

INTENTIONAL SECOND EXPOSURE

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# ALUMNI MAGAZINE.

Vol. I.

PHILADELPHIA, NOVEMBER, 1884.

No. I.

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Twenty-ninth Academical Year.

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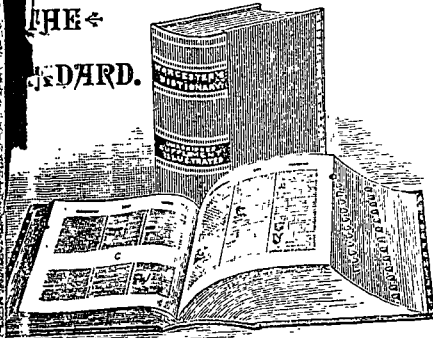
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## THE ALUMNI MAGAZINE.

Published Quarterly

In the interest of the Graduates of  
LINCOLN UNIVERSITY.

N. F. MOSSELL, M. D., WM. W. STILL, A. M.,  
REV. J. P. WILLIAMS,  
Editors and Managers.

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President of Zion Wesley Institute, Salisbury, N. C.,  
Corresponding Editor.

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THE ALUMNI MAGAZINE is published in the interest of all graduates of Lincoln University, but with special consideration for those who become members of the Alumni Association.

In consideration of the large number of young men who did not complete the entire course, but graduated from the preparatory and normal departments of the University and are now doing noble and effective work, resolutions were adopted at a regular meeting of the Alumni Association two years ago, making it possible for such graduates to become honorary members upon application with reliable recommendation.

It will be our effort to make the MAGAZINE interesting to the public generally, hoping not only to have the support of those connected with the Alumni Association but of as many as are interested in education and substantial development wherever they may be.

In questions of politics and religion we assume a position entirely untrammelled, unsectarian, non-partisan.

The first object aimed at in its publication is that of meeting the growing

demand for an outlet for the productions of our best talent.

We will also gladly publish articles from persons of ability, who have never been connected with the University, when space permits.

There was a time, still within the memory of some of us, when one knew personally and could count upon his fingers the whole number of graduates. That time has passed. We now have graduates in nearly every State in the Union. THE ALUMNI MAGAZINE will take account of them and their special work.

We are already in receipt of communications from graduates, asking us to recommend teachers to fill vacancies that have occurred in their schools—and so the work of the MAGAZINE has already begun.

Knowing as we do the moral and intellectual needs of the South, and the sacrifices continually being made by many who are laboring there, it will be our special effort to forward the work of our graduates and former students who are laboring in the interest of the freedman.

Graduates of the several departments of the University are equally called upon to support the MAGAZINE by their means, influence and literary contributions.

The future of an institution of learning is made secure only by the effectual work of its graduates and the relation which they sustain to the intellectual and material progress of their *alma mater*. The history of all such institutions of long standing repeats itself, to the effect that whatever internal or external influences may have transpired to give origin to the institution, its perpetuation through the far future, its material support, its intellectual growth, finally fall upon its graduates. Our responsibility is therefore twofold: we

have first to give evidence to the benefactors of Lincoln University, by our successful work, that the object for which their benevolence is extended is being accomplished; and, when the American Negro is sufficiently relieved from the bondage of ignorance and immorality to no longer elicit special sympathy, we must be prepared to assume full responsibility and thus perpetuate our *alma mater*.

The MAGAZINE will at present be published quarterly, subject to such alterations in frequency of publication as shall at the next meeting of the Alumni Association be deemed necessary. The second issue will appear in January. All articles for publication must be written upon one side of the paper only and mailed to the editors at least three weeks before time for publication. Brevity is demanded. Nothing distasteful or in any way likely to injure the MAGAZINE will be allowed to enter its columns.

The editors fully appreciate their responsibility as servants of the Alumni Association to preserve its interests and those of the institution which it represents.

THE influence which teachers exert on the intellects and hearts of their pupils can hardly be over-estimated. The Father of us all has mysteriously and beautifully constituted human beings in dependent generations linked together. Thus we receive and reflect character. We reverence and trust our masters. We have part in their merit. We are drawn closely to them through their personal worth and through sacred associations. Nor does this feeling cease when we say farewell to our *alma mater* and enter the busy world; for, like the attachments of birth, family and country, this feeling finds its root deep in the heart. Our habits, our conduct, our methods of thought in after life, are guided

for the most part by the self-same hands. Philosophize as you may upon the merit of independent thinking, the majority of us believe things to be true because "our fathers have told us." Their thoughts deeply fringe the edge of our opinions, as the rays of the setting sun play upon the clouds of the horizon.

Such a feeling of veneration and reliance exists in the bosoms of the graduates of Lincoln University, and it is this that has given birth to THE ALUMNI MAGAZINE. We pride ourselves on being the *alumni* of this institution. We own with pleasure her peculiar work among the colored people. We recognize her continued zeal and growing prosperity. We see the success of her teaching, especially her moral influence, both in America and Africa. And it is natural that we should be prompted to lend a helping hand to our benign mother, that her usefulness may still further be extended; that the number of her scholars may be increased, and that her facilities for mental training shall be greater.

We hope that every *alumnus* and undergraduate will earnestly assist in the work, and in true missionary spirit strive to extend the influence of Lincoln University far and wide, until her work shall be known throughout the land, and her *alumni* recognized as true and devoted sons.

IN the days when it was a seeming blur upon conscience itself to think of improving the African race—when hatred and even death were not a fit odium and retribution to attach to those who espoused the cause and future welfare of the African race in America—a hero, in the person of Jno. M. Dickey, D. D., a man whose belief in and practice of human rights were uppermost in his mind, came forth, as if ordained by the Supreme Power so to do; commanding a limited amount of means but with courage, vivacity, vim and largeness of heart of

such a degree as to stamp success on his endeared enterprise.

Cognizant of the many obstacles which would be thrown in the way, very cautiously the site was located, and he purchased near the town of Oxford a plot of ground in easy view of the hills and valleys, which form one of the marked features of the rich and fertile county of Chester, Pa.

Interested in this enterprise and to whom Dr. Dickey divulged his plans and secrets (for at that day and time such gigantic and "incendiary" measures were likely to be fated if noised), was an African, coal-black (a representative of that race who in America's every conflict has stood by her lovingly, manfully and bravely), no less a personage than Mr. Samuel Glasgow, a man of much wisdom and great force of character, with perception quick, who gratuitously made by his own hand and delivered all the brick necessary to build the then contemplated Ashmun Hall.

During the interval necessitated by the erection of this building, Dr. Dickey tutored, personally, at his own residence, a student in the person of Rev. James Ralston Amos, by birth a Pennsylvanian. He was a man of large piety and acted in the capacity of an itinerant minister, walking a distance of twenty-seven miles each week during the progress of his studies.

The work of completing Ashmun Hall was carried on as rapidly as possible. Its dimensions were, in length, fifty feet; in breadth, forty feet; in height, three stories. The first story was used as a dining-room, the second and third as dormitories.

The feeling of bitter prejudice and hatred against the enterprise prevailed to such a degree that the work was guarded with more than ordinary care, lest the "torch" might be applied and the end in view thwarted. Thanks to Providence,

no discomfiture of the kind intervened, so on the 30th of December, '56, Ashmun Institute was solemnly dedicated to give a theological, classical and scientific training to young men of color.

C. Van Rensselaer, D. D., delivered the oration of the day before a large audience, many of whom came hundreds of miles to witness the dedication of the first American College whose doors would be thrown open to the reception of the Negro in quest of educational pursuits.

On the 1st of January, '57, with Rev. John P. Carter of Baltimore, Md., as its first president and James Ralston Amos its first student, the work of Ashmun Institute practically began. By the close of the first year four students had matriculated, at the end of the second year, ten.

Rev. John P. Carter was succeeded by John W. Martin, D. D., in the year '61. The learned Doctor was assisted by P. P. Hedges, a recent graduate of the college. The labors of these men were highly commendable—the trust bestowed was as divine as responsible. They had in charge the laying of the educational and moral foundation of a race, a part of which only were freemen, but they foresaw of the masses, who were then in bondage, a race destined to be a credit and power in this country and the world at large. A foundation only of such a nature would be capable of standing the future strain to be put upon it.

The Doctor's report of February, '64, informs us that the first Old School Presbytery formed in Africa was composed of the three missionaries who had been tutored at Ashmun Institute.

During the year 1863-'64 eighteen students were in the Institute studying the English branches, Hebrew, Greek, Latin and Theology. Fourteen were preparing for the ministry, four of whom were licensed during the year according to the regulations of the Protestant Episcopal, Methodist and Presbyterian Churches.

James Ralston Amos, Ashmun's first student, in the mean time had been laboring in Africa. He collected while there many valuable accessions for the museum of his *alma mater*, and assisted in building a boat of such proportions as to be manned by five men. While in America, on business relating to his work, he died with consumption (a few months after he landed). His work in Africa was pre-eminently successful. To this day West Africa, enjoying now her more advanced state of civilization, owes him a debt which she can in no sense repay.

During this last collegiate year an endowment fund was instituted by two friends agreeing to pay towards the same one thousand dollars each if six thousand would be raised in addition. This was the most favorable year of the institution in those dark days.

Much credit is due these men for their inaugurative ability and tenacity in this work; their future was darkness impenetrable; no flowers strewn their pathway. When the Civil War called nearly all of the students to duty and service; when the infant enterprise seemed engulfed by fate; when hope seemed to have spent its course; our hero, Rev. Jno. M. Dickey, again appears. A standard of stone is made and on it he has engraven these words: "The night is far spent: the day is at hand." The tablet occupied a lofty position and served as a beacon light to those who might weary of success, and does to this day.

The example was a good one. New hope, new energy and new life broke forth.

Dr. Martin resigned in '65 and the following was the first regularly organized faculty: President, Rev. Isaac N. Rendall; Professor, Rev. Lorenzo Westcott; Tutors, A. D. Minor and John B. Rendall.

It is well to note that at this time Ashmun Institute's charter was so modified as to change its name to Lincoln University.

The following gentlemen composed the first Board of Trustees:

Jno. M. Dickey, D. D., Alfred Hamilton, D. D., Rev. Robert P. Dubois, Rev. James Latta, John B. Spotswood, D. D., James M. Crowell, D. D., Samuel J. Dickey, Esq., John M. Kelton, Esq., William Wilson, Esq.

The course then agreed upon was a preparatory department of one year, two sessions; collegiate department of three years, two sessions each; and a theological department of two years.

It was also decided that each student completing the college course receive the degree of Bachelor of Arts.

1866 was the first regular commencement. The following gentlemen were present and spoke: Major Gen. O. O. Howard, Hon. Wm. E. Dodge, John M. Dickey, D. D. and Rev. S. C. Logan.

The knowledge of such an institution as Lincoln University, with her departments, at that time, so divided as to admit applicants with very little or comparatively no educational qualifications, was a boon to many of the lately "emancipated race." The Freedmen's Bureau, with her many schools, not being equal to the emergency. Many of the *alumni* now mirthfully recall how they were not even able to utter an intelligible sentence. By admitting such applicants, the majority of whom had reached manhood, though their desire to learn was inestimable, the standing of the institution was of necessity kept low for a decade of years and more.

The work of the initiative training in the University decreased in proportion as her graduates and the means and efforts of other philanthropic men and women formed and established schools (principally throughout the South), designed more suitably to this work. More defined and practical methods assisted by liberal endowments paved the way to the attaining of a standard in their curriculum of studies which speaks creditably for itself, consid-

ering its comparative youthfulness and long depressive circumstances attending it. No other University in the world can recall such a glorious record.

To-day Lincoln University is in fellowship with the best colleges and universities in the land.

Its theological department is second to but one in the States. Its doors are a bar to none having the proper qualifications, and its students and graduates are of all nationalities.

### Drift-wood.

Our trip to Lincoln University in the interest of THE MAGAZINE, September 18th, was attended with much success. We were escorted by the president of the University to the college chapel, where we met the students of the several departments, and presented to them the object and claims of THE MAGAZINE. The interest manifested by them was most intense, and a bright future for THE MAGAZINE may be expected through their influence.

The address by special commissioner Bishop Turner on the World's Exposition deserves the thoughtful consideration of the race. We hope that persons able will contribute in every way possible to the success of the Exposition.

Now that the American people are seeing more clearly the advantages of industrial education, we are persuaded that the addition of an industrial department to Lincoln University would be of great advantage to the institution.

The Editor, assisted by Rev. R. H. Armstrong of Louisburg, N. C., is engaged in revising the constitution of the Alumni Association. This revised edition will be ready for distribution at the next meeting of the Association.

We are still without knowledge of the addresses of a number of our graduates

and former students. Such information is earnestly sought for, since it is our aim to send unsolicited a copy of the *first* issue of THE MAGAZINE to each graduate and former student.

The Emmanuel Presbyterian Church and York Street School at Akin, S. C., established by the Presbyterian Board of Missions for Freedmen at Pittsburgh, Pa., in 1881, and placed under the management of Rev. Wm. R. Coles, has far exceeded the expectations of its projectors. This work is in every way a success, and commends itself to the further consideration of its friends and benefactors. Rev. Wm. R. Coles was formerly a student at Lincoln University. His application, lately received, asking to be made an honorary member of the Alumni Association, is acknowledged with pleasure.

So far as we know, THE MAGAZINE has met with general favor among the *alumni*. Almost to a unit they express themselves by a regret that the Alumni Association had not long ago taken a decisive step in this matter. So jubilant are we over our possibilities for the future, that we venture the prophecy that none will doubt our success except it be some weak-kneed dependent fellow who has been so long under the fostering care of some strong arm that he has lost all power of self-assertion.

The International Prime Meridian Conference agreed to count longitude from Greenwich in two directions, 180 degrees each way.

Among the regulations of a newly-formed church among the Zulus in South Africa appears the following: "No member of this church shall be permitted to drink the white man's grog or native beer, nor touch it with his lips."

Rev. L. E. Miller of Amelia Court House, Va., has the honor of having contributed the first five dollars toward THE MAGAZINE.

We have solicited only first-class adver-

tisers, who keep the latest styles at low prices. Friends and subscribers patronizing them will not forget to mention THE MAGAZINE.

## De Alumnis.

[The Editors will be thankful for any item of interest concerning graduates for insertion in this column. Such notices are earnestly solicited, especially from *Alumni*.]

'70. Rev. F. J. Grimke, D. D., pastor of the Fifteenth Street Presbyterian Church, Washington, D. C., was in the city some weeks past, and delivered a learned discourse from the pulpit of the Rev. Dr. J. B. Reeve.

'72. Rev. Solomon M. Coles has charge of a church at Corpus Christi, Texas.

'72. Hon. Matthew M. Lewey has a lucrative law practice at Gainesville, Fla. He is at present one of the prime movers in the Independent movement in that State.

'73. Joseph N. Clinton is engaged in the grocery business at Gainesville, Fla.

'74. Rev. J. Franklin Miller has charge of a church and school at Elk Creek, Ky.

'74. Alex. F. A. Polk has charge of a school at Paris, Texas.

'74. L. K. Atwood, Esq., is now serving his second term as member of the Mississippi Legislature.

'75. Ellis S. Porter, M. D., was married last March. He has a successful practice at Louisville, Ky.

'75. James S. Shober, M. D., has a flourishing practice at Wilmington, N. C.

'77. A. S. Pryor is Deputy Collector of U. S. Revenue at Blacks and Whites, Nottoway County, Va.

'77. Rev. L. E. Miller has a Presbyterian Church at Amelia Court House, Va.

'79. Rev. J. C. Price is president of Zion Wesley Institute at Salisbury, N. C., assisted by Prof. E. Moore, class of '79, and Prof. William H. Goler, class of '78.

'79. James L. Jamison, M. D., of Wrightsville, Pa., was married to Miss

Francinia L. Baldwin of Lincoln, Pa., August, 1884.

'81. A. W. Dorsey enters upon the second year of his medical studies at the University of Pennsylvania.

'83. Wm. F. Wright is pursuing mercantile studies at Boston, Mass.

'83. William H. Vodery died at Baltimore, Md., September, 1884.

'83. John T. Painter entered the service of the U. S. Navy, and was present at the bombardment of Foo Chow.

'84. H. H. Boone has entered the theological seminary at Auburn, N. Y., and assures us that he will do good work for THE MAGAZINE at that point.

'84. James L. Battle has secured a position in the school at Aiken, S. C., with the Rev. Wm. R. Coles, through the influence of THE MAGAZINE.

## Other Colleges.

Wilberforce University, Xenia, O., has recently equipped a troupe of singers, accompanied by an elocutionist of rare abilities. They are about to start on a tour in the interest of the University.

The new Veterinary Department of the University of Pennsylvania is now in working order, and promises to add much to the University's success.

## Our Exchanges.

We hope that the various weeklies, monthlies and quarterlies receiving a copy of THE ALUMNI MAGAZINE will favor us by allowing themselves to be placed on our list of exchanges.

We have received the A. M. E. Church *Review* for this quarter through the courtesy of the editor. The *Review* contains many excellent articles, but the one by Prof. H. T. Kealing, entitled "The Colored Ministers of the South: their Preaching



and Peculiarities," is one of the best that has yet appeared in its columns. The A. M. E. Church *Review*, October, 1884. \$1.50 per annum. B. T. Tanner, Editor, 631 Pine Street, Phila.

## Book Reviews.

### THE PHILOLOGY OF AFRICA.

"The finding of the North Pole," the mysteries of the Dark Continent, are, during this present century, objects of untiring research. Sacrifice of life and health do not deter earnest seekers after knowledge. The hope that a passage may yet be effected through this region buoys up the spirit of the adventurous navigator. The belief in the vast treasures, mineral and vegetable, in the land of the Sphynx excite the cupidity of all nations. The hope of bringing the glad tidings of salvation to a benighted people incite divine teachers to renewed toil and service; and the hope that the mysteries of the past shall be solved, and that science, art and literature shall receive vast benefits, are the ever-present incentives that lead great scholars of two continents to devote their lives to the study of the people, the languages and all the various interests of the vast continent of Africa. All civilized nations watch with interest the success of scientific research, but to the Negro race in America the greater interest centres in facts relating to the people of Africa, from whom they trace their lineal descent. Among the latest contributions to this field of knowledge is a work entitled "A Sketch of the Modern Languages of Africa,"\* by Robert Needham Cust, barrister-at-law, and late of Her Majesty's Indian Civil Service. Mr. Cust has a well-earned reputation among scholars for his philological writings, based on a volume entitled "Modern Languages of the East Indies." The suc-

cess of this work led Mr. Cust to undertake the greater task of making a thorough search into the languages of Africa, with what success may be determined by the perusal of the above-quoted volume.

In the *Independent's* review of the work, the editor remarks "that in linguistic, as in other branches of investigation, Africa has long been the opprobrium and almost the despair of science, yet there have not been wanting earnest laborers, who in various directions and from different motives have been striving to penetrate this jungle and open it to light." The results thus far accomplished are astonishing, from the fact that the minds of even the most liberal and earnest of these laborers have been brought to the work with prejudice against the Negro, engendered by the menial position he has held among all civilized nations. While Indian, Chinese or Japanese languages have been studied with the view of finding rare beauties and startling imagery; while translations of the folk-lore legends and poetry of other lands were laid under contribution for their share of beauty and sweetness, scholars penetrated the jungle of Africa expecting only to find gibberish for language and fetichism and voodooism for poetry and history. The investigations made by Mr. Cust have been very thorough, and, as a result, he has been enabled to give us, in two volumes and a language map, the names and local positions of 438 African languages and 153 dialects, with brief but not insufficient notice of the tribes that speak them, and the sources from which his knowledge is obtained.

Language is always indicative of the intellectual capacity of the people who speak it. One of the best known of these African languages, the Ponguee, spoken on the west coast near the Gaboon River, is enlarged upon by Mr. Cust, and also various French and English grammarians, for its beauty and capability. It is rich, abounding in delicate shades of thought.

\* London: Trübner & Co., Ludgate Hill.

One writer believes that "the students of the next generation will revel in the beauties of a language as elaborate in structure and as musical in tone as any of the old unspoken languages that delight the scholar." The missionaries have been enabled to translate the New Testament entire and a portion of the Old Testament into this language. This language is not only capable of expansion, but also of conveying new ideas. The missionaries use it to convey religious ideas, and find no need to borrow foreign words.

Of the next language of which mention is made, the Haussa, the chief language of the Soudan, Mr. Cust says: "It is a magnificent and sonorous language, rich in words, and its grammatical structure is easy and beautiful. It shows a rare symmetry of sounds, and consequently a great harmony in the form of words, which few languages could equal or surpass." Other idioms of the Negro group are of harsher sound and simpler construction, equaling, if not surpassing, the English in these respects.

Among the speakers of the less inflected and less harmonious African languages some of the most intellectual specimens of the Negro race have appeared. Among Mr. Cust's portraits of distinguished African explorers and philologists occur those of three native Africans—Bishop Samuel Crowther, formerly a slave in Yaribo land; Archdeacon D. Crowther of the Lower Niger, and Archdeacon Johnson of the Upper Niger. The faces of these three men are not only intellectual and scholarly, but to the physiognomist present the rarest types of intellectuality. Mr. Cust assures us that the notes on linguistic subjects which he received from these genuine Guinea Negroes, the first and second generations of liberated slaves, were remarkable for their precision and intelligence, evincing, in his estimation, a capacity not inferior to that of the most cultivated Europeans. Speaking of

South Africans, he says, every South African seems to be born an orator, and learns to speak slowly, deliberately and with reiteration.

It is with great interest that we read these facts relating to the capacity of the native African languages. Our interest in this subject being increased by our personal knowledge of the fact that the native African also exhibits the greatest facility for acquiring and speaking the English language, as shown by the ten African students lately educated at Lincoln University. In grasp of thought, in intellectual acuteness, these African lads have proved themselves the equal of the American black or white educated at this institution, and in oratorical powers far exceeding anything the institution has ever produced. Though to some it may seem visionary, yet we confidently expect that from a people possessed with such intellectual capacity, inhabiting a country endowed above all others with exuberant productiveness, "that when the European race shall have exhausted its power, the seat of a culminating and splendid civilization will be found beside the great lakes and streams of Central Africa."

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## Lincoln Notes.

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The increase in the number of students for the present year is encouraging. There are many outstanding applications that cannot be accepted on account of the limited capacity of dormitories. The board of trustees is making efforts to erect another dormitory.

The preparatory, collegiate and theological departments have their respective lyceums.

The Garnet and Philosophian Lyceums have recently renovated their halls. They are tastefully arranged, and present an appearance highly commendable. Thus far the character of the discussions in the two

lyceums have been political. The Preparatory Lyceum is busily engaged in the study of parliamentary tactics. It is rumored, however, that they will open their session proper by discussing such simple subjects as "Tariff," "Temperance," "Woman's Suffrage," etc. Verily this will be the battle of the pigmies. The Theological Lyceum is far removed in situation and sentiment from the other three.

Prof. B. N. Lehman will continue his lectures on natural science.

The laboratory has been renovated and a new battery of the most recent invention introduced.

The water facilities have been greatly enhanced by the introduction of a force pump in the centre of Lincoln Hall one hundred and thirty feet below the surface, with a tank placed on the fifth story having a capacity of one hundred barrels. Water is thus forced through all the halls and several of the professors' houses.

Lincoln and Houston Halls are heated by steam, while Crescent retains the stoves.

J. W. Wilson, A. Miller and R. D. King took passage upon the bark *Monrovia* the first of October for West Africa, their native land, whither they go as teachers.

THEOLOGICAL SOCIETY,  
LINCOLN UNIVERSITY, PA., Oct. 10th, 1884. }

WHEREAS, It has pleased Almighty God to remove from our midst our beloved brother and fellow-student, WM. H. B. VODERY; therefore, be it

*Resolved*, That we acknowledge in this stroke of Providence the chastening of our Father's hand warning us of the uncertainty of life and of the necessity of being always ready.

*Resolved*, That even while we cannot understand the removal of one who was preparing to thrust his sickle into the fields white unto the harvest when the laborers are so few, yet we feel confident that all things will redound to God's honor and glory—that "He doeth all things well."

*Resolved*, That in our departed brother we have lost an efficient and earnest fellow-stu-

dent; the University a diligent scholar and teacher; his family a devoted husband, son and brother, and the church a sincere, conscientious servant of Christ.

*Resolved*, That we tender to his family our heart-felt sympathy in their great loss, and pray that our Heavenly Father will console and comfort them.

*Resolved*, That a copy of these resolutions be sent to the bereaved family, and to the following papers: THE ALUMNI MAGAZINE, *Christian Recorder*, *Oxford Press*, *Baltimore Vindicator* and *South Western Christian Advocate*.

Committee:

W. F. BROOKS, *Chairman*,  
W. R. LAWTON,  
THOMAS H. LEE.

BASE-BALL.

The Alert and Enterprise Nines played one of the most interesting games of the season on Saturday, the 27th of September. During the week the theme among the "fraternity" and their respective friends was which club should hold intact the University pennant. The farmers for miles around stopped work and wended their way towards the diamond field. A fair sprinkling of ladies occupied "reserved" seats, as "Pap" had his eyes opened. The feature of the game was the catching of Cummings and McLeon. Roberts, "Old Reliable," did some fine work with the willow. Uggams did noble work on third base. Banks played second in fine style. Greene carried away the honor with the bat. The score stood 8 to 2 in favor of the Alert. Errors—Alert, 6; Enterprise, 10. Time, 1 hour, 40 minutes. Umpire, Lovie. The members of both nines would do credit on any League or Association nine.

ALERT.

Cumming, c.  
Daniels, p.  
Denison, 1 b.  
Banks, 2 b.  
Raymond, 3 b.

Roberts, s. s.  
Brooks, r. f.  
Wright, l. f.  
Campbell, c. f.

## ENTERPRISE.

McLeon, c.	Reed, s. s.
Greene, p.	Whitted, r. f.
Blake, 1 b.	Uggams, l. f.
O'Kelley, 2 b.	Lee, c. f.
Hepbern, 3 b.	

B.

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## Communications.

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BOONEVILLE, N. C., October 15th, 1884.

MESSRS. EDITORS:

*My Dear Sirs:* While resting from the labors of the day, and planning my work for the morrow, my thoughts turn to others who are laboring in similar fields.

In this western part of North Carolina no large gatherings of people are to be seen. A familiar acquaintance of long standing can't be met with even in a day's journey. No letter-carriers deliver our mails two and three times per day. Such a boon has not reached us yet. We who live in the rural districts, twenty-five and thirty miles from our post-office, are made glad indeed should some one perchance during the week, on an errand to town or the depot for fertilizer or some other commodity for farm use, bring along with him a letter for us, or a newspaper of perhaps the previous week's issue, but news fresh to us and eagerly read. Even the advertisements, which people for the most part ignore, are read with a relish.

In the rural districts both races are ignorant, and hence irreligious. Where there are a certain number of children of school age the State law allows a teacher for the term of four months. Many places within a radius of five or six miles can't muster the required number (for the colored children here wouldn't allow such a small distance to come between them and their education), consequently many such *radii* in the aggregate throw an incalculable number of children out of school. The teacher is paid *per capita* from fifty to eighty cents for the school term. In many districts no school has ever been opened. Where the whites are more thickly settled than the colored, in the way of schools the colored suffer, and *vice versa*. And it is about six in the one and a half a dozen in the other. As the school, so the church. What is needed is a national educational law, demanding that the schools be mixed

—mixed teachers as well as mixed scholars: The wealthy whites don't suffer, nor would they send their children to the public schools, as it is and always has been their custom to club together and employ a private teacher. They won't mingle with the poor whites, and when a preference is shown for manual labor to be done, the colored is always taken. As the poor are in the majority, of course ignorance must abound.

A prejudice is kept up between the poor whites and colored, for fear of a coalition, which the wealthy could never break—a singular prejudice, too, when the poor whites are continually snubbed in the way of labor. Nevertheless here, as in other places, riches hold great sway. They can demand certain things, and obtain them. A man who can count his acres by the thousands is literally a king. The religious leaders here, for the most part of the people, still lead in that ignorance in which they were tutored, hence progress is slow. Their imagination is verily great. These fields are not inviting, but one feels greatly encouraged when he sees now and then a ray of hope through all the seeming impenetrable ignorance and superstition. Truly persons laboring in fields of this nature are living martyrs. We need, in these rural districts especially, intelligent, God-fearing and self-sacrificing men.

My letter is longer than I anticipated. I trust that all of Lincoln's sons will see and appreciate the need of THE MAGAZINE, which will make its appearance on the 1st of November, 1884. I hope that each will appreciate your services for agreeing gratuitously to edit and manage the same. The responsibility I know is a great one, commanding a great deal of your own time. Enclosed find my *alumni* tax of five dollars for its support, as agreed upon at the last June meeting of the Alumni Association, and also one dollar for my first year's subscription. I hope to be able to send you at least five yearly subscribers. May the good work go on!

Yours in brotherhood and Christ,  
C. B. WARD.

SALISBURY, N. C., October 16th, 1884.

*Mr. Editor:* There are so many different phases and standpoints from which one may view "Southern Life," that I have heretofore "resisted the temptation" of

writing anything in regard to my observations and experience since I have been laboring here among my people. Seldom do two persons have the same views in regard to almost any subject, and especially when speaking or writing about "Southern Life." Much that is interesting might be said, but at present I shall satisfy myself with a few statements upon the Negro side of the subject. What may be said in this letter are not *hearsays*, but facts gleaned from "observation and experience." There is a great difference in living North, hearing and reading about the South, and living in the South, going in and out among the people. Many persons, unacquainted with the "Negro in the South," have an idea that he is lazy, indifferent, uncouth, and, generally speaking, "good for nothing." Greater injustice was never done a class of people; for during my residence here of over four years I have met all grades and classes, and can truly say I have never met, considering their circumstances and surroundings, a more *hospitable, wide-awake* and *thrifty* class of people than the "Negro of the South." Of course, I do not say this is true of every Negro, for there is no race of people on the face of the globe but that you will find some, aye, many, who are worthless, shiftless. But the Negro, on the whole, is an industrious race. Do you doubt it? Come to the Capital of this State—to Raleigh—and I will show you there something that will prove my assertions—something that will "speak for itself." It is the Annual Exhibits of the "North Carolina Industrial Association." This Association, chartered by the Legislature, and the first of its kind in the country—in the world—is in conjunction with the North Carolina State Exposition, holding its sixth annual fair. There can be seen the work of the Negro of North Carolina—farm productions, works of art and mechanism. This Association is controlled and under the full management of Negroes. What can speak better or louder in heralding to the world the progress of a race than such a display?

Much fault has been found with the Negro, especially with the "*passing generation*," that he sticks too close to "Massa Charles" or "Missus Mary," or, in other words, he puts too much dependence and confidence in the white man. I found this to be the case, that many would prefer having a white man read and write

their letters to a man of their own color. At first it seemed as if they would rather the white man know their business than the black man, but the truth of the matter is this: During slavery, and in many cases since, the Negro was dependent on the white man for everything; they have become so accustomed to him, and, as some say, *his way of reading their letters*, that it is hard to break off from their old habit. But "we are rising." We are learning self-esteem and independence. Our prospects are encouraging. Year after year the tax lists show the Negro is increasing in wealth. Year after year the number of colored merchants is swelling. Year after year we find the Negro becoming more competent to hold public offices. In fact, I am persuaded that the Negro in the South, especially in North Carolina, has more advantages, better opportunities for making himself a MAN, than in any Northern State.

With permission, you will hear from me again on this subject. Yours, etc.,

F. C. POTTER.

WEST POINT, KING WILLIAM CO., VA., }  
June 10th, 1884.

DR. N. F. MOSSELL.

*Dear Doctor:* According to promise, I will now write you a few lines. I have been in excellent health since my arrival at this place. Before saying more, I will give you a brief description of this little town and the nature of my work here.

I am laboring for the American Tract Society, endeavoring to distribute religious books and tracts, among the poor especially. West Point is quite a business-like town, situated at the junction of the Matapony and Pamunky Rivers. It has, I suppose, from two to three thousand inhabitants; four churches, but very few "church-going people." Like many seaport towns, it is very immoral. "Rum shops" are numerous.

But I must hurry on and write what will be to you the most interesting feature of the whole matter. Upon the day of my arrival I went directly to see the mayor of the town, to ask whether or not it was necessary that I should have a license before beginning my work. Not being able to find this gentleman, I went to the justice of the peace, where I also met a lawyer. They both answered my request to the effect that it was not at all necessary that I

should have license. Taking me to be a white man, they gave me much encouragement. The squire bought some books, and recommended me highly to his friends. I visited many white families, and was treated kindly, invited into their parlors, etc. I was as polite as possible, and did all I could to distribute religious matter. They talked to me very freely. They think it very mean in the North to have taken from them their "niggers." Yet I must say that I never was more kindly treated by the white people of the South.

This kind treatment was, however, not to last long, for I must go among the people who needed and appreciated my religious tracts and books more than they. After having sold a number of my books among the white people, I began to go among the colored. Sympathizing with them, and wishing to do all the good possible, I preached for them whenever it was required of me. I became indeed devoted to my work among them. Seeing this, the white people began to wonder whether I was a white man or a "nigger." The idea that they had been so polite and had treated so kindly one whom at last turned out to be a "nigger" was more than they could bear. What is to be done? was the next question. To appease their wrath, they had a warrant issued for my arrest. The first word uttered by the miserable wretch who served it was, "We hear that you are stopping in bad company." I asked him what he meant. Said he: "We hear that you are stopping with niggers." I went with him, of course. Upon reaching the squire's office, the first question asked by that *gentleman* was: "Say, are you a white or a colored man?" I was so much hurt over the whole matter I scarcely knew what to say. I, however, asked the squire did he not give me permission to sell religious books in the town. He said in reply: "You are to answer the charge of selling books without license." I then asked the lawyer, who was also present at the time when the justice granted me the privilege. Said he: "Yes, he said you might sell religious books, and I say there is no law to prohibit you." This brought on a dispute between the two Southern brothers, but it did not help my case any. I had to pay the fine and cost or go to jail.

Now, this will give you some idea of the prejudice against the colored man down

here. At present I am so put out and entirely disgusted with the prejudices of these people that I shall not stay here any longer. You will hear from me again soon.

Yours truly, E. F. E.

[With the consent of the writer we publish his letter.—ED.]

#### "DOUBT IN THE NEGRO'S CAPABILITIES A HINDRANCE TO HIS HIGHER DEVELOPMENT."

[By Prof. S. M. Coles, Corpus Christi, Texas.]

One of the greatest impediments to the Negro's progress in this country is the American idea that he is of an inferior race. This impression is so strong that it seems impossible to erase it; and, more than that, it is general throughout this broad land, more deeply stamped in some localities than in others. Turn where you may, to any class of society, to the high or low, and this depressive influence confronts you. On the public highway, in the school-house, in the church, in the last resting-place, we see the deadening influence of this idea of Negro inferiority. The regnant race in this country assumes and acts upon this principle, while the Negro supinely concedes it. One is master, "*Jure Dævino*;" the other a slave by the same law. Neither can easily throw off the impression. To do this requires more than a mere act of the will. It must be done, if at all, by the Negro's development in full manhood. This will require time and labor.

Three hundred years the American people have been taught that the Negro has no rights a white man is bound to respect. And it is not to be supposed that this mode of thinking could have been completely changed within twenty years. That would be most marvelous. As it has required time to build up this false conception of the Negro race, it will necessarily require much time to erase it. By the adamant chain of ignorance and the op-

pressor's rod the Negro has been kept down, till he has well-nigh lost his manhood. He often doubts, and others, too (which makes it more difficult for him to rise), that God made him equal to other men.

Under such impressions no man or race of people can hope to grow and prosper. He who would develop himself into full manhood must have a clear conviction that such development is possible. Now, this is just what the Negro has not. True, he may say so, but this is no proof. Does he feel and act this? Experience tells me no! He feels that his right place is in the rear rank of human progress, and the tendency is to gravitate thereto. Now, this doubting in the Negro's ability must be removed from the American mind before he can be brought up and made to stand as God intended he should, among the great of the world. This can best be done by showing the young what the Negro has done in history—what lasting monuments speak to us of the greatness of the negro in past ages. This will inspire confidence in one's self. Has the Negro done anything great?

The Bible is the oldest and most reliable record extant. Its historical statements are facts, and not philosophical theories. We propose to prove by the Rock of Ages that the Negro is not so insignificant as some would have him be.

In the tenth chapter of Genesis, which gives the origin of nations, will be found this passage: "And Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord. Wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Aced, and Caloneh in the land of Shinar. Out of that land he went forth into Asshur and builded Neneveh, and the city Rehoboth, and Calah, and Resen between Neneveh and Calah, the same is a great city."

By this passage it will be seen that

Nimrod, son of Cush and grandson of Ham, was the first, after the flood, to do anything that could be called great. What did he do to bring his race first upon the stage of action? Four thousand years ago, twenty-three centuries before Christ, Babylon was in its glory. What was this great city, at whose splendor the world even now wonders?

Banish time and distance, and stand with me upon the banks of the Euphrates a little above where its waters are lost in the Persian Gulf, and you are amid the wonder of the world. You see rising to the height of 350 feet a prodigious wall, 87 feet thick, making a circuit around the entire city, a distance of 60 miles. One hundred brazen gates penetrating these walls to the four points of the compass, and from which gates fifty different streets cross one another at right angles. There are 300 towers rising above the walls, whose summits extend 400 feet above the ground. You see also two grand palaces, one three and three-quarter miles in circumference, the other seven; the whole surrounded by immense walls, embellished with infinite variety of sculpture, representing all kinds of animals to life. Turning your eyes 350 feet above you see amid air its beautiful swinging gardens, 400 feet square, filled with every species of flowers, which spread their fragrance through the balmy air inhaled by a thousand dusky beauties. Upon the north will be seen a wonderful artificial lake, with a 160 miles circuit, 35 feet deep. There is the grand temple of Belus, its golden statue, its paintings of most exquisite beauty and workmanship, magnificent beyond comparison.

The space allotted to this article will not permit me to give even an approximate idea of this wonderful city of Ham. For a fuller description, the reader is respectfully referred to Herodotus and Deodorus Siculus. These monuments bear attestation to the architectural skill and the mechanical genius of the Ethiopic race.

They show that Ham was the first in civilization after the destruction of the old world, and that from him other races derived their greatness. These facts no student of history will deny, except a few who, in their alliance to American or Negro slavery, have become so prejudiced that they would even deny that the Negro is a man. Ham lifted himself into greatness and sent whirling down the ages a civilization destined to encircle the globe. Now, it does seem reasonable that, if the Negro gave birth to civilization, he may contribute something to that of the future. "What man has done man can do."

