims of Richardson.

The best representatives of the novel of entertainment, yet in vogue, are the novels of Jane Austen. She had no theories to set up, no doctrines to teach. Living in a quiet, comfortable home, surrounded by friends and relatives, she did not meet with the deeper problems of life. She was acquainted with only the happy side of life. The reformation

of the world's ethics she left for some one better acquainted with them, and she wrote of the common-place things in life, simply because she had the talent for story-writing and it was a delight to her to indulge her talent.

Miss Austen's refined comedy with realistic tendencies, was, in a measure, checked by Sir Walter Scott; but Scott himself acknowledged that he could not do justice to the trivial things in life. He was in a sphere all his own when treating the grand and the weird; and the type of novel which bears his impress even unto this day, is the historical novel, that type of novel which has been a difficult piece of literature for writers to manage.

The novel is fiction. History is fact. And the blending of fact and fiction has given writers no little trouble. Either fact or fiction must suffer; and in the successful historical novel, fact usually suffers, for it has to be bent, that it may be made to blend.

Mr. Francis Hovey Stoddard defines the historical novel as, "A record of individual life, of individual emotion, in circumstances and times of historical interest."

A trace of the historical novel can be found in "Cyropædia" of Xenophon. This work has historical characteristics and enough of the characteristics of fiction to be considered a study of fiction.

In Roman literature we find no trace of the historical novel. The middle age was an age of romance, and as no sharp lines were drawn between (between) history and romance there was neither branch of literature in the strictest sense of the word.

There are three historians of the XVII Century, and five of the XVIII Century who, by teaching the world the true importance of history, paved the way for the historical novel. There are four novelists of the XVIII Century who, by teaching the world the importance of individual worth, lent their influence toward the creation of the historical novel. To write a novel in which fact and fiction are the principle elements there must be, first, an understanding of, and a love for history; second, an understanding of, and a love for the importance of personal life.

These qualities are qualities of the minds of men and women of modern times, and the historical novel, as such, was not born until Sir Walter Scott wrote "Waverly" in 1814.

Other novelists had helped to bring the novel to a perfect form, but for Sir Walter was left the task of writing the two elements, which he did so successfully and so admirably.

There were a few attempts at this type of the novel before Scott, and the fact that only two of them are well known to-day, proves that the specimens produced were weak. Scott was a master of this art, and all historical novels since his day have been modeled after his.

In his character as a man is to be found the harmonious blending of the real and the ideal, those same characteristics which developed the historical novel. He was a busy, well-educated man, holding important political positions, and writing novels at the same time. At the age of fifty-four years, he found himself in broken health, and suffering financial difficulties in which he

had been involved by the mismanagement of others; but refusing to do other than pay off a heavy debt, by his own honest labor.

The historical novel has been severely criticised as not being a true picture of history. When these faults were pointed out to Scott, he made light of them and pointed out more. He knew perfectly well how to manipulate the facts of history for the sake of his ideal of the historical novel which has been defined thus: "To Scott, the historical novel was to be a grouping of the facts of history so centralized as to illuminate a passion, plot or character; the historical novel should present the events of history, so focalized as to form a picture. In this view history is centrifugal; the novel is centripetal."

Although he used facts as best suited him in his novels, yet he does not utterly disregard them. It was a later writer, Alexander Dumas, who completely emancipated the historical novel from slavery to historical facts.

The list of historical novels is a small one. With the exception of Scott and Dumas there are only four writers of note. They are Bulwer-Lytton, Kingsley, Ebers and Thackeray.

Bulwer-Lytton was successful to a great extent in his productions, "Rienzi," "The Last Days of Pompeii," and "The Last of the Barons."

"Rienzi" presents a soul with a problem to solve, and its environment to contend with at the same time. Lytton aimed at more than the mere gathering of historical details to give scenery and romantic atmosphere to romance. In this book is the scientific spirit of modern

times modifying the historical novel in its early youth. He gives accurate history, harmony between character and event, a formal statement of motive and action, a problem and analysis of character. "The Last Days of Pompeii" is a classical novel of history in which Lytton uses his imagination successfully in weaving for us a story of the times in Pompeii just before the eruption of Vesuvius. He attempted to present the history of the times "in relation to an individual life."

He followed the method of Sophocles and Aeschylus, and describes it as intellectual, in distinction from Scott's method, taken from Shakespeare, and described by Lytton as picturesque.

In these two books the spirit of history guides the novelist's art, and in the preface to "Rienzi" he, himself, says he aimed higher than a mere collection of historical facts. In "The Last of the Barons," he viewed history philosophically and psychologically. He interpreted as well as pictured the difficulties of the reign of Edward.

Before Kingsley wrote his historical novels it had been the custom to make them either entertaining or instructive in the facts of history. He fought a kind of paganism which had sprung out of placing Greek letters and philosophy on a high plane, at the expense of Christianity, and Christian art and literature. He also antagonized Romanism, into which Newman had influenced the Church of England at that time.

These two motives led to the writing of "Hypatia" in a modern tone, although the subject dealt with was the final struggle between Greek and Chris-

tian civilization of the Fifth Century.

The novel of history may be divided into three periods. The first period is a period of romantic and dramatic suggestion, of which Scott and Dumas are the best representatives. In their works we find the stage of irresponsible romance, in which history was subordinated to romance.

In the works of Bulwer and Ebers appears the second period, called the period of philosophized rehabilitation. They made companions of history and romance and attempted to give true history as a novel.

To the third period, a period of imaginative interpretation, belongs Thackeray's "Henry Esmond," in which he made an effort to give an "imaginative interpretation of the significant events of history as should at once make vivid the actual, and suggest the ideal, emotional life." Thackeray subordinated romance to history.

The method of Lytton, Ebers and of George Eliot in the historical parts of "Romala," and of Charles Reade in the "Cloister and the Hearth," was to "present honestly the actual conditions, to rehabilitate the life of the day, to present a life complete in every detail, and sincerely true to the facts of history, no matter if fidelity injure the effect of the novel as a novel."

In Thackeray's "Henry Esmond," the novel attains the finished and most modern form.

Stoddard sets forth this theory, that a study of the development of fiction follows this law "from the external, romantic, objective, to the internal, actual, subjective."

According to this law, Scott and Dumas are historians of outer life, and Thackeray is the historian of inner life. Scott and Dumas founded the historical novel, and Thackeray brought it to its most complete form. That these three men did such noble work in making and developing the historical novel, it does not follow that they have made the most complete form possible.

All succeeding writers of the novels of history have used Scott's works as models. Yet in the later novels of this type there is to be found a modern element not found in the works of Scott and Dumas.

Just what will be the future of the novel of history is difficult to foresee, for it has one enemy to overcome, and that enemy is history.