Let me pass rapidly in review another branch of the Hamite race—that wonderful people, the Egyptians, the earliest known in history. As long ago as when Abram went down into Egypt, these people were far advanced in civilization. Examine their architecture, whose masterpieces border on to the marvelous. Nothing competes with their eternal pyramids. The world, in all its wisdom, science, invention, even now stands amazed at those giant intellects, represented by these stupendous monuments. Those who have made careful examinations of these ancient ruins say that the workmanship of the great pyramid built by Cheops has not been surpassed nor equaled in modern times. It covers a base of 13 acres; has a perpendicular height of 468 feet; was built of prodigious stones 30 feet long, wrought with wonderful art and literally covered with hieroglyphics. Each side of this structure was 800 feet broad and as many high.

We turn our attention from the pyramids to the Labyrinth of Ammenemes, with its three thousand chambers—fifteen hundred above and as many below the ground—so wonderfully complicated in their structure that no stranger would attempt to enter them without a guide. The art displayed upon the walls of this labyrinth, it is said, has never been rivaled. Herodotus says

the workmanship of the labyrinth surpassed not only all the works of Grecian architecture, but even the pyramids themselves.

Another structure that deserves our attention in passing is the Tomb of Oymandyas. It is related by Diodorus that this mausoleum discovered was of uncommon magnificence. It was encompassed with a circuit of gold a cubit in breadth and 365 cubits in circumference, each of which showed the rising and setting of the sun, moon and the rest of the planets.

Egypt had no rival in the arts, science and literature. Her Mercuries filled the land with wonderful inventions, and left it scarcely ignorant of anything which could contribute to accomplish the mind or procure ease and happiness. Egypt has been called rightly the cradle of learning. Before the birth of Greece, art swayed its sceptre over the wonderland of Mizraim and Grecian art is but an imitation of the ancient Egyptian art. Long before blind Homer sang of wandering Ulysses and the Trojan wars Egypt could boast of her mechanics, glass-blowers, leather-cutters, stone-polishers, workers of the various metals, and skillful chemists. To the Egyptians the world is indebted for the system of weights and measures and numbers, which enter so largely into our everyday life. By them the science of astronomy was developed to a high degree. They mapped out and gave name to the stars; divided the year into twelve months, consisting of thirty days each, distributing the five other days to supply the recognized deficiency.

The first library founded in history was upon the banks of the Nile, and bore the significant title, "The Office, or Treasury of the Remedies for the Diseases of the Soul." It must be remembered that Egypt colonized and gave laws to Greece, and educated her sons. Solon, Lycurgus, Socrates and Plato prosecuted their studies amid the classic halls of Alexandria.



The important position Egypt occupied in the ancient civilization may be inferred from the fact that when God wished to raise up a teacher, law-giver and leader for his chosen people he sent Moses to Egypt to learn wisdom from the dusky sons of Ham. It is said "Moses was learned in all the wisdom of the Egyptians." With a knowledge of such facts, should the Negro be ashamed of his origin? Should he doubt his manhood?

In speaking of the high development in the arts and sciences in Ancient Egypt, Kendrick says: "The profusion with which the Egyptians employed sculpture and painting in their temples, palaces and tombs has no parallel in the history of art. The pyramids, the labyrinths, the infinite number of obelisks, temples and palaces, whose precious remains still strike us with admiration, and in which were displayed the magnificence of the princes who raised them, the skill of the workman, the riches of the ornaments diffused over every part of them, and the just proportion and beautiful symmetry of the parts in which their greatest beauty consisted, seemed to vie with each other"—works in many of which the loveliness of color remains to this day in spite of the rude hand of time. All this shows the perfection to which architecture, painting, sculpturing and the other arts had arrived in Egypt. Again, Rosellini speaks of the Monolithic obelisk, ninety feet high, now standing in Karnak, thus: "All the figures and hieroglyphics are delineated with such purity and freedom, cut with such art, and relieved within the excavated part with such perfection and precision of outline, that we are lost in astonishment in contemplating them, and wonder how it has been possible to work this hardest of materials so that every figure seems rather to have been impressed with a seal than engraved with a chisel."

Another evidence of the high development of the Egyptian civilization was their just and humane laws. "Egypt," says

Rollin, "loved peace because it loved justice. Its inhabitants, content with a country which abounded in all things, had no ambitious dreams of conquest. The Egyptians extended their reputation in a very different manner, by sending colonies into all parts of the world, and with them laws and politeness. They triumphed by the wisdom of their counsels and the superiority of their knowledge; and this empire of the mind appeared more noble and glorious to them than that which has given birth to illustrious conquerors." It will be observed that it was by wisdom and knowledge the Egyptians conquered and held in subjection the ancient world during a period equal to the Christian era—1838 years—from Menes to Nectanebus, a reign of empire consisting of what is known as the "Thirty Dynasties of the Pharaohs." A succession, says Kendrick, unexampled in ancient or modern times.

But some will say that the Negro cannot claim the Egyptian as his progenitors. Well, if we were inclined to grant them so much, which, of course, we are not, this would not in the least strengthen their argument for Negro inferiority; for all Egyptologists concede that of the Thirty Dynasties one at least was Ethiopic, namely, the Twenty-fifth Dynasty, and Queen Nitocris, one of the monarchs of the Sixth Dynasty, was of Ethiopic extract, and it is said of her that she was the most spirited and beautiful woman of her time; she was of a ruddy complexion, and that she erected the third pyramid. So now we see the Ethiopians reigning over the Egyptians, the greatest people under heaven, in the zenith of its power, and one of those Ethiopic monarchs a woman. They came into possession of the government not by conquest, for we hear of no clash of arms, but by right of succession. This shows, as historians affirm, an intimate relation between the two races—that they recognized each other as equals by blood relation, by social compact, and in

mental qualities. Now, I believe I never saw a man whose opinion was worth any consideration to deny that the Negro sprang from the Ethiopians. Then how much better off are the advocates of Negro inferiority by denying the Egyptian origin of the black race, and choosing in its stead the Ethiopic? None whatever, but their argument is rather weakened.

Recognizing his great origin, why should the Negro doubt his ability among men? Why should he be ashamed of his hue? Why should he let creep over him the feeling that he would like to be a white man? Let him go forth believing and acknowledging no man master, recognizing none to be naturally his superior, and eventually even the people of the United States will be compelled to acknowledge him to be a man, with all the God-given qualities of a man.

It would seem to me that the only way the Negro can be deprived of his laurels, and be made to occupy an inferior position in ancient history, is to derive him not from the Egyptians, not from the Etheopians, but from the Japhetic race. They certainly occupied an inferior place in pre-historic times.

[The Editor takes occasion to say that the article by Prof. S. M. Coles doubtless strongly reflects the sentiments of the immediate surroundings of the writer, but that it does not express the feelings of either race in many other localities.]

#### THE MARTYRS OF TO-DAY.

By the swiftly-flowing rivers,  
In the fertile Southern land,  
Gathered there from lane and highway,  
Scores of men, an earnest band.

Not with brows of snowy whiteness,  
Not with chiseled features rare;  
Rather cheeks of sable darkness,  
Yet was God's own image there.

Do they fear the chain of bondage?  
Do they fear the lash or mart?  
Slaves ignoble! do they tremble—  
Sadly lack the freeman's heart?

\* \* \* \* \*

See, one in their midst—a brother—  
Reads of blood and deeds of pain—  
Deeds of cruelty and outrage—  
That with horror chill each vein.

He, with solemn tone and gesture,  
Furrowed brow and wearied hand,  
Reads this tale so weird and solemn  
To this earnest, thinking band.

\* \* \* \* \*

In the silence of the midnight,  
Decked in robes of dingy white,  
On their foamed and maddened chargers,  
And with features hid from sight,

Ride a band of fearless South'rons,  
With a ruthless iron will  
Ride their foamed and maddened chargers  
Through the vale and o'er the hill.

And they give to none the quarter  
Which the brave are wont to give;  
Man nor woman, babe nor suckling,  
Be they black, are 'lowed to live.

These now all were made to perish  
By the flower of Southern life,  
And the deed is yet commended  
By both Southern maid and wife.

\* \* \* \* \*

Long, too long, our race has suffered,  
Both from church and school and state;  
Trade and ballot long denied us,  
Yet our friends still counsel, wait.

Must we, then, give up the struggle?  
Must we sail for Afric's shore?  
Must we leave this land we've toiled in?  
Must it swim again with gore?

Must we wait with greater patience?  
Must we say, "Oh, Lord, forgive?"  
Must we love these worse than foemen,  
Who forbid us die or live?

We must ponder Calvary's lesson;  
View our martyred Saviour's fate;  
Work and pray with faith in Heaven;  
Right must conquer—therefore wait.

MRS. N. F. MOSSELL.

THE WORK AMONG THE NEGRO RACE  
IN THE UNITED STATES.

[By Rev. Wm. H. Weaver, Baltimore, Md.]

In the providence of God the lot of the Negro race in the United States has been cast in with that of the white. It is identified with all the interests of this country; is rooted in its soil, and is inseparably bound up in its life. The Negro has a right to live in the United States. He is here by the providence of God and by the act of man. If his enforced transportation to this country was a sin of avarice, his enforced reshipment to Africa would be a sin of antipathy. He was brought across the Atlantic against his will, and that wrong cannot be rectified by sending him across the Atlantic a second time against his will. The changes which have taken place have set him free from the lusts and cupidity of masters, and it is time that he should be pronounced free from the measures of men who would subject him to their theories and experiments. Why should his late master, who has lost his ownership, assume *now* to be his prophet and attempt to shape his destiny by predictions? Why should *any one*, even of his *friends*, think it appropriate to forecast his future, while they labor for his welfare? The Negro is now living here. It is too late to discuss his right to be here—too early to anticipate his destiny. It is God who has controlled his past, and *he* alone will unfold his future. The Negro is not afraid to be in God's hands, though he may not know his purpose, but he might well be afraid of the things that are prophesied *about* him even by his friends. If you ask what the Negro thinks of his own case, you may learn the answer by observing what he is doing. He is not indulging in predictions, nor waiting for the fulfillment of the prophesies which have been made about him, but he is using the rights which by the good providence of God he now pos-

sesses. He is seeking his own improvement by all the means within his reach, and he is trying to meet his responsibilities with all the wisdom he has acquired. In his efforts to fulfill his obligations he needs to be in possession of every advantage which comes from a clear knowledge of duty and from unhampered freedom as a worker in the field of duty. And in this new trial of the Negro—in his new relations to citizenship and Christianity—he is entitled to expect from every well-wisher of the race both hearty sympathy and open encouragement. This sympathy and encouragement which the Negro expects are also appropriate to the great interests which are involved in his success.

In numbers he makes a great community, intimately connected with the greater community of which he forms a part, and yet distinguishable in it by peculiar wants and peculiar dangers. In the very heart of this great nation there are nearly seven millions of people who are of one race, and who are capable of combining in any enterprises which promise to advance their interests or to gratify their passions. From their numbers and compactness and harmony of interests, it is important that they should not be driven by neglect or prejudice into separate organizations or parties to protect their interests and preserve their rights. They are too numerous to be overlooked, even if they had not been made citizens and clothed with all the powers of citizenship in this Republic, where the safety of the whole country depends on the prosperity and contentment of *all* the citizens. The presence of so large a number of citizens of one race in such a condition as are the Negroes of this Republic makes it a matter of vital importance to the well-being and order of the country how they are treated and instructed. For if they are improvident and thriftless, their miseries will over-task the benevolence of the whole white race. If they are ignorant, the whole wisdom of

the white race will be puzzled to prevent them from rushing headlong into dangers and from dragging others down with them. If they are vicious, they will corrupt the morals of every community in which they dwell. If they are weak in every element of influence, the strongest efforts to improve them will be defeated by the resistance of so unimpressible a mass. The civilization of the white races in this Republic cannot advance without advancing the Negro with it. But by irreversible constitutional law the nation has incorporated the Negro into the body of the state, imposed on him the obligations of citizenship, and clothed him with its dignity and powers. The constitution makes no distinction on account of race, or color, or previous condition of servitude. And now, since the Negro has been put into such a condition that he is clothed with the dignity and powers of citizenship by the law of the constitution, when you estimate his importance by his numbers, you *must raise* his numbers to the power indicated by his *vote*, as his *vote* may turn the scale in the strife of evenly-divided parties. He will help to settle your disputes, to decide your political policy, and to distribute your offices and honors. This race has been put into a position to exercise no small influence on the institutions of the land. To it has been given the privilege to take part in the choice of the rulers of this great Republic, and it has been associated with others in the responsibility of making laws for its government. The nation has laid this burden on the Negro race. It has given the Negro a power, for the use of which it will hold him responsible.

Has the nation no thought of his qualifications to use that power? no interest in the manner in which he shall wield it? Can he use this power and not effect her honor or influence her prosperity? Did not the fact or the pretense of Negro votes, it matters not which, elect a recent President

of the United States? Did they not choose the legislative, executive and judicial officers of Virginia and decide her financial policy? Did they not, in an election held a year or so ago in North Carolina, decide the question of prohibition against the interests of temperance? Did they not, in the recent election held in Maryland, choose the judiciary officers of Baltimore city for the next fifteen years? If the mere numbers of the Negro in this country give him importance, the position he occupies, the relation he bears, and the *power* committed to him, *magnifies* that importance. His errors will harm others as well as himself. His degradation will dishonor the State of which he is a member. His crimes will disturb the community in which he lives. White races of this country cannot spare the Negro. They dare not destroy him. They must elevate him, or he will ruin them. We as a people are to be fitted to bear the burdens and to meet the responsibilities which have been put upon us. And there is no work in this country that affords greater opportunity for usefulness, or carries with it greater responsibility, than the work of enlightening the Negro race of the United States.

After more than two hundred years of bondage we were freed—literally turned out to care for ourselves—homeless, penniless, and almost characterless. Without any correct ideas of truth and virtue, we were commanded to be virtuous and truth-loving. Our condition was the result of our enslavement. That condition could not be changed by a command. Giving the dignity of citizenship does not make the new citizen virtuous. Conferring the power to *vote* does not confer the discernment to *vote* right. If the negro is to use his voting power for the good of the nation, he must vote securely and carefully, with consideration and knowledge of the interests affected by his vote. He is already voting with power; let him understand that a bad vote

will hurt himself no less than others. Whatever his vote may do, its power is increasing by increasing numbers. The census has shown that it was a mistake on the part of those who supposed that after emancipation the negro race in this country would greatly diminish, if not become entirely extinct by reason of excessive indulgence.— But since emancipation the negro has increased by native birth alone at the rate of thirty-four per cent.; and this proves that he has greatly improved his physical condition under freedom. They who wish to know what progress the negro is making may note this increase, and measure its bearing on the questions which he must help the nation to decide. The negro not only holds this power, but he knows it, and will use it for his own advantage. And if the nation would have him use it for the nation's good, then make him understand that he has a share in the nation's prosperity. If he has a part in the nation's advantages he will not seek to destroy them.

Again, if you attentively observe the Negro you will find him eagerly and zealously engaged in various operations of church work. He, as well as other men, is fond of organizations; fertile in plans and in measures for accomplishing them; and adroit in all the methods of management and arts of influence. He often wins by patience what others would lose by too great eagerness and haste. To some extent he is in denominational association with the white race. In some Protestant churches a few negroes are tolerated, perhaps welcomed as members; but for the most part, even in the North and in places where they are too few in number to form a strong society, they are expected and disposed to unite in distinct church organizations. This necessity or habit compels them to forego all choice between denominations, and to adopt that form of organization most easily sustained in such circumstances. They can comfortably become Presbyterians only where they are in sufficient numbers to form and sus-

tain a separate Presbyterian church, under a bench of ruling elders and a pastor. In many cases this has been done, and their aptness has been subject to observation.— This system brings to the Negro a special advantage where it can be applied and carried out with vigor. The office of Ruling Elder gives occasion for the selection of the wisest and most prudent to conduct affairs. And the accumulated experience of such a class is of great importance in a community newly advanced to the responsibility of applying rules of moral discipline and made judges and guardians of sound doctrine in church organizations. Intelligent, competent, ruling elders in Presbyterian churches bring to bear upon their families the restraining, up-lifting, helpful influence of Christian morality and Bible doctrine. The exercise of the powers of this office, under the guidance of a pastor and the supervision of Presbytery, still further qualifies them to fill the office, and multiplies the number of persons possessing the qualifications. The presence among them of well-qualified colored pastors has a like effect, and is even more conspicuously manifest. In the present condition of society *white pastors*, while they might preach with efficiency could not establish with churches composed of colored members, such relations of fellowship as bring the Gospel home to the hearts and sympathies of all classes with irresistible power. But by the ministry of colored pastors all the distance is overcome. Such ministers can bring the encouragements of the Gospel down where the discouragements are most oppressively felt. To them the sorrowing will more trustingly disclose their griefs; from them the guilty will more confidently inquire the way of forgiveness; and for *their* maintenance those who are blessed by the gospel will more liberally contribute.

The office of the Christian ministry in Presbyterian pulpits, where high qualifications are required, filled by colored men, is itself a blessing in its influence, and a

powerful stimulant to the hope and effort to improvement. In this office they see the representatives of their own race associated with other Christian brethren; in the possession of the highest privileges granted to men, and in the discharge of the highest responsibilities which have been laid on man. The doctrine of the parity of the ministry, as illustrated by the presence of a hundred colored bishops in the Presbyterian church, is to all colored men a pleasing and encouraging evidence and foretaste of their admitted and recorded, but not yet fully enjoyed equality. But besides this association of the Negro with others, there are distinct ecclesiastical organizations among us. Prominent among these are the A. M. E. Church, with a membership of 300,000, and the Zion branch of the same church, with a membership of 250,000.— These organizations are distinctively colored, and are controlled by their own boards of bishops and annual conferences. They have their religious newspapers, edited by colored men, and their schools for academic, collegiate and theological instruction, taught by colored professors. The Board of Missions for Freedmen of the Presbyterian Church is reaching a membership of 12,958, with a strong influence, but these bodies are reaching a membership of more than half a million, with a power to incite the feelings and mould the character and direct the energies of over two millions of the freedmen. Their churches are instructed by about twelve hundred ministers of various qualifications. They raise a vast sum annually for the support of the gospel among themselves. They have a large number of churches, at a great aggregate expense. They are charged with the maintenance of Christian morality and Bible doctrine in that vast community which they constitute. After many years of distinctive organization, they are acknowledged by the Protestant world as an evangelical, efficient church, growing in importance and power for good. The

power which they exert is at this time the *best organized, most extensive and most effective* of all the special influences felt among the freedmen. In them the Negro in this country is training himself, is forming his own character, is judging of his own situation, and is taking measures for his own improvement, and by missionary operations for the discharge of his duties in the wide world.

Again, if you mark the habits of the Negro you will find him accustomed to organize lyceums or literary associations, with a view to cultivate the taste, refine the manners and quicken the intellect. These lyceums, formed among the enterprising young men of the race, have served as school, academy and college to many. Engaged in labor for their sustenance during the day, not a few have received in these lyceums their only training, and by perseverance have become competent workmen in elevating the masses. There is a motive back of these literary movements which gives them a power for good above the worth of the special performances. More favored citizens would estimate the value of such crude discussions at a low rate for themselves, but their value to the Negro must be *measured* by their bearing on his own condition. Here he gets his first introduction to themes which are common conversation in other households; here he labors to express in intelligible words ideas, it may be, dimly floating in his mind. And however crude may be their efforts, by them many of their best minds have gained facility in language and power to influence the opinions of their fellow-men.

And furthermore; among the influences powerfully acting on the condition of the Negro, the effect of benevolent societies must not be omitted. These are numerous and successful, and have encouraged thrift, economy and the spirit of self-provision and independence. They have kept many from the almshouse and the pauper's grave.

In these various organizations the Negro race has shown its executive ability. They must be credited with all that they have accomplished, with the powers they have exercised, and with the results they have achieved.

Another wholesome influence acting on the great numbers of the race is to be observed in the schools among us. As common schools and academies are becoming more general, and superior masters are being secured, the great need of the race is being met; for it is in the thorough and sound training of the youth in the simplest elements of common school education that we are to look for the general enlightenment of the race. If the youth of the race be grounded in the elements of the simple branches of study, they will then be prepared to receive something higher. And out of the great masses trained in the simplest branches we can select the best minds to be instructed in the "ologies and ophies," and become the learned men and accomplished women of the race. The race is indeed in need of its ripe scholars, that it too may reap the fruits of highest culture and profoundest attainments. And in no better way can the Negro race be enlightened and become a blessing to the nation of which it forms a part than to be under the influence of common schools, academies and colleges, where the masses may be taught correctness, accuracy and thoroughness in spelling, reading, writing, arithmetic and geography, and the few for leaders and teachers be trained in the highest wisdom. But give the youth of the race superior masters of their own race in our common schools, and their progress will be marked and great. The work of the education of the Negro youth of America should be put more directly within control of Negro citizens. The man or woman of the race, intellectually and morally qualified, who has right views of education, who knows the teacher's responsibility and feels its greatness and ex-

tent, can accomplish far more than any of another race. Colored men can best do the work among colored men. Their relations to them are such that they are best fitted for their leadership and training. Wherever competent colored men and women have been given charge of the schools of their race, the management and progress of these schools have compared favorably with schools under white preceptors. The colored youth need teachers who, by reason of race affinity, are *identified with them in sympathy and interests*.

But while I have thus far pointed out some of the good influences acting on the great numbers of our race, yet an attentive observation of the Negro will bring to notice mischievous influences that check his progress. Like other men, we of the Negro race are susceptible to temptations. Long deprived of many things necessary to the comfort of life, too many of us thought that absolute license came with freedom—that in the midst of plenty we might say, "Soul, take thine ease." Many could not see that in the sparkling bowl there was that that "stingeth like an adder and biteth like a serpent." Compelled to live huddled together in huts, modesty had no shelter, and our moral sensibilities were blunted. Opportunity was given to immorality, and incitement follows opportunity. Connecting itself with the disadvantages of the past is an acknowledged evil habit of Sabbath-breaking. The Saturday night and Christian Sabbath were, in the time of slavery, given to the Negro as a season of frolic, and hence there is not that regard for the Sabbath that there should be. Imitating the worse class of the white race, too many of our race make the Sabbath a day of pleasure. They rest from common work without any regard to Christian observance. The toleration of *public* works, the pecuniary interests of those who profit by their levity, and the example of their ignorant spiritual leaders, *unworthy of the name*, lead them into this

temptation. But notwithstanding the many mischievous influences acting upon the great numbers of the Negro race, the hopeful indications predominate. The statistics of recent years show a great growth of churches and schools among us. The various evangelical denominations have laid their hands to the work among the freedmen with earnestness and zeal. Churches, schools and chartered institutions are being planted and equipped with men and means. The Methodist, Baptist, Congregational and Presbyterian denominations can all count their growing churches and schools among the race. They have expended thousands of dollars for its enlightenment, and have begun to reap the fruits of their labors. And the distinct colored denominations and the Society of Friends are doing an effective work among us. In addition to this, although as a race we have been retarded by systematic opposition, our boys debarred from workshops, our mechanics from competing in skilled labor by trades unions, and our business and enterprising men checked in their aspirations by the want of that hearty sympathy and open encouragement so appropriate to the great interests involved in all permanent success, still we have made remarkable progress. In slavery we were taught and forced to work for others. In freedom we have learned and loved to work for ourselves. We are striving for self-support and Christian intelligence. By industry we have acquired something to call our own; we enjoy somewhat of the comforts and blessings which come to all men by industry and frugality. We have come into possession of humble homesteads, and the earth yields of its fruits to the hand of the sable tiller whose labor and skill has made it to bud and blossom in beauty and productiveness. We are living, working, looking and clothed better than formerly. And this material progress which as a race we have made under freedom has added materially to the

wealth and prosperity of the nation. Surely the providence of God is guiding the Negro race to a higher plane of social, moral, intellectual and spiritual life!

Such are the propitious indications of the work of enlightening the Negro race in this country. And on this ground has not the Negro race in these United States the right to ask for the generous encouragement of their more favored brethren? The stubborn fact that the last census report shows that the Negro population of the United States increased in the last decade at the rate of thirty-four per cent. by native birth alone, while the remaining population increased only about thirty per cent. by birth and immigration, speaks powerfully to every thoughtful mind. These figures should convince the nation that the race problem in this country is growing in importance, and that for it there can be but one just solution, a *liberal and Christian education*. The great hope under God for the elevation of the Negro race in American, so far as it can be elevated by human agency, I believe is in the *power of a thorough and Christian training.*

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## Witticisms.

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A clergyman in the State of Maine was accosted by an illiterate preacher: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the former, "that the Lord has opened my mouth to preach without any learning." "A similar event," replied the clergyman, "took place in Balaam's time, but such things are of rare occurrence in the present day.

"Landlady," said he, "the coffee isn't settled." "No," she replied, "but it comes as near it as your last month's board bill does," and that man never spoke again during the meal.



"Could you tell me, sir, which is the other side of the street?" On being told that it was across the way, the tight one said: "That's what I said, but a fellow over there sent me over here."

I keep a shop and sell fancy goods. A gentleman came in to buy something. It was early, and my little boy and I were along in the house at the time. The gentleman gave me a sovereign, and I had to go up-stairs to my cash-box. Before doing so I went into the little room next to the shop and said to the boy: "Watch the gentleman, that he don't steal anything," and I put him on the counter. As soon as I returned he sang out: "Pa, he didn't

steal anything; I watched him." You may imagine what a position I was in.

The lilies of the field have pistils, and every wide-awake citizen of fair Texas is "arrayed like one of these."

Who owns the United States? The people. Who owns the people? The politicians. Who owns the politicians? The —

A bachelor, upon reading that "two lovers would sit up all night with one chair in the room," said that it could not be done unless one of them sat on the floor. Such ignorance is painful.

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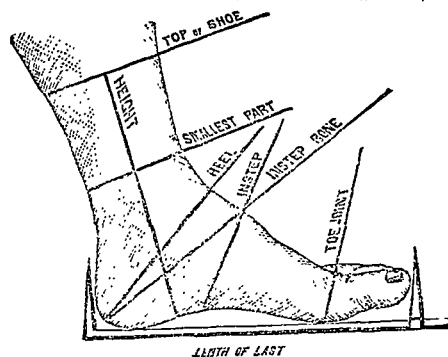
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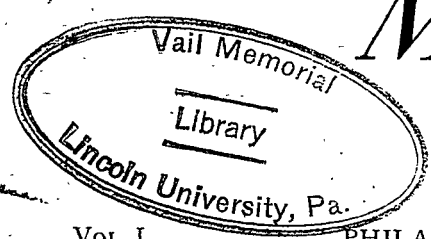
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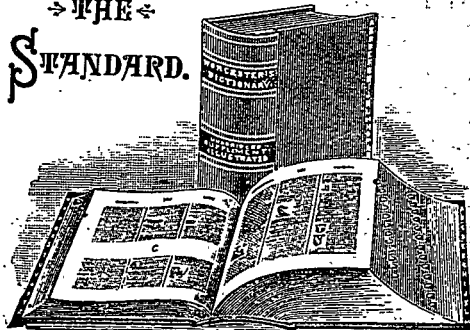
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THE ALUMNI MAGAZINE.

Published Quarterly

BY THE ALUMNI ASSOCIATION OF  
LINCOLN UNIVERSITY.

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THE GRADUATES OF LINCOLN UNIVERSITY AND THEIR ALMA MATER.

THE present success of Lincoln University over that of ten years ago is most remarkable. In a recent conversation with one who is thoroughly conversant with the financial interests of the institution, we were informed that its present success is largely due to the efforts of the *alumni*.

We subject ourselves to no exaggeration when we say that there has been more substantial work done during the past eight years, both by way of efficient instruction at the institution and in awakening the sympathy and support of the public, than had been accomplished in all the former years of its existence. And we assert that this success has been accomplished almost entirely through the efforts of the graduates.

First. There is scarcely a student at Lincoln University whose presence there is not due to the direct influence of some one of our graduates or former students.

Second. The curriculum of the institution has been raised, now that many of the

students come from their homes where they have been under the direct tuition of our *alumni*. In former years they came not from the school-house, but from the field and work-shop, without previous training, primary schools not having been so generally established. "By admitting such applicants, the majority of whom had reached manhood (though their desire to learn was inestimable), the curriculum of the institution was of necessity kept low." In addition to those of our graduates who are directly engaged in school teaching, the University has largely in its favor the influence of the colored Presbyterian ministry of the South. Through the Yadkin Presbytery alone (in the State of North Carolina, with a membership of upwards of fifty, a large majority of whom are graduates of Lincoln University), a powerful influence is brought to bear upon the young men of the State to attend the University, with a result that may be readily appreciated by glancing at one of our catalogues.

Third. Financially the University has advanced tenfold since December 19th, 1878, when the first public meeting was held at Philadelphia by four of our *alumni*, at which time the claims of Lincoln University and the special work of educating the Negro in the South was presented to the public. Since that time, under the direction of the faculty, a number of meetings have been held by our graduates in several of the principal Northern cities, with the salutary effect of making thousands of friends for the institution.

Fourth. It is necessary for the further support of the University that earnest efforts on the part of the *alumni* be continued. The future of all institutions of learning is made secure only by the effectual work of their graduates, and especially do we feel this to be true of the future of Lincoln University.

(a.) It is a well-known fact that colored young men of ability in the North, and

particularly those who have means, will not, as a rule, attend exclusively colored institutions, and more certainly will this be true of the colored youth of the future, since the superior schools and colleges of the North almost without exception now willingly admit them. They have commenced to think, and perhaps rightly, too, that it is contrary to the best interests of a republican government to educate the races separately. The Negro problem has recently assumed such dimensions, and is so very far from being settled, that we do not feel free to offer an opinion upon this matter. It seems to us, however, the wisest plan, for the present at least, to take care of and foster in every way possible our own institutions, and patiently await the developments of the future.

(b.) When Southern institutions of learning become more general and efficient, Southern young men will not feel the necessity of coming so far North to be educated. In the light of present indications, it seems in the highest degree probable that the general government will soon appropriate means for educational purposes at the South. This being done, the South will soon be amply able to take care of herself; indeed, the present political indications are that she will soon bud and blossom as a rose.

If the foregoing facts and deductions be admitted, it must follow that, if our *alma mater* is to be perpetuated and fulfill her mission creditably, we, her graduates must be up and doing. We hope that THE MAGAZINE will help to centralize our energies in this work, and make friends for the University, for it is still in its infancy. Liberal endowments are yet needed to make it what it should be. In our judgment, it sadly needs the addition of an industrial department, where our colored youth may be taught the mechanical arts. Having this, in connection with the departments already existing, *i. e.*, theological, collegiate and normal, the institution would

be most thoroughly equipped to do the work at present most needed for the elevation of the colored youth. We are, of course, not informed as to whether those having the management of the institution in charge agree with our views in detail. However this may be, our suggestions, as well as our desire to help in the work, are set forth in good faith, and there is no doubt will be thus received. We feel a pardonable pride in the beneficial results that have come to our *alma mater* through our influence. That much more can be done than has been done by us there is no doubt. The graduates of no other institution in the land retain such strong social ties, and are therefore prepared to do more by concerted action.

The hearty support already given to THE MAGAZINE by our graduates and former students is sufficient evidence of what may yet be expected of them. In view of what has been said, it is hoped that those in government at the University will hasten to give their hearty recognition and support to THE MAGAZINE, the organ of the Alumni Association, that it may bear such fruit as will be palatable to all parties concerned.

#### EDUCATE THE SOUTH.

The future of the negro race can safely be said to be the all-absorbing topic of the hour. It is discussed in the Annual Message of the President of the United States; a whole days session is given to it in the Annual Church Conventions assembled; it finds a conspicuous place in the various legislative bills prepared for enactment; it has been technically viewed by the leading scientists of the land; data upon data have been sought and obtained relative thereto, the establishment of churches, schools, seminaries and colleges have been called in as a means to a clearer rendition of the problem to whose support philanthropists have given liberally of their means in fur-



therance of established truths respecting this race, and yet the problem is not solved; the field of inquiry and research which but "yesterday" had every appearance of having been gone over by "to-day" has merely had its borders touched. The surrounding bush only has been cleared away, the edge of the forest only has been reached; before our gaze innumerable seems the growth of massive oaks.

The view of the scientist while based entirely upon reliable data and given to the world as an unbiased state of affairs, facts though they are, they are nevertheless not received with that cherished feeling which should accompany all progressive truths—in the search, where diminished numbers and lack of energy, under the most unfavorable circumstances and facilities were naturally to be expected, a marvelous increase (with strong indications of the hand of Providence being therein), unprecedented vitality and thrift were found. The feeling thereupon seems to tend to the thoughts, "Is the Negro race to be the chosen people of God?"—"What meaneth this marvelous increase?"—"What are to be the future results therefrom?"—"The frailty and weakness of man, though of that dominant type, bent on bestowing indignities and wrongs upon the Negro, are too clearly visible and failure is imminent."

The Negro plods on—the scientist stands in wondering awe.

The philanthropists, that noble body of men and women, who have given liberally of their means to the establishment and advancement of education, alone have sought and advocated the only true way for the solving of the Negro problem.

It is true that, since Emancipation they have given for years, and unstintingly too, of their means. And they should not cease, for slow but sure and successful have been their efforts.

Imagine, if you please, a growth of two hundred and more years of woodland and put upon yourself the task of getting some

of its best timber. The revolution of time upon such a growth would have consummated forests of brush, necessitating much time in clearing away by the invasion of the axe. An occasional tree of massive proportions might invite attention as to its adaptability and cause you to think with the great work in view, that you had reached the objects of your desires. Not so. For beyond are forests and forests of such beautiful samples. The occasional one which appears is only the incentive, the guide to press on and on.

The Negro race in America is like unto this forest. The task which our noble philanthropists undertook, to clear away the brush and thicknesses, the great mass of ignorance and superstition, by giving amply of their means, to use the axe of education, is an arduous one. They have been untiring axemen in this particular, while an occasional example of admiration and esteem has gratefully presented itself as susceptible to the powerful influences brought to bear, while now and then mind can be pointed out as truly representative of that type to which their hopes cling and aspire. This example is like the occasional oak encountered, the brush only has been cleared away, the occasional example may be seen in the North, South and East but the great forests of them, where the masses flourish and grow are to be found in the South. Here is work for the educational axe for years to come.

Let us say to the axemen of the philanthropic class, don't cease from your well begun task—don't get discouraged—the fine timber which you sought is yet to be found. The Negro race will be and act like other civilized races, when it shall have been rid of the entangling influences of ignorance and superstition and the hand and pockets of those able to assist not held from it. Let us educate the Negro wherever found. The quickest route is to move southward, where he is in the greatest numbers and

stop not till we shall educate the whole South.

WE HOPE THAT OUR efforts to improve the appearance of THE ALUMNI MAGAZINE, by adding to it a cover, will receive the hearty support of our friends; by sending their subscriptions they will demonstrate that they are conscious of our desire to make THE MAGAZINE worthy and attractive, and we will be assured of their willingness to help us do so.

[We are pleased to report that on our way to press we received \$10 from Prof. S. M. Coles representing that many subscribers. Who will be the next?—*Ed.*]

#### DEATH OF BISHOP WM. F. DICKERSON.

Since the last issue of THE MAGAZINE, one of Lincoln's most distinguished sons has passed away.

Born in Gloucester County, N. J., 1844, of highly respectable parents, in comfortable circumstances, he gave early signs of that native strength of mind which was to elevate him to the highest offices of the church, and to elicit admiration and esteem from all who knew him.

He received an education at Lincoln University, graduating in the class of 1870. Entering the ministry, he at once became the successful minister and was revered by his parishioners as the loving pastor. He first attracted attention in 1880, by a sermon entitled, "Religion without Morality." It was occasioned by the execution of Chastine Cox, who was a member of his congregation. The sermon was read with interest throughout the country and placed him at once in the front rank of thinkers and writers.

In the same year, 1880, at the general

conference, he was elected a bishop of the A. M. E. Church, at the age of 35. He visited Europe also in this year, being present at the Ecumenical conference of the Methodist Church, at London.

He preached with great acceptance to large audiences in England. After traveling in Switzerland and France, he returned to America.

At the time of his death he presided over North Carolina, Virginia and Maryland.

Bishop Dickerson's death will be deeply regretted by the graduates of Lincoln University. Possessing depth of thought and matchless eloquence, joined with irreproachable moral character, he was a living representative of what Lincoln has been struggling to do in Africa and America.

#### Drift-wood.

We assume that all graduates will pay their yearly subscription and thus we continue to send THE MAGAZINE to many who have not as yet sent their money. We hope that our confidence will not be abused.

We hope that you have not forgotten what was requested of you in the circular sent with the first number of THE MAGAZINE. Each graduate is expected to report at least five yearly subscribers by the time of the next Alumni meeting in June. Some have already doubled this number.

We have so far every reason to be encouraged. A small volume might be made up of simply the complimentary expressions on the appearance of THE MAGAZINE.

Dr. Haygood, secretary of the board of trustees for the Slater Fund, reported the expenditure for the year 1884 as \$33,000, to such colored schools of the South as

have a manual labor department. No one school received more than \$2,000. For the present year \$47,000 were appropriated. Dr. Haygood was elected president for the ensuing year.

We understand there is an effort being made to erect a monument to the memory of the late Robert Peale Brooks, LL. B., class of '71. Mrs. Ferguson, wife of Dr. Ferguson of Richmond, Va., has the matter in charge.

The demand for educational facilities among the freedmen and the work of Lincoln University in preparing young men for this special need, was, a few weeks past, efficiently presented to the thinking public of Philadelphia, by Rev. Walter P. Brooks, Prof. W. H. Goler, Rev. S. P. Hood and York Jones.

We take the following clipping from the Boston letter of *N. Y. Globe*: "Professor J. C. Price made Tremont Temple fairly shake with his eloquent and impassioned words last Sunday afternoon. There were nearly 3,000 people in the grand old building, all came to hear the 'eloquent colored orator from North Carolina.' He spoke on temperance, and showed why the colored people were interested in the work. It was pronounced the finest temperance address ever delivered from the Tremont Temple rostrum. They say John B. Gough has no equal in telling illustrative stories; but people are beginning to ask if the Negro orator from North Carolina is not up to him. The president of the meeting asked the people if they would like to give an \$80 scholarship to the Professor's college, and they readily responded. The applause given him was enthusiastic and hearty. He read a paper before the Congregational Club yesterday forenoon on the 'southern problem;' and an elegantly written paper it was." Professor Price also delivered the address of welcome at the Centennial of Methodism, convened at Baltimore during the month of December.