The meanings of the novel types so far described are apparent from the names. The romantic novel is not so easily understood. Not that it is new, for the thought carried by the word "romance" is as old as history. It is the word that is new. The word "romance" is no older than the middle ages, when a translation from the Roman language was called a romance. The "Roman" stood for that which was foreign to the language—custom, habit and nature of the times. The poems of the Troubadours and the minstrels had come from the Roman tongue and the word was first applied to them in recognition of the fact. The romance is something brought from afar and suggesting "a life better, completer, or nobler than the present life, dimly known, detached from, hoped for, yet never expected in the present life."

In the field of literature, the word is used in distinction from the classical. "Classicism is cultured acceptance; romanticism is unschooled desire." Classicism is subjected to an artistic law; romanticism is freed from artistic law; it departs from the contemporaneous; it hints of a reaction, in searching the past. Its mood is poetic rather than prosaic. The novel of history has its enemy in history, and the romantic novel has its enemy in romance. Those novels having the qualities of the romantic are apt illustrations of what is meant by the romantic novel.

The romantic novel may be divided into three periods, the first period being the romantic in fiction which is illustrated in the Greek and mediæval tales of external life, or the romance of physical adventure.

The Greek tale was simply a tale of travels, adventures, and doings of a hero somewhat influenced by emotion. A love motive helped out by the curiosity of the traveler was the basis of the tale. Into the tale of the Middle Ages chivalry enters as a new element and there is an ideal to guide the adventurer. These romances are sub-divided into four groups. To the first group belong the Greek novels prior to the VI Century. To the second group belong the mediæval romances of chivalry and adventure. To the third group belong the pastoral fictions of Italy and Spain. To the fourth group belong the heroic and mock-heroic romances of the close of mediæval times.

In the romance of mental adventure, the second period, are retained all the external horrors and interests of the

romance of physical adventure, as special machinery, and to these are added the supernatural, and the mysterious influences over the mind. In the "Castle of Otranto," "The Italian," and "The Mysteries of Udolpho," there is one and the same object, that of the human mind trying "to solve some mystery of life beyond all human experience."

The third period is represented by the romances of spiritual adventure, and was contemporaneous in Germany with the second period in England. In the stories of this period, the wanderer is in search of an unknown ideal, and the reformer is seeking to embody a known ideal.

The romantic idea in this novel-type is the seeking into the dark, mysterious unknown, and searching out the hidden secrets of life.

Romanticism has never been best expressed in fiction. Its noblest expression is in art, in religious symbolism and in poetry. In spite of this fact romanticism has a permanent place in fiction, for "one of the three greatest types in literature is the romantic wanderer." "Balzac has said that there are three classes of men in the world. There are those who revolt; there are those who struggle; there are those who accept. He who accepts is the classiest; he who struggles is the hero; he who revolts is the romanticist." In literature he who revolts is the romanticist; he who struggles is the knight defender; he who accepts is the citizen. These three distinct types we find from the beginning of English literature to the present.

Although science now seeks in the realm of the mysterious and unknown,

romanticism will continue as long as man's soul shall grow, and the search of the romantic wanderer will find no end.

After the reformation, popular literature was used as a means of spreading opinions, beliefs and theories among the people. When the novel form became a reality, and was found to be so rapidly increasing in popularity, and was found to be a convenient vehicle for conveying one's thought, a few writers adopted the novel and thus made the novel of purpose.

The novel of purpose as defined by Stoddard is a novel in which all the actions, incidents and motives which are grouped into a plot, are so fashioned that the story as a whole tends toward the accomplishment of something definite, such as the establishment of an educational method or the reform of social abuses.

These novels are not very abundant, if we restrict the list to such novels as may be called the classic examples. With less than a dozen English, a half dozen American, a few more French and German, the list is complete. Not until the XIX Century can a single example of this class be found.

Chas. Kingsley's two novels, "Yeast" and "Alton Locke," which appeared in 1848 and 1850 respectively, begin the list of novels written with a purpose. They deal with the relations between the employer and the employed, the proprietor and the laborer, the master and the apprentice, the land-owner and the land-tiller, satirizes certain phases of society, and suggests nobler methods, it hints of the novel of problem.

Of the works of Charles Reade one cannot be too certain. His novels come in the wave of purpose novels of the 1850's. "Never Too Late to Mend," is an attack upon prison conditions in England at that time. While the influence of the book upon prison conditions cannot be measured, it is true that the prevailing evil state was improved, and this book was the first and the most bitter attack upon them.

In 1860 he wrote his greatest work, "The Cloister and the Hearth," and it is considered least of all his novels, a novel of purpose. At that time certain ideals of asceticism were prevalent, and it is supposed Reade wrote this book as a criticism upon these ideals.

"Hard Cash," published in 1863, is a severe criticism of the oppression existing in private lunatic asylums, and its influence upon the treatment of lunatics was marked. In 1870 he wrote, "Put Yourself in His Place," in which he shows the evils of any specific method. It is a plea for a better understanding between capitalists and labor. We cannot yet judge of its influence. It is too early.

To this same period belong other purpose novels which may be divided into two groups. Under the first group may be placed the humanitarian novels of Charles Dickens. He may safely be said to be the best known writer of purpose novels.

He lived at a time in England when the poor laws and boys' schools were badly managed, and social abuses were prevalent. He sympathized with the oppressed and his compassion for little children was unlimited. His work

as a newspaper reporter had placed him in a position to know the facts in the mistreatment of the poor, and of children. He knew the conditions thoroughly. The state of affairs both disgusted him and touched his sympathy. And he used his pen to turn the attention of the people toward the wrongs.

The good resulting from the influence of his books is untold. In "Oliver Twist" he exposes the workings of the poor laws.

"Nicholas Nickelby" is a criticism upon the mismanagement of boys' schools. This book also showed the English people the need of an educational awakening. In "Dombey and Son" he satirizes certain undeserving characters among the clergy.

The second group is made up of two novels, "Man and Wife," by Wilkie Collins, and "Hannah," by Dinah Mulock. Both these novels depicted the evils of the marriage laws. If they had any influence, it was so slight that it has been difficult to trace it.

One of the best examples of the purpose novels is "Uncle Tom's Cabin," by Mrs. Stowe. In her book she shows the evils brought upon two races by an unwarrantable institution. Little need

be said of the influence of this book.

It cannot be said that the novels of purpose were the direct causes of the discontinuance of the evils attacked by them. But they had an indirect influence, in that they attracted the public attention to these wrongs and aroused the people to thought.

It is somewhat difficult to draw the line of distinction between the novel of purpose and the novel of problem. The purpose novel has a definite object in view. It aims to turn the public attention to problems.