Thos. H. Lee, York Jones and Thomas H. Roberts of Lincoln University, were present as delegates at the Inter-Seminary Missionary Alliance, held at Princeton, October 24th.

Rev. H. P. Wheeden, of Hampton, Va., came to Philadelphia, and entered a blind man, a member of his church, in the largest and best institution for teaching such unfortunates useful trades. His pastoral report is very commendable.

Rev. Wm. F. Brooks who has been lately pursuing theological studies at Lincoln University and at the same time an instructor in the institution, has accepted a call to a Presbyterian church at Lynchburg, Virginia. It was our hope that Mr. Brooks would be retained as an instructor at the institution. It is our experience that the students at Lincoln University suffer by these frequent changes.

*The Free States of the Congo.*—The Congo River opens to civilization a valley of 900,000 square miles and 50,000,000 people. The African Association is composed of persons from various civilized nations who have united under one flag, composed of a golden star in a field of blue, and called "the flag of the Free States of the Congo." The Association during the past five years has made nearly one-hundred treaties with chiefs of various tribes inhabiting the territory, all tending to the better government of the country and the encouragement of trade and commerce. A strong effort is being made to prohibit the importation of spirituous liquors, to establish mission stations, and to reduce to a minimum the slave trade of the region. Whether the avarice of the white man will permit him to deal justly with these uncivilized people, is a question about which we have many doubts.

A resolution has recently been adopted by the Alabama senate which contains the following sentence: "And especially and solemnly do we express the obligation and

fixed purposes of the white people of Alabama to aid in the education of colored children in our midst."

An eminent gentleman from Plainfield, N. J., contributes five dollars towards the support of THE MAGAZINE, accompanied by a communication containing many encouraging sentences, as the following: "I welcome THE ALUMNI MAGAZINE;" "The gods help those who help themselves;" "It will be an important agency for elevating the Negro and commending Lincoln University."

## De Alumnis.

[The Editors will be thankful for any item of interest concerning graduates for insertion in this column. Such notices are earnestly solicited, especially from *Alumni*.]

'68. Rev. Wm. D. Johnson of Athens, Ga. has been made secretary of the Board of Education of the A. M. E. Church.

'69. Rev. Jos. S. Thompson has charge of "Big Bethel" A. M. E. Church, Phila. Pa.

'70. Rev. J. C. Waters, D. D. is president of Allen University, Columbia, S. C.

'71. Henry B. Fry is Professor of Languages in the Central Tennessee College, Nashville, Tenn.

'73. Prof. Wm. B. Highgate is principal of the state Normal School at Holly Springs, Miss.

'76. Alex H. Darnes, M. D., is doing a successful practice in Jacksonville, Fla.

'76. Wm. D. Anderson died at Richmond, Va. Dec. 6th, '84.

'77. Rev. Lawrence Miller has been installed pastor of the Presbyterian Church, Harrisburg, Pa.

'79. Rev. John R. Harris of Atlanta, Ga., was married to Miss Ella Still of Phila. Dec. 31st, 1884.

'82. Henry B. Wilson and J. W. Freeman are pursuing theological studies at the

Western Theological Seminary, Alleghany, Pa.

'84. Rev. H. G. Miller has been ordained and installed pastor of the Covenant Presbyterian Church, Wilkesbarre, Pa.

## Other Colleges.

A National Bureau of Education has been established at Wilberforce University, Xenia, O.

The Industrial Department of Howard University will be operated on a rather broader scale. It is proposed to hold sessions on Saturdays and give instruction to all acceptable students who may apply, even though they do not belong to the literary department of Howard University, in the several trades taught: printing, carpentry, cabinet-making, shoe-making, tailoring, tin-work, sewing, cooking, etc.

At Princeton a change has been made in the requirements for entrance to the School of Science. For the Bachelor of Science course the following are added: The four Catilinian orations of Cicero, elements of physical geography, elements of French grammar and prose. For the Civil Engineering course the Latin will be dropped, and the French and geography as above will be required, also plane trigonometry.

The Harvard College faculty have not yet taken decisive action on the prohibition of foot-ball.

A letter from Mr. Booker T. Washington, Principal of Tuskegee Normal School, Alabama, brings the cheering news that of the \$10,000 required for building "Alabama Hall," \$9,100 have been secured. The school has opened fuller than ever.

## Our Exchanges.

The A. M. E. Church *Review* for January, contains some very interesting and instructive articles. The article entitled, "The Democratic Return to Power; its Effect," in which are expressed the opinions of some of the most eminent Negroes in the land, is well worth careful reading and consideration. The *Review* is something which was greatly needed and should have the approbation and support of all who have any degree of race pride.

We take great pleasure in placing so valuable a monthly as the *North American Review*, on the list of our exchanges. The special feature of the February number, just received while on our way to press, is the symposium by the following eminent gentlemen upon the important subject, "How Shall the President be Elected?" F. A. Barnard, D. D., LL. D., William Purcell, Roger A. Pryor, Senator H. L. Dawes, Senator Z. B. Vance.

For the *Southern Workman and Alumni Journal* of Hampton, Va., we return thanks. Miss Elaine Goodale, of Sky Farm, has been elected editor of the Indian department in the *Southern Workman*.

The New York *Freeman* is all that the *Globe* aimed to be and much more. The cuts of prominent men have largely increased its interest.

*The People's Advocate* has reached our office. Mr. Cromwell has been long in the journalistic field and his paper gives evidence of this fact.

*The Peacemaker* is a neat little monthly devoted to the interests of peace arbitration.

Rev. D. J. Saunders, editor of the *Africo-American Presbyterian* has resigned his pastoral charge, at Wilmington, N. C., and will hereafter devote all his time to this paper, which will appear weekly.

We have received the Howard University *Reporter*, published by the Industrial

department of the University. W. F. Mitchell is editor and also superintendent of this department. He has long been an earnest and faithful friend of the Freedman.

## Book Reviews.

BLACK AND WHITE; OR LAND, LABOR AND POLITICS IN THE SOUTH, by T. Thomas Fortune, editor of *The New York Freeman*.

The subject is handled in a manner that gives one the impression that the author feels himself master of the situation. The subject matter is new to colored authorship and will serve as a landmark to the literature of a race now in its infancy; thus considered together with the youth of the author, it is a creditable production. In these days of conservatism it is open to criticism on account of vindictive and ultra expressions. Even in this we sympathize with the author, for we think that a colored man who can be conservative and charitable while dealing with a subject which brings before his mind all the outrages that have been perpetrated upon his race is entirely too Christlike to be human.

All lovers of justice and fair play should read "Black and White."

AN APPEAL TO CÆSAR, by Albion W. Tourgeé, author of "A Fool's Errand," etc., etc.

This is an appeal to the Nation for aid, for educational purposes at the South. The arrangement of statistical accounts of illiteracy and of the rapid increase of Negro population, is unique in many respects. This appeal is most perfect in all its parts. The argument is unanswerable and cannot have other than a telling effect. In conclusion the author gives sixteen cardinal reasons why this aid should be given by the

government. We cite two of them ; the others are, perhaps, equally as strong, "Because the nation was responsible for slavery and slavery was the cause of all that ignorance from which the present peril springs;" "Because the nation besought the aid of the colored man in its struggle for existence and has no right to abandon him bound with the fetters of ignorance to his hereditary enemy."

He says, and we heartily agree "that the nation which does not recognize these reasons by explicit and effective action, deserves all the ill which its neglect may entail upon its future."

#### THE NEGRO IN THE CHRISTIAN PULPIT

This is the title of a book, containing twenty-one practical sermons written by Rt. Rev. J. W. Wood, Bishop of the A. M. E. Zion Church. The book is introduced by Rev. A. G. Haygood, D. D., and the appendix contains specimen sermons by other Bishops of the same church.

In the introduction there is a short sketch of the author's life, in which "his opportunities" are prominently pointed out, and the reader is impressed with the idea that he must not expect a great literary attempt.

Then follows "The Apology" for the book, in which occurs this remarkable sentence: "There are extraordinary reasons for the appearance of this work." They are these: First, The absolute absence of such a work from the pen of a colored Methodist minister. Second, In the course of studies laid down for our candidates for the ministry the reading of sermons is included. It seems to me that if we require our young men to read printed sermons, we ought to produce them. Thirdly, I have been urged for several years, by the ministers among whom I have labored, to publish my sermons."

But, First, "The absolute absence of such a work" *might have been borne* without detriment. Secondly, There are thou-

sands of sermons, models of correct writing and thinking, which might be successfully put into the hands of the candidates. Thirdly, Many a bishop has been asked by his ministers to publish his sermons, without thinking it uncommon. The reasons are *fair*, hardly "extraordinary."

Again, we read: "The harmony, therefore, of a course of sermons, written upon a *single topic* may not be expected, as they are selections from sermons prepared for ordinary use." But this is the very thing expected, because the full title of the book reads: "The Negro in the Christian pulpit; or *The Two Characters and Two Destinies as delineated in twenty-one Practical Sermons.*"

The book would have been greatly benefited by the absence of the greater part of "The Apology." It reminds us of the excuses sometimes made by many of the Negro ministers in the Christian pulpit preparatory to the sermon.

The sermons reflect the mind of a man who studies the English Bible, and who is deeply imbrued in the orthodox theology. As long as he keeps in this course he is generally correct in his statements. His mistakes occur when he deviates from the well-beaten track. For example, on page 70, arguing against the scientists, he says: "We don't know much about this world, except what we have gathered from the hints that have come out through divine revelation. Much is said of science, but scientists are indebted to revelation *for every useful thing they have learned.*"

The range of the author's reading, outside of the Bible, seems narrow. Thus, on page 213, he writes: "We should have more faith in infidelity, however, if its advocates would hold out to the end. They do not die infidels. *We have never known nor heard of one who did.*"

The book is marred by the use of such undignified expressions as "can't," "won't," "don't," "hang on," "sink his bottom dollar," etc., expressions not in keeping with

the loftiness of the themes. The reader also experiences a little annoyance from the abrupt way in which the sentences are ended: Page 53, "No amount of piety can exempt us from *them*. It is the devil's business to tempt. . . . A business in which he will continue to engage as long as God permits *him*. We need not, therefore, expect exemption from temptation, nor need we desire *it*."

But the work, however many may be its imperfections, is upon the whole commendable. The sermons are essentially practical. They will by no means be likely to have a hearty welcome from the Pharisee and hypocrite, but they will strongly appeal to those, who, like Bishop Hood, are permeated with the Spirit of Christ, and with a large-hearted sympathy for the infirmities of humanity. The author has a deep knowledge of what human nature is at its best, even when propped up by the strengthening hand of God's Holy Spirit, and the helps of the Church. No attempt is made at display of learning or scholarship, but the reader sees the author himself, in plain words and simple style, earnest, zealous and eloquent, urging men and women to fall at the feet of the Redeemer. We welcome the work, and regard it as a valuable contribution to early Negro Literature.

### Lincoln Notes.

The University began this session with an increase of membership. Two hundred and thirty-three are now on the roll, and as many more ready to cross the Potomac.

Some of the students who carried satchels away with them during vacation have returned with only newspapers. They left them, no doubt, with Isaac's—for repairs.

Passing the door of a fellow-student to-day, we heard the following: "Farewell! a long farewell to all good dinners! No more turkey or cranberry sauce, bis-

cuits warm and cake with frost, but through all the days till June we'll eat our hash and chew our prune!" A very suggestive soliloquy.

Mr. York Jones of the Theological Department is to succeed Rev. William Brooks, a graduate of Lincoln Theological Seminary, as a missionary in Virginia. He will be located in Lynchburg, but he will not infrequently be found at Petersburg. We wish him God-speed.

A certain student who stood thirty-first in a bible-class of thirty-three members said "that he did not think he was called to preach the Word." Some one intimated he was called to study it more. Very timely.

Rev. Gerald Dale of the Syrian Mission gave an interesting account of his work in Syria before the students on December 17th. In speaking of the school facilities there, he said "that the children studied in a room about six by ten feet in size, with a mud floor, mud walls and mud ceiling." The thought struck us that those students were always in the "mud."

The week of prayer was largely attended, and closed with the conversion of several. Class meetings are still being held.

Garnet, Philosophian and Preparatory Lyceums opened last Friday with their usual vigor of thought and action. This being the first meeting of the session, it was entirely devoted to business. In the Garnet steps were taken respecting memorial services over the late Bishop Dickerson, in whose death the Society lost a great and good benefactor.

Rev. Mr. Caldwell of West Chester delivered a lecture on the "Life and Times of John Wycliffe," in Chapel Hall, Tuesday night, January 13th. It was a masterly effort, and brought "the Morning Star of the Reformation" clearly before the students; the light of whose character has not been eclipsed save by Martin Luther.

Cicero said: "How I deplore the depraved tendencies of the day and the corrupt ethics of the era," is the way the "pony" puts it; but Prof. Rendall smiled a childlike smile and corrects: "Oh, the times! oh, the manners!"

The seniors have appointed May the 10th for a general auction of the stock and appurtenances of the class. Several fine horses and "ponies" can be had at the lowest market prices. Juniors, remember the date.

Soph to new student: "Say, young man, are you a 'prep'?" New student: "Sir?" Soph: "Are you a 'prep'?" New student: "No, sir: "I am a preparatory student." Soph wilted.

"No loafing allowed in *hear*" is the inscription on a "prep's" door. We admire the motto but not the orthography.

Theological Literary Society, Lincoln University, Pa.

*Whereas*, It has pleased Almighty God in his most wise Providence, to manifest himself among us by the removal of our beloved brother and fellow student William D. Anderson; and,

*Whereas*, We, the members of the Theological Literary Society have felt a deep sense and regret of his death; therefore;

*Resolved*, That we bow in recognition to him who worketh all things according to the council of his will, and for the good of them that love him.

*Resolved*, That though we cannot understand the mysterious workings of Providence in removing so valiant a soldier who was earnestly preparing for the Christian warfare. Yet we feel assured that the great Captain of the Lord's host was satisfied, and said: "Enough, come up higher."

*Resolved*, That we "pray the Lord of the harvest," to supply the place of our brother in the field in which he intended to

have labored; that the work perish not for want of earnest and faithful men.

*Resolved*, That we share a deep and heart-felt sympathy with his relatives in their great loss, and recommend them to him who has promised to "Comfort the down-cast," and to "Bind up the broken hearted."

*Resolved*, That a copy of these resolutions be sent to the bereaved relatives, and to the following papers: THE ALUMNI MAGAZINE, *Oxford Press*, *Richmond Planet*, and the *Savannah Echo*.

Committee: { THOS. H. ROBERTS,  
C. J. LAWTON,  
T. BROWN.

We have also received resolutions of condolence in memory of the late Wm. D. Anderson from the Philosophian Literary Society of which he was a member, but the limited space given to our notes will not permit of their insertion.

Garnet Literary Association, Lincoln University, Pa., January 16th, 1885.

*Whereas*, It has pleased Almighty God, in the dispensation of his providence, to remove from his sphere of usefulness by the agency of death, one of our honorary members, a representative and former associate: Bishop Wm. F. Dickerson, D. D., therefore be it

*Resolved*, That while we bow in humble submission to the decree of our Heavenly Father and acknowledge the wisdom of his wondrous ways, we cannot but deplore the great loss which we have sustained by the demise of this noble and beloved leader whose untiring efforts for the amelioration of the condition of his fellow man and for the extension of the kingdom of Christ, are jewels in the crown of his rejoicing; and whose sterling qualities and life of exemplary piety commanded the respect and esteem of all who knew him.

*Resolved*, That even though we mourn, it is not without hope, for we rejoice in the assurance that our brother has gone from



the labors and cares of this world to reap the rewards of a well-spent life; in the realms of eternal bliss, and that in his summons from us we recognize the solemn admonition, "Be ye also ready."

*Resolved*, That by the death of this good man we have lost a worthy honorary member, the church a pious and zealous servant of Christ, the cause of education a devoted and active adherent, the state an upright citizen and friend of justice and liberty, and his family a loving and affectionate head.

*Resolved*, That we tender to his family our heartfelt sympathy in this hour of their great bereavement, and commend them to "him who doeth all things well," praying that he may console and comfort them.

*Resolved*, That our lyceum hall be draped for thirty days, in token of our sense of bereavement and that an eulogy on the life and character of this man of God be pronounced before the members and friends of this society; and that these resolutions be placed on the minutes and a copy of them be sent to his family, and published in THE ALUMNI MAGAZINE, *Christian Recorder*, The N. Y. *Freeman*, *South-Western*, *Christian Advocate*, and *Oxford Press*.

Committee { C. B. DUSENBURY,  
W. H. BANKS,  
C. W. JOHNSON.

W. H. B. and C. P. L.

## Communications.

*Mr. Editor*: The following letter addressed to me I forward to you, thinking it may be of interest to your readers. You may publish it or not, at your discretion.

Yours, etc., T. H. R.

*Lincoln University.*

SCHIEFFELIN MISSION, W. C. AFRICA, }  
November 11th, 1884.

MR. T. H. ROBERTS.

*Dear Brother*: Yours of the 20th of September has been received. We were

very glad to hear from you and friends. I am also glad to know that the University is still improving. We are enjoying good health. Now and then we have a little fever. By taking proper care we are doing well. I have seen Samuel Sevier four times, and he has been to my house. He is now preaching in the Presbyterian Church at Monrovia until the Presbytery meets.

Things do look discouraging, as Samuel said; but shall we run away from our mother? No! This is our home. We are to make her what she ought to be. It is for us to act well our part. The man who comes to this country must know how to use both his mind and hands, and not depend entirely on the little money that the Board gives him.

I am working out in the field to get along, and God is so blessing me that I have bought a piece of land with coffee trees. I am under the Presbyterian Board of Foreign Missions. I only get \$300 per year. This is a very small sum to support a family. . . .

The following is the report of my missionary work among the natives at Schieffelin from January 1st to November 11th, 1884:

I have now four native towns in charge—Yell Town, Gall Town, Ben Town and Bell Town. To these I go every Friday or Saturday and Sunday, according to the weather. Sometimes I meet the King and his men around him gambling or working on Sunday. After approaching them I ask if they knew that today is Sunday. They reply: "We no have America man to tell us." Then I tell them that I am sent to tell them to put away these things, because this is God's day, and that it is wrong to gamble. They say: "We be old; we lif (will) give you our sons and daughters to teach them God palaver" (God's word). . . . Sometimes I have to wade through swamps, to reach these towns. I am interested in

these people, because they are my people. May God help us in our work!

Two months ago a little native boy was brought to me, and on his way the little fellow would get a leaf and wash his face in every creek he came to, at the same time praying (in Bassa): "A Bar Gra Paw qun luge," meaning: "Oh, great God, may this American man take me and teach me God's word and keep me out of darkness." Thomas, there are many native boys and girls ready and willing to come to me, but I am not able to support them. We have four Bassa boys and one Congo girl living with us. There are thirty-seven scholars in my school. Eleven of them are natives and the rest are Americo-Liberians.

Thus you see, Dear Brother, that the field is great and laborers are few. Make haste and come. Try and get some of the students to join you. Tell them that the land is ready and waiting for them. Oh, that I could impress upon the young men at Lincoln the need of their work in this country! Africa will be only what we, as a Christian people, make her, and nothing else.

Please give my regards to all the professors, students and friends. My house will cost \$150 to build it. Pray for me, Thomas, that God may help me. I will write you again when my school closes; the last week in November.

I remain, Dear Brother, yours for the salvation of Africa,

ROBERT F. DEPUTIE.

#### A GREETING SONG TO OUR BROTHERS IN AFRICA.

We send you a greeting, our brothers,  
Our brothers over the sea,  
Who have sailed away to that sunny land,  
Its light and blessing to be.

We have heard of your safe arrival,  
Of the work you have chosen to do,  
Of the little ones gathered together  
To hear the truths old and yet new.

We ask for God's blessing upon you,  
As we lift up our voices in prayer,  
And by faith we know you receive it,  
Though we worship not with you there.

The harvest is great, let reapers be many;  
May ye sow and bountifully reap;  
May your lives be long and useful,  
And mourned your eternal sleep.

MRS. N. F. MOSSELL.

WYANDOTTE, KANSAS, December 22d, 1884.

DR. N. F. MOSSELL.

*Dear Sir:* The November number of THE ALUMNI MAGAZINE has been promptly received. I take this occasion to express my satisfaction with the same. I think it will prove a great benefit to our people; to the students and graduates of Lincoln University, especially. Lincoln has graduates in many of the states; some in Africa. I take it that THE MAGAZINE will be a grand medium through which these men can give the results of their labors. THE MAGAZINE will bring the sons of Lincoln into a closer union; the interchange of ideas through its columns will tend to systematize the work among the masses. Really, I cannot see how the enterprise can result in anything but good.

I see our friend, E. F. E., had a rather hard time of it in the "Old Dominion," with his fair skin. I think our brethren are more generously inclined in this section of the country. As we leave Pennsylvania traveling westward, we find race-prejudice gradually increasing until in Missouri it exerts its maximum power; still coming west, the reverse takes place. Kansas presents many advantages: speech is free, and individual rights are not disturbed. I came west last June, fully determined to go to the "Lone Star" state. I thought that a good field in which to labor. I wanted to work among the masses of the Negro. However, before going to that generous climate, I resolved to stop awhile in this state that I might get a good supply of her

free air, as I did not know when I would have another opportunity.

Everything being so pleasant and my prospects for a school so flattering, I concluded, and well I think, to stop here for this year at least. Kansas is a state of many rare possibilities; her acres are broad and fertile; her people are large-hearted and very shrewd in the art of money-making. Many of the Negro population came into this state during the Great Exodus from the south. They are peaceful and industrious; they prove to be the best class of laborers in the state. As a teacher, I am most intimate with the people. I find them owning their homes. Some of those who came here without a dollar are doing a paying business for themselves; many went directly on the public lands and are now thrifty and prosperous farmers. Among these people may be found many skilled mechanics, demanding and *getting* the best wages. Is the Negro recognized in this state? I think so. Our state Auditor is a Negro; of the eighty-two organized counties, he carried *eighty*. I do not know of a single northern Republican state that has shown this recognition. The Negro enjoys a large share of local honor. We have, of course, police, city councilmen, deputies and the like. In the city examination for teachers, last August, it was a most pleasing sight to see a Negro on the board of examiners. In any public gathering it is not uncommon for a Negro to advance his opinion. I do not mean political meetings where the question of votes is all important, but in the scientific and literary circles. I make this distinction because an illiterate man may rise to the dignified position of "stump speaker" and be thought *wonderfully* smart, while none, but the learned can successfully grapple the scientific and literary questions of the day.

Sir, I think this notice of our truly intellectual men practically does away with the idea of "Negro inferiority." The Negro is beginning to see the advantages, as well

as beauties of an education. The people are clamoring for education. I often ask fathers and mothers why they are so eager to educate their children, and with one voice they cry: "business, man, *business!*" I do not say, as some professedly intelligent men have said, "we have preachers and teachers enough," nor do I believe that there should be a dearth of useful men in other professions in order to have a supply of preachers and teachers; but I do say we should have preachers and teachers of a high order and *more* of them. We must have the physician and the lawyer, for our physical infirmities demand the one and our civil rights and privileges the other. In short, we can hope to succeed as a people only when we can put the educated farmer in the field; the trained mechanic in the shop; the learned teacher in the school-room; the finished lawyer at the bar; the skilled physician in the office, and the profound minister in the pulpit.

My work is prosperous.

Enclosed please find money order for six dollars; five dollars fee as assessed each member at last meeting of Alumni Association; one dollar subscription.

Shall be glad to get next issue.

I am yours for success,

GEO. L. HARRISON.

SALISBURY, N. C., January 1st, 1885.

*Messrs. Editors:* In a recent letter we spoke incidentally of the "North Carolina Industrial Association." We wish now to put before the readers of your valuable paper in particular and the public in general, some facts concerning the rise, growth and results of said association. In the year 1868 fifteen gentlemen living in Wake County, seeing far into the future, stimulated by what had been done by their (the Negro) race, and sanguine of still greater achievements; conscious that the question of the "inferiority of the race" would arise, and that it must be met and proved

to the contrary, met in the city of Raleigh and formed themselves into an industrial association, the object of which was "to afford a means to the colored citizens of North Carolina to show what progress they had made in agriculture, science, art, mechanism and education."

We believe the Negro is inferior to the white man in *one respect* only, and that is in wealth. We believe that what man *has* done man *can do*, be he white, black, red, yellow or whatever his hue may be. We are not in favor of everlastingly saying "what the Negro can do," but let us do it; and when our white *brother* says we cannot, let us prove to him—not so much by argument as by practical demonstration—that we can. This idea seems to have been in the minds of the originators of this Association. "If they succeeded in making a good showing, and were successful in managing the affairs of said association, it would be a potent demonstration of the Negro's ability for self-government, and would effectively silence all mere theoretical speculation as to his ability to do so." Such was its rise. Has it succeeded? What are its results? The organization did not take shape until the year 1879, at which time it was incorporated by an act of the legislature of North Carolina, under the title of the "North Carolina Industrial Association." The first fair was held in the month of October, 1879, with the following gentlemen as officers: Rev. Cæsar Johnson, President; O. Hunter, Jr., Secretary. This fair was a success; the attendance was very large, owing, probably to the novelty of the affair. The next fair was held in the year 1880, under the control and management of the same officers. In 1881, the stockholders elected the following new officers: President, Jno. O'Kelly; Secretary, Jno. H. Williamson. In 1882, the office of Vice-President was created and the following officers elected for the ensuing year: President, Jno. O'Kelly; Vice-President,

J. S. Leary; Secretary, Jno. H. Williamson. In the year 1883, the following officers were elected: President, J. S. Leary; Vice-President, Jno. O'Kelly; Secretary, Jno. H. Williamson. For 1884, President, Jos. S. Leary; Vice-President, Jno. O'Kelly; Secretary, Jno. H. Williamson. For the year 1885, Jno. S. Leary, President; M. Watts, Vice-President; Jno. H. Williamson, Secretary.

The fairs held in the years '80, '81 and '82, were, financially, failures. From some cause or other they did not pay expenses, and the association was in debt. Many became discouraged, some suggested one course, some another, which finally resulted in the advancement of Vice-President Leary to the Presidency. With all due respect to his predecessors, Mr. Leary seemed to be the right man in the right place. Being one of the *few true leaders* of his race in this state, he had not only the interest of the association at heart, but that of his race also. New life was infused into the association. People were aroused into activity; confidence was restored, and every indication was that of success. About this time (1883), the legislature of the state, acting upon the earnest recommendation, contained in the message of Governor Thos. J. Jarvis to them, passed an act giving the association an annual appropriation of five hundred dollars (\$500). (Gov. Jarvis has ever manifested the deepest interest in the welfare of the association, in fact, whatever he could do for the elevation and good of our people, he has done it.) The fairs held in '83 and '84 were in every respect successes. There were exhibits from almost every county in the state. The field, the work-bench, the school-room, the fire-side and the studio all claimed attention. And as we watched the expressions of our white brethren examining the exhibits, we saw surprise give way to admiration. Soon, the association expects to declare a dividend. It has no debts and its credit is good; and it has

been brought to its present standard by the untiring zeal and energy of the gentlemen immediately connected with its control and management and speaks volumes to their honor and praise. To the world the "North Carolina Industrial Association" says: "Live, and we will live: all we ask is a fair show." To the race it says: "This is your work; you are now on trial; your probation will soon be over: be faithful." The next fair will be held in the city of Raleigh, during the month of October, 1885. We extend a cordial invitation to our friends everywhere, North, South, East and West. Come! and like the Queen of Sheba, thou wilt say, "The half was not told me."

Fraternally, F. C. P.

### THE SOUTHERN PROBLEM.

By Rev. J. C. Price, Corresponding Editor.

#### PART I.

This "Problem," which is another name for the "Negro Problem," is beyond any doubt the question of the hour in this country.

Every succeeding year, since Emancipation, has given it added voice and significance. Every quadrennial election makes manifest its urgent importance to the nation. The attention of the patriotic and thoughtful of the land is now drawn to it with a serious earnestness and a warranted apprehension hitherto unknown.

It has already engaged the matured consideration of prominent men in the North and in the South. This fact is evidenced in books, magazines and popular newspapers. Therefore, while I attempt an expression on the subject, I am not insensible of the responsibility and seeming presumption of my position.

There are two or three statements however, that I desire to make in the beginning. I am prompted to this because of an impression somewhat prevalent concerning all of us who now venture a re-

mark on this topic. It is supposed that the opinions given are either tinged with the disappointment arising from the suspension of the powers that were, or colored with a disposition to "curry favor" with the powers that will be. In either case the underlying cause is a desire for office. Hence our statement.

(1.) I do not now, nor did I ever hold a federal office. But, on the contrary, have persistently refused the honor and emolument, when repeatedly tendered. They were not refused because of any particular evil in office-holding as such, but for the reason that they were not considered the best means for the furtherance of the object to which our mind was bent and our feeble energies are now directed. My life-work is settled. It has in view the Christian enlightenment of a race whose future will determine, to a greater or less extent (proportional to their elevation), the weal or woe of the Southland—the political quietude or disquietude of the nation. But I do seek, however, the privilege of a *man*, limited only by humane customs, just laws and the prerogative of the true spirit of American citizenship to labor with and for men on this or any other legitimate line.

(2.) While I shall speak of the South as a section, or of the dominant party there as a party, I shall not be forgetful of the slowly-developing liberal element in the party. In this respect there is a "New South" and there is an "Old South." The "New" is composed of men liberal in thought and progressive in action. They would give every man a fair chance in the race of life, and secure to him the untrammelled exercise of all the rights of a man and a citizen. The violence of the South is not traceable to them. They often show an unmistakable interest in the material, religious and educational welfare of the whole people. Prominent in this class are such men as Governor Thomas J. Jarvis of North Carolina, Dr. A. G. Hay-

good (Secretary of the Slater Fund) of Georgia, Dr. C. K. Marshall of Mississippi, and Senator Mahone of Virginia. We know of encouragement given to educational and church work by such men. It is true of our own work at Salisbury, N. C., as well as of commendable state appropriations and personal gifts for colored state normal schools and colleges in Georgia, North Carolina, Mississippi, Kentucky and a few other states. We rejoice in mentioning such men. They would make the "Old South" a "New South."

But, unfortunately, these men are in the minority—helpless, in many of their aims and purposes. The "Old South" is as its history—conservative, non-progressive, intolerant, and when needs be, violent.

This leads us to ask, Whence came the "Southern Problem," or *the unadjusted social relation in the South, and what are its causes, dangers and remedy?* Plainly speaking, it is a resultant of slavery. The "peculiar institution" taught the doctrine of race inferiority as well as race subserviency. Beliefs were formulated into law. The law declared the Negro to be goods and chattels; that is, cattle, mere property, as a horse or cow. What men wrote down as law they were willing to think—and we are apt to think as we like to think, other opinions to the contrary notwithstanding. These ideas were impressed upon the southern mind as soon as it was able to understand anything. Training in the family circle, customs in society, and statutory enactments, caused them to grow and strengthen with the strength of maturing years. In fact the Negro was said to be devoid of moral attributes, religious perceptibilities and religious capabilities. In addition to this, the Christian Church of the land confirmed what had been taught by precept and example. They so crowned the declaration of law and gave potency to inhuman customs. It deepened the heresy and the sin by declaring slavery with all its concomitant errors

and perversions to be divine. Consequently it was no small thing for a southern man to cling to this idea and advocate its doctrine. It was a part of his life. The awful civil conflict proved that he was willing to sacrifice blood and treasure in its defence. Nay more, in his devotion he would remove the foundation and tear down the superstructure of this American Fabric, and out of the shattered fragments he would have two built, making slavery the corner-stone of the one, while loyalty to the national unity would be the proud boast of the other. We remember the result of the endeavor. It was not too unlike the Haman and Mordecai affair.

For the struggle which meant the perpetuity of the "peculiar institution" and its resistance which had in view as "a paramount object" the salvation of the Union, necessitated the issuing of the "Emancipation Proclamation." But what did simple emancipation mean? It exploded the doctrine of legitimate trade in human flesh; and settled, *forever settled*, the question of involuntary servitude (except for crime) in this country.

It said to the enslaved, You are free to work for yourself and to enjoy the fruit of your labors. As far as *working* was concerned there was nothing in that conflicting with the opinion of the southern people. "To be a hewer of wood and a drawer of water" they considered his God-decreed lot. And as far as reaping the benefit of his earning they were tolerably willing to submit to this imposition—this wrong. But anything more than this, in the line of recognizing the *manhood* of the Negro, they could not well tolerate.

Nevertheless the nation went further in its reconstruction measures, and clothed these newly-made *freemen* with the panoply of American *freemen*. And so the "chattel" became not only a *man*, but a citizen.

This was too much for the ex-slaveholder. He soliloquized thus: "Yesterday my 'goods'; to-day my political

equal. Last year a slave; now a citizen, and therefore my peer at the ballot-box." Believing (and I think many were conscientious) that the Negro was not a *man* but a *thing*, they looked upon this action of the government—the conqueror—as an added insult to their already humiliated feelings and scattered fortunes. They, therefore, determined that the expressed will of the people on this subject should not be carried out. This new citizen, said they, shall not exercise fully his prerogatives. We will defy the law. We will resist national legislation and make null and void constitutional amendments. *Why?* "Because we believe this is a white man's government, and in its administration Negroes have no rights that white men are bound to respect."

This is not the uttered sentiment of the dead past, but of the living present. It is not only as *old* as Judge Taney, but as *new* as the *North American Review* for November, in which Professor E. W. Gilliam, in his discussion of his favorite subject "The African Problem," uses the following words: "This is a white man's country, and a white man's government; and the white race will never allow a section of it to be Africanized."

In the light of these statements it is not difficult to discover the *prime cause* of the "Southern Problem" or the unadjusted racial relations in the South.

The Negro was born here; knows no other land as his home but this; and yet "this is not *his* country, this is not *his* government." And therefore the denial of his privilege to exercise the rights of an American citizen—even of one "to the manor born" is too trivial to be noticed even by the *national government* which he so faithfully serves in times of peace, and at whose call he has always given a noble defense by valiant endeavors in times of war.

But however men may talk, the Negro, according to the organic law of the land, is a citizen. This is a constitutional fixity,

and as irreversible as the Emancipation Proclamation. The Negro is not insensible of this fact. His friends recognize and appreciate it. But greater intelligence and marvelously increasing numbers will make the Negro's appreciative power and his demand for simple justice more urgent.

If, therefore, the varied efforts to thwart the exercise of his constitutional and civil rights are continued, the *danger* threatened by the "Southern Problem" is apparent.

In our next we shall try to find the danger that is a possible outcome of these neutralizing forces.

[To be continued.]

#### OUR MAGAZINE.

Prof. W. H. Goler.

THE MAGAZINE supplies a long-felt necessity. It affords convenient means of knowing where our men are and what they are doing. Frequently we hear of positions of trust, as well as of pecuniary advantage, and know just the men to fill the places, from our association with them at Lincoln, but the difficulty is to find them. I remember a short time ago two very desirable situations were available. Two men were in my mind whom I knew could creditably fill them, but where to find them was the puzzle. One of them was reached after considerable trouble and expense, by telegraphing, but the other could not be found. Now this MAGAZINE may be utilized in looking out for and in helping and encouraging one another in the work in which we, as fellow laborers, are engaged. I speak, of course, as a Southerner especially to my fellows in the South; as well as affording an outlet for the pent up thoughts which naturally gather from our surroundings. But how can THE MAGAZINE be kept afloat? How can any enterprise be kept afloat? By the interest of those who should especially be interested. I have met several of our men

who have received the first copy, and I have been surprised to know how few of them have paid even one dollar to sustain it.

Now we may expect a very short life for THE MAGAZINE unless we send along the dollars to the publishers. Messrs. Mossell, Still and Williams have given us a neat little pamphlet, but we are not to expect that they will pay for the paper and the printing. Let us neither embarrass our friends nor run them in debt, but rather keep up the credit of ourselves and them by sending our money without delay.

Let every man of us pay his subscription immediately, at least, and his tax as soon as convenient.

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#### A FEW DIATETIC PRINCIPLES.

[By J T Potter.]

In partaking of food, much depends upon the appetite. If this be healthy or natural, a proper amount of aliment will refresh and invigorate the system; if it be artificial, that is, if excited by stimulants of various kinds, such as tonics and bitters, not only is the stomach often injured, but irreparable mischief done to the whole system. Some persons there are who accustom themselves to eat at certain hours, whether the food be necessary or not, and often without relish, and then is heard the complaint that the food they take does not seem to do them any good. Food taken in the stomach with an artificial appetite is always imperfectly digested, and must produce disease. Occasionally abstinence from food for a comparatively long time will restore the digestive organs to a healthful activity. In all such cases proper attention to the skin and to exercise in the open air and general regularity will arouse a sufficient degree of digestive energy.

Perhaps the most important treatment in many cases of so-called dyspepsia is the

proper attention to the diet, without which there cannot be much expected from drugs. In these cases the food should be light and nourishing; and well masticated before swallowing. Plenty of time should be taken with each meal, and but little should be taken in the stomach at a time. The cause of many sick headaches is eating too much and exerting too little. In nine such cases out of ten the stomach has not been able to digest the food last introduced into it properly, either from having been excessive in quantity or unsuitable. Appetite is one thing; the power to digest the food another. A person may feel ravenously hungry and consume large quantities of food, all of which may contain the elements of nutrition, but be unable to appropriate the supply furnished, or, in other words, to nourish himself. The quantity of food to be taken at a meal always depends upon circumstances. It may be generally stated that persons eat twice as much as is necessary for the requirements of the system. Two meals a day, with very moderate refreshment between, are sufficient for health and strength; they should never exceed three, except in rare instances.

Breakfast should be taken as soon as possible after rising and dressing, except where an early breakfast actually disagrees. But to invalids who have very little strength and power of endurance, if they have any appetite at all for food, it generally is most enjoyable within the hour after awaking, or, if well enough, shortly after rising and dressing. Children are frequently injured by working them or sending them to school before they have had their morning meal. Again, the danger from contagious diseases and epidemics is increased by exposure before breakfast. Supper, in a great many cases, is an unnecessary meal, and those who can dispense with it will generally find it an advantage to health and refreshing sleep. Of course, where there are only two meals a day—breakfast say at eight,



a light lunch at one or two, then dinner at five—possibly no harm may arise; but if it be seen that the night's rest is disturbed by dreams and the many sequences of a heavy supper, then a rigid plan must be adopted by which the system can regain its former self.

The quality and kind of food taken is an important consideration. Man undoubtedly requires both animal and vegetable food, being an omnivorous animal; the first of which yields a much larger amount of nourishment than the latter. Vegetables require a longer period for digestion than animal diet, although vegetable diet affords less nourishment without causing as much stimulation. Children require less meats than adults, and females less than males. Very often injury is done to the system by living too much upon certain articles of diet, to the exclusion of others. Some partake too much of animal food. Then, again, others live too much upon vegetables. It need hardly be stated that a suitable variety of both is essential to a healthy condition of all the tissues and organs of the body. Among the vegetables most difficult of digestion may be mentioned such as cabbages, peas, carrots, cucumbers, turnips; principal among the meats are veal, pork, turkey. All these articles of diet should be avoided by those whose digestive powers are in any manner impaired. Such applies particularly to sweet things as articles of diet, they being injurious chiefly by impairing the digestive powers. Of course it is a very difficult matter to specifically devise any individual set of rules by which persons can be guided, as there are those differences in character, temperament, in fact, all those idiosyncrasies, which will not admit of any one plan of diet being rigidly followed out in every instance by the masses; but for a general rule these few points which have been mentioned, and which in every particular seem consistent with an ordinary amount of reason-

ing, are sufficient to guide all, and to do away with many of the ills which the flesh is heir to.

### COLORED TEACHERS.

[Prof. S. M. Coles, Corpus Christi, Texas.]

The query has been often made, "Who can do, most efficiently, the work of teachers among the blacks of the south?" The answers to this question have by no means been uniform. Some have, with considerable plausibility, maintained that it is best to employ white teachers when possible, especially for our higher institutions and best churches; giving, as the grounds of their reason, the superior advantages of the white over the colored teacher. So that whatever position in the educational work it may be desirable to fill, there will be, almost always, an available white person better fitted to do the work required in that particular position. Another argument, used in reference to charitable institutions fostered by northern beneficence, is that the work of these institutions would be greatly retarded in its progress, by entrusting it, to any great extent, to colored teachers who have not as yet, it is thought, become sufficiently trained to carry on effectually the work of education among their own people. Northern benefactors, for want of confidence, would not give so liberally then as now to the mission work. And again, it is stated that in these southern institutions are many Christian men and women who have left their pleasant fire-sides and friends, their northern homes, and come South, in many cases jeopardizing their health by an insalubrious climate, to instruct and lift up an oppressed, despised race, and have been by this act of charity ostracized from the society of their own race. These Christian men and women are remembered both in heart and in purse by their numerous friends and relatives, when casting their mite into the contribu-

tion box for missionary work. Reversing this order of things, they argue, by dividing the work in equal ratio between white and colored co-laborers, would cause a correspondent falling off of the benevolent contributions by which these institutions are, almost wholly, supported. Another argument used against employing colored teachers in these charitable institutions, is the supposed unwillingness of northern benefactors to trust money to individuals of that class for whose special benefit it is given. Another argument urged is, that white teachers will work for less salary than colored teachers. Finally, slavery has so warped the mental and moral natures of the Negro, that it is unreasonable to suppose that the short space of twenty years has been sufficient time in which to prepare himself for a leader of his race. These are some of the many arguments urged against employing colored teachers to a greater extent in institutions in the South, for colored people, fostered by northern charities.

Before proceeding to answer these objections, which I will do only in a general way, I take occasion to say, that the colored people in this country owe to those who have been laboring during these twenty years to raise them into Christian manhood, a debt of gratitude which language cannot express. Great have been their sufferings, deprivations, sacrifices, which we would not, can not, will not forget.

To begin, I premise that the condition of the colored people in the South calls for qualified teachers of their own race; teachers who are familiar, not only with text books and school economy, but understand fully the wants, the physical natures and idiosyncracies, as modified by environments, of the race whose condition is the object of their amelioration. These qualifications are derivable only from the race itself. Every race has its differential characteristics, which must be understood by its educators, and to be understood must be

possessed by them, if they would hope to effect a permanent good. The reader has, doubtless, anticipated my conclusion; that such teachers must come from the race itself, for no one can be better qualified, in every sphere of enlightenment, to lead forth a people to grand achievements, than one of its own members; and the opposite is equally true: that he who is not ethnologically joined to the people whom he endeavors to elevate, however valuable the work he does, cannot be a qualified leader of that people though he rivaled the sages of the ancient world. These statements are vigorous but do not leap the boundary of historic evidence. The Greeks were led by Greeks, the Romans by Romans, the French by French, Germans by Germans, and English by English. What would have been the destiny of these nations but for their Pericles and Demosthenes, their Cæsars, their Napoleons and Louises, their Othos, their Alfreds. In the great Reformation, it was the German soul of Luther breathing upon its kindred substance, the spirit of the German nation, that aroused it into consciousness of a great religious idea. In this tremendous movement it required a Calvin to awaken the Romanic nation, a Jacques Lefèvre the French, a Wickliffe and Knox to reanimate the phlegmatic English people. It is a notable fact that all great revolutions, whether moral, social, religious or national, have been effected by the agency of men acting directly upon the body of their own race. In the general make up of every race there are certain ethnic principles that must be thoroughly aroused before there can be any great onward movement, and these deep-seated principles can be reached only by those possessing the same characteristics, and it would be well for all reformers not to be entirely ignorant of this fact. The Negro forms no exception to this rule. If his salvation is consummated, it will be through his own efforts. He cannot build upon other men's foundations, he must

construct upon his own. Africa must be redeemed by Africa; the colored people in this country must be redeemed by colored educators.

I will enumerate, in conclusion, a few reasons for employing colored teachers in colored institutions:

1st. Because they understand and appreciate the peculiarities of the race of which they are a part, they can easily shape their instruction so as to meet the wants of the people. Chalmers attributed the great effect of his sermons to the fact that each one was preached to meet some earnest desire of his own soul. He reasoned that if he felt the effect of these sermons, the people would, because he was a part of them.

2d. Because colored teachers are in full sympathy with their race. You cannot elevate a man unless he feels you are in sympathy with him; and who can sympathize with a man better than his brother?

3d. Because they alone can arouse the consciousness of the race to its possibilities. Tell me of Washington, Lincoln and Sumner; you raise my curiosity. Tell me of L'Ouverture, of Dumas, you stir my ambition and raise my aspiration: the Negro pupil wants a Negro model, and this leads me to my next reason.

4th. Colored teachers can do the most efficient work for their race because they are wanted. This desire on the part of the people is natural. It shows that the mind of the people is in a normal condition and it is an omen for good. Every people loves its own leaders best.

5th. My last reason for colored teachers is: All the results, which are great, of the work done by colored educators in these institutions are garnered and preserved in the race, they cannot retire from their people and merge themselves into another race, after twenty years of rich experience. No, they are of the Negro race and whatever they may accomplish, grand and good, will be accredited to that race.

The knowledge and wisdom which white teachers gain by twenty years' experience in colored institutions are removed so soon as they feel themselves called upon to retire to their own people. Such a time is looked forward to by every white teacher who is laboring among the blacks. No man can abandon his race for another. He may leave it temporarily. And even if he could abandon his own people to live and die in serving the colored race; still there could be no comparison between the effect of his life and work and the life and work of a colored man for his own race. The former would be regarded as a mere philanthropist to whom was due a debt of gratitude; the latter would be revered as a hero to be imitated. Hosts of colored young men and women, with unbounded zeal, would go forth to deeds of greatness, following a leader who came from their own race.

#### THE RICH RULER.

He ran and knelt at Jesus feet,  
With eager, upturned face,  
Asking to know the way of life  
From lips of truth and grace.

"What shall I do," the ruler said,  
"Eternal life to gain?"  
"Keep the commandments," Christ replied,  
"If thou wouldst life obtain."

"Up from my youth," the ruler said,  
"These mandates I have kept;  
I fain would gain eternal life,  
Tell me what lack I yet."

Christ gazed into his heart's deep core,  
And saw its dark plague spot;  
"Sell what thou hast, give to the poor  
And with me cast thy lot."

He thought upon his vast domains,  
His treasures counted o'er,  
Then turned from Christ with saddened heart  
To grasp his golden store.

He would not tread where Jesus trod  
 In poverty and pain,  
 He would not leave his garnered wealth  
 Eternal life to gain.

But clinging close to earthly things  
 He loosed on Christ his hold;  
 The vision of his soul was dimmed  
 By glitter of his gold.

Christ loved him, but he would not let  
 That love his spirit sway;  
 Heaven and earth lay in the scales,  
 But Earth did Heaven outweigh.

MRS. F. E. W. HARPER.

## Witticisms.

A negro came before a justice of the peace and signed a pledge promising to give up the use of all intoxicating liquors. Ten days afterward the judge met him, and muchly to his astonishment, found him greatly under the influence of liquor. "Why Erasmus," cried the judge, "God bless you, how is this; and after your solemn affidavit, too? You have broken your oath, Erasmus."

"Not at all, judge—not at all sir!" cried Erasmus, with great alacrity. "De affidavit stands as when fust sworn and subscribed to; but bein' as you know judge a man of Websterian education, I have added a few trifling codicils to de original document."

"Codicils, Erasmus! What do you mean by codicils?"

"Well judge, I'll explain; I'll give them codicils to you in the regular order. I've got de documents right here, and I never let it go out'n my hands since I got it," and Erasmus drew from over his heart the precious paper. With a grand flourish he read—

"Codicil de Fust—Dis codicil is to certify dat de meanin' an' intent of de above insterment is hereby so far modified an' set aside as to allow de affiant de triffin'

indulgence of one cocktail before he go to breakfas'."

"Well judge," said Erasmus, lifting his eyes from the paper, "dat codicil appear ekal to de requirements of de subscriber for about fo' days den we had."—casting his eyes upon the paper—

"'Codicil de Sec'un—De above affidavit is hereby affim' an' am to still remain in full fo'ce an' effec', 'ceptin, sich sections an' parts of sections, claws an' parts of clawses as would conflic' wid de allowance to de affiant of a appetiser before each meal, bein' tree drinks per diem, be de same more or less.'"

Here Erasmus again lifted his eyes from the document and explained as follows:

"On dis last codicil de subscriber existed in tol'able comfort about fo' more days, when it not bein' found to rise to de height of all demands I felt obleged judge, to add—

"'Codicil de Third—All the above original document an' codicils are hereby proclaimed to be of full forc', and effec' pervided that no part of dare contents be so constructed as to interfere wid de inherin' right of de undersigned affiant and codicilist to partake of some sich suitable stimerlent as shall, in his judgment, be deemed necessary to be decent and proper arousin' of de dorman' energies of de physical and mental constitution.'"

"And this is the last of the codicils, Erasmus?"

"It's de finus, judge. It appears to fill all de 'quirements and is ekal to de 'mergencies dat has yet arose."—*Boston Globe.*

AN Israelite lady, sitting in the same box at an opera with a French physician, was troubled with ennui, aud happened to gap once.

"Excuse, me, madam," said the doctor, "I am glad you did not swallow me."

"You need give yourself no uneasiness," said the lady, "I am a Jewess, and never eat swine."

"GENTLEMEN of the jury," said a blundering attorney in a suit about a lot of hogs—"Gentlemen of the jury, there was thirty-six hogs in that drove; please remember that fact—thirty six hogs—just exactly three times as many—as many as there are in that jury box, gentlemen." That attorney didn't gain his case.

A FRENCHMAN, soliciting relief, said very gravely to his fair hearer: "Mademoiselle, I never beg, but dat I have von wife wid several small family, dat is growing very large and nossing to make deir bread out of, but de perspiration of my own eyebrow."

A CLERGYMAN of very short stature preaching for the first time in the pulpit of a tall brother, his head scarcely appeared above the top of the desk. The congregation were astonished and amused to see his head just peeping above the pulpit; but were convulsed with laughter when he gave out, in a piping voice, his text: "Be not afraid, it is I."

"POTATOES," said Pompey, a learned darkey, conversing with another gemmen of color, "is a barbac'ous, zoological wegetable what grows all under ground, 'cept de top, an' dat bear a carnivorous flower at de bottom. Potatoes is berry good biled, an' dey am better roasted, but if you 'teal de lard, de bes way of all is to fry dem, because den de potatoes am meat, drink an' sleep. Such am de great merits of dis 'ere escurlent."

"AT one time when I gave a dinner," says Samuel Rogers in his "Table Talk," "I had candles placed all around the dining-room, and high up, in order to show off the pictures. I asked Sydney Smith how he liked that plan." "Not at all," he replied; "above there is a blaze of light, and below nothing but darkness and gnashing of teeth."

HANHEMANN, the founder of the Homeopathic school, was one day consulted by a wealthy English Lord. The doctor listened patiently to the statement which

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the patient made to him. He then took a small vial, opened it and held it under the Lord's nose. The Lord asked in surprise, "How much do I owe you?" "Thousand francs," was the reply. The Lord immediately pulled out a bank note, and held it to the doctor's nose. "Smell. Well, you are paid."

A SERVANT GIRL, who had just been admonished by her mistress to be very careful in washing the best tea-things, was overheard in the back kitchen indulging in the following soliloquy, while in the act of wiping the sugar basin: "If I was to drop this basin, and was to catch it; I s'pose I wouldn't catch it; but if I was to drop it and wouldn't catch it, I reckon I should catch it."

DID you ever hear the story of the Irishman and the horse-radish?

"No what was it?"

"Well, seeing a dish of grated horse-radish on the table where they had stopped for dinner, each helped himself largely to

*sauce*, supposing it to be eaten as potato or squash; and the first, putting a knifeful into his mouth jerked his handkerchief from his trowsers and commenced wiping his eyes.

"What trouble yer, Jemmy?" inquired his comrade.

"Sure, and I was thinkin' of my poor old father's death when he was hung," he replied shrewdly.

"Presently the other, taking as greedily of the pungent vegetable, had as sudden a use for the handkerchief, whereat Jemmy as coolly replied:

"And what *troubles yer*, Pat?"

"Troth," he replied, "that you wasn't hung with yer father."

A CLERGYMAN consoling a young widow on the death of her husband, remarked that she could not find his equal.

"I don't know about that," remarked the sobbing fair one; "but I'll try."

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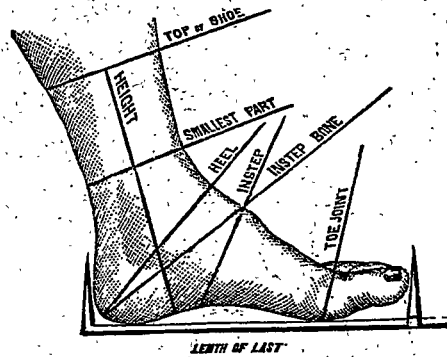
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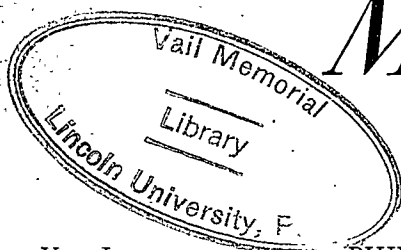
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"The night is far spent: the day is at hand."

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## THE ALUMNI MAGAZINE.

Published Quarterly

BY THE ALUMNI ASSOCIATION OF  
LINCOLN UNIVERSITY.

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ANNUAL MEETING OF THE ALUMNI  
ASSOCIATION.

THE 14th annual session of the Alumni Association will convene in the college chapel of the University, June 3d, '85, at 7.30 o'clock, P. M. The commencement exercises of the University will take place upon the day following. Members of the Association are earnestly requested to be present. The revised constitution will be presented for adoption. An entire change in the working of the Association is expected. It will be interesting to many to know that the revision explicitly states that those who do not pay their annual dues will be immediately dropped from the roll of the Association. Annual dues as well as fees for admission are placed at one dollar. Applications for membership from *graduates*, (especially the *graduating class*), and *former students* are earnestly solicited. Several members have been requested to prepare short addresses for the occasion. It is expected, however, that the greater part of the session will be devoted to THE MAGAZINE. Plans will

be adopted to immediately extend its circulation. The mere mention of the fact that the future of THE MAGAZINE is to be discussed should secure the presence of every member who can possibly come.

REFORM DEMANDED IN COLLEGIATE  
EDUCATION.

IT seems that something besides classical education, (even of the best kind), is necessary to fit a man for the battle of life in this the nineteenth century. Indeed it seems that those who get the highest averages for excellence in the routine drill of college education, are from this very fact disqualified for the labors of actual life.

It is no idle talk that those who stand highest in a class and have most of the *precious* drill seldom come to anything.

It is a fact that very few successful business men are college-bred, and it is said that very few business firms will take a college graduate into their employ upon any terms. If failures ceased here we would be disposed to make some excuse for college education under the present system, but unfortunately they do not. The college of to-day even fails to give the student a classical education. It is fast becoming clear to the minds of a few of our educators, that to cram a boy with Greek and Latin grammar is not giving him a classical education, and that to stumble over and spell out a familiar classic with the aid of a lexicon is not enough to make one a scholar.

It is very evident from the rapid growth of mechanical and technical schools that our colleges are not giving the kind of education wanted. Our colleges should be so arranged as to give classical education to the few, since only the few need such education and it should be most thorough, while the many should be taught in those industrial and scientific branches, for which there is the greatest demand. It must be clear that American life is not

conducive to classical scholarship, for in spite of the efforts of nearly all of our colleges to make classical scholars we have succeeded but poorly. Life is too short to be spent in ill preparation.

### Drift-wood.

Rev. H. G. Miller, pastor of the Covenant Presbyterian Church, Wilkesbarre, Pa., called at our office not long since. He has succeeded in interesting the young people, especially, of his congregation and contemplates building a more commodious place of worship.

Mrs. N. F. Mossell, assisted by Miss Annie Webb, Editor of "*Faith and Works*," has in course of preparation a mission box to be sent to Shieffelin Mission W. C. of Africa, for Rev. Robert Deputy and family. Our readers will remember the interesting communication from Rev. Deputy published in our last issue.

A crayon sketch of General Louis Solomon, President of Hayti, executed by a rising colored artist, Mr. Alfred B. Stidem, will be presented to the Garnet Lyceum of Lincoln University during the month of May. The portrait will cost twenty-five dollars. This amount has been raised by Mrs. N. F. Mossell through the graduates, students and friends of the institution.

As women are conceded to be the best chroniclers of *social life* in private writing, there is no doubt but that in the future they will take the lead in public writing of the same character. Thus we desire to call attention to the communication in our present issue from Miss Mamie S. Chase, giving an inner view of social life in the South. We hope that our young lady teachers will give this matter consideration. We are always glad to publish such articles.

Letters from the missionaries from Vic-

toria Nyanza reached England a fortnight ago announcing the death of Metsa, the remarkable ruler of the most progressive and powerful of the heathen nations in Africa. His young son Mwanga has succeeded him as King of Uganda. Ever since Speke discovered the sources of the Nile, Metsa has been regarded as the most interesting figure among the native potentates, and Speke, Grant, Stanley, Baker and Long have written much about his remarkable character and his kingly power.—*N. Y. Sun*.

H. P. writes in the *Monthly Peace Journal*, that it is to the everlasting honor of Mr. Gladstone, that he refused to make defeat in South Africa a reason for permitting injustice towards the Boers, suggesting that similar defeat in the Soudan will not justify an attack to retrieve it.

The Presbyterian Board of Foreign Missions has decided to purchase a boat for missionary service on the rivers of Western Africa, the cost and equipment of which will be \$5,000.

We hope that our readers will not fail to notice the letters from our correspondents; those from Revs. Hood and Coles are especially interesting. The work as represented by these gentlemen is certainly worthy of the hearty support of friends of education in the South.

A French artist in this city is making an equestrian statue of Col. Shaw and the Fifty-fourth Massachusetts regiment, for the State of Massachusetts. He has twenty or more colored men, all ex-members of the regiment, life size, in files of four, representing the head of the regiment, with arms at right shoulder. This will be the first statue erected by a State in this country bearing the image of a colored man. The statue is to be of bronze, and will stand in front of the State House at Boston.—*Progressive American*.

THE EGYPTIAN WAR.—England professes Christianity. Christianity is love and peace. England sends Colonel Burn-

aby to Egypt. What for? Burnaby is slain. English papers extol him as follows: "Colonel Burnaby died like a true British bull-dog, with his right hand clinched in death, about the throat of the Arab whose spear was thrust through the Colonel's neck." What a position for a Christian to occupy! What a comparison for a human being—"a bull-dog."

General Gordon is in jeopardy. He placed himself there. On the Sabbath, throughout England, so the papers state, "Prayers were offered for his preservation and the success of the British army." "If Gordon be slain, let vengeance be wreaked upon El Mahdi—the false prophet, and let the Arabs be swept from the face of the earth." Were these prayers heard? Is there not more than one "false" prophet? How many churches are true to their professions?

The London *News* says: "The age of chivalry was reviewed again in General Gordon's history, and the whole world thrills with passionate grief at this Christian warrior's death." Can there be a "Christian warrior?"—A. H. L.

It is a gratifying fact to note that the colored people of Georgia for the year 1884, paid taxes on \$8,021,525, an increase of \$1,431,649, over 1883. This is about eighty dollars per capita of the polls returned by the Comptroller General.—*Weekly Sentinel*.

Judge Jonathan J. Wright, Ex-Associate Justice of the South Carolina Supreme Court and the first and only colored man who ever held that position in the State, died yesterday, aged 44 years. He was a Pennsylvanian by birth and went to South Carolina in 1865 as an agent of the American Missionary Association.—*H. Gazette*.

Lincoln University has just received \$10,000 from the estate of the late Hon. E. Dodge, the interest of which is to be used for the support of colored students. Two hundred and twenty students are

now in the institution, over two hundred of whom profess religion, and more than one hundred and fifty of them hope to preach the Gospel.

At a meeting of the Manhood suffrage League, Oxford street, London, a resolution was adopted, declaring "that the present war in the Soudan is an outrage on the liberty of the Soudanese Africans, and, like all past European, Indian and African wars, only undertaken in the interest of Jewish and other bondholders, and for debts paid in full either in interest or taxes, and, therefore, in the name of right and justice, must be discontinued."

The following gentlemen graduated from the Department of Theology at Lincoln University April 22d. Wm. F. Brooks, York Jones, Thomas H. Roberts and Robert Mahony.

Mr. Roberts is a native African of the Vey tribe. He will return to his native land as a missionary.

There are Negroes who will not speak the truth to a white man if that truth involves the least contradiction of any preconceived idea formed in the white man's mind no matter how erroneous the Negro may know that idea to be. As a general thing, these are the Negroes relied upon by white persons for information concerning colored people's affairs.—*S. W. Christian Advocate*.

## De Alumnis.

[The Editors will be thankful for any item of interest concerning graduates for insertion in this column. Such notices are earnestly solicited, especially from *Alumni*.]

'69. Stephen B. Gibson has left his southern field of labor and is in charge of a school at Chester, Pa.

'70. Rev. F. J. Grimke of Washington, D. C., has been called to the Presbyterian Church of Jacksonville, Fla.

'70. Hon. S. J. Bamfield is clerk of the Circuit Court of Beaufort County, S. C.

'73. Rev. Wm. D. Robeson, of Prince-

ton, N. J., visited Philadelphia during the past month and preached at the Berean Presbyterian Church, Rev. Mathew Anderson, pastor.

'74. Revs. W. H. Bryant and F. C. Potter, class of '77 have been appointed by the Yadkin Presbytery as representatives to the General Assembly at Cincinnati, Ohio.

'74. William H. Madella and Arnold G. Howell, class of '81, graduated a few weeks past from the Medical Department of Howard University.

'75. A. B. Fortune is doing successful work as principal of the Public School, at Rome, Ga.

'80. James T. Potter, M. D. graduated from the Medical Department of the University of Pa., May 1st, 1885.

'81. A. W. Dorsey has successfully passed his second year's examination in the same department.

'81. Rev. Wm. H. Lee called at our office not long since. He has established the First Colored Presbyterian Church in the city of Richmond, Va., and is reported to be succeeding nicely.

'83. Rev. H. T. Johnson is Prof. of Mental and Moral Philosophy in Allen University. The new management as indicated by the advertisement in this issue promises much success.

## Our Exchanges.

*A. M. E. Church Review.* Managing editor, B. T. Tanner, D. D., 631 Pine Street, Philadelphia. CONTENTS: "Life and Character of Bishop Dickerson," by Prof. T. McCants Stewart; "The Past, Present and Future of the A. M. E. Church," by Rt. Rev. D. D. Payne, D. D. LL. D.; "Money as a Factor in Human Progress," by William E. Matthews, Esq.; "We Must Educate," by Prof. G. M. Elliot; "American Statesmen," by Jesse Lawson, A. B., LL.

B.; "The Sinner's First Prayer," by Prof. W. H. Crogman, M. A.; "The Centennial of Methodism in America," by Rev. C. T. Shaffer; "Wesley and Swedenborg—Their Lives and Work compared," by Parker T. Smith; "*Non enim possumus aliquid adversus veritatem,*" The Editor; "Are we more Influenced by Opinion than Fact?" by D. Augustus Straker, Esq.; "The Intellectual State of the Mind," by Rev. C. O. H. Thomas A. M., LL. B.; "The Teachings of the Twelve Apostles," by Rev. L. J. Coppin; "The Best Method of Preaching for the Times," by Rev. F. J. Cooper; "Our Editorials," "Our Book Table," "Our Reviews." This *Review* for April is at once striking and varied. Burning questions of the day are discussed, reflecting much ability and research. We would highly commend to our readers the first paper on "The Life and Character of Bishop Dickerson," by Prof. T. McCants Stewart. This article will be admired for its naturalness, transparency, rhetorical polish and fidelity to fact. The second paper on the "The Past, Present and Future of the A. M. E. Church," by Rt. Rev. D. A. Payne, D. D., is in many respects thoughtful and able. It gives us the image of a man cautious and contemplative, one who would not rush into battle without having first counted the cost. The topic the venerable Bishop brings before his readers is whether or not the A. M. E. Church should extend her missionary field. After thoroughly arguing the question, showing that the church lacks adequate means, he writes this very sensible sentence: "Knowing that the strength of a religious organization does not consist in numbers, be they intelligent or ignorant, nor in wealth and riches, nor in learning, and that there is no power in boasting and bluster, nor in vain-glorious pretensions and a vaunting ambition, \* \* \* but in entire consecration to God the Father—in possessing the mind that was in Jesus Christ, and animated by the Holy



Ghost, we therefore warn the leaders of the A. M. E. Church against the Don Quixotic idea of 'Ecclesiastical Imperialism,' the intention of making African Methodism embrace the world—of bringing every Negro on the earth under our discipline—controlled by one government. *The conception of such an idea savors of religious insanity.* Another good article is the seventh paper on "The Centennial of Methodism in America," by Rev. C. T. Shaffer. Here we have in condensed forms the proceedings of that great conference. The thirteenth article on "The Best way of Preaching for the Times," by Rev. F. J. Cooper, is hardly up to the standard. A few good thoughts are suggested but lack force from the illogical and loose way in which they are put. This is a very fruitful theme and we would like to see some live man handle it. The other articles, while they are in many respects worthy, reflect more of reading and research than thought and originality. We would highly commend this *Review* to all our readers.

The *North American Review*, for May, has a poem by Robert Buchanan, entitled the "New Buddha." The question "Has Christianity Benefited Woman?" is ably discussed by Mrs. Elizabeth Cady Stanton and Bishop Spaulding. We look forward with much interest to the comments that shall be made upon this article. "Why Crime is Increasing," by J. L. Pickard and "Industrial Co-operation," by David Dudley Field, are valuable articles. "What is Academic Freedom?" by Prof. Andrew F. West; "Success in Fiction," James Payn; "Superstition in English Life," by T. F. Thistleton Dyer complete this issue of the *Review*.

*The Century* for 1885. A great enterprise. The important feature of *The Century Magazine* for the coming year—indeed, perhaps the most important ever undertaken by the Magazine—will be a series of separate papers on the Civil War, written by general officers high in com-

mand, either upon the Federal or the Confederate side. Other features include a new novel by W. D. Howells—"The Story of an American Business Man;" novelettes, by Henry James, Grace Denio Litchfield and others; short stories by "Uncle Remus," Frank R. Stockton, H. H. Boyesen, T. A. Janvier, H. H., Julian Hawthorne, and other equally well-known writers. A strict regard for accuracy will guide the preparation of the illustrations, for which *The Century* has at its disposal a very large quantity of photographs, drawings, portraits, maps, plans, etc., hitherto unused. Readers of *The Century* may feel sure of keeping abreast of the times on leading subjects that may properly come within the province of a monthly magazine. Subscriptions should date from November, beginning the War Series and Mr. Howells' novel. Price, \$4.00 a year; 35 cents a number. All book-sellers and news-dealers sell it and take subscriptions, or remittance may be made to the publishers. The Century Co. New York, N. Y.

*The Southwestern Christian Advocate*, Dr. Marshall Taylor, editor, is one of our most acceptable exchanges. The editorials are worthy of careful perusal.

*Faith and Works*, the organ of the Women's Christian Association, of Philadelphia, is all that its title would indicate. From beginning to end it is neatly arranged and gives evidence to that delicacy of touch which only woman can impart. From it may be learned many practical lessons in mission work. It contains valuable articles and carefully selected poems with notes of much interest.

*Vick's Floral Guide* has reached our office, its lovely illustrations serve as a sermon to the text "Consider the Lilies of the Field." In its columns not only the lilies but all varieties of beautiful plants are considered and one can learn from its contents how to make home beautiful.

*The Woman's Magazine*, Mrs. Ethel Housh, editor, Brattleboro, Vermont, will

be a great aid to woman's work and culture. Well edited, it contains valuable articles on many topics of value to women and therefore to humanity in general. We hope it will soon contain a column of what women are doing all over the world such as *Forney's Progress* formerly contained.

*The Boston Advocate*, one of the latest journalistic births, has survived the hard times of winter and has largely increased its circulation. We wish it long life and success.

*The Oberlin Review*, published by the Union Library Association, Oberlin, Ohio, reaches us monthly. The prize essays are read with great interest. *The Review* also contains many good hints for success in college work.

## Book Reviews.

HISTORY OF THE NEGRO RACE IN AMERICA, FROM 1619 TO 1880, by Colonel Geo. W. Williams.

The author is a young man of perhaps not more than thirty-five years; was first colored member of the Ohio Legislature and late Judge Advocate of the Grand Army of the Republic of Ohio, has more recently under Ex-President Arthur received the appointment as minister to Hayti.

It should be conceded without saying more, that Mr. Williams is a man of more than ordinary ability. The book is presented in two volumes of eleven hundred pages. It is well bound, neatly printed, easily read and the table of contents full and exact.

We learn from the author's introduction that in order to do justice to his undertaking he retired from public service and the practice of law and spent seven years in the preparation of this work. He has consulted twelve thousand volumes and thousands of pamphlets, about one thou-

sand of the former are referred to in foot notes. Says the author, "I became convinced that a history of the colored people in America was required; because of the amply trustworthy material at hand; because the colored people themselves had been the most vexatious problem in North America from the time of their introduction down to the present day; and because that in every attempt upon the life of the nation whether by foes from within or without, the colored people had always displayed a matchless patriotism and an incomparable heroism in the cause of America; and because a history would give the world a more correct idea of the colored people and incite the latter to greater efforts in the struggle for citizenship and manhood. The single reason that there was no history of the Negro race would have been sufficient reason for writing one."

It is truly the most noteworthy contribution to Negro literature extant. It is our hope that the author will be abundantly rewarded for the years of sacrifice and toil spent in its preparation.

The work is divided into nine parts. Vol. I. opens with a chapter upon the unity of the human race, then follows a discourse upon Africa and the Negro governments of Sierra Leone and Liberia. Part II. contains a detailed account of slavery under the English Crown. This volume is brought down to the eighteenth century. Vol. II. opens with the present century and closes with the year 1880. The author has been criticised with charges of inaccuracy in that the Negro as a factor in American history is extolled beyond proportion; even in this he may take courage for a still graver charge lies at the door of every white American historian, in that they have either ignored the Negro or most shamefully misrepresented him.

Published by G. P. Putman's Sons, 27 W. 23d St., N. Y. City. Also for sale by J. B. Lippincott Co., Phila.

AN OUTLINE OF OUR HISTORY AND GOVERNMENT FOR AFRICAN METHODIST CHURCHMEN, MINISTERS AND LAY, By B. T. Tanner, D. D.

This book opens with a hymn entitled "Our Fathers' Church." Part I. contains General Membership, Organization, First Conferences Held, Bishops. Part II. Prelude, Episcopal Districts, Conferences of the Church, Church Officers, Appendix. This book should be in the hands of every minister and layman of the A. M. E. Church and for the success of its purpose we cannot do better than conclude in the words of the Introduction by Rev. Dr. B. F. Lee, "May this little volume enlighten our thousands of strong intelligent youth of both sexes, that knowing our accomplishments and seeing our possibilities, they may help bear our responsibilities by giving their aid to an organization whose future usefulness and growth must depend upon the strong moral and intellectual character which we bear so far as men are concerned.

THE EVERLASTING JOY. A book of Sacred Songs composed and set to music by J. W. Randolph and adapted, says the author, to the use of Sunday-schools, Prayer-meetings, etc.

The book is neatly bound and well printed. The songs themselves are very creditable, full of expression and soul. The music, however, is faulty; consecutive fifth and octaves occur in many places, thus destroying harmony. Parts written in the bass staff frequently run too low for a tenor voice, and too high in the same score if intended for bass. The ideas of the composer in some of his melodies are very singular: much of the music is simple, indeed, and easily rendered, but other parts will be found very difficult and out of reach of those for whom the work was intended. Published by Thos. Goggan & Bro., Galveston, Texas.

PLANTATION MELODIES. A little volume of 276 pages, compiled by Dr. Marshall Taylor, D. D., editor of *S. W. C. Advocate*, New Orleans, La.

The author says in his Preface, "If you would know the colored people learn their songs," and to this end he has endeavored to preserve some of the most popular plantation melodies. We can scarcely at this day and hour realize the service the Doctor has done the race by gathering in a compact form these floating visions of beauty and hope that have sustained an oppressed people through two hundred and fifty years of bondage. In the years to follow, when more cultured American music shall be sung by this race, when the "jubilees" and various other bands of singers shall have become things of the past, then our hearts shall turn to the "Auld Lang Syne" and Dr. Taylor's little volume will become more precious than fine gold.

## Communications.

WILLIAMSBURG, VA., March 10th, 1885.

*Mr. Editor:* Details of personal traits and domestic life have an inexpressible charm for most women. We often turn with more relief than we are willing to admit from pages of history to the annals of domestic life. Nowhere are the elements of two distinct civilizations seen more plainly side by side than in a Southern borough. The difference that the eye sees corresponds precisely with that which the mind discerns between the old element and the new. There are two elements in life and in thought. But this may not be discernible by a stranger, in fact, very frequently a residence of some time is necessary to perceive it. It lies in the very heart of the people and comes to view only after a study of their history and their social life. We may take for an interesting example an old gentleman, who perhaps had reached his prime "before the

war," and inherited his broad acres by the accumulation of his so-called property. His house is the same that he occupied in former times, though much too large, for the number in his family circle is greatly diminished. He has no occupation further than a general supervision of his tract of land. He reads regularly one paper, the organ of his political party. The church paper his wife and daughters read. Yet not in reading is his chief delight, but, rather in talking. He will often find it necessary to travel far out of his way to find a listener. His opinions are his own—in fact the very same he formed years ago. Though the world may differ largely, yet he is none the less certain of his own convictions. The conversation will, in the majority of cases, begin about the dry weather, or about the wet weather, and then a weather prophet will enumerate his signs of rain or of its "clearin up," from his experience of his innumerable "pains and aches," and finally conclude that a "dry drouth is mighty nigh as bad as a wet drouth." If a stranger comes he wonders what his business can possibly be, and consumes considerable time in talking about him, for it does not occur every day that he has such a personage to talk of, except "drummers" from the Northern cities.

It is not unfrequently that two or three are associated in a little grocery, the work of which is not more than half enough to keep one man employed. One may be seated in the cool part of his store-room, smoking; he may be disturbed by a customer, who is in no hurry to be waited upon. Perhaps he will point to his stock of goods, and tell you although in his little way he has made a good business, the commercial possibilities of the town are no way exhausted. So they enter upon a conversation that may continue ten minutes or an hour. Their conversation is principally upon private matters. Each one is acquainted with the other's affairs, both in public and private. "Our trade," he will say "is almost entirely

with our country people, who buy the necessities of life in such quantities as will last them a week."

If men of means could be induced to come among us we would be of some commercial importance. But the commercial depression of the state offers no inducement to Northern capitalists, and the residents among us will not open their eyes to chances of such investment, they prefer to keep their property in nearly the same shape as it was "before the war." Men who were once blessed with abundance feel so keenly the loss of a great part of their wealth that they prefer to use the remainder economically. If a young man leaves his home to better his condition his friends blame him harshly for not remaining at home to elevate society and awaken industry among his less fortunate brothers. But if he by chance rise to distinction in a Northern or Western city, his home journal will praise him "mightily," and declare that no state ever produced a more worthy subject and often intimate that his home training gave rise to his popularity.

Occasionally a few magazines or a few new books find their way to the home circle. These give a glow to intellectual life. They hear of men achieving something in the arts and sciences and so they dream they also are on the way to progression.

To them their old home is the most highly favored locality under the glorious canopy of Heaven. It is the most congenial for health. The salubrity of the climate and pureness of the water are unexceptional. Their home is their entire world.

The lengthy annals of the noble deeds of their former townsmen are known to every child. The ancestors of the oldest inhabitants can be traced to the Revolutionary times, and often to the seventeenth century. But they are happy with a quiet home where wants indeed are not numerous. The energetic citizens engage in commerce

on a small scale but to hear them expatiate about developing the country you would think they were engaged in a great enterprise. "If our men," they will say, "would build mills and advertise we would become a great manufacturing centre in a few years."

The political campaigns sometimes afford occasion for oratorical display. Politics and theology are in many instances the leading topics for discussion. In the walk and bearing of the older inhabitants one can discover extreme courtesy. They will speak politely to every one whom they meet, whether he be an acquaintance or not. Much, too, remains of the kind hospitality. If you are a guest no kind of entertainment is considered too expensive for your enjoyment. A gentleman will often allow his business to be suspended for a few hours' talk, for what business can be half so important as an all day's talk? As I said, politics and theology are the principle subjects for conversation among the men and marriages and deaths for the old ladies.

We reverentially respect the past and look forward to a more intellectual future. Perhaps by a proper blending together of the old and the new much that is good will be achieved.