The novel of problem searches for a solution of the problem. Examples of this type of novel are, "John Ward, Preacher," "Robert Elsemere," and "Marcella."

It is one of the forms of the modern novel, and for this reason it is difficult to say what will be the outcome.

By means of the novel men and women have exerted much influence for good.

From a simple narrative of life and incidents, it has gone through the different stages of development until it is to-day "a potent and therefore perilous branch of literature," and in the minds of thoughtful men and women it has caused much curious reflection.



The Voice of The Rich Pudding

BY GERTRUDE D. BROWNE



GERTRUDE D. BROWNE



THE door bell rang furiously, and Mr. Willis, who was in the act of blowing out the light, hastily retraced his steps down the hall, and stopped at the front door.

"Who's there?"

"Father's dead," came the answer, in an excited, childish voice.

Mr. Willis lost no time in drawing the bolts and unlocking the door, but the messenger had vanished and further questioning was impossible.

"Who the deuce was that kid, and why did he come to tell me about it at eleven o'clock?" and as he walked slowly back to his bed chamber he reviewed his limited list of acquaintances and wondered who could possibly consider his friendship and sympathy of sufficient moment that he should be notified at this hour of their loss.

"Now, let's see, there's Tyler, I've known him longer than any one else here, but since when did he become a father? and O—pshaw! I might as well dress and get myself collected. Jones has a family and is tolerably fond of me, but it's a long walk for one of his kids at this time of night. Guess I'll call up and find out the particulars. Yes, I'm afraid it is Jones. Poor old fellow, of course they'd send for me to look after things until his folks can be communicated with. I'll go right down and call up. These telephones are a great thing. Thank God! he didn't say Estella is dead."

Mr. and Mrs. Sarter were roaming about in the sweet land of Nod when they were recalled to things present and terrestrial by loud knocking at their door.

"Go down Jim, for mercy's sake, and find out what's the matter," Mrs. Sarter advised.

The sleepy man very ungraciously

stumbled down stairs, through the sitting room into the parlor and peered through the window at a small white figure on the porch.

"Hey, sonny, what's the row?" he yelled through the window.

"Mother's dead.!"

Whose mother? Mine or Annie's?" screamed Mr. Sarter as he dashed to the door and threw it open.

No one answered him for the porch was empty. In the sitting room, as he returned, he found his wife seated on the floor rocking to and fro moaning and groaning in a most distressing manner.

"Did you hear him Annie? It's so sudden and we're so unprepared for it."

"Oh, Jim, is it my mother?"

"I don't know, but its somebody's mother."

"There now, don't be foolish. If it ain't my mother why would any one come and wake us up in the middle of the night?" responded Mrs. Jim.

"There's just a possibility that should my own mother die, the folks would remember to notify her only son," sarcastically from Jim'

"We won't quarrell Jim, dear, don't be a bear, but if it should be poor, dear, devoted Mama, O——" and the crying began afresh.

"Now, see here, Annie, you might as well calm yourself. for we don't know whether its proper to laugh or cry."

"We dont, hey? Well maybe you don't. If its your mother you'll know its proper to cry, and if its mine, you'll laugh——O, you beast," wailed Mrs. Sarter.

"I'm going out to Hunters' to see if there's anything wrong, and on the way

back I'll stop at your mother's," with which announcement Mr. Sarter slammed the front door.

"He needn't been so grumpy, I guess I stumped my toe against that old rocker hard enough to make a stone image cry," and Mrs. Sarter limped painfully to the switch and turned on the light.

At eleven P.M. Miss Stella Warner had left her sister Alice and brother-in-law Horace and retired to her room, not to sleep, but to "think it all out."

"I don't see why we can't. I'm no infant, and I don't care a snap whether he's high church or low church or any church at all, he suits me, so there! Calls us sinners, just as if he is accusing angel of the judgment." Thus ran the tearful meditations of Stella.

"Horace, I think it is perfectly ridiculous to stand in their way just on account of the slight difference in their church service. For the love of goodness let them alone, and let us get back home. I know little Marie wants to see us. I shouldn't wonder if, because of the stand you take in this matter, something should happen to Marie in our absence, which will always cause us to associate the two affairs."

Pretty Alice Thordeau was half angry with her resolute husband, but far from allowing her indignation to get the better of her prudence, she diplomatically brought into the subject the name and possible welfare of their three-year-old daughter Marie.

"Alice, I am resolved to do my duty by my ward. If Mr. Willis cannot consent to conform with the requirements of the high church, I can not consider his proposal for the hand of Estella. If

they
with
tune
Mr. ?
cision
"C
so, bu
be lef
guard
or a -
"In
Horac
you st
into th
charac
Alice,
ceiving
"W
our chu
cap for
hardly
them a
that M
fish on
ebony g
out, I k
"Ver
Then w
fuse our
tion we
orphar
that?"
Some
faint, bu
deau ope
darkness
"Baby
"Wha
coming i
"Baby
hoarse w
we hurry

they are so unwise as to do this thing without my consent, Estella loses a fortune and need expect nothing from me." Mr. Thordeau spoke with the earnest decision of a conscientious man.

"Of course, Horace, you have the say so, but just suppose Marie should ever be left to the care of a guardian and that guardian was a — was a — a Mormon or a — a —"

"Impossible!" impatiently replied Horace. "Utterly impossible, why do you suppose I would ever commit Marie into the hands of any person of whose character I was not certain? Really, Alice, you flatter my judgment by conceiving of such impossible conditions."

"Well, at any rate, father didn't make our church and mode of worship a handicap for Estella, and I'm sure he would hardly appreciate the wisdom of keeping them apart on that issue. If I thought that Marie would be compelled to eat fish on Friday or burn incense to an ebony god, why I should cry my eyes out, I know."

"Very likely," was the dry return. Then with kindness, "Alice, don't confuse our personal affairs with the question we are considering, Marie is not an orphan and God knows—What was that?"

Some one tapping on the window. A faint, but persistent tap. As Mr. Thordeau opened the hall door a voice in the darkness greeted him with the words:

"Baby is dead."

"What is it, Horace?" asked Alice, coming into the hall.

"Baby is dead," he answered in a hoarse whisper. "Come—let us go—If we hurry we can catch the midnight ex-

press. Why, in the name of all that is holy, are we here, anyhow?"

But Alice, the emotional, the hysterical, was running out after the messenger.

"Here, stop! whose baby is dead? My Marie isn't dead, stop," she cried as she ran and stumbled over the shrubbery, down the avenue and out upon the street. "Absurd—simply impossible. Oh, it must have been one of Myrtle's children—the baby—why of course—little Elizabeth. What a pity, but then the Lord knows best." She stopped at the end of the street and considered whether it was best to go on or to return to Mr. Thordeau, who by this time was thoroughly excited. Finally deciding upon the latter course, she hurried back to the house.

"Listen, Horace, have some reason. That was a child who spoke to you, and it couldn't be our Marie, she is with mother in Dayton, and telegrams don't yell at a man in the dark. They are always written or typewritten on paper. Why, it must be one of your cousin's children, the baby—little Elizabeth, no doubt. We might go over there and see what we can do, for Myrtle is utterly prostrated, I know." All the time she was talking, Alice had been making hurried preparations to visit the stricken home, and, as they entered the hall, they were joined by Stella, who insisted upon accompanying them.

"I don't know why that call should upset me as it did, I might have known it wasn't Marie, but all the same I—well—I want to get back home. I'm convinced that converting sinners from the errors of their ways isn't my forte,

but mind, Miss Estella, I'm exempt from all reproach if it doesn't result harmoniously," remarked Mr. Thordeau.

Alice and Estella were both unprepared for such a concession from such a stubborn source, and the remainder of the walk was made in complete silence.

When they reached the Smith residence they found it enveloped in darkness. In response to a light rap Otis Smith's head appeared at an upstairs window and his sleepy voice inquired:

"Whose there?"

"Why, it's us," inelegantly replied Horace. "We thought we'd come over and see—and I mean ask—that, is—Say how's your baby? She ain't dead or nothing, is she?"

"For God's sake! hold on a minute and I'll be down."

The head was withdrawn and a few minutes later Otis walked out on the veranda.

"Say, what's the fun? I don't seem to understand this death notice racket. About ten minutes ago Myrt went over to her mother's to see if Helen is dead. Some one came here and made noise enough to wake up the kids, and that's going some—and when Myrt asked what was the trouble, he said her sister or my sister or some sister was dead, and Myrt just threw her rain coat over her shoulders and ran, and left me to look after Elizabeth."

The quartet sank on the steps, overcome by the mystery, and compared notes as they were able.

"Listen, there comes some one now, maybe its the bird of evil omen," cautioned Stella. But when the solitary figure of a man was about to pass them by

she called after it, "O, Mr. Willis is that you?"

"It certainly is I, but why this select gathering at the witching hour of night?" he asked as he greeted the other occupants of the veranda steps.

"Whose dead?" abruptly asked Horace, "Have you heard of any deaths tonight, Mr. Willis?"

"Quite a number, I should say, but I can't tell you who."

"For instance," persisted the imaginative Horace.

"Well, for instance, I am informed that father is dead, and I just met Jim Sarter and he is trying to locate a dead mother, having satisfactorily accounted for his own and his wife's mother," was the good natured reply of Willis.

While he was talking, the telephone in the hall began to ring, and Otis answered it.

"That you, Myrt? Come on home, get one of the boys to come with you. Yes—yes—I know. Whose sister? O, is that so? No! Who! Me? You bet I ain't dead. O, rot. It's a shame—why it's the rumest game I ever heard or saw played. Yes. Good-bye."

When he rejoined the company on the steps Otis mopped his perspiring brow. "O, Lord, my mother is on her way over here to put pennies on my waxen eyelids, and I'm afraid I don't make a very successful corpse just now. At least I can't be one of the silent kind." "Say, let's all go home and go to bed," advised Alice, to whom each new development was a separate and distinct shock.

"Kind a reminds a fellow of the pass-over or the ten virgins or the Johnstown

flood or something—don't it?" asked Otis as he bade his guests good night and soothed the fretful crying of little Elizabeth.

* * * * *

The supper bell had rung the second time and the tea was in danger of cooling, before the Rev. Harvey Reynolds and wife entered the dining room. Their son Max—a lad of thirteen—was impatiently awaiting them, and amusing himself in the meantime by deftly balancing a desert spoon on the edge of a cut glass candlestick.

Rev. Reynolds led his wife to the head of the table, placed her chair, and rang the bell, requesting the maid to serve.

"That was a singular experience I must say—very singular, but quite a pretty little ceremony, Willa, did you not think so?"

"Very pretty, indeed, dear, and O, wasn't she happy?"

"The gentleman, Mr. Thordeau, rather impressed me as being a somewhat zealous person. He didn't seem to hesitate about giving her away, like they sometimes do," remarked the minister.

"After all, the dream of life is happiness and if the reality is more than the dream how very happy they ought to be," Mrs. Reynolds responded.

"Dream? What dream, Mama?" Max inquired.

"Why, dear, the dream that we are speaking of is the dream of two happy hearts made one," laughed his mother.

"O, shucks, I wouldn't give my

dream for a dozen old hearts as happy as a bunch of tops."

"Well son, if you've had such a pleasant dream relate it to us. I'm sure we always find pleasure in your dreams.

I think they supply the lack of printed fiction to which I am not a generous subscriber," added his father.

"Well, sir, last night I drem—"

"Dreamed, you mean, dear," corrected Rev. Reynolds.

"Well, then, I dreamed that Mr. Morehead took me into the Western Union, where I've always wanted to be, and he made a messenger boy out of me.

"O, shucks, if you could of seen me hustling.

"The telegrams, it seems, were written out on a blackboard and I had to learn ten or more at a time. They was all about people dying. Mr. Morehead would let me study 'em for a while and then he'd say, 'Run to So and So's and tell 'em their father's dead or sister's dead, and stop at What's his Name on your way back and tell 'em the baby's dead.' O, shucks, I almost ran myself to death. When I got up this morning I was so sore and tired I could hardly dress."

"Please excuse me," weakly interposed Mrs. Reynolds.

She left the room, but was gone only a few minutes—with horror she gasped:

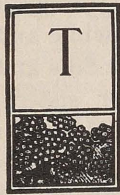
"Look, Harvey! see this boy's gown, it's muddy and grass stained and the sheets of his bed—there, there, father, don't give him another bit of that rich pudding."