By not looking backward and sighing nor yet simply pressing blindly forward, new paths will be opened so that what remains of the prime virtues may be transmitted to the younger life.

Yours, very respectfully,  
MAMIE S. CHASE.

THE IMMANUEL PRESBYTERIAN MISSION.

AIKEN, SOUTH CAROLINA, April 1st, 1885.

*Mr. Editor:* Yielding to the suggestion of a friend that I prepare a brief letter concerning our work here for publication in THE ALUMNI MAGAZINE, I take pleasure in writing you and calling special attention to the following facts.

Our work known here and published upon the records of the church as *The Immanuel Presbyterian Mission* including *The York Street School* is now in the third year of its existence. The church was organized in January, 1883, and the school in October of the same year. The former with nine members; the latter with eleven scholars. Has anything been done since the organization of the work? is a natural question. The work answers it. The church has more than doubled itself. The school has increased to one hundred scholars, and some of these are out teaching, as Christian Missionaries, doing work that is highly appreciated. The mission owns property, centrally located, worth \$4,000. To secure this valuable real estate and maintain the school work up to the present time we have had to depend almost entirely upon the generosity of Christian friends and philanthropists.

Considering the fact that we not only had to start from the foundation but make a foundation upon which to build, the work has exceeded by far our expectations. That \$5,000 or \$6,000 has been given voluntarily to the mission is a fact quite significant in as much as on the one hand it shows with what favor the movement has been received, while on the other hand it has given the work proportions that impose upon those at the head of it grave responsibilities and points to enlarged usefulness as a mission work in the future. *Does anything remain to be done in the future?* A few statistics and additional facts will answer this question.

(1.) Our work is located in the centre of a colored population of (71,000) seventy-one thousand, whose religious and educational advantages are by no means calculated to elevate a down-trodden and ignorant race, and develop from it good citizens, noble heads of families and pious Christians.

(2.) We work with reference to this mass of uncultured humanity—and sustain

to it the relation of a little leaven to a great lump of meal.

Is there need of more words to answer this question? I think not.

It is said by those who are competent to judge that our educational work is practical and efficient.

That such may be the case is our constant and prayerful aim.

I am yours, very truly,  
WM. R. COLES.

BEAUFORT NORMAL ACADEMY.

April 8th, 1885.

N. F. MOSSELL, M. D.

*Editor*: I am at a loss to know just how to tell you in this short letter much that I know will be interesting about our work here.

We came to Beaufort, one of the oldest towns in South Carolina, about three years ago, simply visiting an old friend, S. J. Bampfield, a former member of the Legislature, and now for the last eight years clerk of the court, of this county. Seated in conversation with him I asked about the educational facilities of the town and received the reply that they were very poor. Said he "our people are advancing every other way, they do all the work of this town, the blacksmiths, carpenters, painters, masons, plasterers are all colored men," besides "said he, "you know that four-fifths of the people of this town are Negroes and the comparative ownership of real estate is distributed according to this proportion." All this increased my interest in the beautiful little town along the coast.

We walked out to look at the school building, a dilapidated old mansion, formerly owned by one of the most aristocratic Bourbon families of ante-bellum times. "Is this your school building?" I asked. "Yes," said he, "that old building we own," meaning the colored people, "and consider it valuable," and it was, though in that condition, situated in the most beauti-

ful portion of the town overlooking the bay and but one square from it.

In this building school was continued but four months during the year, with the crudest facilities. The thought crossed my mind that here was a chance to do something and I determined to lay the condition of this one section of country before our Northern friends. On my return I did so and the result was I found myself the following year at the head of the old school in the dilapidated building—retaining none of its grandeur, save what was shown by its high ceilings and broad hallways, which had made the old building of considerable use during the war as a hospital. We began here with four teachers and one hundred and fifty scholars, and within three years we have repaired our old building, erected another as large with a chapel hall. We are still crowded and need another building. We have nine teachers and nearly five hundred pupils. We have just obtained our charter as the Beaufort Normal and Industrial Academy, and intend to erect workshops, etc., as the school progresses. Please do not think I am an enthusiast on industrial education; I am not at all in favor of giving so many hours during the day for study and so many for labor for the whole school, but I think there are some youths fitted by nature for tradesmen and should have the opportunity of being intelligent artisans. I have been thinking of saying something through your columns on the subject of industrial education but time has not allowed.

Truly yours,  
SOLOMON PORTER HOOD.

NEW ORLEANS, April 10th, 1885.

*Mr. Editor*: This city is the most cosmopolitan of America. It has for its inhabitants representatives of many nationalities. And as we stroll through its parks and throughfares we are reminded of Paris. It is more like a French city than

an American. A language much like the French is almost universally spoken, and in one quarter of the city you hear nothing but this idiom from black and white. There are two hundred and sixty thousand inhabitants—of this number seventy thousand are Negroes. Although the city government is under the control of the Democrats, who are regarded by many in the North as the bitter foes of the Negro, nevertheless the Negro fares better than in many of the cities of the North. Here you see the Negro laborer working in harmony side by side with his Caucasian brother, represented in all the arts, trades and professions. Here may be seen colored shotmakers, printers, bakers, stone-masons, bricklayers, carpenters, blacksmiths, doctors, lawyers, druggists, etc., all receiving patronage from both white and black, Republican and Democrat alike. Besides the above there are such men as Dejoie, the confectioner, Devisan, Jailliot, Pullum and Campbell, and Griffin. The latter being one of the most successful business men in the city. This city has become so impregnated with the foreign element that the Sabbath has almost been forgotten. But the numerous churches testify to the fact that there are many who recognize the Ruler of the universe. Every church denomination and sect is represented among the colored people except the Presbyterian. Several benevolent and beneficial societies are in excellent working order. Some of them are very powerful and comprise the best quality and talent to be found, namely, the "Longshoremen," "Cotton Screwmen," "Teamsters" and "Loaders," "Mississippi Valley Men," "Anchor Line" and many others whom we will note again. These are all powerful societies and cooperate for the general welfare of the people. Unexceptional advantages in education are here afforded. There are several fine schools beside four universities, viz: "Straight," "Leland," "New Orleans" and

"Southern University." These seats of learning are all under efficient management. The colored people of this city pay taxes upon twelve millions of dollars, (12,000,000). One gentleman by the name of Thomy Lofom is estimated to be worth a half million; there are four worth over two hundred thousand dollars; thirty-five over twenty-five thousand and a hundred over ten thousand dollars. There are a number holding office under the general government. To use a trite expression, the Custom House has been "Africanized." In the Custom House there are four presidential offices held by colored men, viz: A. J. Dumont, the head of the Naval Department; P. B. S. Pinchback, Surveyor of Customs; A. F. Riard, Assistant Appraiser, and Col. J. Lewis, Surveyor General. There are two offices paying \$2,500 and one paying \$2,000. The average number of government employees of the race is one-half on the list of appointments. There are more colored men employed here than in all the North put together.

They are all expecting a sacred edict from Washington which will read thus: "To the victor belongs the spoils, and you must go." There are also a number holding office under Civil Service rule and it is safe to say, judging from a number of questions recently published, that no more will enter soon.

Yours, etc.,

R. G. S.

WILKESBARRE, PA., April 1st, 1885.

*Mr. Editor:* You have already published two issues of the MAGAZINE and by the time my letter reaches your office you will be well on in preparation for the third; however, I hope it will reach you in time for publication. I wish to express my satisfaction with the appearance of the MAGAZINE and to say that the editors deserve much credit for their unrequited labors, *i. e.* in the sense that they are un-

salaried. The fact that no words of encouragement from any member of the faculty of Lincoln University has appeared in either issue of our MAGAZINE is significant. I am at a loss to know how to account for it. I well remember, when in college, that President Rendall several times expressed himself as having a desire to open correspondence with the graduates for the purpose of stimulating and encouraging them in a more thorough study of the higher branches. He also thought the other professors would unite in this effort to lead and accompany the sons of Lincoln in the higher spheres of knowledge. We at once conceived this to be an extraordinary plan; such as would stimulate the graduates to greater effort in the pursuit of knowledge and secure their earnest efforts in the behalf of the institution. Time has elapsed but we have heard nothing of the project. THE ALUMNI MAGAZINE offers a most excellent means for the execution of this plan. An occasional article from the pen of Dr. Rendall combining his theoretical and practical knowledge of Christianity and sacred history or from other members of the faculty would be of untold value to the graduates. We should read such articles with more than usual interest, and not only the graduates but the public would be benefited thereby. Hoping Mr. Editor that you will use your energies to secure this result.

I am very respectfully yours,  
H. G. MILLER.

#### THE SOUTHERN PROBLEM.

By Rev. J. C. Price, Corresponding Editor.

#### PART II.

In Part 1st of this series we endeavored to give an opinion as to the *cause* of the Southern Problem.

We then stated that the Southern Problem as now known, regretted and feared, finds its germ, life and nurture in the

*political* creed of the average Southern (white) man. This creed as formulated by Judge Taney, declares that "Negroes have *no rights* that white men are bound to respect."

Prof. E. W. Gilliam, a representative disciple of the present hour, goes further than Judge Taney and adds to the old creed (as we remarked before) the following:

"This is a white man's country and a white man's government; and the white race will never allow a section of it to be Africanized."

When Prof. Gilliam says "the white race will never allow a section of it to be Africanized" he evidently means that the Negroes will never be allowed controlling power, however great their number, in any section of this country.

Just here, in our opinion, the Professor "reckons without his host." In fact his own statements and figures are against and even alarm him, when he discusses the marvellous increase, especially in the South, of the American Negro. But we will not dwell *now* on this point.

The question that presents itself to us in the consideration of the *danger-phase* of the Southern Problem is this: Has the average Southern man, individually or collectively, in the past or at the present, adhered to the creed as formulated by Judge Taney years ago or as emphasized by Prof. Gilliam a few months since? We do not hesitate to answer in the affirmative. The adherence in many Southern States has been of the strictest kind—thoroughly orthodox. In observing the many ways in which this adherence has shown itself, will also be seen the *danger* that lurks in this unsolved problem. This will be our main object in the present number of this series.

We must of necessity refer to the past, not in the spirit of "stringent prejudice," but in that of the broadest political (and even Christian) charity.



But we cannot be charitable beyond that which is written. The adherents of this creed have themselves made the history we are to consult. It is but reasonable that they should stand or fall, now and at all times by their record, unless there is a manifest disposition on the part of the majority that made it to *deplore* the past and *deprecate* a repetition in the future.

But even in our reference to that record we shall be most dispassionate.

No man regrets more than we do that it was ever written and no man will do more than we to *blot it out forever*.

But it is now *history* and we will only use it as such, not for the purpose (as some would have it) of bringing up a dead and would-be-forgotten past but simply to bring to mind the necessity of a different course of action in the future should there be a tendency to a repetition of that history.

The *danger* to which we refer is not in the unadjusted *social* relation in the South, but in the denial or unjust neutralization of the exercise of God-given and constitutional rights of manhood and the privileges of the elective franchise.

This undenied opposition to Negro suffrage in the South has assumed various and tangible forms; and we do not agree with those who assert that, it is best to shut our eyes to these things and be indifferent to the cries of a wronged and suppressed portion of our American citizens simply because of the defeat or triumph of either the Republican or Democratic party.

Insulted citizenship, *per se*, regardless of any partisan bias, should meet our unmeasured condemnation wherever and whenever it occurs.

Silence at such a time implies tolerance, this tolerance invites repetition, as it has done for twenty years, even up to the last quadrennial election; and this repetition threatens a dangerous conflict which must come sooner or later, only delayed and avoided by withholding the unjust neutra-

lizing forces to Negro suffrage or hastened and precipitated by their persistent employment.

Let us take a brief retrospect and notice a few of the phases of the opposition to the exercise of constitutional privileges of Negroes, and see if such a *danger* as we contemplate and deplore would not be a possible outcome between any two races under similar conditions in any section of this or any other republic.

(1.) The chief phase was seen in the great Southern organization called the "Invisible Empire" or more familiarly known as the "Ku Klux Klan."

The mere mention of this "Klan" suggests an era of intimidation, intolerance and violence unknown and unparalleled in the political history of the country.

It had its signs, grips and passwords. In fact it was almost perfect in its make up and (as far as the South was concerned) universal in its extent. Its field was the South and its mission the suppression of the ballot of the newly enfranchised as well as that of their friends. This was to be done at any cost. Any white man whether a northern man or to "the manor born" who was prominently known to favor reconstruction on the new plan of universal suffrage often became a "shining mark" and frequently went the way of the lover of the same. This was equally true of active influential colored men.

We know a prominent colored Bishop whose death warrant had been sealed and the deputation from the Empire was sent to execute it. But the leader's heart failed him as he stood on the door steps of that unsuspecting and innocent man. He said to the crowd awaiting his command:—"Boys I can't give the order." So they all walked or rode away without doing any harm. A few years after the occurrence the leader told the Bishop how near he had been to death and how he was saved by him. But what was this Bishop guilty of?

He simply discussed some of the political issues of the day and advised the people how to vote. We need not go into details as to this phase of the opposition. It is too well-known. No man can read the red record of the work of this organization without feeling that it is a foul blot on the pages of American history.

But those who would know more of this organized opposition to the free ballot of the black man and the free speech of the white man—especially one of the "Fools"—let him read "A Fool's Errand" by Tourgéé.

It is but natural that such an organization would secure the objects then in view, the destruction and intimidation of many Negroes and the ostracism, persecution and expulsion of many of the "Fools."

(2.) Districts where Negroes were largely in the majority invited the *tissue ballot* system. This ballot is exceedingly thin and when five or six are carefully placed together they *appear* as one.

The machinery of the State being under the control of the party in whose interests such generous voting is sometimes done, the friends of the purity of the ballot box are powerless to correct. If there is even a most palpable discrepancy in the number registered and voted where party strength is well-known, the only satisfaction often given is the familiar reply "*We can't go behind the returns.*"

(3.) In large districts where the colored voters are overwhelmingly in the majority the registration books have been known to disappear very mysteriously on the night previous to election.

(4.) Sometimes ballot boxes in such polling places meet with a similar fate and if permitted to return at all it is with a reversed order of things.

This is familiarly known as "stuffing" the boxes.

(5.) At some of the voting precincts an hour is given to the whites and the same time to blacks. But it is often convenient

to take considerable time in *finding* the names of Negro voters and when found (frequently they are not found) technicalities are discussed so that scarcely one-half of their time is spent in actual voting. Not so, however, when the whites come to vote. So the sun often goes down without the entire colored vote being cast.

(6.) In other districts with such relative strength the Negroes are not allowed to vote before the white men. It frequently occurs that many Negroes do not vote that day.

(7.) There is another phase known as the "Mississippi plan"—but not the *only* plan known in the political history of this State. This "plan" was explained to us by a gentleman whose father-in-law occupies a most honorable position in the State of Mississippi.

The Executive Committee (State) plans the canvass of the State where planters employ a large number of colored hands. They are asked how much it will take to keep the hands busy on election day. They are told, and special and most urgent work is found to be done that day with unusually large pay.

(8.) Some of the Southern States in order to perpetuate the powers that be and keep "*Negroes down*" have virtually taken *self-government* from the people. We regret to say that our own State, notwithstanding, the very exceptional privileges given to the colored voters here, affords an example of this system of centralized government. We do not hesitate to affirm that Judge Tourgéé has as comprehensive a grasp of this Southern question in all its details as any writer of the present day. To one who is "on the ground"—in the midst of the working of things—his books are most significant and striking because of the fair, dispassionate delineation of the aspects of this "Problem." In his recent interesting and instructive book entitled "An Appeal to Cæsar" he truly states that in North Carolina "the majority

in the Legislature appoints the justices of the peace of the various counties; the justices select the county commissioners; the county commissioners control the assessment of taxes and the distribution of public funds, appoint every officer connected with the schools of the county, designate every registrar of voters and inspectors of election, have charge of all schools and highways and in short administer the whole government of the county without regard to the wishes of the people."

Another illustration of this *power* of the Legislature came under our personal observation.

The "No Fence Law" sentiment was raging during the recent session of the Legislature. A petition from a certain county was presented to this honorable body by the colored members from that county. This petition had 1,100 signers who were qualified voters simply asking that the question of "Fence" or "No Fence" be submitted to the people of the county. Notwithstanding there were only 1,700 voters in the county this petition of 1,100 of them was not regarded and the Legislature, against the wishes of the people, put that county under the "No Fence law."

(9.) Another phase is seen in our "gerrymandered" towns and cities. The aldermen, of course, elect the mayor, but the representative is not based on the number of the constituency. In wards where there is a large number of colored voters, say 600 or 700, *one* alderman is allowed. But in wards with a white majority, even where the number is much smaller, say 200 or 300, two aldermen are allowed there.

What do all of these phases of opposition to Negro suffrage mean? They are an evidence of the determined effort of the average Southern man to stick to his creed and make this Southland—in the city, county and State—a *white* man's government.

This must be done at any hazard and

thus the will of the majority is suppressed and the will of the minority prevails.

Is this a safe principle of *good* government? We think not.

This is manifest whether in the "ancient" if not "honorable" shot-gun policy, tissue ballots, missing registration books, stuffing ballot boxes, "Mississippi plans," centralized powers, or "gerrymandered" cities.

In fact if such action becomes an established principle the Southland governments are not a model of safety and the danger threatened by them is apparent.

Nor if it is tolerated to keep colored men out of power it will be no strain to use the same means to keep white men out of power.

But it must be remembered that the gain in numerical strength in the South is in favor of the Negro. Prof. Gilliam says he is doubling in numbers every twenty years.

Judge Tourgéé from his careful table of statistics shows that even now "we may safely say that in every house and on every every plantation in *nine* states, *there is one colored person living side by side with each white person.*"

Both of these statements are significant. If the Negroes double their number every twenty years and the whites double every thirty-five years; if there is now "one colored person living side by side with each white person" in nine Southern States, there is no doubt as to the controlling influence of the Negro in the next twenty-five or fifty years.

But a question—the *question*—arises—will he be allowed to exert this influence? It may be said, that there are now three states—South Carolina, Mississippi, Louisiana—in which there are 402,821 more colored people than white and still the white man rules without interruption or danger. This may be true. But we must not forget the fact that Negroes are making an astounding progress in intelligence as well as in numbers. This two-fold truth is not without a lesson which ought

to be appreciated and studied by every *Southern* man, especially.

So in the future we will not be large in numbers only but intelligent in the use of them.

It is idle and thoughtless to say that the Negroes when removed fifty years from the cringing, servile influence of slavery, will be as submissive and silent to intimidation and oppression as now when removed only twenty years from it. Intelligence strengthens courage; and intelligent courage with the advantage in numbers is always entitled to consideration.

The Negro is no exception to this remark. The white man resists intolerance, protests against injustice and wrong-doing not because he is *white* but because he is in position to *appreciate* his privileges, and to *die* maintaining them whenever openly and persistently denied their exercise. In regard to the Negro, in this persistent denial of his rights as a man and a citizen lies the danger of this problem.

The increased power of representation of the South, in the electoral college on account of the colored population, referred to by Senator Brown, of Georgia, in his Atlanta speech last fall; and the inequality of that actual representation adverted to by Mr. Blaine in his responsive address at Augusta are both significant, to a people in a free country, under a republican form of government with a universal suffrage. Persistent taxation without representation has proved a *dangerous* experiment in American politics. Let us at least hope that representation without voice may be met and condemned with measures and means less disastrous, of course, but none the less persistent, positive and uncompromising.

In our next, which is our last, we will consider the remedy for the evil that is threatened by this unsolved problem and also notice Dr. Tanner's criticism on Part I in *The Review* for April.

### THE MARTYR STUDENT.

IN MEMORY OF J. B. PURVIS, 1851.

Through the silent hours of midnight,  
 In his chamber still and lone,  
 Sat a weary student bending  
 O'er a dark and ancient tome.  
 Little heeded he the hours  
 Slowly gliding on their way,  
 Until faintly thro' the window  
 Stole the grim gray light of day.  
 Look upon that brow so youthful,  
 Scarce a sign of toil is there,  
 Not a wrinkle on his forehead  
 Furrowed by the touch of care.  
 Yet a darker shade is resting  
 On that noble, earnest face,  
 On his brow he wears the impress  
 Of a scorned and hated race.  
 Bravely too the student bears it,  
 Quick returning scorn for scorn,  
 Well he knows the free brave spirit  
 To no servile lot was born.  
 But along the Northern border  
 He hath heard despairingly  
 Rise the cry of hunted bondsmen,  
 Striving from their chains to flee.  
 Brave the heart within his bosom,  
 Yet it throbs with pity, too,  
 Full of feeling, gentle, loving,  
 Warm, affectionate and true.  
 He is young and single-handed,  
 But all eager for the field,  
 Can he buckle on no weapon  
 For the truth and right to wield?  
 He is young, great souls are older,  
 He would follow in the van,  
 Tho' he's seen but fourteen summers  
 Yet he feels in soul a man!  
 Well he knows a germ within him  
 Latent lies for good or ill:  
 To direct that germ he labors  
 With a strong and iron will.  
 While the midnight stars are burning  
 Like his visions high and pure,  
 He is learning well life's lesson  
 To be patient and endure.  
 "I will live to show the master  
 Of the poor, down-trodden slave  
 That a soul dwells in the bondsman  
 He has hunted to the grave.  
 I will live to teach the scorner,  
 Of a skin unlike his own,

That 'tis mind that makes the true man,  
God-like mind, and mind alone.

Well I know that I have chosen  
No smooth, velvet path of ease,  
That my way in summer's noontide  
Lieth not 'neath shade of trees.

I must learn to toil and suffer  
In the spring-time of my life,  
Though I bear aloft no banner  
On the glorious fields of strife.

I will teach my soul to harbor  
No vain thoughts of wordly gain,  
Pure shall be my true ambition  
Pure and lofty is my aim."

Now the morning stars are paling;  
Faintly steals the light of day,  
Through the curtain of his chamber,  
While the shadows flee away.

\* \* \* \* \*

'Twas a bright and balmy evening  
In the pleasant days of spring,  
Breezes thro' the open casement  
Fragrance from the flowers bring.

Hushed and still the saddened chamber  
Where the dying student lay,  
Withering the buds of promise  
Yet unfolded to the day.

Weeks and months have seen him suffer,  
Lying in the darkened room,  
Yet his bright and hopeful spirit  
Half dispelled the deepening gloom.

Weary, worn, at length no longer  
Can the fainting spirit live;  
"Must I suffer? I am weary,  
Oh, what rest the grave would give!"

"Yet" he said, "the fields of labor,  
Stubble still before me lie,  
I have scarcely struck a furrow,  
I am all too young to die."

While the golden fires of sunset  
Faded in the glowing west  
Sank the pale and weary sufferer  
To his last unbroken rest.

Neath the mound upon the hillside  
Quietly he sleepeth now,  
Dust is resting on the beauty  
Of that high and noble brow.

For the midnight's lonely vigils,  
For the student's holy dream,  
For the brave soul martyr dying  
No proud monument is seen.

Still within the hearts that watched him,  
Hour by hour and day by day,  
Like some holy thought he'll linger  
Never more to pass away.

—Mrs. Robert Purvis, Phila.

### EXCELLENCE, AN END OF THE TRAINED INTELLECT.

An Address By Rev. Alexander Crummell, D. D., to the  
Graduating Class at the Preparatory High School,  
Washington. D. C.

YOUNG LADIES: Two nations of antiquity have often in your school-life been brought before you, distinguished respectively, the one for excellence and the other for practicality. The Greeks stand forth in human history pre-eminently as the type of culture and refinement. The Romans, down to our day, are the standard of the practical, the people who surpassed all others in the expression of the principle of utility.

These two ideas may be taken as representing the two prime ends of human training and education.

You are now on your passage from the High School to the broader fields and the more responsible duties of the Normal School. So well have you acquitted yourselves in this lower plane of study that the officers of these schools are glad to tender you the cordial invitation, "Come up higher!" And so the doors of a higher academy stand open before you, its accomplished Principal both anxious and ready to welcome you. And here you will find the many facilities for gaining a wider acquaintance and a more advanced cultivation.

At just this stage of life it seems to me both fit and advisable, to call your attention to the fact, that excellence and utility are the special objects of your school-life; and also to point out to you their relative place and importance.

I shall dwell but briefly upon the principle of utility, for the reason that it is not just now the immediate end of your train-

ing. There is a time for everything, and the wisdom of man in all ages has made *youth* the time of preparation as a means to a distant end.

If we wish to make our existence a full, complete, and rounded thing it becomes us to have everything in its own order. School-life is first in order, a preparatory which is both designed and fitted to reach over to active duty, by and by, in the relations of life. And although it is inevitable that we shall, please God we live, be busy workers in the trades, crafts, callings, service of human life, the very first thing for young people, is the proper moulding and fashioning of their nature and the training of their faculties, that they may gain such suppleness, force and endurance as may fit them to any and all the demands of duty and responsibility.

You will remember just here that utility, though somewhat rough, crude and homely compared with excellence, is the end and object of life. For doing duty, accomplishing work, applying knowledge to useful ends, carrying on enterprises in the world; all this is *the* work of life. And it is something wider, broader, and higher than culture, grand, necessary and beautiful as culture is. For utility in life is that which *must* be, even if we have to dispense with culture. And hence we see that although excellence is more beautiful, and has indeed the primary place, yet utility is the grander, for it is the necessary, nay the absolute, object of our being. Excellence is a means, an instrument. Excellence is that which gives finish, majesty, glory and strength to life in all its relations. But men can live without it. Men *have* lived without it; nay men have lived mightily, masterly, yes, even prodigiously without it. The colossal empires of the ancient world wrought without it, and made grand contributions to the sum of human good. Human history would be incomplete without the annals of such barbaric States as Assyria, Babylon and Egypt

in the old world and the Aztecs in this. So, too, great men, devoid of excellence, men uncivilized and rude, have done nobly the work of life and left behind them abiding influences and lasting results. Great would have been the loss to humanity if such men as Constantine and Charlemagne and Peter the Great, and Touissant L'Ouverture had never lived.

And so you see that culture and refinement, although they be most valuable things, are not entirely indispensable to human advancement.

Nevertheless who will compare crude Babylon with the accomplished Greece? Who will put austere and unadorned Sparta beside polished Athens? Who will name El-Mahdi of the Soudan with Gladstone or our George William Curtis?

We cannot then reject utility. We cannot disregard the practical, for it contains the substance and reality of our life. Nevertheless we must extol, cherish and reach forth for excellence, not so much for itself, as for the facile use of powers it gives us in the duties of life, for the completeness which it bestows upon our being, for the skill it imparts to our faculties, for the finish, grace, and polish with which it will invest our life.

I have spoken in such general terms of excellence that perchance some may desire something more of definiteness concerning it. What, you demand, what do you mean by excellence?

Let me set before you the idea that fills my own mind in speaking of it. I mean by excellence that training by which the intellectual forces are harmoniously developed and reason and imagination are given their rightful authority. I mean that discipline which enables one to command his own powers, and then to use them with ease and facility. I mean that style of education which puts us in the centre, and affords the soul the widest circumference of nature and humanity, of knowledge and letters. I mean that in-

struction which gives the faculties strength and skill, sharpness and dexterity, force and penetration. I mean that schooling which puts disdain within us for the gross and ignoble, and saturates our whole being with burning desires for things that are noble, lofty, and majestic.

The elements of this quality of excellence are *self-possession, exactness, facility, taste.*

I use the word *self-possession* more in its literal meaning than in the sense of usage. I mean by it that power which a true education gives one of holding, using, and managing his own faculties with a like facility with which a horseman uses his bridle, or a sailor the helm. Multitudes of well-learned people have neither the knowledge of their capacity nor command of their powers. Well freighted indeed with learning, they have never gained a clear acquaintance with their own forces nor of their fitness to definite ends. It is one of the highest of accomplishments for men to know their own inward resources; to know what they can do with those resources; to know just the way to do the work set before them; and to know how to do that work with skill and effect.

When I speak of *exactness* I refer to veraciousness. There is, it is true, no such thing as perfectness or infallibility of intellect. "Homerus dormit," says Horace. Shakespeare committed the greatest of anachronisms. Milton was slipshod in both his Scripture and theology. Even the accurate Macaulay made mistakes. Nevertheless all true scholarship ends in truth, from the simple recital of the numeration table by a five-year-old youngster to the calculations of an Adams or a Leverier. Accuracy and precision in your intellectual ventures are not only scholarly traits, they are virtues. They give assurance of character. Wherever they discover themselves people feel they can rely upon their possessors. It is not

a matter of importance that you should remember everything, for that is an impossibility for both angel and man. But if you will determine to know a few things, and to know them thoroughly, down to the point of nicety and precision, you will do a most masterly thing for your intellect, and you will be made effective in influence upon the minds of men. You will do well, therefore, to learn at an early day the value of accuracy. If you work out a problem see that it is done strictly in accordance with rule. If you memorize a poem, give it precisely as it was written, taking no liberties with the text. If you make an historical reference quote from the most truthful history. Be sure of your numbers in giving statistics. Strive to be accurate in dates. If you are studying science see that you are grasping facts, and not relying upon speculation and fancy. Don't come forth at any time slatternly with a torn gown and slippers down at the heel. Be neat, tidy and thorough in all your intellectual duties.

Next in importance to accuracy comes *facility*. For, in this busy, stirring world where nobody waits for his neighbor, it is desirable that you should aim at a certain measure of quickness and celerity. Error moves with swift feet; and hence truth should never be lagging behind. She should always be first in the field. Cultivate, as much as possible, together with the habit of exactness, the other habit of promptness and speed. You *can* do it; any one can do it; for it depends not so much upon breadth and weight of intellect, as it does upon application and practice. Besides it is the nature of the mind to be alert in all its movements. The mind of man is instinctively, and by the laws of its being, a Pegasus. It is then a work *not* against, but most strictly in *accordance with* nature, to carry on our mental operations with zeal and alacrity. The lines of Cowper are simple ones, but true and significant:—

"How swift is a glance of the mind!  
 Compared with the speed of its flight,  
 The tempest itself lags behind  
 And the swift-winged arrows of light."

And what Shakespere says of the poet is true of every craft of the intellect.

"The poet's eye, in a fine frenzy rolling,  
 Doth glance from heaven to earth, from earth  
 to heaven."

This is equally the case with the philosopher, the painter, the scholar, the sailor, the soldier, with *man* in all the estates of human life. Mind naturally is quick, rapid, lightning-like in its movements.

With self-possession, exactness and facility I join *taste* as another element in the quality of excellence. And by taste I mean that "exquisite sense," to use the words of Greville, "which instantly discovers and extracts the quintessence of every flower, and disregards all the rest of it."

Taste is nothing more or less than a sensitive disdain of the rude and gross, and the deliberate and constant choice of grace and beauty, wherever they discover themselves. And this discovery is open to every one of us; but on the one condition, namely, that the mind itself is pure; for then its vision instinctively will fall upon the fair, the bright, and pleasing. Taste is the aptitude of the soul for fitness; its craving for the perfect; its desire for the beautiful. It is both a natural and a cultivated gift; and hence it is an acquisition within the reach of every sensitive and aspiring soul.

I beg, young ladies, to press upon you all, the opportunities to secure excellence now in this fit time, which is given you in the days of your school-life. This time comes once, and never comes again. Amid the busy whirl of life you cannot turn aside to get it. You know we would all laugh at the soldier who should run from the thick of the battle, to sharpen his sword. You can, indeed, do without the grace and finish of your powers; you can

be rude, rough, unskilled women, yet be brave and good women too. But you can do better, everywhere in life, by the attainment of excellence. It is Blakie who says: "Beauty, which is the natural food of a healthy imagination, should be sought after by every one who wishes to achieve the great end of existence—that is to make the most of himself."

Strive to make something of yourselves; and then strive to make *the most of yourselves*: not in selfishness; not for vain display in society or in the world: but for a grand reason which I will at once declare to you. It is this: Because you have great powers. I don't know the capacity of any one of you girls. I have never heard, from any quarter, your standing as scholars. But you are human beings; and therefore I can say, if even you were the humblest of our kind, that you have great powers. You are responsible both for your powers of mind, and responsible for the training of them.

Therefore I say cultivate your powers. Bring them under discipline. Give them strength. Try and get for them elasticity and promptitude. Set truth—whether in fundamental ideas, great generic principles, or grand axioms—set truth, most distinctly before you, as the proper food of the mind. Use books, literature, science, as the instruments and agents of the intellect; mindful, however, that our inborn faculties are greater than all the facilities of culture. For "studies," as Lord Bacon says, serve mainly "to perfect nature."

Join to this remembrance that there is no essential divorce of the reason from the imagination; and while it is our duty to grasp everything solid and substantial for the intellect, yet

"Beauty—a living presence of the Earth"—per-  
 vades the universe;

"Waits upon our steps;  
 Pitches her tents before us as we move  
 An hourly neighbor—



is one of the most glorious gifts of God to our nature:—beauty as we see it at this glorious season, in clear skies, in trees, in flowers, in the emerald verdure of green fields, in laughing, running streams; beauty in art and culture and poetry; beauty deep in the human soul and in all its faculties; and that it is our privilege and rightful prerogative as immortal creatures to take it up wherever we find it, as our heritage and rightful prerogative, and to incorporate it with every element of our being; giving the glory and the adornment of it to every relation of life.

I congratulate you, young ladies, on your advancement to this stage of your studies. I beg to cheer and encourage you in the onward step you are about taking from this evening, and you have my warmest good wishes that superiority may attend you in this latter period of your school-life, and that in all after days grace, excellence and efficiency may be the fruits of your entire life.

#### THE EXPOSITION AND THE NEGRO.

The exposition financially has been a failure. But as the greatest "World's Industrial and Cotton Centennial" it must be admitted as being an undoubted success. It is the largest and grandest cotton and industrial exhibition ever held in the world. The world has come together. The products of the old has been placed with the new, and "all is well." The Centennial Exhibition far surpassed this in the grandeur of her buildings, but in magnitude it cannot be compared. The conveniences for reaching the grounds, which are about five miles from the city, are extremely poor. Visitors are compelled to endure the fatiguing ride in the street cars or by a line of steamboats at expensive rates. Several proposals were made to the city officials for the right to construct a railway to the grounds, but the citizens and officials being imbued with the greed for gain, would neither accede to the propo-

sals nor build a road themselves. The American Negroes, who have been and are still regarded by some as objects of aversion and by others pity, have been given a special department. It was through Director General Burke and the management that this department, known as the "Colored Exhibit," had its origin. It was started in order that the world might see the progress of the freedman in all the arts and pursuits of man, therefore fifty thousand dollars were set aside for the exclusive benefit of this department. Hon. B. K. Bruce, Registrar of the Treasury, was appointed chief director, and to-day the exhibits in this department stand as a huge monument to the skill and ingenuity of the people who were once the serfs of those of whom they are now peers. And as one walks through the various departments of the exposition and comes to the one marked "Colored Exhibit" a little inspection is sufficient to demonstrate beyond a reasonable doubt that the productions of the soil, the skill, ingenuity and mental capacity of America's dark sons and daughters is far above the expectations of the most sanguine. The "Colored Exhibit" begins with the State of Virginia and extends the entire length of the north gallery of the Government and State building. She, being the first one to which slaves were brought, is given the first place. Her photographic display is magnificent, and in that art she is said to excel all others. The needle work of her women is very fine. Her farming products compare favorably with any. She has the old camp desk of George Washington and this has attracted much attention. Tennessee has a very fine display of cereals, in fact one of the finest. The productions of the females are good. There are also three inventions, a patent jack for taking off and putting on car wheels, a water-mill and a stamper. Kentucky makes one of the finest displays on the gallery. Her needle work is rare and beautiful. The finest work and the

greatest display is by a Mrs. Swindler and her mother. Her educational departments are well represented. Her industrial display consists of handles, brooms, chairs, etc., and a fine case of tools made by a carriage blacksmith of Ledington; to this is added a large model of a portable engine, by a silversmith. The products of the soil consist of cereals and tobacco.

Here also may be noticed an exhibit of a photographer, showing him to be a master of the art. The Carolinas are together, and in justice to the exhibitors we must say that they have done honor to themselves and credit to the race. Their cereal and fruit productions are grand. Their needle and hair work is equal if not superior to any, Michigan excepted. Several fine pictures are exhibited in their department of art. Among their educational exhibits is a large picture of the faculty of Zion Wesley College and bishops of the A. M. E. Z. Church, with some of the buildings of her various institutions. The buildings of Shaw University and a picture of the first law class of Allen University make up the exhibit. Alabama, like most of the Southern States, has a good display of the products of the soil. The most noted production of the ladies is a case of fine cigars. In this department is a space allotted to Prof. S. R. Lowery, of Huntsville, who is engaged in silk culture. He has an Industrial Academy, where our boys and girls can be taught the various branches of this industry. We commend this industry to our people, and for further information address Nos. 25 and 26 Main Building, F. F. G. Professor Lowery has in operation a loom for making silk handkerchiefs, etc., being the only colored exhibit of this kind in the building.

The chief exhibit of Texas consists of the needle work of her women. The ladies of Texas well deserve the praise which has been given by critics. In this department there is a beautiful mirror clock made and designed by a youth of 18 years. The

exhibit of Georgia is small but unique. Outside of the delicate work of the ladies we notice two wagons made by the students in the industrial department of Clark University. Here may be seen a very fine display of boots and shoes, showing that the manufacturers are masters of their trade; also a patent shop-bell and an improved bridge made by a man who is a bridge builder. Arkansas and Mississippi are together. The exhibit of the former consists of the display of the work of the colored schools and the needle work of the ladies. The latter displays her cotton production in massive cotton letters which are suspended from the archways of the entrance. The only mechanical exhibit in this space is the exhibit of a large, heavy wagon, every part of which was made by a colored man. Florida, "The Land of Flowers," has a very fine case of exhibits, chiefly contributed by the ladies.

We now reach Louisiana. She has the lion's share in space. Her display is grand and it is quite evident that more time and money have been spent on this department than any other. The ladies have carried the day as far as exhibitors go. The works of art comprise numerous pictures and paintings of the prominent men of the state; a magnificent column displaying the products of the soil, consisting of cereals, cotton, fruit, etc. We cannot pass Louisiana without especially noticing a fine piece of statuary called "Hiawatha's Courtship," the work of Edmonia Lewis.

Some of the finest to be found in the gallery is in the space allotted to Ohio. Her schools and manufacturing industries are nicely displayed. She has carriages, soil pulverizers, sawing-machines and several barrels of flour which are manufactured by a colored man, who is also an inventor of several valuable machines. The needle work is superb and the paintings are grand. In this state a photographer has a fine exhibit, and for finish and style he rivals the best. The grand display of

Ohio is due more to the exertions of Mr. Edward Brooks, the acting commissioner, than to the management.