Scottish Rite Masonry

Concerning the Legitimacy of the Several Supreme Councils of the
Ancient and Accepted Scottish Rite of Freemasonry
Among Colored Men in the United States.
Council of Deliberation, 1880-'81



THOSE of our readers who read the circular letter of the late Dr. Peter W. Ray, published in the September number, will notice that it was first published September 20, 1884. At that time, the writer, acting as secretary of the De Bulow Council, mailed the circular everywhere in the country where he knew of a colored man pretending to be a member of the Order, to all the officers of the two Philadelphia Councils, to the officers and members of the Washington Council, and to members of high and low degree in Chicago, Cleveland, Cincinnati, St. Louis, Boston, Providence; not only did we mail them once, but four or five times to such persons as J. D. Kelly, Geo. Roper, Wm. F. Powell, Wm. H. Miller, H. H. Gilbert and

others of Philadelphia, and to Thornton A. Jackson; Fred. Revells and John A. Gray, of Washington, D. C.; to Lemuel G. Griffin, Rev. James A. Handy and A. W. Tancil, of Baltimore, and many, many others. Remember that it was twenty-three years ago, and also remember that since that date we have issued other like circulars and have sent them broadcast, and that down to this day not one of these very respectable gentlemen has ventured a published reply to that circular of Ray's. Certainly the letter of Ray's covered the whole ground, the letter from the secretary of the Grand Orient of France could easily have been answered by the production of the Leary document before the eyes of those knowing the seals and officers of the Grand Orient, had Secretary Thievenot's letter been untrue, or only a forgery, in fact

either at that time or to-day, the document could be brought forward and its genuineness be established if it be genuine. Not once, however, has either gentleman named, nor either of the Supreme Councils, then referred to, attempted a published reply. We should, even to-day, be glad to publish any statement from any one of them who absolutely knows anything about the matter. Several are living now who were present at the Council of Deliberation in 1880-1.

Just one man had the temerity to undertake an answer, and that man put them in a worse plight than they were before, and covered them with shame and confusion, and he was later on expelled from their fellowship, that man was John G. Jones, of Chicago, a Pullman car porter, who was ashamed of his vocation, and circulated cards claiming that he was a lawyer.

Jones was one of a number of men on whom the Washington, D. C., Council, under Jackson, had conferred what purported to be the degrees of the Scottish Rite in 1880. Little did Jackson and Revells know then of the character of the man on whom they were conferring authority and power. Little did they believe then that the man was bold enough, shameful enough, ignorant enough to rush into print in their defence with letters of his own writing, to which he had signed the names of foreign officers, letters conceived in ignorance of the fact that the Grand Orient of France and the Supreme Council of France are two separate bodies; for he published a letter purporting to be from the Supreme Council of France, in which they allege that

they did, through their deputy, one Dr. Larine, confer the degrees of Scottish Rite Masonry in the year 1850, upon David Leary and others in Philadelphia, Pennsylvania, when, lo, and behold! the Leary document itself reads that it was granted by the Grand Orient of France. Of course the Washington and Philadelphia Councils had no more use for such a bold and dashing member as Jones, and so they later on disfellowshipped him. Nevertheless Jones kept right on as though nothing had ever happened. He has since invested himself with other authority and other degrees, and our poor, dear, easily duped people keep right on following him, tickled with the fact that this great (?) Mason has been amongst them. There is this difference between Jones and the Washington and Philadelphia brethren, Jones is bold, ignorant, designing, shameless, and will not scruple to invent means to accomplish his ends; would enjoy even the notoriety of being on trial for a big crime, while the others are to a man gentlemen, men of high character, they were deceived by an adventurer. Bro. David Leary was buncoed, to use a term of to-day. Bro. Leary thought that the man Larine was giving him something of value, pure gold, and not a gilded brick; and to a man they revered the document, believing that it was genuine. There never were a set of men more sure of their legality than the deputation sent to the October meeting of the Council of Deliberation in 1880, from the David Leary Supreme Council, W. H. Cooper, David Leary, H. H. Gilbert and Wm. H. Miller. Miller acted with all the arrogance of his na-

ture, so cock-sure was he that his delegation represented the simon-pure article of Scottish Rite Masonry. It was his arrogance that prolonged the first meeting in October, and finally compelled an adjournment until January, 1881, because, he and they, the genuine (?) would not sit in even ordinary Convention with J. D. Kelly, Moses Wheeler, Wm. Wiley, A. T. Brown and Wm. F. Powell, representing King Frederick Supreme Council, and when finally, in the long session in January, 1881, Alex. Peters of the De Bulow Supreme Council showed them the tableau of membership of the Grand Orient of France, from its earliest formation down to that year, the list of all its officers and the fac-simile of its seal, and that in no particular did the Leary document correspond. David Leary wept, and all were crestfallen except Miller, who still put up a bold face, promising to show great things later on, which, of course, he never did. How in the world they ever came to allow that blunderer Jones, to attempt their defence, is past comprehension. A man who had only been invested with the degrees and office, as given by the Washington Supreme Council, four years, when, in 1884, he undertook to defend them, a man very much wanting in education, a man who headed all his literary emanations with attempts at Latin that was simply gibberish and who was so untruthful as to be at the mercy of the least informed, the merest tyro. It stands to their credit, however, that Jones was, if not for that reason, at least for some reason, expelled from every branch of Masonry in his own State of Illinois and in

Washington, D. C., Pennsylvania, Massachusetts and Rhode Island. That this man only, one who knew nothing of his own experience or knowledge, should be the only man to put a defense of those who had then but lately formed themselves into what is known as the Northern and Southern Jurisdictions of Scottish Rite Masonry among colored men, must be taken by all as a priori evidence that they have no defense to make.

When we say to them, "You were never invested with the Scottish Rite Degrees, your papers were and are false," they reply, "We met you in a council of deliberation in 1881, and there we consented mutually to ten articles of peace and fellowship and understanding, as to a division of territory, to which you and me and all agreed, and which we carried out," ignoring the question of "Where did you get that hat?" or, where did you, either one of you, ever receive the degrees of Scottish Rite Masonry which made either of you competent to set up as a Supreme Council of the Rite? Masons are not made in councils of deliberation, mark you, but by certain laying on of hands of those lawfully appointed. No ten articles, no thousand articles of conventional agreement can make one York Rite Mason nor one Scottish Rite Mason. Even if what they allege were true, still they would need to show a lawful possession of the degrees, as every Mason knows.

They have nevertheless stated a fact, that much we will concede them; but they only state a part of the truth and purposely conceal a vital point, as the records will show, viz: That the whole

convention, or, as it was named, Council of Deliberation, was formed of delegates from certain Supreme Councils, empowered only to agree to RECOMMENDATIONS THAT WERE TO BE OF NO EFFECT UNTIL ENDORSED AND RATIFIED BY THEIR RESPECTIVE SUPREME COUNCILS. They had purposely all agreed to that in the very beginning of the sessions of October, 1880, and January, 1881. Not a delegation there came with power to CONCLUDE any arrangement, but all were to simply investigate and recommend. The ten articles that they talk about were simply the agreements of delegates, to be afterward ratified by their several supreme bodies, and not binding on any one of the powers represented. The New York Council at once proceeded to find out the Masonic status of the men whom they had met, and found that contrary to their expectations not one of those bodies that they had conferred with was what it had pretended to be; they were not Scottish Rite Masons at all. How in the world could they lawfully unite with them? Will any one tell us who knows anything about Masonry?

Until the writer accidentally met Harry Gilbert and, by his kindness, Frank Bulaski in Philadelphia, in 1879, he had never heard of the David Leary Supreme Council, nor of any Supreme Council of the Scottish Rite (colored) except his own, and the one formerly represented by Joseph Smith, of New York, who pretended to confer degrees in Masonry up to the 96th degree. He had heard of other men in Philadelphia, who pretended to have been established

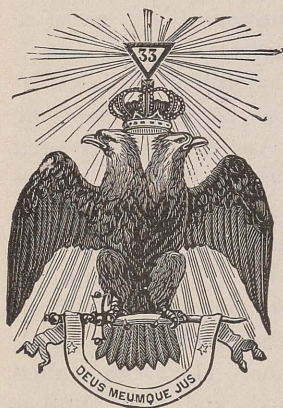
in 1820. These appeared to be represented by Jonathan Miller, but were generally regarded as spurious. But the story told by Gilbert and Bulaski was given so in detail, and was so evidently believed by themselves, that we gave full credence to it, and became enthusiastic for union and harmony. On our return to New York we introduced resolutions at the next annual session of our Supreme Council to investigate the whole subject of the existence of Scottish Rite Masonry among colored men in the United States, and, being the Secretary-General of the Supreme Body, we were allowed full liberty, and in our search found that in Philadelphia there existed what purported to be three Supreme Councils of the Ancient and accepted Scottish Rite. One called the David Leary Supreme Council, one called the King David Supreme Council, and another called the African Supreme Council. We found one in Washington, D. C., termed the Jackson Council, another in Baltimore, Maryland, called the Griffin Council, and still another there claimed to be established by Chas. F. Dayly, and still another said to have been established by Dayly, in Ocala, Florida. We heard rumors of still others, either Supreme Councils of the Rite, or bodies subordinate to some council; but in tracing these we found only here and there, as in Boston and in the West, men upon whom some one of the aforesaid parties had conferred degrees. In our eagerness to find all who had any valid claim we sent invitations to every body claiming to be established as a Supreme Council among colored men. Two of the Philadelphia Councils

accepted the invitation, as did also one of those claiming Baltimore as its Grand East, and the one at Washington, D. C. The resolution of the Supreme Council, dated April 1st, 1880, names only one of the Supreme Councils at Philadelphia, and the one at Washington, D. C., since up to that time we had not been able to come in touch with representatives of the other councils. But later on we issued like invitations to others as we

heard from them. It will be noticed, too, that we were very confident at that time that the David Leary "patent," as it was called, was a genuine article, and he a Scottish Rite Mason. Hé was certainly a respectable and worthy Christian gentleman, and beloved by all who knew him. That he had been imposed upon, as it finally turned out, was as much regretted by us at New York as by his brethren at Philadelphia.



Invitation from the New York or Bacon de Bulow Supreme Council, to the various bodies, known as Supreme Councils of the Ancient and Accepted Scottish Rite.



T::T::G::O::T::G::A::O::T::U::

Ordo ab Chao

Deus Meumque Jus

Peace Toleration Fraternity

AT a special session of the Supreme Council of Sovereign Grand Inspectors General of the 33rd degree and the last degree of the Ancient Accepted Scottish Rite, for the United States of America, its Territories and Dependencies, held in its Council Chamber on the twentieth day of the month Nisan A. H. 5640, corresponding to the first day of April, A. D. 1880, at its

GRAND EAST

in the City of New York, near the B. B. and under the C. C. of the Z. at the point 40 degrees, 42 minutes,

40 seconds N.L. and 2 degrees, 0 minutes, fifty-one seconds E.L.

The said session being called purposely for the consideration of the matter which forms the subject of this communication. After due deliberation the following resolutions were unanimously adopted :

MOTION

Believing that the best interests of Ancient Freemasonry as exemplified in the Ancient Accepted Scottish Rite which this Council represents will be best conserved by its thorough and wide

extension throughout the United States by the united action of all duly qualified and regular Masons of the Thirty-third Degree, working for the common cause, and,

WHEREAS, It has come to the knowledge of this Supreme Council that there exists at least two other Supreme Councils, claiming jurisdiction over the same people and Territory: the Grand East of the one being situated at Philadelphia, Pennsylvania, and of the other at Washington, D. C. Therefore it is

RESOLVED, That this Supreme Council invite the brethren of the aforesaid Supreme Councils to send three Representatives, including the Sovereign Grand Commander and the Grand Secretary-General of each Council to meet with a like representation from this Supreme Council on the third day of June next in the City of New York, there to deliberate and devise means for the better establishment of the Ancient and Accepted Scottish Rite among Colored men in this country. The said Representatives to have power to take such initiatory steps toward the accomplishment of the aforesaid purpose as in their judgment may seem proper; their actions being subject to the final actions of their respective Councils to which they shall report their doings.

RESOLVED, That besides the three Representatives aforementioned, each of the said bodies shall be entitled to send

two others, Sovereign Grand Inspectors General of the Thirty-third Degree, who shall act in the capacity of counsellors, and be entitled to be present and to speak upon all questions arising during the deliberations, but who shall not be allowed to vote, each Supreme Council being entitled to only three votes in deciding upon any question which may arise, each vote being cast by the Representative in person.

RESOLVED, That in the persons of the Illustrious Brothers, Patrick H. Reason, of Cleveland, Ohio, and David Leary, of Philadelphia, Pennsylvania, we recognize the founders of the Ancient Accepted Scottish Rite among colored men in this country and in them exists the right a priori to speak and give counsel in all matters affecting the Rite among us, it is therefore

RESOLVED, That the said Illustrious Brothers be invited to be present at the said Council of Deliberation, and it shall be competent for the said Council to elect either of them to preside during its sessions.

RESOLVED, That the Secretary General cause a copy of these Resolutions to be sent to each of the Supreme Councils herein named with a letter of invitation to each to respond.

ATTEST
 P. W. RAY, M.D. 33°
 M. P. S. G. C.
 S. R. SCOTTRON 33°
 Grand Sec. Gen. — — H. E.



PUBLISHER'S ANNOUNCEMENTS



WE have had many suggestions made to us on how to run this magazine—what to publish and what not to publish. We have accepted the advice of those friends whose judgment we had confidence in, and to-day we believe we are putting out a magazine that is recognized far and near as one creditable to the Negro race. To do this has required a large sum of money and a great deal of energy. The support that we have received is not what it should be, and we appeal to you as a reader to use your influence in getting us a larger number of subscribers. No publication can prosper that is not backed up by the people. As a race we are in need of just such a magazine as we are publishing. The magazines of the Anglo-Saxons do not give to the world our successes, nor are they particularly desirous of doing so. It is for the race magazines to do this, and it is due from the race that they give better support in the future than they have been disposed to give in the past to their own. A Jewish, German, or Italian publication does not have to beg support. The people of those races regard it as a part of their duty to do so, and they have a pride in so doing. The writer does not believe that he should be

required to remind the members of the Negro race that they, too, should give the fullest measure of support to worthy newspapers and magazines published in their behalf. How many subscribers will you send us? Do not let us appeal to you in vain.