In the space allotted to Maryland and the District of Columbia there is much to be seen which interests all classes of visitors. The work of the ladies is exquisite and the display of the colored schools of Washington, D. C., is grand. The art work and map-drawing is equal to any work of the kind in any of the departments. It reflects great credit not only upon the executors—the students—but upon the instructors and the whole Negro race. A lady has on exhibition a sofa, made of ebony wood, upholstered with old-gold plush and embroidered with cherry. It is historic of the life of that noble black patriot and the father of his country, Toussaint L. Overtour. Another lady has contributed a beautiful quilt made from pieces of the dresses of the Presidents' wives and other noted American women, dating as far back as Mrs. Andrew Jackson. These articles may justly be called the *cream de la cream* of the brain and inventive genius of our race. There is a collection of nearly all the books written by the American Negro. A gentleman from Delaware has the honor of being the originator of several fine inventions, viz: patent window-shutter opener, patent door-stop and stay-back, patent burglar-proof keys and a lock which can be carried in the pocket and attached to the door or window of any house void of other fastening. Another gentleman has invented a patent horseshoe, also a pyrometer, the work of Mr. J. D. Baltimore, of Washington, D. C., who is said to be the leading colored machinist of America. The needle work in the space allotted to Pennsylvania, Iowa, Indiana, Illinois and Minnesota is something wonderful to behold, in fact it is so fine that some of the Bourbon sisters have said that "it is not the work of colored hands, it is impossible for them to produce such fine work," but as they are so far

behind the age the attendant, Mr. Dillard, silently weeps for them. Many of these works of art would do more credit to the artists were they placed in the Art Gallery, there they would be judged by critics and receive their artistic value. The next space which commands our attention is that allotted to New Jersey. It is clearly seen that industry is the north star of the Jerseyman. Pottery and bricks of all kinds and grades, brooms, axe handles, canes, buckets, and many other articles too numerous to mention compose the exhibit of New Jersey. Her exhibit ranks among the first. There is not that finery which is displayed by many, but each exhibit indicates the one word "thrift." Here a colored burglar has the most novel exhibit of any on the gallery, it consists of a number of "lock-picks" of his own invention and make. They are said to be very useful to the "professional."

New York comes next and the old Empire State does much to elevate the Negro in the eyes of those who have so long despised and ignored his capabilities. The needle work is good and reflects creditably upon the New York ladies. But above all stand the exhibits of P. A. White and G. A. Francis, whom we are pleased to note are both pharmacists. New York has several inventions, viz: an electric light, bureau and dressing-case, wood-filling broom, black-board table, adjustable mirrors, window shades, glass-ball thrower, palace car ventilator, carriage cover and a confluent pump. New York has the priority in inventions.

Michigan has a space all to herself and in it is displayed the products of her soil and the handiwork of her women. Among her exhibits is an organ made entirely by colored workmen. Her paintings are fine; there is also a case of drugs by a pharmacist of Detroit. Rhode Island and Massachusetts come next. Here art is well represented by a number of fine pictures. The needle work is neat and creditable,

but the finest exhibit consists of two cases, one containing a complete set of dental instruments and the other a rare display of artificial teeth. Nebraska, Wisconsin, Washington and Utah territories occupy one space. Their exhibits, which consist chiefly of the soil products, show well. California and Colorado come next and what they have produced, although small, is quite neat. The sole exhibit of Nevada is a case of patent medicines. We next come to New Mexico, her exhibit is quite novel. It comprises native bugs, grasses and also a vast quantity of ore taken from her silver mines. The commissioner, Mr. Noah Morgan, has on exhibition a collection of coins, gathered from all parts of the world, and he values them at one thousand dollars. He also has a third interest in the Bon Homme Mining, Milling and Smelting Company, of Socorro County, New Mexico. This mine is one of the three owned and controlled by colored men. Each mine has an exhibit of its ore. The Bon Homme is estimated to be worth ten million dollars. It has stock for sale which can be purchased here; we have bought some and commend it generously. The Art Gallery, which is situated in the extreme western corner, comes next. The works of art here displayed by colored artists are rare and beautiful. The finest specimens consist of two large pictures, one entitled the "Battle for Life," and the other a realistic representation of the scene at Belshazzar's feast when the hand writing appeared upon the wall. There are other beautiful and rare works but space will not allow full description. We have now completed the task of writing up the "Colored Exhibit," but before we draw our conclusion we must call attention to two noteworthy inventions, viz: a patent life preserving bed in the Pennsylvania exhibit and a model of a locomotive invented and made by John Allen, of Little Rock, Arkansas. He never worked about a locomotive, nor ever served a day at a trade.

His model is complete and is capable of making a speed of 15 miles per hour with a two-horse capacity. Every morning he rides behind it on a miniature track. It is capable of being steamed with coal, wood or alcohol. Truly he is a genius. Now in conclusion, in taking the "Colored Exhibit" as a whole, the outgrowth of some twenty years of freedom, and comparing it with the many score years it has taken our Caucassian brother to perfect his exhibits, we can justly say we are but little in the rear. The "Colored Exhibit" is having its effect upon those who have argued the Negro to be merely a consumer and not a producer and those who have despised him on account of the thriftlessness of a few in their community.

His ingenuity, skill, inventive and mental capabilities have caused many who once despised him to regard and treat him as a man. The "Colored Exhibit" has far surpassed the expectations of many, and this success has been largely due to the efforts of the chief director and his superintendent, Mr. J. J. Spellman.

R. G. S.

#### THE GEORGIA CONVICT LEASE SYSTEM.

One of the great grievances of the South is its reformatory institutions. The Georgia Convict Lease System is far from being a system laudable in the chastisement of crime, but rather the guardian and promoter of evil; an absolute failure towards mitigating crime, a disgust to the sacred interests of society, a shameful and sacriligious disgrace to civilization and the public mind, to the State an institution of profligacy and uncontrolled licentiousness.

The penitentiary is divided into four allotments: penitentiary 1, 2, 3, and Marietta and North Georgia R. R. Co. These are sub-divided into fourteen or fifteen camps or squads, as the lessees see profitable. They extend from the mountains in the

north to the extreme lowlands of the southern portion, from the Alabama and Chattahoochee on the west to the seaboard on the east, embracing a diversity of climate and local influence rarely experienced in a prison.

The convicts are employed in lumbering, grading roads, brick-making, raising iron ore, digging coal, farming and all other industries that will bring pecuniary profit to the managers.

The inmates number 1,639. Of these 1,516 are blacks, 123 whites—what an apparent contrast between the two races in the perpetration of crime? 30 females (all black) complete the number. 293 are able simply to read and write. During the year 1884, 1379 cases of sickness were recorded; 53 escapes. 802 were imprisoned for stealing, 413 for murder and attempt, and 61 for rape and attempt.

Sanitary laws, one would think, ought to have strict observance in a prison: meals at regular hours, a set time for rising and retiring, cleanliness and a sufficient amount of wholesome food; but that sanitary precautions have been grossly neglected, and to the managers only a secondary consideration, is evident by reference to the last biennial report. Out of 1,639 prisoners there were 1,379 cases of sickness. The cases most common are syphilitic scrofula or scurvy, which (in the report) are placed under the category of other rare affections as "swelled feet or legs," debility, or diarrhoea. This is done to free the public mind from having any reflection upon the inhuman management of the managers. The stockades, where these convicts are crowded, are in direct opposition to every sanitary pre-requisite. They are often too small. The living, the sick, the dying are all in the same too meagerly-constructed apartments, in which the atmosphere is filled with a suffocating and fetid smell filled with poison sufficient to produce a high per cent. of mortality. When a body of them enters a coach, al-

*ways the car in which colored people are forced to ride*, they produce such a sickening odor that it becomes necessary to hoist every window and to throw open every door that breath and life may be maintained. I speak from what I have experienced times more than one in number, on more than one railroad in the state. I know but one exception, the Marietta and North Georgia. This is controlled and owned by Bostonians mostly. Henry W. Grady, in his answer to G. W. Cable, has made a denial of the above fact. I regret that Grady's knowledge is so limited, that he does not know the condition of affairs upon the public transportation of his own state. If he had made a better study of local affairs perhaps his answer would not have been so repugnant. I was in conversation with a man a few months ago, who had been confined in the Dade coal mines; he affirmed that the state of affairs was alarming, and that men satiated their carnal passions upon their fellow creatures.

There is but little perceptible difference in the treatment between the women and the men. The women are required to perform the same duties as the men. They wear stripes. Their dresses are frequently indecently too short, so in laboring not to prove cumbersome to the feet and legs. The women are brought into direct contact with a set of criminals, hardened by their unlimited communications with each other. They constitute one of the basest and most licentious classes of libertines conceivable; destitute of shame, virtue, and every social restraint, the morbid victims of obscenity, without any scruples in the satiating of their lustful appetites. The women are often prostituted by force by those in authority. If one chances to resist or resist the desires of the guards she is forced to sexual abeyance by either threats or stripes. When they are released, the church and society are to reform what the state has debased and thrown into their arms.

Among the convicts there are 223 boys, between the ages of ten and twenty. Can it be conceded that the state is doing the best thing for these lads, in the improvement of their intellects and the reformation of their morals? Is the state unawares that when these children are committed and entrusted to her custody they become her rightful and legal heirs, though the relation may be considered as being more closely allied to affinity than consanguinity. The analogy is the same, and the protecting trust moulders itself into a sanguine case. Often they are serving for their first misdemeanor, committed in an innocent and childish manner.

Some weeks ago a small colored boy of about ten summers, living a few miles from a thriving rustic town, wished some "goodies." Seeing some chickens picking in a skirt of woods, he pursued one to possession. Carrying his spoil to town, he sold it and immediately invested the money (twenty cents) in oranges, candies, etc. Before his return home he was arrested and placed in jail. He was convicted of larceny and sentenced to serve two years in the chain gang. Thus the price of one hen brought the longest sentence the judge could give under the statutes. A number of such cases could be cited. A boy passes my school-house every day, who is serving a long sentence for the stealing of one handkerchief. These boys are brought in immediate association with criminals, void of all shame and pride, all regard of law and order. They are made vicious and have instilled in them all the principles and accomplishments to make them a terror to society and a burden to the state.

The prime objects of law are reformation and restoration. Now has the state adopted the best means calculated to reform this class of her citizens and to restore them to a place among loyal and honest men when she associates them unrestrictedly among an element of vicious and

wicked libertines whose fate is irrecoverable? I maintain there should be erected in the state a house of refuge or correction, under moral and religious influences, where these boys could be taught trades and letters, so that when turned loose upon the community they would be useful men such as are yearly discharged from the free industrial institutions of this commonwealth. Not until then will the penal statutes of the state be complete and entire, soliciting the approval of a scrutinizing and God-fearing public.

In the statistics I omitted to state the price paid for labor *per capita* per annum, is \$22.72, or less than seven cents per day. The state receives \$25,000 annually from this hire; the net proceeds, at the least, amount to \$18,000. During the campaign of Colquett and Norwood, stump-speakers constantly affirmed that the net profits from the Dade coal mine annually amounted to \$150,000; it owns twelve and a half per cent. interest and receives a profit eight fold greater than the state.

I assert, without fear of successful contradiction, that many blacks are confined and serving long sentences that the aggravation of their crimes and acquisitions do not warrant. The *appearance* of crimination and *crude* circumstantial evidence have been and are too potent an element by which this inhuman system of slavery has kept its pens full of occupants, that Justice views with a gastly gaze and human inspection recoils from. The system absolutely fails in arresting the enormities that are yearly increasing. But are we to expect more of such characters, after serving a full course in a school of base and lewd debauchery rather than of reformatory discipline. The subjects are paraded upon the public highways, and carriers, in their alternate colors of black and white ostensibly, with as much grace and pride as the governor's guards or a state militia. Respectfully,

MRS. BURLINGA.

## CHRISTIAN LIVING.\*

By Rev. Wm. F. Brooks.

The religious condition of Christian countries is, notably, not what Christianity ought to make it. Many of their inhabitants do not profess to serve Christ, and many who do cannot be distinguished by their daily life from those who do not. More than one professed Christian, were his conduct compared with that of his fellows who make no profession, would suffer by the comparison. But no one knows how much worse the condition of these weak Christians, and the resulting condition of the world, would be, did they make no profession.

Let us take the religious condition of our own country as an example of that of other Christian countries. According to recent statistics the population of the United States is 55,000,000, and the number of professing Christians 45,000,000; while the gain in population, and in the number who belong to the different denominations of Christians, has, during the last fifteen years, amounted to about seventy-five per cent. each, with a slight advantage on the side of the church. From these figures it will be readily seen that nine-elevenths, or nine out of every eleven of the population, profess to be the disciples of Christ. Who would think this possible? Who could believe, judging from what we see and hear in our streets, our workshops, our social gatherings, our courts, and even in our churches, that of every eleven people we meet nine of them are Christians, and only two are not? No candid man can, in view of the facts, claim that Christianity is exercising its legitimate influence in America. But perhaps it occurs to some that the number of Christians has been overstated—they cannot conceive of the existing state of society with such an immense preponderance in favor of a better and purer state. Suppose the number of Christians has been overstated, the fact will still be evident that we have been living very far short of the example set us by our great Exemplar, and are responsible for the moral and religious degeneracy of our country: for, if the increase in the number of Christians is exaggerated that in population is not, and the state has

\* Delivered on the occasion of his graduation from the Theological Department of Lincoln University, April 22d, 1885.

gained the seventy-five per cent. claimed for it while the church has lost ground.

Whatever we may say of the statistics, however, Christians are in the majority, and have been ever since the landing of the Puritans at Plymouth Rock, the Quakers in Pennsylvania, and the Huguenots in Carolina. The majority with God on their side have no business to lose ground. The fault is surely not in Him; from a human point of view numbers give us the advantage, yet with this great vantage-ground for truth—God and the majority—Christianity is not taking hold of the hearts of men as it should. Surely there must be something radically wrong in our lives. What Christianity is in this country it is in other Christian countries. None of them are any better, and many of them are far worse.

Had the professed followers of Christ lived up to their duty and privileges, Christianity would have continued to grow as rapidly through the subsequent centuries as it did during the first, and the world would have presented a very different picture to-day from that which now greets our eyes. Not the Sabbath desecrated by the turmoil of business and amusements, not capital and labor taking each other by the throat, not Christian nations sacrificing the lives of their subjects for power over the heathen, not mormons, communists and socialists flaunting their immoral lives and blasphemous utterances in the face of the world, not oppression, not strikes, not divorce, not dynamite, would greet us, but faith, hope and love shining all along man's way from the comforts, peace and joys of earth to the eternal bliss of heaven.

If the present condition of the civilized world is no better than it is because of the inconsistent lives of Christ's followers, then the remedy is to be found in the improvement of those lives, in bringing them more into consonance with His life, in living "as becomes the Gospel of Christ" in *Christian living*. But this subject is so broad that it is not possible, in a few minutes, to do more than touch its most salient points.

In the first place Christian living does not mean the cultivation of a pharisaical spirit. Such a spirit often makes Christianity appear ridiculous and contemptible. I remember when a student in the collegiate department, in the early days of the University, that there were a few students

here who set themselves up as the religious censors of the institution. They declared it a sin to pitch quoits, and while they stood with uplifted heads praying for the members of the church who were guilty of indulging in this wicked practice the attendance at the evening meetings dwindled almost to zero. Another of their firm convictions was that it was a heinous offence for a student to sweep his room on Sunday, and they mourned over, and prayed for, and exhorted the Sunday-sweepers, until finally one of the weaker brethren, who liked to keep his room as well as his conscience clean, becoming somewhat troubled lest he should be doing wrong, asked Professor Westcott "if it was a sin to sweep one's room on Sunday?" "If there's any religion in dirt, it is," was the prompt and satisfactory answer he received. This put the hearts of a good many of the sweepers at rest, and they continued to try to keep their rooms and their consciences clean on Sunday, while their superior brethren kept the latter clean by calmly meditating amidst the mud and bed ravelings of the former. These continued in the spirit of the old cry, "Lord, I thank thee that I am not as this publican," and they repelled more from the church than they drew to it.

Again, Christian living does not mean insisting on a belief in any particular creed or dogma of theology. This has turned men's hands against the lives of their fellows, and made Christianity appear more like the doctrine of devils than the truth of God. How often in the world's history have two bodies of men, both professing to serve the same God, met each other in deadly conflict, or the stronger persecuted the weaker, in order to enforce their beliefs. It is not a matter of indifference what men believe, for belief furnishes motive for action, and as men believe the truth their actions are likely to be right. Our Lord, however, never commanded us to enforce his truth at the point of the sword. He sends his ministers forth to preach the Gospel and announce the consequences of continuing in sin. His command is, "Preach the Gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned." But his ministers have no power to inflict the penalty; he does not add, "Smite with the edge of the sword those who believe not, and those who agree not with

you." When the apostles forbade one who cast out devils in Christ's name because he followed not after them, the Master said, "Forbid him not, for he who is not against us is for us." In the second chapter of the Second Epistle to Timothy are these explicit words: "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance unto the acknowledging of the truth." Yet, despite this plain teaching, Christians have for centuries continued to strive to convert each other to their peculiar beliefs by force, and the persecutions within the church have frequently exceeded in bitterness and cruelty those from without. The Albigenses and Waldenses, who may be called the European Protestants of the twelfth and thirteenth centuries, were exterminated in the course of a long and bloody war, by the command of the "Vicar of Christ," because they chose to preach Christ and worship him in a simpler manner than was customary in the church. Men, women and children, as they sang psalms of praise to their Maker, at night, in natural chapels of rock or forest, were surrounded and murdered by the soldiers of Pope Innocent III. The story of the massacre of St. Bartholomew is another and perhaps the darkest stain on the annals of the Christian church. The wheels of Juggernaut never revelled in such a carnival of blood as that which began to glut the appetites of the Roman Catholic Christians of France on St. Bartholomew's day, Sunday, August 24th, 1572, and continued for over a week. At the pre-arranged signal of bells the slaughter of the French Huguenots began; "their houses were broken open and plundered, the inmates slain; and even the little child who smiled and played with the beard of the ruffian who carried it, was stabbed and thrown into the Seine." The murderers wore white crosses, and we may well believe that ere the slaughter ended these were stained even deeper than the bloody tree on which the Prince of Life died. More than one hundred thousand perished in the different cities of France. Parliament sanctioned this deed of blood; Philip II. laughed aloud for the first time in his life—and doubtless the demons laughed



and clapped their hands in glee when these good tidings sounded through the bottomless pit; Rome held a jubilee, and Pope Gregory XIII. publicly thanked heaven and issued a medal inscribed: *Hugontorum Strages*—the slaughter of the Huguenots. And this was done in the name of Christ! What a horrible travesty on the religion of love which he taught! No, insisting on any particular belief or form is not Christianity and will not promote it. The man or sect that is always loaded with dogmas ready to be hurled at other denominations of Christians, may only lack the opportunity to become a Gregory XIII., or a murderous mob of persecutors. I care not whether it be a pope declaring infallibility, a Baptist insisting on immersion, a Presbyterian crying predestination, or an Episcopalian claiming apostolic succession—it matters not whether his belief is right or wrong, the moment he is ready to compel others to receive it, he becomes wrong, exhibits to the world a spirit opposed to that by which he professes to be governed, and renders himself a hindrance to the church and an enemy to Christ.

Neither words or feeling alone is Christian living. Christian living is Christian doing. It is indeed well when a man can feel comfortable and joyful in the exercise of his religion, but he is not to neglect doing when feeling is cold. If he loves his Master he will strive all the more to please him when he feels the chill of the world stealing over his soul. "If ye love me keep my commandments." Love prompts to action; if it does not, it is worthless. When a young man looks upon a maiden with a view to the most sacred relation that can exist between two human beings, he shows his love by his acts; he *does* because he *loves*. He does not even seem to be conscious that actions speak louder than words, but from a heart brimming over with love, deeds of love flow out. So when the heart is full of the love of Christ, we spontaneously do those things which are pleasing to him. If "faith without works is dead," so is feeling, so are words. What matters it, if I repeat hourly, "I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord," when I do not imitate the Christ whom I thus confess? What matters it if I sing, "I'm washed in the blood of the Lamb," when my daily life is pol-

luted with sin? Empty profession is a living lie; it drives the wedge of cynicism farther home, widening the gap between man and man, and between God and the doubting. I know a professed Christian, a student, whose mouth was a fountain of pollution; and I knew another who almost invariably spent his study hours dozing on his bed, and arose, as the bell summoned him to recitation, with a yawn and the exclamation: "O, fellows, how thankful we ought to be to the Lord for giving us this good chance to improve our minds!" Such people do not attract men to Christ—they only beget disgust, and we cannot wonder that anyone with self-respect and sincere intentions should hesitate before joining a congregation that promised even one such associate.

Knowledge of Christ's will is essential to Christian living, but knowing must be followed by doing if Christianity is to have its legitimate effect upon our own lives, and through them upon the world. We must practice in order to become workmen worthy of our great Master. No one expects to become a good mechanic by simply learning the names and purposes of tools, if he does he deceives himself; he must learn to drive the saw and shove the plane in order to become a good carpenter; to swing the sledge and temper the iron, to become a good smith; so James said to the Christian: "Be ye doers of the word, and not hearers only, deceiving your own selves." It is useless to mourn the worldly state of the church, the boldness of unbelief and the millions in Christian nations still unsaved unless our own lives are in accord with the beautiful life of him whom we profess to follow. Christ has been preached so often that the history of his life has become "the old, old story." Unregenerate men have learned, more or less perfectly, the spirit of the teachings of that life; they know it was one of labor, of self-sacrifice, of love—without envy, bitterness, malice, deceit, dishonesty or pride, and when they behold in the lives of his disciples the virtues overshadowed by the vices of life, they know that the spirit that was in him does not control them; they know that our Christianity is not what Christ was; they are often made enemies of the church by our inconsistencies, instead of being drawn into its fold by our example; and they have pointed the finger of scorn at the follies of the church as

a proof that Christianity does not possess the power which has been claimed for it, of making men's lives purer and holier. They thus use Christ's own law, "By their fruits ye shall know them," to condemn His followers, but they condemn all for the sins of some. The *world* recognizes the fact that Christian living is Christian doing.


Finally let us enumerate some of the advantages of Christian living to the church. It promotes bodily health by the pure and temperate life which it demands, and by the relief from anxiety about the future which they experience who really trust in Christ, and so gives to the church a better set of men, physically as well as morally, to do its work. It gives a man courage to advocate the right. Wickedness is aggressive and insolent, constantly becoming tired of old fields and advancing to new, and he who dares call "halt" is bidden to "mind his own business." Modern society applauds when the voice is raised in warning against dangers to life or limb, but seals the lips that would turn men back from the brink of eternal destruction. He is a hero who snatches a boy or girl from physical death, but becomes a meddler when he attempts to save them from moral death by striking at the vices of society. The man conscious of Christian integrity, however, will not be deterred by a godless world or a worldly church from doing his duty. "The righteous are bold as a lion." Chris-

tian living causes a man's words to be listened to with respect when he speaks for Christ, for the world, though hypocritical itself in carping at the conduct of Christians, despises hypocrisy, and listens with impatience to one whose teaching is in conflict with his life. Christian living, which requires honesty, unselfishness and purity of life, is a constant attraction to Christ; men are drawn to him by the beauty and uprightness of the character of his followers. It is a bulwark against infidelity; for, however, men can resist argument and persuasion, it is hard for them to resist the logic of a consistent Christian life.

Its whole tendency is to a rapid spread of the Gospel. Should Christian living become the invariable accompaniment of Christian profession, who can doubt that there would soon be such an outpouring of the Spirit in Christian lands that there could not be found room enough to contain it, and that there would be no longer any need to plead for men to go to foreign mission fields, but a spontaneous outflow to heathen lands would speedily cause the whole earth to rejoice in the peace and blessedness of Christ's love.

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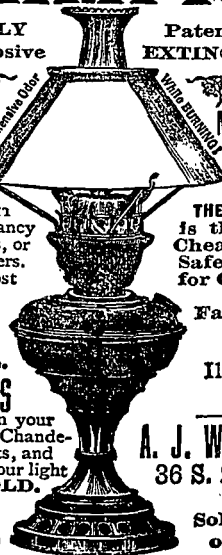
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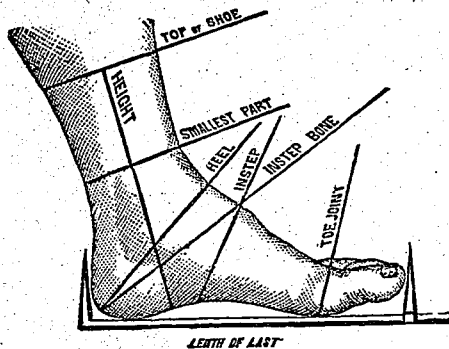
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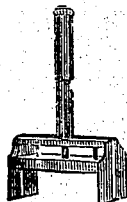
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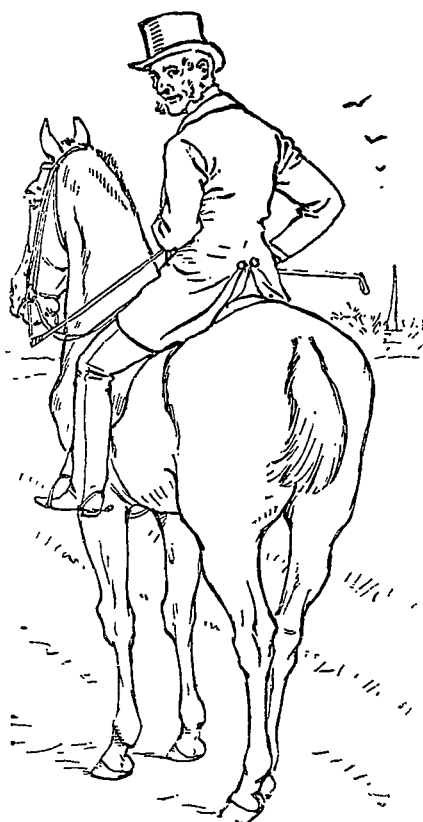
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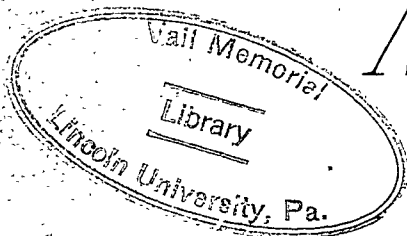
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THE  
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**MAGAZINE.**



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No. 5.

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## EXCESSIVE MORTALITY OF NEGROES LIVING IN NORTHERN CITIES.

THERE is an enormous death rate among Negroes living in Northern cities, and especially in those of large size. That this assertion has foundation in fact there need be no doubt; and if facts and figures have any weight, we hope to place this assertion beyond controversy. Indeed, it is not a matter that admits of dispute, nor is it a matter of news, it is a fact long known to the registers in the health departments of many of our large cities. Moreover, there are historians who claim that Slavery was disbanded in New York and Massachusetts partly on account of the excessive mortality of Negro slaves. We are aware that statistical research to the average reader is quite as tedious as the history of American Slavery is disgusting, hence we should not be surprised if hitherto our subject had not received the serious consideration it demands. We regret our inability to present more comprehensive statistics from a greater number of cities. Separate statistics of the mortality of

the white and colored races in many cities are not kept. Of the four cities under consideration—Boston, Philadelphia, New York and Baltimore—the former appears to have decidedly the largest mortality. To the Negro, Boston, as the following facts indicate, is simply a yawning grave, a city where the Negro, without being supplemented by newcomers from other localities, would in a few years become extinct. The Register's reports in this city (Boston) in almost every year have noted the fact that the colored deaths exceed the number of colored children born, notwithstanding the ratio of colored births and marriages is always greater than that of the whites.

“Of the whole number of colored deaths for 1884, 22.22 per cent died from consumption and 13.79 per cent from pneumonia and bronchitis. On the other hand, among the whites 16.12 per cent of the whole number of deaths were caused by consumption, and 12.89 per cent by pneumonia and bronchitis. Of the living there were 42.10 deaths to each thousand of the colored population while there were only 24.12 deaths in each thousand of white population.”\* The following tabulated account of births, marriages and deaths, covering a period of ten years, from 1855 to 1865, giving colored population, and showing relation to births, marriages and deaths of the white population, comes to us with the authority of the present City Register.

COLORED.

	Births.	Marriages.	Deaths.
1855.....	29	35	63
1856.....	50	46	71
1857.....	34	31	73
1858.....	24	32	60
1859.....	46	37	58
1860.....	29	53	68
1861.....	47	41	60
1862.....	45	38	47
1863.....	62	50	111
1864.....	47	84	115
1865.....	64	59	57

The colored population in 1855 was 2,220, in 1860, 2,400, in 1865 2,627, in 1884 about 6,000.

\*Register's report for 1884.

WHITE.			
	Births.	Marriages.	Deaths.
1855.....	5,787	2,868	4,017
1856.....	5,872	2,568	4,182
1857.....	5,847	2,454	3,985
1858.....	5,573	2,197	3,780
1859.....	5,923	2,482	3,680
1860.....	5,866	2,471	4,322
1861.....	5,776	2,128	3,905
1862.....	5,300	2,101	4,078
1863.....	5,219	2,304	4,590
1864.....	4,964	2,710	5,000
1865.....	5,211	2,708	4,454

The white population in 1855 was 162,747, in 1860 175,440, in 1865 189,697, in 1884 398,945. It will be seen by the following extract from a letter received from Mr. Apollonio that the birth reports in the city of Boston are supported by an accuracy not to be compared with the reports from other cities.

BOSTON, OCT. 15, 1885.

Dear Sir:—Boston differs from other cities. The law requires physicians, midwives, householders, etc., etc., to return births to the clerks; therefore the house to house visitation is employed as being the most effectual means for obtaining full returns. The canvassers that I employ to collect the births are the well-known publishers of the Boston Directory, Messrs. Sampson and Davenport. These persons have performed their work for over forty years, retaining in their employ many of the original canvassers. This experience has given them great efficiency and I have no doubt, allowing for a few removals between the canvassers, that the returns are reasonably full and correct. This fact is made probable by a comparison of the births with the marriages and the population in each year. Of course these returns are not so complete as the deaths, as no dead body can be removed or interred before a return is made.

Yours Truly,  
N. A. APOLLONIO,  
City Register.

It is clear from what has already been shown that the Negro race, in Boston, is doomed to a speedy extinction unless sustained by accessions from without. There has, of course, been a decided increase in the Negro population since emancipation, but it is fair to assume that this increase is wholly due to accessions from without. Our figures show that from 1855 to 1865 the population increased only 407, and that the number of deaths in each one of these years

was greater than (and in several years double) that of the births.

These facts are exceedingly interesting, and present questions worthy of profound consideration. What is the cause of so great a mortality? Is there a remedy? Should not the colored people be dissuaded from going to Boston to live?

Our investigations, as will be seen, have been carried further in Philadelphia than in any other city under consideration. We are not able in Philadelphia, as in Boston, to compare the number of births with the number of deaths, the birth reports in Philadelphia being very inaccurate. We have been enabled, however, to calculate with considerable accuracy the relative death rates of the colored and white races over a period of twenty-three years; also, to state most of the important causes of death, during a period of ten years, and their percentage to total mortality of each race respectively.

Table showing the death rate per 1000 of the white and colored inhabitants, from 1862 to 1884:

	No. of White Inhabitants.	No. of Colored Inhabitants.	No. of White Deaths for every 1000 living.	No. of Colored Deaths for every 1000 living.
1862.....	565,110	22,177	25.22	32.50
1863.....	575,993	22,173	26.04	34.50
1864.....	585,876	22,169	27.77	59.04
1865.....	595,759	22,165	26.42	63.01
1866.....	607,642	22,161	26.12	42.00
1867.....	618,525	22,157	21.26	35.20
1868.....	629,408	22,153	22.14	34.71
1869.....	640,291	22,149	21.82	36.70
1870.....	651,174	22,145	24.02	48.81
1871.....	676,900	23,100	23.68	37.09
1872.....	701,945	24,055	27.74	44.27
1873.....	724,990	25,010	21.73	35.10
1874.....	749,035	25,965	20.61	33.07
1875.....	773,080	26,920	21.82	34.69
1876.....	797,125	27,875	22.26	36.80
1877.....	822,026	28,830	18.29	33.40
1878.....	846,433	29,785	17.45	32.59
1879.....	870,640	30,740	17.73	30.12
1880.....	815,362	31,699	20.34	34.80
1881.....	833,346	33,350	21.97	33.07
1882.....	851,339	35,000	22.18	33.51
1883.....	869,323	36,651	21.68	33.45
1884.....	887,307	38,302	21.27	29.81

It will be anticipated, upon reasons which readily present themselves, that Philadelphia's mortality compares more than favorably with that of most of the large Northern cities. It remains to be seen, however, to what extent this supposition will be verified.



It is often claimed that the colored people of Philadelphia generally, live in easier circumstances, with better sanitary surrounding than they do in any of our large Northern cities.

The above tabulated statistics show besides other interesting features an unusually high death rate among the colored people during the years 1864 and '65. This may be accounted for by the number of colored soldiers interred in Philadelphia burying grounds during these years, and the large number of destitute colored people who were daily coming from the South into the city—half clothed and starving, they came, and were graciously administered to by the hospitable people of Philadelphia. It is not to be overlooked that this table shows that there was no increase, but, on the contrary, a slight decrease in the colored population between the years 1862 and 1870. If this fact has any significance at all, it would seem to indicate that, like Boston, Philadelphia colored population depends for its increase upon accessions from the South and other localities.

The disproportionately low death rate of the white population during the years 1877, '78 and '79, is accounted for by the evident mistakes in the corresponding estimated population.

Important causes of deaths in Philadelphia during a period of ten years (1875 to 1884), and their percentage to total mortality from all causes:

CAUSE OF DEATH.	No. of Deaths among White People.	No. of Deaths among Colored People.	Percentage to Total Mortality from all Causes, White.	Percentage to Total Mortality from all Causes, Col'd.
Apoplexy.....	2,871	131	1.6	1.2
Bright's Disease.....	2,292	191	1.3	1.7
Cancer.....	3,591	147	2.1	1.3
Cholera Infantum.....	3,211	524	4.8	4.9
Consumption of Lungs.....	24,177	1,978	14.	18.
Diphtheria.....	5,936	160	3.4	1.5
Scarlet Fever.....	4,750	47	2.7	.4
Typhoid Fever.....	5,323	219	3.1	2.
Inflammation of Brain.....	4,355	233	2.5	2.6
"    of Bronchi.....	3,333	362	1.9	3.4
"    of Lungs.....	9,965	840	5.	7.8
Marasmus.....	7,040	594	4.	5.5
Old Age.....	6,579	342	3.8	3.2
Convulsions.....	7,042	587	4.1	5.5

This table, showing causes of death, and their percentage to total mortality, is exceedingly interesting as well as important, giving, we think, the key to the solution of the whole problem. These calculations are based upon a period of years, in which no great epidemic occurs, and in a city under fair sanitary surveillance, where the death rate does not fluctuate to any marked extent. There are a large number of diseases—important causes of death, not mentioned here; we have given sufficient to answer our purpose—that of showing the principal diseases in which the colored death rate is in excess of that of the white. We have taken occasion, however, to mention a few of those diseases in which the white death rate is relatively higher than that of the colored. While it is evident that death is assured to both races through the same channels, by the same diseases, it is also clear that a number of diseases act with more severity, are more fatal in their results, upon one race than upon another.

It will be found that most of the so-called zymotic diseases—*diphtheria, scarlet fever, typhoid fever, puerperal fever, croup, &c.*, are more fatal among white than among colored people.

Our table also shows a comparatively higher mortality in *cancer and apoplexy*. We might have added to these *suicide, alcoholism*, and several other less important causes of death, in which the white relative death rate is greater than that of the colored. While, on the other hand, we notice that in *consumption of the lungs, inflammation of the bronchi, inflammation of the lungs* (pneumonia), *marasmus, convulsions, scrofula and tabes, Bright's disease, inflammation of the brain and cholera infantum*, the colored relative death rate is DECIDEDLY larger than the white, except in the last three named diseases; here the difference is very slight. We have finally come to consider those diseases in the direction of which this excessive Negro mortality may be accounted for. Shall we say that the Negro becomes a

prey to these diseases, because of a lack of inherent vital force, or because of his environments. We are not to forget that we have been comparing the mortality of a race whose distinguishing characteristics are poverty and ignorance, against one that boasts of centuries of wealth and intelligence. There are no separate statistics of that portion of the white population, which would sustain a fair comparison in intelligence and material worth with the Negro.

If there were, there is no doubt that the Negro would sustain a fair comparison; hence, the injustice of certain insurance companies that solicit the patronage of the poorer classes, making separate rates in favor of the white applicants, and attempting to justify themselves upon the difference of the gross mortality reports of the two races.

"An important question is, how far the excessive mortality in the colored population is due, directly, to race characteristics, that is, to less vital force, or to the fact that the great mass of the colored population is poor and ignorant, lives in the midst of unhealthy surroundings, in the dampest and dirtiest parts of cities, has poor food, and is in other respects unusually exposed to well-organized causes of death. If we could separate the vital statistics of the poor and ignorant whites, the tenement-house population of our Northern cities, from those of the mass of the white population, we should undoubtedly find a high rate of mortality in this class, and especially in infancy and childhood."\* This report also shows that the excess of colored mortality over white is due to the enormous colored infant mortality. Finally, in reference to the fact which seems to present itself without invitation, that the Negro race is peculiarly liable to certain forms of disease, and is less liable than the white race to certain other forms of disease, there seems to be no doubt. Lung diseases seem to be pre-eminently the enemy of the Negro, of the Indian, and indeed of all the tinted races.

\*Mortality Report, U. S. Census, 1884.

Under favorable circumstances this is offset, in comparison with the white race, by their partial immunity from the *zymotic diseases*.

We are much indebted to Mr. Apollonio for the important statistics received from Boston; also to Mr. Thom. H. Murray, of Philadelphia, for the assistance rendered in tabulating statistics.

(To be continued.)

Special Telegram.

SAN FRANCISCO, CAL., Oct. 22, 1885.—  
To Dr. N. F. MOSSELL, 924 Lombard St., Phila.: Serious illness and sudden call to California prevent appearance of my article in this number, on "The Southern Problem."

J. C. PRICE.

## Drift-wood.

Rev. Francis Grimke's article entitled, "Colored Men as Professors in Colored Institutions," in the October A. M. E. *Church Review*, is thus commented upon by the editor of *Zion's Herald*, Boston, Mass. "Rev. Francis Grimke naturally, but earnestly and reasonably, complains that colored men are crowded out of the faculties of colored schools."