All of the work in this magazine is the work of Negroes. Paid subscriptions are preferred to "you are doing a splendid work." "We wish you all possible success." Send in your subscription at once. We have had an abundance of "God speed you in your work." What we are now largely in need of is money. We are publishing for you and we think you should back us up. The white periodicals don't need your money, and they are not developing opportunities for you or your sons and daughters. Have a friendly pride in your own, and show it by giving us a subscription. Have a pride also in the stores in your community that are owned by Negroes. Remember that they will prosper in proportion to your support. If you have been lacking in confidence, read this magazine and become inspired. It will cost you \$1.00 the year, 10 cents a copy. Our books are open now. The Negroes in business and the professions have their eyes on you. Subscribe now.



Doubt
133 E. 16

Please send

"UP FR

"CHARA

"WORKI

(Draw

ones y

for which I en

NAME

ADDRESS

Booker T. Washington

“Up From Slavery”



NO one man has done more towards solving the “negro problem” than Booker T. Washington. Founder of Tuskegee Institute, he stands for the best of American citizenship as well as for the broadest and most forceful possibilities of his race. His Autobiography is a work of intense human interest and deep importance. Perhaps the best summary of it is that it is “a new and better ‘Uncle Tom’s Cabin.’”



With Photogravure Portrait
Regular Price, at which over 20,000 copies have sold

\$1.50 net
(postage 15c.)



BOOKER T. WASHINGTON

“Working With The Hands”

A GRAPHIC description of the building up of Tuskegee Institute. A sequel to “Up From Slavery” in which the author tells of his life work in the building up of the great school of industrial training at Tuskegee. Illustrated from photographs by FRANCES BENJ. JOHNSTON.

\$1.50 net
(postage 15c.)

“Character Building”



MANY of Mr. Washington’s friends think that the best literary work that he has done is the Sunday Evening Talks to the students of Tuskegee Institute. This volume contains Mr. Washington’s own selection of addresses, which together present the chief elements of character building. Among the subjects are:

- Helping Others.
- Some of the Rocks Ahead.
- The Virtue of Simplicity. [able.
- The Importance of Being Reliable.
- Keeping Your Word.
- The Gospel of Service.
- Some Great Little Things.
- Individual Responsibilities.
- Sing the Old Songs.
- A Penny Saved.
- Growth.



With Photogravure Frontispiece
Regular Price

\$1.50 net
(postage 15c.)

C. A. M., Oct., '07

Doubleday, Page & Co.
133 E. 16th St., New York

Please send me

“UP FROM SLAVERY.”

“CHARACTER BUILDING.”

“WORKING WITH THE HANDS.”

(Draw a line through the ones you do not want.)

for which I enclose

NAME

ADDRESS

Doubleday, Page & Co.

133 E. 16th Street

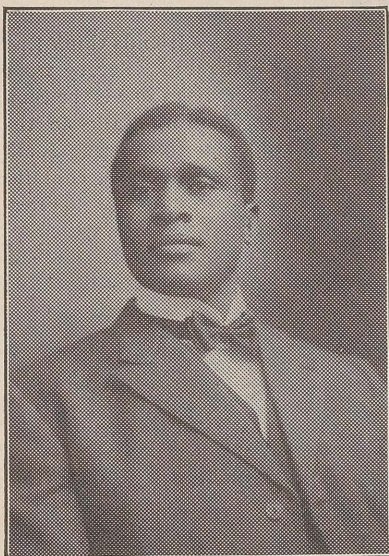
New York

ADVERTISEMENTS

Do You Want Your Money to Make Money?

Stop worrying about the future, and invest in the largest company of its kind in the world. Your money is worth more than 3 and 4 per cent. Are you getting it? The best and biggest proposition in the world; try it now. 6 and 7 per cent. guaranteed. Our plan is easy. This is your opportunity. Don't wait—investigate at once. Address

I. L. MOORMAN, 4 & 5 Court Square, Jefferson Bldg.,
 'PHONE, 6538 MAIN **BROOKLYN, N. Y., Room 53**



'PHONE 4467 BRYANT

YOUNG

THE HAT RENOVATOR Ladies' and Gent's Tailor

223 WEST 42nd STREET
 Near Broadway **NEW YORK**

Ladies' own material made up at reasonable prices. Cleaning Dyeing, Alterations a Specialty Write or Call. Estimates cheerfully given.

The Fastest Straw and Panama Hat Cleaning Establishment in the World

TELEPHONE, 803 Columbus.

HOTEL MACEO

213 West 53rd St., New York City

First-class accommodations only. Located one door from Broadway. Cars for all parts of the city and depots pass the door. Illuminated throughout with electricity. Handsomely furnished rooms. Dining room service unsurpassed. Tonsorial Parlor attached. Prices moderate.

BENJ. F. THOMAS, Proprietor

COLORED AMERICAN MAGAZINE ON SALE

WANT AGENTS TO SELL GREAT SPEECH IN PAMPHLET FORM
 Tribute to Dr. Booker T. Washington. A stalwart defense of his work and his worth. The greatest tribute ever paid to a negro. By Atty. A. H. Roberts, of Chicago. Special terms to Agents. Price 15 cts.
 Address Dr. M. A. Majors, 168 State St., Chicago, Ill.

Book and Job Printing

LET US ESTIMATE UPON YOUR WORK

Church and Society Printing

• • A SPECIALTY • •

THE MOORE

Publishing and Company

509 EIGHTH AVE. NEW YORK

In answering advertisements, please mention this Magazine

**\$ 8.85 Dresses
— Any Man**



WITH A
**Stylish Spring
and Summer
Suit**

SPRING RAINCOAT
Extra Pair of Trous-
ers, Handsome Fancy
Vest or Your Life In-
sured against Acci-
dent with Weekly
Benefit by the Gen-
eral Accident Assurance
Co., Ltd. of Philadelphia,
Cash Assets \$250,000.00.

Suits made-to-measure by
Experienced tailors—dur-
ably trimmed—equal to
any tailor's \$18.00 suit for
\$8.85. Either a Spring
and Summer rain proof
Overcoat—a pair of extra
Trousers like suit or fan-
ciful pattern—a handsome
fancy Vest or your life
insured for \$1,000 for loss
of life and a weekly ben-
efit if injured, in a reli-
able accident assurance

Company **FREE**. **There is no chance
taken dealing with us**—we have a rep-
utation that backs our **guarantee** of a perfect
fit and satisfaction. If you don't like the goods—
don't take them.