Prof. Samuel Waugh is principal in charge of Alban Academy, Franklinton, N. C., during the absence of Rev. Moses Hopkins, Minister to Liberia.

The King of Belgium has decided to open an African Seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly opened district of the Dark Continent.

It has been fifty years since William Lloyd Garrison was mobbed in Boston. The anniversary of the event was this year observed in that repentant town.

Bishop Turner (colored) advises the young colored men of Georgia to go out West, get government land, and be their own masters, instead of leading the life of menials in the

State where they were born. "You might take," he writes, "the brightest young man in Georgia and let him come out of Harvard or Yale with a diploma as large as a bed sheet, but after he has blacked boots for three months at the Kimball House his manhood is gone for life."

"Should you ask us why this dunning,  
Why these sad complaints and murmurs,  
Murmurs loud about delinquents  
Who have read our paper duly,  
Read what they have never paid for,  
Read with pleasure and with profit,  
Read of Church affairs and prospects,  
Read of news both home and foreign,  
Read the essays and the poems,  
Full of wisdom and instruction,  
Should you ask us why this dunning?  
We should answer, we should tell you:

"From the printer, from the mailer,  
From the kind old paper-maker,  
From the landlord, from the carrier,  
From the man who taxes letters,  
With a stamp from Uncle Samuel—  
'Uncle Sam' the rowdies call him;  
From them all there comes a message,  
Message kind and firmly spoken,  
'Please to pay us what you owe us.'

"Sad it is to hear such message,  
When our funds are all exhausted,  
When the last bank note has left us,  
When the gold coin all has vanished,  
Gone to pay the paper-maker,  
Gone to pay the toiling printer,  
Gone to pay the landlord tribute,  
Gone to pay the nimble carrier,  
Gone to pay the faithful mailer,  
Gone to pay our Uncle Samuel—  
'Uncle Sam' the rowdies call him.

"Would you lift a burden from us?  
Would you drive a spectre from you?  
Would you taste a pleasant slumber?  
Would you have a quiet conscience?  
Would you read a paper PAID FOR?  
Send us money—send us money—  
Send us money—*send us money*—  
SEND THE MONEY THAT YOU OWE US!"

LINCOLN UNIVERSITY, PA., Nov. 6th, 1885.

On the evening of the above date the exercises of Garnet Literary Association were of a very interesting and instructive charac-

ter. Speeches displaying marked progress in the art of elocution were made, and papers showing extended research and a commendable degree of originality were read. Mr. R. G. Still, of the ALUMNI MAGAZINE, visited the lyceum during the evening, and was received with that courtesy generally tendered esteemed graduates of our "Alma Mater." A novel and very attractive feature of the exercises was the presentation and reception of a portrait of President Louis Salomon, of Hayti. It was presented by Mrs. N. F. Mossell, of Philadelphia, through the kindness of graduates and friends who contributed to its purchase, and executed by Mr. A. B. Stidum, a promising young artist of the same city. The presentation address was made by Mr. Granville Hunt, of Virginia. The reception and response fell to Mr. Wm. A. B. Kerr, of Hayti. He made a neat speech in the French tongue, eulogizing the career and attainments of President Salomon.

The following resolutions of thanks were adopted:

WHEREAS, Our friends have shown their high appreciation and earnest desire for the advancement of the cause which this Association espoused, by presenting to us a portrait of His Excellency, Louis Salomon, President of Hayti; therefore be it

*Resolved*, That we tender them our sincere thanks for the favor, and we cherish it as a token of their indorsement of our efforts, and interest in our progress. Be it further

*Resolved*, That we recognize in the character and ability of the one represented in this portrait, a stimulus to aspiring students calculated to make them persistent in their pursuits for practical knowledge.

J. K. RECTOR, President, }  
W. A. B. KERR, } *Committee.*  
C. W. JOHNSON. }

We have received a very interesting letter from Rev. Robert Deputie who is engaged in mission work in West Africa, also a photograph of fifteen pupils studying under Rev. Samuel Sevier at the same place; all the pupils look bright and intelligent.

Rev. Sevier is devoted to his work. Liberia will doubtless be made better by his services.

## De Alumnis.

[The Editors will be thankful for any item of interest concerning graduates, for insertion in this column. Such notices are earnestly solicited, especially from *Alumni*.]

'70. Rev. Dr. F. J. Grimke has accepted a call to a Presbyterian Church at Jacksonville, Fla.

'74. Rev. M. A. Hopkins has been honored with the appointment of Minister Resident and Consul General to Liberia.

'74. Rev. P. A. Morgan resigned his charge in N. Y. City, and is now Rector of St. Augustine Mission at Philadelphia.

'71. Rev. C. W. Mossell is taking a post-graduate course at the Johns Hopkins University.

'82. Rev. John W. Freeman was recently married. The bride was a resident of Newark, N. J.

'82. Rev. Thomas H. Roberts accompanied Hon. M. A. Hopkins to Liberia, as Vice Consul.

'84. Warner T. McGuinn has entered Yale College, where he will continue the study of Law.

'85. Alonzo Church entered the Law Dept. of the University of Pennsylvania, but after *mature* consideration has returned to the "benevolent" arms of his Alma Mater—to study *theology*.

'85. Abraham E. White is studying Medicine at the University of Pennsylvania.

## Our Exchanges.

*The A. M. E. Church Review* is in the second year of its existence. The October issue has reached us; and we have read the articles contained therein with much pleasure and profit. "The Life of Lord Lawrence and its Lessons," by Rev. Edward Blyden, and "Colored Men as Professors in Colored Institutions," by Rev. Francis Grimke, are both suggestive articles. "Claimants' for

Territory in the Congo," by Archibald Johnson, gives some very ugly facts concerning England's policy towards her Indian subjects. "Woman's Lament," by Alex. Dumas Delaney, is unique. The lady readers of the *Review* will appreciate this article, also Miss Frazelia Campbell's paper, "Tacitus' German Women."

Contents of the *A. M. E. Church Review*, for January, 1886: B. T. Tanner, D.D. Subscription, \$1.50. Address, No. 2908 W. Park Ave. "General U. S. Grant," by John Mercer Langston, LL.D., late Minister to Hayti; "Civil Rights and Social Privileges," by T. Thomas Fortune, Esq., editor *New York Freeman*; "On Fatalism in Homer and Virgil," by Prof. W. S. Scarborough, LL.D., Wilberforce University; "The Negro Problem in the South," by R. H. Cain, D.D., Bishop of the First Episcopal District A. M. E. Church; "The Congo Valley: Its Redemption," by D. Augustus Straker, LL.D.; "My Dream" (poetry), by Mrs. M. E. Lambert; "Science," by unscientific Methodists; Part I, "The Scientific Method," by Prof. Edward A. Clark; "The Barbarism in our Civilization," by Rev. J. C. Embry, publisher A. M. E. Church; "The Commercial Position of the United States in the High Seas," by Jesse Lawson, LL.B.; "Woods and Rocks: a Reverie" (poetry), by Alberry A. Whitman, author of "Not a Man and yet a Man," "Rape of Florida," and other poems; "The Life of Lord Lawrence and Its Lesson," (concluded), by Edward W. Blyden, LL.D., Monrovia, Liberia, W. C. A.; "Development or Progress," by Prof. T. B. Snowden, Centenary Biblical Institute; "The Heart's Harvest" (poetry), by John Willis Menard, author of "Lays in Summer Lands," and editor of *Florida News*; "England's Rule in Ireland," by Rev. A. J. Chambers. EDITORIALS: "The Temperance Status of the A. M. E. Church—Historically;" "Capital and Labor;" "The Press a Necessary Adjunct to Mission work, the Philosophy of it;" "The Perpetual Virginity

of the Holy Mother;" "The Supplementary Character of the Bible;" "Our View Sustained." Book Table: Reviews, Quarterlies, Bi-Monthlies, Monthlies.

*The North American Review* for November is replete with valuable and suggestive articles. "Slang in America," by Walt Whitman; "Style and the Monument," in the No Name Essays; "Race Prejudice," by Gail Hamilton, being among the best, will no doubt be read with interest by thousands. "A Letter to the People," by James Parton, affords matter for rejoicing. It has been years since we have seen anything from Mr. Parton's pen; his collected essays, entitled "Topics of the Times," have been read widely.

*The Century* gives us as usual a literary treat. "A Cloud on the Mountain," by May Hallock Foote, opens the volume; "Danger Ahead," by Lyman Abbott, points out both the danger that is threatening our fair Republic and the remedy by which it may be averted; "John Bodewin's Testimony" gives promise of great things; "The United Churches of the U. S.," by Rev. Chas. Shields, is a fair statement of facts and coming issues. If all clergymen were as liberal as Mr. Shields the day of union would shortly be at hand. Mr. Stockton has surpassed himself in his "Story of Seven Devils." Our elocutionists would do well to secure a copy of this issue of *The Century*. A fair rendition of this one article would be sufficient for one evening's entertainment. "The Mystery of Wilhelm Rutter," with its wierd and solemn beauty ought to teach some of our law makers the fallibility of circumstantial evidence.

*The Woman's Magazine* has paid us one visit this quarter, it is always full of lessons of love and usefulness, we wish it continued prosperity.

*The Missionary Review* has become a regular visitor, we are thankful for this fact. Bishop Taylor's success or failure in his African mission is watched with interest.

*Vick's Floral Guide* contains from time to time many valuable articles both on outdoor and window gardening; no lover of flowers or amateur gardener should be without it.

*The Christian Recorder* has more than sustained its past reputation, under the editorship of B. F. Lee; it is becoming weekly a more valuable paper than ever in its past history.

*The New York Freeman*, T. Thomas Fortune, editor, finds itself on a solid foundation, it represents our race, and Editor Fortune has done a noble work; may his self-sacrifice be rewarded by greater success.

*The Cleveland Gazette* and *Gate City Press* have been added to our exchange list; it is with great pleasure we acknowledge the receipt of several issues of these valuable papers.

## Communications.

WILLIAMSBURG, VA., Oct. 22d, 1885.

*Mr. Editor:* Being constantly surrounded by a host of little folks, we thought perhaps your readers might be interested in learning something about the adaptability of our children. At the early and tender age of five years, they can be seen coming to school with no other motive than that of play and fun. We sometimes wonder if the parents, discovering their own deficiency, become over-anxious in the early preparation of the children, and fearful that the present opportunities might cease. Then again, we are almost persuaded that their children's petty annoyances at home afford an inducement for their riddance.

They continue to come until they reach the ages of twelve and fourteen years. Their services are then needed at home, and thus their school-days are ended, when really they have only fairly begun.

The greatest progress is made between the ages of seven and twelve, and would con-

tinue if lent aid or encouragement at home. But this is impossible under many circumstances. While they seem especially interested in the three R's, yet they are not contented with these attainments alone, but seek higher branches (when opportunities afford), intensely applying their minds that some good results may be accomplished. And such advantages are in many cases highly appreciated. They often come as the fruit of parental toil and sacrifice. But still, we think, if after that tedious, costly and fatiguing process of laying a good foundation, there will be built thereon a good education for public or private use, it would be labor not spent in vain. When parent and teacher mutually understand their duties and obligations toward each other, and cultivate mutual sympathy, working for the same end, far more will be accomplished for the good of the pupil than can otherwise be. In other language, their lack of appreciation in the interest of the school work of their children, makes it almost impossible for teachers to impress upon the minds of the children the advantages to be obtained by continued application.

"She's mighty apt," said a mother to the principal of a school, where she was entering her daughter, "she's real smart, can draw anything she sees, and imitates well." Parents need to be far-sighted to know the abilities of each child, and to develop his best traits. That child had no aptitude for learning geography, no gift for spelling.

How many children have been trials to their parents because they loved music instead of books, or drawing instead of sewing; or because they did not love some one thing that the parents wished. Many children have failed in certain things in which they took no interest. Many others have developed the best in them, because encouraged by wise counsel.

There are boys who have no talent for the use of tools; there are girls who have no talent for the needle; others who cannot understand the ins and outs of the crotchet

needle; and still others who never learn how to cook well. There are some without any special aptitude. Some put to tasks toilsome and difficult, because they are busy envying a neighbor's talent; while their own is suffered to lie dormant from want of sufficient energy to put in motion.

Respectfully,

M. S. CHASE.

#### CASTE IN COLORED INSTITUTIONS.

I.

WASHINGTON, D. C., Sept. 23d, 1885.

*My Dear Sir*—I am honored by your request, and would gladly comply with it, but at present I have, and in the future shall have, so much literary work on my hands that I dare not promise you the required article. I am, however, entirely with you in your effort to counteract the tendency in colored institutions, as well as others, to repress and discourage the colored man's ambition to do and to be something more than a subordinate when he is qualified to occupy superior positions. It is a part of the old spirit of caste, a legacy left us by slavery, against which we have to contend, and it is all the more difficult to meet because in colored institutions under white control where it usually assumes the guise of religion, and a pious regard for the happiness of the objects of its disparagement. These people play "Miss Phelia to Topsy." They would have us among the angels in heaven, but do not want to touch elbows with us on earth. But what more can we expect of the children of those who have for ages degraded and enslaved us? Considering our history and theirs, both we and they have made vast and wonderful progress; and this fact should give a cheerful outlook to the future. Depend upon it, high character and thorough scholarship on our part, will do for us in the end what they do for other people. What has been done is a sure word of prophecy of what will yet be done. Respectfully and truly yours,

FREDK. DOUGLASS.

## II.

The high schools and colleges established throughout our land by the munificent wealth and broad philanthropy of white men, for the education of colored persons, when a large majority of the white citizens of the land were indifferent or adverse to the education of this class, are ever to be regarded as one of the strongest causes of the wonderful success of the Negro in his new relations, and therefore merit the respect of all classes. On this account I would not advise any step looking to the contraction of the influence of those institutions, or indicative of a loss of confidence in them. But since the ability and aptness to teach, which render persons successful in controlling classes and imparting instruction, are not limited nor contracted by race lines, yet act, as mighty energies within, prompting their possessors to "go, teaching them," any act that rules out of the lines of competition and off the planes of inter-association, persons so endowed, are reprehensible and dangerous. No system of instruction that makes the impression upon the student that there is an impassible barrier between him and his teacher, is as successful as it might be, while the mere difference of color is the only characteristic distinction. The colored schools were established and are supported to aid the colored man, not to become "the equal of the white man," but to regain that place of dignity, "but little lower than the angels," or, according to the revised reading, "but little lower than God," i. e., the man of full stature, ultimately entering into all righteous human associations, regardless of the accident, color, directing and instructing the uninstructed of whatever race-variety. The logical end of all these school efforts must not be "the South" and "Africa," but the *needy*. The complexities into which civilization has thrown the race-varieties, and the innate throbbing energies of our holy religion, will never allow any one race to be its own absolute and exclusive educator, much less the exclusive educator of

all races. We may expect, not only that colored men will teach in schools whose pupils are wholly or in part colored, but in some cases in schools whose pupils are exclusively white, simply because of superior competency.

It would seem that excellence in human character cannot always be circumscribed by whiteness, and that school managers may see this fact occasionally in the near future, and in the remote future more fully. But the managers and instructors of colored colleges see this now. Their declarations made in reports, in appeals, in recommendations, in awarding prizes for merit, and statements of their observations of results reached by their pupils, teaching in other colleges, show this. Yet, in most cases, instead of giving vacancies in their faculties to their own alumni, they seek others not unfrequently inferior to the best of their colored alumni.

It is plain that the fruits, the riper fruits of the schools, could be seen in the services of their best alumnae talent placed side by side with tried and experienced white teachers, and, if satisfactory, would prove the greatest means of encouragement to extensive benefactors of the schools. That association of this kind would prove entirely favorable to the colored teacher no one will doubt who has observed our best instructors' movements in the school-room and in the faculty—e. g., Mrs. Briggs and Professor Gregory, at Howard University, and Professors Shorter and Scarborough, at Wilberforce University.

No one can doubt that the impressions made upon the colored race under such teaching must be decidedly superior to those made by the narrow, exclusive system. The boy studying, not only with the understanding that he may one day know as much as his teacher, but also, that he may become anything good that his teacher is, excepting white, has a decided advantage over the boy, who, though he may acquire all that his teacher has and more, must always be snubbed with the proscription that he *cannot* ever *teach* in the school that educates him,

simply because he is not the color of the men who teach there. He may never want to teach there, but he does not care to know that he never can do so. To make him feel so is to close against him a great avenue of hope, and hence, to educate him with an unbecoming narrowness. Certainly the great friends and promoters of education do not wish to do this.

To what, then, shall we trace this discriminative conduct of colored-school management? It cannot bring about the best results to the individual colored student, to the colored race, to the schools so practicing, to the cause of education in general, to the men who contribute to the support of the schools; then, to whom? Manifestly, to no one. It is probably supported by an unholy color-prejudice, upon which the most unnatural caste proscriptions are built in this country.

This caste principle is manifest in many cases as largely in the selection of trustees as in the selection of teachers. In the name of reason, righteousness and the principles of the schools established for colored persons, we must ask that those who educate the Negro do not join those who are indifferent to his education, by only educating him up to the American idea of a *colored man*; help him to become all that his involved possibilities permit, all that humanity suggests and all that God requires: a man ready for every duty and welcomed to every place where true and good men meet.

For the good of those institutions themselves, this caste practice should be abolished. Their numbers would increase more rapidly, and the loyalty of their alumni would prove much greater if they would manifest the willingness to give their colored alumni all the opportunities offered to similarly educated men of other races. It is the common practice of almost all other classes of schools, in adding to or refilling their faculties, to give precedence to their own alumni; why a departure in the case of these schools?

The time is coming, if those schools are to be perpetuated a long while, and there is little reason to suppose they will not be, not exclusively as colored schools, however, when they must depend upon their alumni, instead of the few noble hearts whom God has enriched both with gold and goodness, for their support. It is, therefore, well that they ally their black alumni to them by all reasonable and just ties, and in the very warmest and strongest principles of interest. If rightly managed these schools will thus combine the experience and wealth of good white men of the present generation, with the experience and wealth of good black men of the next generation, in one of the very strongest means possessed by our country to insure its safety and purity.

REV. B. F. LEE.

### III.

I am requested to write an article for the ALUMNI MAGAZINE under the above caption. And, as the time allotted me to do so is quite limited, I must necessarily be brief. Feeling deeply concerned in every interest of the colored people, and understanding how at times the discussion of certain subjects which it was thought would accelerate the progress of a race, in reality retarded it, I approach the present subject with some delicacy, fearing that what may be said, right in itself, and right in motive, may by misunderstanding be made to defeat the object aimed at. For men in general are moved more by feelings than by reason and judgment.

I have come to the conclusion, after thinking the matter over well, that the time for discussing the subject of "Caste in Colored Institutions," is now mature and perfectly proper.

I therefore engage to do, say and write what I may be able to that the subject may receive the attention it merits.

That there is caste in colored institutions, founded and fostered by the charity of the



whites, no one who has given the subject any consideration can for a moment doubt. I am, therefore, relieved of proving what all know.

The caste is shown in the absence of the colored element from the trustees and Faculties of these institutions.

By the educational statistics of the last census, there were one hundred and twenty-four institutions for the instruction of the colored race, having an enrollment of fifteen thousand four hundred and four students, and requiring five hundred and seventy-six instructors. These institutions are located principally in the South. The majority of them are supported by charity, under the auspices of the various religious denominations, and it is of these last-named institutions that I venture to assert that not one-tenth of their corps of professors are colored. And when the question is asked, why is this so, it seems impossible to get a satisfactory answer. It is urged by some of the incumbents, that a larger representation of the colored element among them would retard the progress of the work. They say that benefactors would not be so liberal in their contributions when the management of the work is left to those who are to be benefited. This argument remains to be proved; until then it is not to be recognized.

Others say that the claim of the colored people to a larger representation in the professorial chairs in institutions founded for their especial benefit, is perfectly legitimate in itself, but it is a little premature; that competent men to fill these positions cannot be found; and that the colored people have not proffered endowments for professorships in these institutions. These are some of the evasive reasons given why the colored people are not more largely represented by colored instructors in institutions for their own. Let us examine them.

First: "the claim is premature:" "there has not been sufficient time to develop competent men." Is this true?

Ten years ago the writer took his second

degree at Yale College. Many of his college and class-mates, are now occupying the best pulpits in the land; many are tutors, professors, and principals of our best institutions for the education of youths. Now, it is claimed by our colored institutions, that twenty years is not sufficient for them to develop fifty or seventy-five first-class, scholarly men, from among seven million people, to occupy in equal ratio the honorable positions for elevating their own race; if this be true, it must follow that there is a defect somewhere in the educational system; perhaps the present corps of instructors in these institutions are incompetent to fill the positions they occupy, or, perhaps, many are acting the role of government officials, having a pleasant time at the people's expense.

This is the conclusion we are driven to from their own statement. Yale, Harvard, Princeton, Amherst and other white colleges can in ten years accomplish more than these colored institutions in twenty. Something is radically wrong! But is it true that colored men have not been developed since the war, sufficiently able to direct the work of educating their own race? In the present condition of things this is unthinkable.

The President of the United States wishes a suitable representative of the government at the Court of Port Au Prince, finds the abilities of a young colored man, less than twenty-six years old and less than three years from one of our American colleges, sufficiently mature to fill the position; and, again, desiring to fill another important position, the Liberian ministry, he calls upon an ex-slave, a graduate from Lincoln University, in the class of 1873.

My college-mate, our President, is a Democrat, yet he does not ignore the Negro's ability. In all departments of the government, colored men are placed into responsible positions, and they serve well—very few Belknaps and Moseses. And equally true it is that colored institutions conducted entirely by colored people are just as efficient

in their work as those conducted by the whites, for colored youths. About the best disciplined school seen in my Summer tour through the North and West, was the "Institute for Colored Youth," in the city of Philadelphia. The principal of this school is a cultured colored woman, and all of her subordinates are colored. There can be no doubt of there being a sufficient number of colored men and women, amply qualified in every way, to supplant one-half, at least, of the white instructors in colored institutions. Then why is it not done? Why is it that the Christian societies in this country having this work in charge cannot follow the example of the general government which thought it not derogatory to its character, or an impediment to its progress, to select Fred. Douglass for Marshalship of the District of Columbia and Bruce to be Register of the Treasury Department? Why don't they select the best colored men and put them in responsible positions as educators of their race? Where are all the graduates that have annually passed out into the world from these various institutions for the last twenty years? Are they all dead? or have all ceased to advance since they left the college halls? Why cannot they be used by these religious societies—they are of their own fashioning—as well as by the secular government? Is Christianity a failure? It would seem so, if it has not confidence in its own work. But the fault is not in Christianity. It is to be found elsewhere. In asking for a larger representation in the Faculty of various colored charito-literary institutions, it is said we are acting inconsistently, that we should not urge our claims till means have been proffered by us to endow professorships in these colleges, etc. This is a very un-Christian argument, and would sound very flat, even among semi-barbarians. These institutions were founded in and by Christianity. The object of Christianity is to lift up fallen humanity. It does not wait for man to lift himself up before it renders assistance, but help is given

ab initio, and whatever society there be that is not governed by this principle, is void of the essence of the Christianity that will save. I can see no reason why the colored people should be deprived of representation in the departments of their instructors till they are enabled to endow professorships. To make this a condition is the same as to say: "We don't want you among us; but if you will insist on coming, then, as a condition of entrance, dig down yon mountain, or fill a coarse sieve with water."

Let us now consider some of the arguments in favor of introducing a respectable colored element among the Faculty in all our literary institutions supported by charity.

The main thing to be considered in discussing this subject is the work in hand. Will the change asked for aid or hinder it? If it hinders, then it should neither be made nor advocated, but if, on the other hand, the progress of the work will be enhanced by such an innovation, then let every honorable means be used to bring about the result. The best results are wrought when things move in their natural order; it is natural for a race to be more interested in itself than in another.

The white people of this country are not as interested in the affairs of the colored people as the latter are in themselves, and vice versa. We can work best and accomplish more when our interest is centered in our profession.

The cases where the supreme object of a man's choice is another's welfare, are extremely rare, and still more rare it is to find it one's *summum bonum* to build up another race. Our Lord stands almost alone here. Acting naturally, one race will turn from another and help its own under similar circumstances, and be perfectly justified in doing so. We are so constituted that we must help first those whom we love best; and we love best our own. I love best the Negro race, because I am of it. I can do more for it in the long run than any white

man, because I understand it better; because I am more interested in its welfare. With it I rise or fall, and even if I seek my own selfish interest, I am then elevating the race, for I am a part of it. Whatever I am, whatever I shall be of worth, shall be claimed by the race. If I become President of the United States, if I become a great general, if I make startling scientific discoveries, though impelled by selfish motives into these aerial heights, it is the Negro race. The result will be accredited to it, and it would be stimulated to nobler deeds thereby. If the President of Harvard University should succeed in making a discovery that would surpass all other modern discoveries, I think it would hardly be noticed by the colored people of this country; but if the President of Wilberforce should make such discovery, seven millions of the black race would be aroused. The black man can move the black man as no other man can. In the management of colored institutions, these facts must not be too long ignored. That he can do more for his own race in the school house, no one doubts; not even the incumbent professors themselves. This being so, then why is it that the corps of instructors in our colored schools and colleges are not more mixed? It would seem, from evidence given, that the teachers are not mixed, because it is not desirable by those holding these positions. It is not desirable because of the anticipated infelicitous social relations that would necessarily follow. And, secondly, it is undesirable because in no distant day the black instructor would supplant the white. Then, what would become of nepotism? Caste is the trouble. I hear a voice from over the land saying to these various institutions set apart for the education of colored youths: "Mix your professors; give positions along side your white professors to our aspiring scholarly young men,—men whom you have educated and ranked with the graduates of Harvard or Yale,—men whom the Government has adjudged capable of holding honorable posi-

tions under its auspices. This voice is "*Vox populi vox Dei.*" Shall it not be obeyed?

S. M. COLES.

*Corpus Christi, Texas, Oct. 12th, 1885.*

#### WORDSWORTH.

Poet of the serene and thoughtful lay!  
 In youth's fair dawn, when the soul, still untried,  
 Longs for life's conflict, and seeks restlessly  
 Food for its cravings in the stirring songs,  
 The thrilling strains of more impassioned bards;  
 Or, eager for fresh joys, culls with delight  
 The flowers that bloom in Fancy's fairy realm,—  
 We may not prize the mild and steadfast ray  
 That streams from thy pure soul in tranquil song.  
 But, in our riper years, when through the heat  
 And burden of the day we struggle on,—  
 Breasting the stream upon whose shores we dreamed,—  
 Weary of all the turmoil and the din  
 Which drown the finer voices of the soul;  
 We turn to thee, true priest of Nature's fane,  
 And find the rest our fainting spirits need,—  
 The calm, more ardent singers cannot give;  
 As in the glare intense of tropic days,  
 Gladly we turn from the sun's radiant beams,  
 And grateful hail fair Luna's tender light.

MRS. CHARLOTTE F. GRIMKE.

*Washington, D. C.*

#### COLORED SCHOOLS OF THE SOUTH— THEIR OBJECTS AND NEEDS.

By Prof. E. Moore.

It is conceded that the prosperity of a nation is essentially dependent upon the education and consequent high intelligence of the people. Popular ignorance is a dangerous evil in any country and especially so in a republic. Popular ignorance can be remedied only by popular education. Slavery indeed, has been abolished, but its necessary and lamentably sad result, ignorance, is left. The establishment of freedom in the South did not and could not do away with ignorance; it only prepared the way for its removal. Fired by the sense of duty thousands of patriotic men left the happiness of fireside and home to face danger and death on the battle-field; many equally patriotic self-sacrificing Christian women went forth

from their homes to face danger and death, scarcely less formidable, in order to help put down the remaining evil. These noble-hearted women established the work of Negro education in the South. These pioneer schools planted and supported by the Freedman's Bureau and various Missionary Associations of the Christian Church, did a great and noble work, one which cannot be over-estimated. A moment's reflection on the alarming situation of the Southern States at the close of the war; a land whose upper classes had been inveterate foes to popular education, and whose recently emancipated were without the ability to read even the ballots which they were to cast, will give an idea of the adverse and discouraging circumstances amid which the schools, and especially the colored schools, of the South have had to come up. But, happily for the South, and the whole country, there were some noble-hearted Southern men and women who would not longer remain victims to feelings of hostility towards their former slaves, seeing the black man in a new life and in new relations, began to turn their attention towards his education and in many instances to spend for him liberally of their shattered fortunes. Thus supplemented and encouraged, Northern benevolence which had already done a great work in this direction, started out with a new impetus, and in its reaction began to reach and influence a larger class of Southerners, until now in a comparatively few years a little leaven has done much towards leavening the whole lump, providing for the education of all their children to at least some extent.

The startling figures of the National Census of 1880, revealing such a mass of ignorance in the Southern States, have aroused the whole South. Evidences of this are clearly seen in the number of graded schools springing up all around us. The graded school is a decided advantage over the old ungraded school, in that it secures a better classification according to the attainments, age, common interest and sympathy of the

pupils. It brings about the advantages of the proper division of labor, sufficient time for recitation, and a more thorough supervision of the schools. In short, it gathers up the scattered and wasting forces and harnesses them to the car of progress. They are great centres from which go up a more thoroughly prepared class of young men and young women to the higher schools, and from which go out many, to shed a wholesome influence upon the less fortunate rural districts. These schools are enabled to run longer by a special local tax supplementing the State school tax. In some of these States the law provides that under this special tax, the money collected from the white property owners shall go to educate white children, and the money collected from colored property owners shall go to educate the colored children. It is needless for me to say anything in relation to the injustice of such a law, but I cannot refrain from saying something concerning the ingratitude of those whose sentiments it voices. Our fathers were slaves, hard-working and faithful slaves, for two hundred and fifty years in this South land. And what they did for it is proclaimed in silent eloquence by the long line of prosperous cities and towns, and the abundant harvest fields stretching from Mason and Dixon's line to the Gulf of Mexico. In the face of all this, nothing, it seems to me, but ingratitude could thus discriminate against us. Let us look at the matter more closely. Here is a flourishing little Southern town of three thousand inhabitants, — fifteen hundred white and fifteen hundred colored. The fathers and mothers among the colored have spent their *best* days in making the wealth of this little town, not for themselves, however, but for their masters. And now two-thirds of them rent the property of their former masters, and in paying this rent pay the tax which goes to support a flourishing white school for ten months in the year, while the colored school having to depend—outside of the State school tax—on the prop-

erty owning third of the colored population, and the property on which it has thus to depend being so small, it cannot run longer than from four to five months in the year; and thus the child of color and of poverty, not because he is poor, but because he is colored, has to go with about one-half the schooling of his white brother. I say this is a miserable prejudice without reason, for, let the Irishman right fresh from Ireland, immediately after landing at Castle Garden, stroll down to this flourishing little Southern town, and happen to become the occupant of the same tenant-house now occupied by a colored man, and although he has never dug up a root or planted a flower in this beautiful South land, yet on the very day of his arrival he can send his children to this flourishing ten months' white graded school. Do not understand me to be complaining of separate schools in the South, for I have no desire for mixed schools—certainly, not mixed schools without mixed teachers. I only plead for what I believe to be the colored people's right to expect, and the white people's duty to grant—a tax on the whole property of the people for the education of all children, the white and the black, the rich and the poor, alike.

The object of the colored schools in the South is a preeminently worthy one. It is to make out of the millions of boys and girls that attend them, the best possible men and women, to develop in them the highest possible type of Christian manhood and womanhood, that they may be able to perform intelligently the duties of American citizenship. No boy or girl ought to leave these schools without an exalted idea of what it is to be noble men and women. The thousands of children who come from their uninviting homes—in many cases, low, miserable and sickly huts—ought to go back with new ideas of beauty, comfort and health, and with an unswerving determination to make that spot called home truly deserving of so dear and sweet a name. They should, in these schools, be inspired with a taste suf-

ficiently refined to brush down the cobwebs, and throw on the walls a little white wash, which will not only add beauty, but purity to the surroundings; they ought to receive the refinement of taste which will induce them to place pretty pictures around the wall, to beautify and shade the yard with trees and vines; in short to build up a little home under whose pleasant shade a happy household shall delight to meet in Summer, and around whose inviting fire-side they shall rejoice to gather in Winter to read and converse.

Professor Thompson, of the University of Pennsylvania, in describing the slow progress of the Southern States, says: "A man whose land, if rightly tilled, would feed a New England town, will live in a log hut of two rooms, with a loom and spinning wheel on the 'stoop,' and ride to a Hard Shell Church with a saddle of rawhide and stirrups of straw. Every family has its package of quinine and the 'Egyptian shakes' are a proverb." What Professor Thompson thus says is true of the old South, but the old South is gradually passing away, and a new South is coming up in its place. It is the object of the colored schools in the South to help make this new South, in every thing that is grand and good and noble, the equal of any other country on the face of the globe.

The needs of these schools are many and various. The first requisite of a school is an efficient teacher. The progress of these schools will largely depend on the kind of teachers placed in them. Their progress has already been greatly retarded by the ignorance both of teachers and other school officials. This scarcity of competent teachers evidently has, to a very great extent, grown out of the low estimate put upon the profession by the public. The public, and many who are employed as teachers, believe that anyone having a knowledge of the three "R's," although without any special training for the work or experience in it, can teach.

Like the physician or the lawyer, who

knows very little about the practice of his profession and nothing about the great principles underlying it, the teacher who is ignorant of the practice of his profession and of the great principles underlying all his work, cannot succeed. There are educational quacks as well as medical quacks. A daughter is sick and calls for cucumber pickle. The anxious parents fear to give it to her, hearing that it is dangerous in such cases, but at last, hopeless of her recovery and overcome by her pitiful entreaties, they give her the pickle, and to their great surprise, and still greater joy, the daughter recovers; there happening to be just enough acid to meet the needs of the patient in this case. The medical quack seeing this immediate cure follow the dose of pickled vegetable, at once becomes puffed up with the idea that he can cure all such diseases; so he buys in a full stock of cucumber pickle and starts out as a doctor. He finds many a Peter whose wife's daughter lies sick of a fever, and in almost every case in which he gives his medicine the patient dies. This man, playing the part of the doctor, is not in possession of the ability to look deeply into the complicated machinery of the human system and see the nature of the disorder and suit a remedy thereto.

He therefore carries death and mourning into many once happy homes. The educational quack sees the educated and skillful teacher conduct a recitation or a class with great ease and success, and he gets the idea that he can do the same; but his attempts are followed by miserable failures. I do not hold that we can get clear of this class of teachers at once, for I am well aware that, at most, we can relieve ourselves of them only gradually; but I do hold that they are a great hindrance to the progress of the school, and ought, therefore, to be replaced by better material as soon as practicable. Before this can be done the public must have a clearer conception of the teacher's duties. The teachers themselves must be conscious of the high character of their pro-

fession. Every college should have in its curriculum the study of the Science and Art of Teaching, a chair of pedagogics liberally endowed, occupied by the best talent.

Dr. Mayo says: "If you only have money enough to procure the best teacher that can be had, take the teacher, gather the children, and begin to push for the millennium. If there is no fit interior, begin in God's schoolhouse of all-out-doors. Somebody will give your new school elbow room under a tree, and the wondrous library of nature will spread its open leaves before you.

"Let the teacher instruct the boys to fence in a campus, and the girls to plant flowers therein, and make ready the place for building. Ere long the most godless or stupid of parents will take a big holiday to build you as good a house as they are able, and that humble temple of science may be so adorned by the genius and grace that you can coax out of thirty children and youth, that it will become an invitation to better things. One book is enough in a school, if the teacher knows what to do with a book, while the Congressional Library is not enough for a pedant or a 'professor,' who only turns the crank of a memory machine. In such a school may be laid the granite foundations of a solid character; and thereupon may be raised the strong timbers of a thoughtful and truthful mind, eager for knowledge, never getting enough; and over all may tower the roof of manly and womanly refinement, and with so little money; for the soul of a true teacher, enriched by the loving confidence of a crowd of devoted children, is a mine of gold and silver and precious stones, out of which may be drawn infinite riches for all the generations of men."

We want none but those thoroughly cultured to make up our educational vanguard. No others are fit. The men and women who are to have a hand in shaping the destinies of the unborn millions ought to be the representatives of the most advanced Christian civilization. Of our own race, we

want no traitorous sneak who triumphs by cowardice, and holds his position by unmanly fawning. While contending that the best work for the development of the Negro race on the educational line, as well as on all other lines, must be done by men and women of our own race, I must express my heart-felt thanks to those noble hearted Christian white teachers of our youth, who have been and are still doing all they can for Negro education. *But I do say any white teacher who thinks a colored man, because he is colored, should not associate with him as a teacher in a colored school, or as a professor in a colored college, is not fit to teach the colored youth.* And, if I had the voice of thunder, I would send it into every workshop, and on every farm, into every village and hamlet, and into every cottage and cabin where lives or works the black man, and tell him such men are not fit to educate our boys and girls.

We want true men and women all along the line of our educational phalanx. How can men and women of a hollow hypocrisy by their teaching promote *truthfulness of character*? I mean that truthfulness which is the outgrowth of two great master-passions—the love of the intrinsic beauty, order and harmony of truth itself, and a love of the Author of truth whose language in all the universe of matter, mind or revelation is one unbroken line of solid truth. The foundations of all moral excellence lie in this solid truthfulness of character at which we should aim.

The teacher whose examples belie his precepts, may every day repeat the story of Ananias and comment upon the command, "Thou shall not bear false witness;" he may, with the eloquence of a Beecher, or a Spurgeon, unfold the horrors of that "lake of fire," where "all liars have their part," but he will not succeed in strengthening in the consciences of his pupils those beautiful teachings of Holy writ, which, if properly heeded, will inspire the scholar with a love of exact truth, and awaken in him a just

contempt for the shams of the pedant and the frauds of the impostor—the legitimate offsprings of a hollow hypocrisy.

The colored schools of the South, in common with all the schools of the land, need to be placed beyond the baneful influence of a certain class of editors and politicians, who oppose any and all measures for the dissipation of popular ignorance. "They love darkness rather than light, because their deeds are evil." I say the schools need to be rid of these "pop cracker" politicians and corrupt, unprincipled demagogues who see nothing in this great educational structure going up in this South land, grander than the glitter of ill-gotten gold or the display of usurped power.

God grant us the continued hearty cooperation and liberal contributions of Christian philanthropy; for the success of these schools largely depends on the sympathy of Christian philanthropists like the late Honorable Wm. E. Dodge, in honor of whom schools and colleges all along the line, send up their glittering spires. Christian philanthropists, the schools are the greatest allies of Christianity. In the great struggle for the world's emancipation from ignorance and sin the foes of ignorance and the brave heralds of the Cross must stand shoulder to shoulder until the kingdoms of this world shall become the kingdom of our God.

It is evident to every one that a very great drawback to the colored schools in the South is the great need of money. The colored people, although everywhere poverty-stricken as a race, yet have always shown a willingness to be taxed for the furtherance of their educational progress. But, as has been already intimated, they are now taxed to their utmost power of endurance, and yet the means are wretchedly inadequate to the end to be accomplished.

The question is, what shall we do? I hold that the duty of the National Government is to look after its best interests, and as it is certain that its best interests lie in the direction of popular education, it should

turn its eyes that way. The Blair Educational Bill should be passed at once. Every Congressman in this great republic owes it to himself, owes it to his constituency, owes it to the children of to-day, and of unborn generations, to do all he can to bring to this land those incalculable blessings which that bill promises.

#### THE COLORED-SCHOOL TEACHER.

By Spencer P. Irvin,

Principal Bellevue Ave. Grammar School, Trenton, N. J.

Is he a necessity? is the plain question that I shall briefly discuss. The colored school is indispensable to the existence of the colored teacher, and, in the majority of localities, it will be for many years. The prejudice that makes this a fact I shall not debate. It is a fact and as such I shall deal with it. If the colored teacher is a necessity, his work, since his remaining continues a separate school, must decidedly outweigh, "the injustice of setting up two school-houses in the same ward or district," "the double expense of maintaining two such schools," and in general, a pampering to a "sneaking caste prejudice."

In advocating the retention of the colored teacher and consequently of the colored school, I do not urge the existence of such a school at the expense of its healthy graduation. Where a colored school community cannot fill as high a grade as a high school, I advise the mixed high school; where it cannot numerically support a grammar school, I would have the mixed grammar school; and so on to the extermination of the colored school as a local institution; but where number nourishment can be found, I would see a colored school.

Self-respect in the individual and race respect in race, are the bases of true greatness in the former and in the latter. In proportion to the Negro's degradation, followed his loss of self-respect. He ceased to hold his head as a man, and invariably carried

his hat under his arm. We suffer from a modified similar servility to-day. Now, a visit is made to the school by superintendent or director.. The scholar sees his teacher treated, not as John or James, but as a man, by one of a race that he sees ahead in all life's various enterprises, and he learns to look upon his teacher as one of *the men* too (for children's horizons do not reach the limit of human ken). An introspective work takes place, and the child determines to make himself respected, and just here a peculiar work appears and demands the colored teacher as its fittest laborer; for the colored youth, while needing in a teacher those parts natural and acquired, that go to make up a successful imparter, labors under the great weight of belonging to a once enslaved race, which relation is so branded that escape is impossible; he sees that store-doors are closed or simply ajar to him save as a purchaser; in a word, he soon sees that within those circles of activity where tangential union occurs, he is not wanted. His unfettered possibilities lie literally in the future. His present is dark, and with his hands extended for direction, he needs a sympathetic guide whose eye shall quickly detect the first intimation that indicates his determination to be a man, and who can watch the oft flickering flame of energy and supply the necessary oil.

I have been told that contact with white scholars would assist in developing our children. Now this is sheer nonsense. The average white school is not a whit better in moral or intellectual activity than our own, and then, we cannot afford to drive out the tardy and suspend the lazy. With the great outer world pointing to them as types of our race, we need to draw them in and to expend ceaseless energy for their betterment. Our pupils need extra stimulation, for they are but children, and cannot see how unjustly their every act is viewed, and we have no time to waste. The future is pregnant with good things, and our youth need be prepared, and for this preparation they need



sympathetic co-workers who can throw a race love in their work, who the children will feel is of them, who do not take advantage of suspension rules to rid themselves of work, and who will constantly cry—Ahead is day! With such workers the injustice of setting up two schools in the same ward or district becomes a blessing in disguise, the double expense becomes money well spent, and the pampering to a sneaking caste prejudice becomes a magnificent stroke of policy.

In all schools there are inquiring pupils who seek to be informed on subjects other than those connected with the school curriculum, and a judicious teacher can soon increase the number. A part of the recesses is used in *talks*. Here the attention is directed to a coal and wood pedlar,—a pedlar, 'tis true, but Stephen Girard and a host of other millionaires started from much smaller beginnings; here, to a cabinet-maker, who, perhaps, is chiefly engaged in mending, but both are working for themselves. They have fallen upon their own energy, and they are building what may be to their children sources of great wealth. The world has great respect for self-help. The child listens, drinks in these and kindred statements, and develops with his eyes open to the efforts of these and others of his race to rise, and, let us hope, with a desire to rally around and support them. It is sadly true that we are not rationally clannish. Fear often drives us together, and we become, as in politics, a power in the hands of the spoilsman. We need to prop up our infant industries, to support our men who unselfishly devote their time to our interests. The fulfillment of this, however, is expected from the rising generation. The church, the home and the school are all needed factors in this desired product, and in the last, what teacher is needed? and even if the colored teacher were employed, irrespective of the color of the child taught, could the work be as effectually accomplished? I put this question to the reader's common sense.

The needs that I have thus briefly outlined, I admit, demand the kind of teacher that is not employed in every colored school. Where this is the case, demand a change until the right one is found. There are hundreds of them ready and willing to work. Wilberforce sends them, Lincoln University sends them, the Institute for Colored Youth and other wideawake institutions send them, the sacrifice of life's vitality of many an anxious colored parent. Many such *are* teaching and their work tells, clouded as it is by parental indifference and, oftentimes, opposition.

It has been comparatively but a few years since the culminated work of the colored teacher has been tested by admission to white schools of higher grades, and everywhere the most flattering results have been met.

The time must undoubtedly come when the colored school will be a thing of the past, but *now*, when our census is being carefully studied and our development separately and severely noted; when the people in jury assembled on our energy and inherent mental and moral qualifications, at best but give us the old Scotch verdict—Not proven; when colored boys and girls are asking themselves too often, "To what purpose?" the colored school-teacher is needed to spur the lazy and cheer the active, and he will be a necessity, till a desire to be *somebody*, each according to his natural gifts, fills our homes to such an extent that the disinterested ones shall be hideous exceptions.

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#### OCCUPATION.

By Mrs. A. S. Felts.

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We have been talking and writing ever since the war about education; in fact, it has almost grown to be the text word with us and defined in every possible way, and now, after all so much talking and working at it, statistics tell us that there are not so many people of color that can read and write

as at the close of the war! That being the case, I, for one, think that the subject ought to be changed, and we begin to look for something to do. Instead of making education the central thought make it a stepping-stone to occupation. The debating schools all over the country have had the question talked long and loud, which is more needed—"Education or Wealth?" usually deciding "both were good." Yet there is a third factor among us that is worth much, but so often overlooked, that is, strength, or, in other words, health. Every individual, if the question were asked him, which he would soonest be deprived of? would say in his soul—"If I am only to have one of the three—education, wealth or health—give me health." In our education, I fear, as a race, we are neglecting this great fact, and by so doing failing to build up a strong manhood; neither knowledge nor wealth can build a strong race on a weak foundation. The Spartans, the heartless Spartans, as they are often called, knew this when they put to death their weakly babies. I would not advise this, however. The education we have acquired gives us rules and regulations about keeping well, but our occupation differs greatly from them. We are producing ministers, doctors, lawyers, journalists and editors, with others who burn the "midnight oil," and our girls are graduating as school teachers all over the country by the scores, this, so far as education and money is concerned, does well; but our death-rate is decreasing very slowly, if at all. It is much greater, according to statistics, than the white people of the country.

I think the question now of most importance ought to be, What shall I do to keep myself and children strong? I should in many instances answer, Not so much midnight oil as noonday sunshine and pure air. Of course one could hardly conceive the idea of going to college to become a farmer. Yet I doubt not a farm would succeed in the man's hands who made that his object in going to college. I was struck with this

idea the more when on visiting the Pennsylvania State Fair in Philadelphia a few weeks ago at seeing the production of David Landreth, the seed grower and horticulturist. A great deal of "book learning" must have been used to produce the many different seed bulbs and flowers that were on exhibition, as well to find the machinery suitable to manage each variety with the soil, the heat and light necessary.

As one means of strength, then, for our education, might be to turn our attention more to agricultural pursuits. I personally know a learned doctor, a Scotchman, who is simply a florist, and lives in grandeur from the proceeds of his flower garden, and if we would build home where boys and girls can find healthy play-time as well as work, we would add greatly to the general health of our people. There are other forms of occupation that take up an amount of out-door exercise. Cities are built, streets laid off, hills leveled and valleys raised. Learned men must direct those things. Compass and chain are often in demand. Not a lot of ground can change hands without a boundary line being run. Yet how few of our men are seen at the work. Those who work in factories and workshops are hardly called prosperous. Nor yet do I see the children of such parents more hardy than those of higher education.

What we want is healthy outdoor exercise, such as will reach the educated as well as those who are not. We want an avocation that does not stop in one room of an evening, with a man and woman, two pipes and six children, nor will that room hold those children long; for, if they have been to school all day, they are going out on the "corner" at night, and the man is going to lay down his pipe or take it with him, and go, too; perhaps the woman, also. Such homes keep up a high death rate.

Sea air may be good for some, and navigation made an object of study. Our military training is still limited under existing laws and prejudices; I fear till the next war

comes, perhaps, we may get more than we want then. But there is Astronomy both boys and girls could do something at that, to take them out of themselves, be it little or much.

As for our girls, I can't for the life of me see why they all should graduate and be school teachers, and marry a short time after, with broken health, and hard as it may sound to say the rest, give birth to a few sickly children and soon die; a whole life gone in half the allotted time. That some ought to be teachers is not to be doubted, but in numbers of cases the school training has told severely on their constitutions, and after leaving it, a school room ought not to be looked into for the rest of their life, or, at least, until restored to robust, rosy health; and even if healthy, why so many should chose the profession that lasts only till marriage, seems to me unnecessary. Why not one that will last a life time? A novelist, for instance, who must travel, see varied scenes, become acquainted with different persons, get a diversified or an artist, who are called out in similar ways, visiting scenes of health and beauty, that quicken the blood and tinges the cheek, sparkles the eye and gives zest to every motion. If means will not allow this, turn to something more business-like; storekeepers, dry goods, stationery, millinery, something that takes figures, and takes dollars and cents both ways, indeed, I think if some of the graduates, girls I mean, of the High School of Philadelphia, were to form a limited stock company, and take in business of this sort, the influence would be felt as greatly as the same number of girls would do in school teaching; and the thought and activity of the actors would produce an amount of activity among us that we do not have.

Some scientists say the best way to rest is not to stop doing, but to change the object of doing, and thus bringing into use other bones, muscles and different parts of the nervous system. I say then, this being so,

and for the recreation and general health of the races, as I said at the beginning, let the subject be changed and occupation become the central thought.

### THE TEACHER'S INFLUENCE.

By A. P. Denny.

Princ. of Witherspoon St. Gram. School, Princeton, N. J.

Children go to school to be educated; to be trained for future usefulness. They are the coming men and women. They will be the warp and woof of society. They will make the future citizen. The daily laborer, the artist, the jurist, the statesman, the professional man; in short, whatever it takes to make a progressive people, will come from these children. What they are made to be the future generation will be. The child is father to the man. The training of these children, then, is a work, the importance of which can hardly be overestimated. They enter the school with characters partly formed, with their destinies partly shaped, by the influences with which they have been surrounded, and such influences as they have been subjected to from time to time and in various ways. Not to speak of the influence of heredity, the influence of the home has given certain bias to their character, and the influence of the community operates upon their habits with tremendous force. Such are some of the influences which precede and run parallel with that of the teacher. It is a happy circumstance if these influences do not antagonize the influence exerted by the efforts of the earnest teacher who wishes his pupils to receive the highest possible benefit of his labors with them.

The teacher has his work to perform, and a responsible work it is. The school room is his workshop, and from that the pupils are expected to come forth fitted for duties awaiting them. In every way he influences them he puts shape to their character. He ought to influence them for good, but it is within the limits of possibility that he may influence them with evil results.

There are dangers which it becomes every teacher to avoid if the best results are to be realized from his efforts. Children are influenced by what they are made to know, or to feel, or by whatever causes them to think or to act.

There is the danger into which some well meaning teachers have unconsciously fallen, that of making his pupils feel that gain to his pocket or to his reputation is the chief motive for his work. That in urging them to appear at their best on certain occasions, or to acquit themselves with credit to the teacher, it is in some way to accrue to his benefit. Such feeling arouses a more or less spirit of resistance to the teacher's efforts, on the part of some pupils, and the teacher loses part of his hold on their will, and therefore some of his influence for good. Some teachers have so far forgotten themselves as to tell their pupils that whether they learn or not the salary of the teacher does not fail. Pupils and their parents often make much reference to such want of discretion and exhibition of selfishness on the part of the teacher. It is not good that a teacher's influence should tend to make children selfish.

There is another danger to be avoided if the teacher would reach the best results. It is that of causing or allowing the pupil to think that high scholarship is the great and only goal for which he should reach. It is not. And many have been the moral wrecks resultant upon the conception and carrying out to their legitimate consequences of such erroneous opinions. Learning is a good thing, and ought to be encouraged. The intellect should be well trained. That knowledge is power ought to be known by every pupil. But moral training ought not to be neglected even in the schools. It ought not to be left entirely to others. The influence of pupils on one another, coming as they do from homes unlike in their influences, renders it an absolute necessity for the teacher who would do his pupils the greatest good, to make moral

training a part of his work. If it be part of the teacher's influence that his pupils learn to make intellect their god and worship at its shrine, then the evil results which follow will ever cling to the garments of that teacher, and will ever be the stains on his hands, which he will labor in vain to wash away. A mere intellectual training furnishes nothing with which to overcome the fiery passion which at times sweeps over the human heart. It sometimes adds fierceness to the fire. It is dangerous. Those who think that the school is for the education of the intelligence alone, and that moral suasion and spiritual advice should be left to the church alone, have no true conception of the duty of such as have in their power to make what is among the earliest impressions on the mind and heart. Influence should be exerted to educate. To educate is to properly develop every power. The teacher should do everything in his power to properly educate his pupils. He should, like one of Scotland's greatest teachers, breathe into his pupils the love of virtue. He should, like the Rugby schoolmaster, teach everything that is good for the pupil to know or to be.

There is yet another danger in the teacher's pathway toward the best results in moulding character. The danger that his influence cause his pupils to feel that their mental powers are determined by the division of the human race to which they happen to belong. A pupil in a colored school, on hearing of the rapid progress of a boy in the neighborhood, but in another school, once said: "O, it's because he is white." If pupils, white or colored, are made to think or feel that way, their ideas of mental endowment are based upon a false assumption. Pupils, as a rule, the opportunities being the same, are successful because they study, and only because they study. Let a pupil grow in the belief that he is of a superior race of mankind, that he can reach heights unattainable by others, and he will be disinclined to render full measure of justice to those whom he supposes are his infe-

riors. Let a pupil grow in the belief that he belongs to an inferior race, and therefore has an inferior intellect, and he will not try to rise high in the scale of intelligence; he will fail to show proper respect for those of his race who do the same in their stations as others do in their stations; he will the more easily become servant to those whom he imagines to be his intellectual superiors; he will be ever ready to "crook the pregnant hinges of the knee" when he ought to assert his rights and stand in the strength of his manhood. Other dangers there are, but cannot be discussed in the limit of this article.

Direct teaching, positive instruction, has its influences in many of the points of child life, but there are certain things, such as self-control, civility, love of truth, which, except in the mere outward form, are only "imbibed through the silent influence of example." The pupils respect what they know the teacher respects; scarcely anything higher. If anything, the tendency is the other way. The influence of the teacher's example is such, then, as may well make him weigh his words and consider his actions.

One important consideration is the fact that in every human life there is a turning point. It may be in childhood; it may be later. Just where it is none can tell until it is reached; sometimes even then it is not known. There are times, when one look, one word, one nod of the head, one instance of forcing or yielding authority, one act of kindness or of cruelty on the part of the teacher, is the feather that turns the scale, when from that time on the future of the youth thus influenced is determined. It may make him eminent and useful, or it may consign him to worse than insignificance. If a kiss from his mother made Benjamin West a painter, a word of encouragement from a teacher has often determined the career of some timid youth.

The teacher's influence is not confined to the school room for its field of operation.

His bearing in society, his conduct in the community, help to spread his influence. Nor does it stop with the children. The children are the avenues to the hearts of the parents, who are influenced to a greater or less extent by what the teacher makes of their children.

#### THE PRESIDENT'S POLICY.

##### I.

In response to your request to contribute a paper to the ALUMNI MAGAZINE, upon the policy of the Administration, I suppose you will expect the subject treated from the standpoint of our immediate interest as American citizens.

In considering the policy of any Administration, there are two cardinal points to be kept in view. First, the ends desired to be accomplished. Second, the means best adapted to secure results. The latter may well be called the policy of party, and it often becomes more important to a class of citizens than the first cardinal principle declared upon. To illustrate: the first contested issue of the Republican party was, to save the Union with slavery limited; but the policy necessary to save the Union was unconditional emancipation.

There is also a broad distinction between policy of party and the popular will of the people. Parties under our form of government may be compared to the respective sides of a debatable question: The policy of each being the tactics used to secure the decision of the judges or people, who are to pass upon the merits or demerits of either side. So, too, in so far as two sides are indispensable to every debatable question, are two parties necessary to bring every question of state to issue, for the people to pass upon. The popular will of the people is the ability to choose between them: to accept the best policy advanced as a law for the whole people to be governed by. When such policy is accepted, the Administration is responsible for its execution in good

faith. And so political parties pass on from year to year, to form new issues for the people to pass upon, as the current reforms of the times may require. The Administration is, then, but the custodian of that approved policy so passed upon by the people.

It is plain, therefore, that the factors which give strength to a political party are, its ability to discern and advance measures best adapted to answer the current wants and future requirements of the people. Second, the independent use of the ballot by the people, in favor of such reforms, in whatever party they may be so advanced. It is these factors which secure to the people the sovereign power under our Republican form of government. It is these principles which cause such men as Horace Greely, George William Curtis, General Logan, General Benjamin F. Butler, Carl Schurz, Henry Ward Beecher, and thousands of others, to be found crossing the line of party, in favor of new reforms desired by the people.

How, then, can any intelligent class of men tie their franchise indiscriminately to one political party, and so upon its record of an issue long since passed upon, and forming no part of any reform now sought or advanced for the exercise of that sovereign power. Certainly we are not free men until we can exercise a free ballot, and we are not good citizens until we can intelligently pass upon each issue so formulated for our future government, and for the best interest of the whole body politic, without respect of party ties.

The Negro is yet sadly in need of political education: some good work on political economy and constitutional law, well studied, will do him more good than all the partisan resolutions and campaign lies he has heard since emancipation.

The policy of the present Administration, or rather the unpartisan demand of the people for moral and political reforms, as developed to this time, is food for important

study. One principle it effectually demonstrates, that the independent use of the ballot by the people, is the best guarantee to produce desired issues between political parties, and to weed out corrupt monopolies of political trust. Political parties must, therefore, rise or fall, in just so far as their policy and trust are approved by the people. They are but detectives of the growing wants of the people; their duty is to watch each other and expose good or evil in the interest of the general body politic. In this arises the prime necessity of divers political parties in every well-governed State, and the Negro will soon learn that the rights of every class of citizens are the more safe where the people's wants most readily turn the scale of power between political parties. Pure administration of law is the more secure where the people's representatives become the trustees thereof by virtue of a bare majority of the party in control of the government. Its reward is character and continuance for good; obscurity and punishment for evil. Preponderance of power in one political party withdraws the reward, withholds the punishment, and tempts the trustee with a license to violate the trust.

It has been said the Negro holds the balance of power between political parties. Of what use is the scale if their weight is to be always found on one side of the fulcrum.

Political parties have no heart or conscience. Their capital is the ballot, and their policy is prepared as goods for the highest bidding of the people; so if there is no possibility of bidders there are no policy or goods prepared. Therefore, the colored voter has not been in the market as a bidder for any policy; hence the one party considered his ballot safe on their past record, whilst the other has been made to coerce it, rather than court it as from intelligent citizens holding an independent ballot.

Examine the administration of Great Britain as to party government. Yesterday a Disraeli, to-day a Gladstone, and to-mor-

row a Salisbury; and well do we know the purity of her laws by reason of these ready administrative changes to answer the will of her people.

Indeed, the Negro of America should learn a wholesome lesson from the Irish reformists. The Land measure, the extended Franchise bill, and all the late Irish reforms were secured under the Gladstone administration; but when that administration called a halt upon their further demand for other just rights, the Irish unitedly cast their vote in favor of the Opposition, upon the Liquor bill, which defeated the Gladstone administration, who had given to them all the reforms they have so far received; and now the Salisbury administration must commence with the Irish where the Gladstone administration left off, by doing them full justice, or they, too, will suffer a like defeat.

It now appears that the colored men in the State of Virginia are treated with more respect, hold more elective and government positions, than any State in the Union; and why? because they have been the first to assert an independent use of their franchise; to throw off the yoke of one party rule, as announced in their late convention at Lynchburg.

Never in the history of any country, has a class of citizens had a juster cause or more reason to use their balance of power against an unjust Administration, than the Negro of America has had against the late Republican administration, for their many acts of bad faith toward them, as well as by reason of politic opportunity to make terms with the reformed party now in control of the Government.

The reformed Democratic administration came into power more by reason of the defects and corruption that grew in the Republican party; and so by the license of power given to it, through an undivided colored vote, without regard to the current wants and reforms sought by the people. As a result, we had political bosses, stock brokers in Congress, and wholesale frauds

in every department of the Government, with an unparalleled expenditure of the people's money in luxuries and extravagances, which made the wealthy monopolist richer and the poor poorer, as exemplified in the Star Route trials.

The reckoning was an issue of good faith and integrity as to men, who were to represent the desired reforms in any political issue. This carried thousands of good Republicans to the support of Democratic nominees like Hon. Grover Cleveland and the men who now form his cabinet; whilst thousands of voters were carried with this or that faction of the people, drawn from the old parties, in support of other reforms sought by them, and which the old parties refused to form an issue upon, for fear of losing the reins of administrative control; hence, our Temperance, Greenback and People's parties, who will sooner or later force the standard parties to form issues upon the subjects they represent for the people to pass upon.

The policy inaugurated by the present Administration will be closely scrutinized by the people: it has, however, at its head, a man of sterling worth, of tried integrity, and strong executive capacity; who will ever risk his ship of state upon the expressed will of the people.

His civil service policy will give the colored office-holder and office-seeker, every opportunity of other citizens. His silver policy is in accord with the great bankers of the country: to make every dollar have the purchasing power of one hundred cents in gold value of all nations. His Indian policy is, to restore their reservations in good faith as against all intruders. His Negro policy is, to recognize the legal and constitutional rights of all citizens, without regard to race; to assist the Republic of Liberia; and, most important of all, his tariff policy will follow that of his party, with such reductions upon the necessities of life as will be most advantageous to the poor, and especially the colored farmers, laymen,

and consumers, who are now being ground down with low wages, and kept as the paupers of the country by reason of this, and by reason of their being debarred from all the avenues of mechanical labor by trade unionists and monopolists in whose interest the high protective policy of the Republican party is especially waged, and who refuse to employ or work with colored men.

Will any colored Republican explain by what right colored men should pay a heavy protective government tax in support of this favored class who close their doors against them? When this favored class are willing to strike out the word "white" as one of the requisites of membership, it will be time enough for colored men to favor a protective tariff. A low tariff and free competition in trade is the only means by which colored men may enter the fields of commerce and manufacturing: then if these trade-unions and monopolists do not open their doors to all citizens, they will soon find that many articles of Northern manufacture can be made cheaper South than North, where colored men will be employed as now in the making of pig-iron in Alabama and other Southern States, where it can now be purchased at a lower cost than in Pennsylvania or other Northern States.

The question then is, not to waste their thoughts upon the dead issues of the past, or upon how the new Administration is going to treat them, in place of what should be their vital consideration, namely, How they will treat the new Administration. It has been said that men have but one opportunity to make themselves. In my opinion the first opportunity in American politics is now ripe for the Negro to secure his full rights as a free and independent citizen. Let the majority of them vote for the current reforms most desired by the people as demonstrated by the forces which brought the new Administration into power, and they will again save the Union from corrupt practices, and force the respect due every good citizen from all shades of political government. I

approve of giving the new Administration a liberal support. We need have no fear of not being able to get back in our once loved party, should the new prove reticent in reforms so promised the people. The old party will ever be ready to receive us. The trouble is to get out of the mire.

I have full confidence in the good faith and integrity of the new Administration; that they will keep inviolate the Constitution and the declarations of their reform party principles; which in my opinion is better suited to the present wants of the colored man than any we have had from a late Republican Administration.

The color line will never lose its identity in American institutions so long as their franchise remains absorbed in one political party upon an issue long since accepted by the people. It checks the independent will in the effort to pass judgment upon the current reforms or issues now sought for the future government of the State. It inaugurates an aggressive policy by factions of the opposing party toward the colored man to destroy the effect of his dead vote, as has been done in the South; whereas they would otherwise court his political prestige, were it susceptible of intelligent and politic discrimination upon the current issues now before the people. Keep in view the fact that political parties are governed by policy only. Hence there must be a possibility or probability of receiving Negro support in advance of any policy offered by them. When the Negro demonstrates his ability and readiness to free his ballot from one party, he will find a friendly courting to receive it by all other political parties. Aggressive abuse of either political party by colored journalists does not suggest a remedy. Rather accept the advice of our magnanimous Gen. Grant, "Let us have peace." Now let me warn our young men of intelligence, that if this blind following of one party rule is persisted in by colored men, it will completely destroy that protection for them in party lines, for which the bal-



lot was given as a safeguard of their civil and political rights. Even now leading Republicans like James G. Blaine, of Maine, and Gen. Sherman, of Ohio, are agitating a policy for the withdrawal of the Negro's (electoral) vote, under the non de plume of "bloody shirt injustice." Let colored men strike back at all such demagogues with a free and independent ballot, at the North as well as well as in the South, in favor of the more just administration under the reform party now in control of the Government.

The reformed Democrats who are and have been in power through a mixed vote, have and will do more for the colored people than their Republican opponents. They have truly commenced where the Republican administration left off. In proof of this, examine the records of the late Governors of New York and Massachusetts, and the present Governors of Ohio, New Jersey and Pennsylvania. Like Mayor King, of our city, they have recognized equality in American citizenship. The liberal appointments, promotions, and retention of colored employees under the new Administration, ought to give full confidence of the same principle. To evince the approval of the substantial principles here advised, I take the liberty to publish a letter from the Vice President of the United States.

INDIANAPOLIS, Dec. 6, 1884.

JOHN D. LEWIS, Esq.

Dear Sir—I have received your interesting and instructive paper of the 2nd inst., and thank you for it and for your congratulations on my election. I think your views clearly right, that it is for the welfare of the colored people that they divide in their vote according to individual conviction. To vote from year to year as a body upon the requirements of any party is to surrender individual judgment and citizenship. I cannot command the time to write further. Should it be in my power to serve you, I should be gratified. Very respectfully yours,

T. A. HENDRICKS.

I am, however, hopeful for the future, that our intelligent young men and students, who are fast making creditable progress in our

colleges and schools, will come to the rescue with an unhampered use of the ballot as independent citizens.

Like the colored soldiers who saved the Union, we may already congratulate the pioneers of this cause. In the absence of the wise efforts and manly influence of such men as our present Consuls to Hayti and Liberia, James E. Mathews, Peter H. Clark, James M. Trotter, Aaron Bradley, George T. Downing, Robert Walker, Andrew J. Jones, Robert Purvis, William Still, T. Thomas Fortune, J. C. Smith and divers others of like influence South and North, too numerous to name here, the balance of power would not have been turned in favor of the new Administration. For the future we may safely predict, that the colored vote will be as it should be, largely divided, with a majority in favor of the reforms most desired by the people. Is there not a moral in this for the colored people of Philadelphia and of every city or State, governed by Boss rule of one political party? What we most want are men who will serve the people with honest party issues rather than themselves with political office.

JOHN D. LEWIS,  
Philadelphia Bar.

II.

To forecast specific lines of conduct for men or measures with absolute precision, is well nigh impossible, but to predicate leading conclusions in reference to either, is a logical procedure which may be foreshadowed with reasonable accuracy.

The Chief Magistrate of the nation has laid upon him certain well defined duties and prerogatives of office. To discharge the first honestly and use the last wisely, is a constitutionally-imposed obligation not without commendation, when fidelity and probity are the chief characteristics and governing influence.

Frankly stated, the President has formulated no distinctive policy—at least, nothing inimicable to the established usage of his

party. He boldly announces his loyalty to Democratic principles, and is lauded as a leader of the Jacksonian type. There is nothing in his speech or action to warrant the conclusion that at any stage of his Administration he will antagonize the accepted doctrine and practice of Democracy. On the contrary, he is constantly giving evidence to the country that his appointments are designed to promote the best interests of party organization and heal factional strife. The President is an adroit builder, a keen manipulator of men, with the ability to impress his personality to a considerable degree upon his party, and through such means will likely determine his own succession in party favors. Commendation is accorded the President by a certain class, for an apparent adherence to a pronounced system of Civil Service, which it is ignorantly or gratuitously assumed has been given an unqualified support. As a matter of fact the spoils system is regnant. The promoters of practical politics readily find ways and means for rapidly replacing Republican with Democratic officials. Length of public service, fidelity to duty, fitness and capacity, afford no plea for retention and are no bars to displacement, if offensive partisanship, in other words, integrity of personal conviction, can be alleged against the official incumbent. Conceding to the President all the good intentions claimed for him, he is not stronger than his party. To assume otherwise, what follows:

First, Party acquiescences, in methods which forever eliminate historic traditions, the acknowledged basis of organic cohesion, the introduction of factional and sectional intrigue, the first step in political disintegration.

Second, Party fealty may prove stronger than Executive dictation in that event. The President must surrender his personal convictions to party judgment. Sound political wisdom will commend this course.

Third, Should the President and his party stubbornly antagonize, an improbable fact,

an irreparable breach must take place; result—political chaos, destruction of party, a powerless and despised Executive.

No matter what may be the apparent disagreement in methods between the President and his party, past experience justifies the assumption that upon the assembling of Congress, he will be found in harmony with and acquiescing in the demands of party leaders, harmonious relations established. There will be no pronounced Executive individuality; Democracy has always shown sufficient vitality of life and tenacity of purpose to evolve partisan potentiality.

The recent appointment of two colored men, as representatives abroad, marks no new departure in Democratic policy in its treatment of the Negro. The unwritten law of American Diplomacy assigned these two places to representatives of the colored race. On the contrary—the Democratic party—at all times, and under all circumstances is the inherent and malignant foe of the Negro, stubbornly resisting his highest aspirations of manhood, citizenship, or intellectual growth. Well will it be for him, when he is wise enough to thoroughly apprehend this primal truth, and manly enough to courageously repel its dominating encroachments upon the liberty of his person and constitutional guarantees.

A candid statement of the present attitude of the new Administration, briefly summarized, leads to the following conclusions: First, It is a Simon pure Democracy. Second, During its tenure of power all the offices will be filled with conspicuous and pronounced partisans. Third, The President, deference to the independent sentiment is, to secure his own succession in the ensuing national contest. No great measure of legislative reform will be consummated or attempted. Expedients will govern largely the domestic and foreign policy. The tariff may be tampered with. If so, it will be to the detriment of American industries. The changes will be rung—upon retrenchment and economy—for political.

ends, at the expense of the public service ; though I am fully persuaded that at the final outcome there will be found to have been no diminution of current expenditure. All in all, we shall have a thoroughly Democratic Administration, in which I see nothing to commend.

WM. HANNIBAL THOMAS,  
South Carolina.

### CONFIDENCE.

A large proportion of the human wrecks and failures is due to the want of Confidence. The plains are white with the bleached bones of men and women who have embarked in all sorts of trades and undertakings half-hearted and with no stock of confidence. They faltered and ran at the first appearance of danger. They trusted everything to everybody except themselves. They asked for favors in a spirit that ensured denial. They closed bargains expecting to be cheated. They made friends expecting to be deceived. Their life was one of doubt and despondency.

Confidence is the foe of suspicion and the twin sister of faith.

Confidence surmounts obstacles, achieves victories, tramples upon doubt, and outstrips all rivals in the great march of human progress.

Confidence laughs at opposition and puts threats to flight.

Confidence dashes rumor upon scandal and breaks their poisoned shafts upon the shield of justice.

Confidence tills the soil, plants the seed, reaps the harvest and feeds the world.

Confidence builds ships, crosses oceans, exchanges products and brings all the nations of earth into close relationship.

Confidence is the ladder upon which angels climb their way to heaven.

Confidence is the nipple upon which all must suckle to attain eminence, happiness or success.

Confidence is the strength of the weak,

the hope of the oppressed and the comfort of the sick.

Confidence is the guide from savagery to civilization.

Where Confidence presides, happiness reigns supreme.

Confidence gives snap, vim and endurance ; stiffens the back-bone, develops the muscles and knocks uncertainty out the first round.

Young men have Confidence ; show it in your eye, your walk, your talk. Don't cringe or fawn. Don't be second-handed. Set your mark high, never mind who have failed or who have won, write Confidence upon your standard and go forth to victory.—*Selected.*

### JOURNALISM.

By Frank D. Smith.

1. What Journalists have been most prominently connected with the (a) New York Tribune, (b) New York Times, (c) New York Herald, (d) Louisville Courier-Journal, (e) Chicago Tribune, (f) Chicago Times?

2. What English newspaper was called "The Thunderer?"

3. What daily newspaper has the largest circulation in the world?

4. What country has the greatest number of newspapers?

5. What State has the greatest number of daily newspapers?

6. What prominent daily newspaper supported Benjamin F. Butler in the last Presidential campaign?

7. What daily newspaper in America has been owned by the same family for half a century?

8. What was the first newspaper published in America?

9. What prominent German journalist was a member of President Hayes's cabinet?

10. What woman now carries on one of the most extensive newspaper enterprises in the United States?

11. Who is "Gath?"
12. What well-known newspaper correspondent was appointed minister to a foreign country by President Arthur?
13. What was the first newspaper printed?
14. What was the first regularly printed newspaper in England?
15. What is the oldest of our American illustrated magazines?
16. What is the oldest newspaper in Scotland?
17. What paper was Napoleon Bonaparte's official organ during his reign?
18. What was the first daily newspaper printed in England?
19. Of what daily newspaper is Edwin Arnold editor?
20. What well-known English newspaper correspondent was killed in 1884 in the Soudan?
21. What correspondent during the late civil war attracted attention a few years ago by his connection with the Northern Pacific railroad?
22. What is the name of the official chronicler of the movements of the royal family of England?
23. What weekly illustrated newspaper lost much prestige by its course in the last presidential election?
24. Who is editor of Harper's Weekly?
25. What newspaper at Brussels is considered an official organ of Russia?

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FACETIOUS GEOGRAPHY.

By N. K. Royle.

1. What mountain of North America is done up in the best style?
2. The most metallic river of South America?
3. What lake is more wet than any other on the globe?
4. What mountain always wears a head-dress?
5. Which is the happiest state in the Union?
6. On which islands is it always day-break?

7. In what city of Asia ought very inquisitive people to live?
8. What mountain of the United States ought a woman never to set her foot on?
9. What political division of Africa is suggestive by one's birthday?
10. The most dangerous river in the world for fish?
11. The most desirable city in the United States on a very hot day?
12. The most uncomfortable mountain in the world?
13. Name a country of South America that is never warm or hot?
14. The city of England that surpasses all others?
15. The most palatable river of Africa?
16. The most valuable mountain of Europe?
17. What political division would you prefer to be bound in were you a book?
18. In which city of South America have the people the most polished manners?
19. The most good-for-nothing mountain in the world?
20. The most swarthy river of Asia?
21. What island ought to have the greatest number of toll-gates?
22. Which is the most melancholy body of water on the globe?
23. What city is dear to all pork packers?
24. What mountain of Europe is beloved by every newly married man?
25. In what political division of the Dominion of Canada must the people slowly but surely improve?—*Queries.*

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AN OPEN LETTER

*Mr. Editor*:—In reading an article written by Rev. Francis Grimke, published in the *A. M. E. Review*, under the caption of colored men as professors in colored institutions, it seems to me the writer looks upon the schools which he has divided into three classes, as organized centres in which caste prejudice is nurtured and perpetuated.

It is not our purpose at this time to dwell

upon the merits of caste prejudice, for indeed it must have merits if schools and universities are built, ably manned and richly endowed, to the end, that it may be handed down as a precious legacy to coming generations. Indeed, we repeat it *must have merits*, if professors of Christian institutions and ministers of the Lord Jesus are its warmest admirers; most zealous and most successful advocates. But we have no intention at this time to discuss any of its phases. We simply wish to call attention to Mr. Grimke's article, which appears in the October number of *A. M. E. Review*. We trust it will be read by all the students of Lincoln University, by each Alumnus and by the Trustees and the Faculty. Mr. Grimke must have had Lincoln University in mind when he wrote: "First—Those in which colored men are represented neither in the Faculty nor the Trustee Board." The fact is, Mr. Grimke has charged the management of Lincoln with exercising caste prejudice. It is the privilege of the management, however, to speak, and through their accredited

representative to show cause why the charge should not be fastened upon them. Free people in a free country will not brook the chain of caste prejudice, although there may be an attempt in the name of Christianity to compel them. C. W. MOSSELL.

**CONTENTS OF COMING ISSUE.**

The February number will contain, besides other interesting articles, the following:

- "Excessive Mortality of Negroes Living in Northern Cities." Editorial (continued).
  - "Notes from Africa," by Hon. M. A. Hopkins.
  - "What We Should Learn," by T. Thomas Fortune, Ed. "N. Y. Freeman."
  - "Domestic Life in Hayti," by Mrs. M. Ella Mossell.
  - "What is the Southern Problem, and 'What is to be Done About It?'" by Rev. Wm. R. Coles, Akin, S. C.
  - "Haytian Proverbs," by Rev. C. W. Mossell.
- &c., &c., &c.

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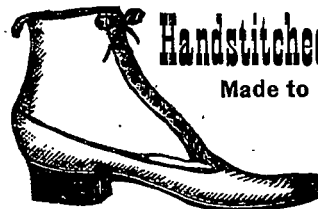
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