**Just send us your name and ad-
dress** and we will send you **FREE** samples of
our Spring and Summer cloth, measurement blank,
tape line and a copy of insurance policy. **Send
no money but write to-day to
America's Foremost Tailors.**

MARKS & LEE CO., Inc.

Tailors to the Consumer
202-204 Market Street, Dep't 301,
CHICAGO, ILL.

Telephone Connection.

Hansom and Cab Service

THOMAS L. TEN EYCK

GENERAL EXPRESS AND TRUCKMAN

Office, 206 W. 27th STREET

NEW YORK

Furniture Removed to City or Country

MAIL ORDERS PROMPTLY ATTENDED TO

J. B. WOOD

WHO REPRESENTS

THE METROPOLITAN MERCANTILE

AND REALTY COMPANY

Largest of its
kind controlled
by our people.

Appointments
made by corre-
spondence or tel-
ephone.



Address 252 West 53d Street, New York
Telephone, 1965 Columbus

ROBERTS COTTAGE 1713 ARCTIC AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

THIS COTTAGE is in perfect hygienic condi-
tion, having been thoroughly renovated.
It furnishes excellent services to its patrons.

For terms apply to

ROBERTS COTTAGE

In answering advertisements, please mention this Magazine

C. M. BATTEY

E. A. WARREN

BATTEY & WARREN

PHOTOGRAPHERS

**High Grade Photographs Varying in Prices from
\$3.00 per Dozen Upwards**

PHOTOGRAPHS in Sepia-Gravure and Carbon. Life Size
Portraits in Oil, Pastel and Water Colors. Commercial
and Architectural Photography by Trichromatic Process.
We make a Specialty of Copying and Enlarging in Crayon
and Water Colors. Mail Us your Photograph for Estimate.
Prompt Attention to all Mail Orders

509 Eighth Avenue

New York

Between 35th and 36th Streets

TELEPHONE, 3334 38TH

MY SPECIALTY IS THE MANAGEMENT OF COLORED
TENEMENT PROPERTY

PHILIP A. PAYTON, JR.

Real Estate and Insurance

AGENT

BROKER

APPRAISER

67 West 134th Street

New York

Telephone { 917 Harlem
918

DOWN TOWN OFFICE
Temple Court
Phone, 6222 Cortlandt

In answering advertisements, please mention this Magazine.

Beinecke
Library
JWS
A
707195
13:4

Dr. ROBERTS' WHITE ROSE TOOTH POWDER

ONE OF THE BEST KNOWN PREPARATIONS FOR WHITENING AND CLEANING THE TEETH

CHAS. H. ROBERTS, D.D.S.
242 West 53d Street New York

Let Your Money Work for You

¶ Why accept 3 per cent. and 4 per cent. from Savings Banks, when we are paying 6 per cent. and 7 per cent. on GUARANTEED Investments? BEGIN NOW. Investments may be made on the Instalment Plan. We have the best proposition on the market.

¶ Write for particulars. Address

MAXWELL, 150 NASSAU ST.
ROOM 1335

THE NEW YORK AGE

The Leading Afro-American Newspaper

\$1.50 THE YEAR

THE COLORED AMERICAN MAGAZINE

AND THE AGE, \$2.00

Address **THE MAGAZINE**

181 Pearl Street, New York

Telephone, 5574 Beekman Ninth Floor, Rooms 905-6-7

WILFORD H. SMITH

COUNSELLOR-AT-LAW

AND PROCTOR IN ADMIRALTY

150 NASSAU STREET

NEW YORK

Damage Suits a Specialty

The Independent

W. O. P. SHERMAN, D. D., EDITOR

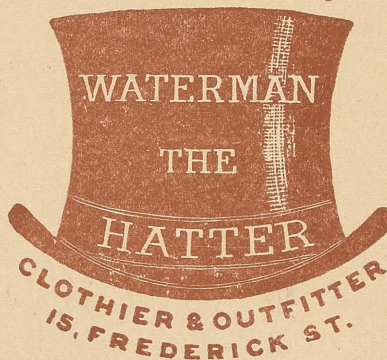
Devoted to the Religious, Educational, Moral, Industrial, Economical, and Sociological Welfare of the Race

\$1.00 Per Year 34th and Reynolds Sts.
Box 229 SAVANNAH, GA.

WANTED AT ONCE

3127 young Colored Men to prepare for Railway Mail Clerk, Civil Service Examinations. Salary \$800 to \$1800. Common school education

National Civil Service School
Oldpoint, S. C.



PORT OF SPAIN, TRINIDAD, B. W. I.

AGENTS WANTED

To handle our **SOUVENIR POSTAL CARDS** and **LEMON STICK PINS**. Big money for hustlers. Any boy or girl can earn \$2 or \$3 per day. Send 10 cents for sample stick pin. We will send you 48 different post cards, the complete assortment, for 25 cents.

PEEKSKILL MAIL ORDER CO., Box A-157, Peekskill, N. Y.

In answering advertisements, please mention this Magazine

Beinecke Library
JWS
A
107195
13:4

THE PRIDE OF THE NEGRO RACE

Afro-American Realty Company

[Incorporated under the Laws of New York State]

CAPITAL STOCK, \$150,000

SHARES, \$10.00 EACH, PAR VALUE (Full Paid and Non-Assessable)

THIS Company has as its principal object the better housing of the Negro Tenant Class. As a result of its operations for a period of little over two years it can point to the control of twenty-five (25) New York City Apartment Houses, valued at over Nine Hundred Thousand (\$900,000) Dollars. Nine (9) of this number the Company owns, and the other sixteen (16) are held by the Company under long lease. These houses rent for Ninety Thousand (\$90,000) Dollars a year. This fact will tend to indicate the splendid possibilities, in the way of Dividends, in store for Stockholders in the Company. What the Company is doing in New York City, it intends ultimately to do in every large city in the United States where its people are found in any considerable numbers. Invest now and help this great movement onward.

Be sure and visit the offices of the Company, whether you desire to invest or not. We are most anxious for you to see for yourself what we are doing.

PHILIP A. PAYTON, JR., President and General Manager
EDWARD S. PAYTON, Vice President
FRED. R. MOORE, Secretary and Treasurer

DIRECTORS

EMMETT J. SCOTT	JOSEPH H. BRUCE	FRED. R. MOORE
WILLIAM TEN EYCK	STEPHEN A. BENNETT	PHILIP A. PAYTON, JR.
SANDY P. JONES,	HENRY C. PARKER	JOHN E. NAIL
EDWARD S. PAYTON		JAMES E. GARNER

OFFICE

67 West 134th Street
NEW YORK CITY